

A STUDY ON IMAM HUSSEIN'S MOVEMENT

Conducted by
Ayatollah Seyyed Ali Farahi

Translated by
Razieh Shivaei

بررسی و تحقیق
پیرامون
نهضت حسینی

ترجمه انگلیسی

آیت الله سید علی فرحی

ISBN 978 964 219 5459

ANSARIYAN PUBLICATIONS
P. O. Box 187
22, Shohada Str. – Qum
Islamic Republic of Iran
Tel: 0098 25 37741744 & Fax 37742647
Email: Int_ansarian@yahoo.com
www.ansariyan.org & www.ansariyan.ir

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فرحی، سید علی، ۱۳۱۷-
بررسی و تحقیق پیرامون نهضت حسینی
A Study on Imam Hussein's Movement/ Compiled by Seyyed Ali Farahi, translated by Razieh Shivaei ...
Qom: Ansariyan, 2015=1394.
۴۲۴ص.
ISBN: 978-964-219-545-9
انگلیسی
۱- حسین بن علی (ع)، امام سوم، ۴-۶۱ق
۲- Hosayn ibn 'Ali, Imam III, 625-680
۳- واقعه کربلا، ۶۱ق
۴- Karbala, Battle of Karbala, Iraq, 680
الف. شیرایی، راضیه، مترجم
ب. Shivae, Razieh
BP۴۱/۴/ف۳۴ب۴۹۵۲
۲۹۷/۹۵۳
۱۳۹۵
شماره کتابشناسی ملی: ۴۲۳۰۲۶۹

بررسی و تحقیق پیرامون نهضت حسینی ترجمه انگلیسی

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Translator: Razieh Shivaei
Publisher: Ansariyan Publications
First Edition 2016 -1438 - 1395
Quds Press
Quantity: 1000
No. of pages: 424
Size: 162 x 229 mm
ISBN: 978-964-219-545-9

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بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

IN THE NAME OF ALLAH,
THE MOST BENEFICENT, THE MERCIFUL

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Chapter one:

Umayyad and the issue of Islamic Caliphate[1]

Where must we start analyzing the bloody uprising of Imam Hussein (PUH)? Naturally, we must begin from Arabia and the years Islam was firstly rising, the time when two parties of faith and idolatry, justice and tyranny leaded by Hashemite and Umayyad respectively stood up; during those years, the base of many disputes, especially about Islam, was established. Therefore, it is essential to take a brief look at the history of Arabia and its people, especially the two families of Hashemite and Umayyad and their positions after Islam and the issue of caliphate, governorship, among them.

Arabia was a decadent region among whose semi-barbarian tribes, there was no sign of religion and civilization. Some awful events such as prostrating against idols, burying girls alive, foolish prejudices and hostile aggressions were very common there. Such actions had made Arabia the centre of deviation and dissension. Generally, people of Arabia were doomed from any view and lived the worst life. According to Imam Ali (PUH), 'They had the worst religion and the worst life.'

«كُنْتُمْ عَلى شَرِّ دينٍ وَشَرِّ دارٍ»

Thus, it is extremely surprising that the shinny sun of Islam rose in such dark Arabia and changed its murky face into a bright one. Islam put its deviated people into the path of justice and perfection, so that they hoped taking part in jihads and wished martyrdom in defending truth and justice.

'Amro ibn Jamuh[2]' is an example of such people. He was physically

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[1] Succession after the Prophet Mohammad (PUH)

[2] عمرو بن جموح

disabled and was not legally obliged to take part in battles. Therefore, his children did not let their father take part in Badr battle but Amro wished joining the battle between followers of the truth and those of evilness. However, when Ohod battle began, Amro asked the Prophet's (PUH) permission to take part in jihad and fight against enemies of Islam. Finally, he fulfilled his deepest wish, martyrdom. Stepping towards battling against ungodly powers, he prayed to Allah, "O' my God! Grant me martyrdom and do not turn me alive back to my house."

«اَللّهُمَّ ارْزُقْنِیَ الشَّهادَةَ وَلا تَرُدَّنی إلی أهْلی خائِباً»

O my god. Destine martyrdom for me and turn me alive back to my home.

The key to the amazing success of Islam

One of the justifications for the miracle of Islam is certainly this fact that it could change a very decadent nation into righteous and self-sacrificing people in a short time. Such people devoted everything, even their lives, in the path of Allah and in fighting against injustice. Consequently, they could make profound changes in Arabia and then in the world. By the power of their faith in God and the Prophet Mohammad (PUH), Moslems could oppress evil stations in the east and the west of the world and managed to establish a 'divine-humanistic' system in most parts of the current world. Now, the question is the key to such amazing success in training such kind of people.

The key factor in success of Islam was inviting people to Unitarianism and justice. Since this invitation is in harmony with the innate nature of human being, Islam could easily absorb guidable people and lead them to the path of believing in God. The natural consequence of faith in God is that believers will get free from worldly traps and sensual chains and will be ready to defend truth and justice.

The Holy Quran mentions the natural result of faith in God and denies the claims of pretenders to faithfulness.

﴿قَالَتِ ٱلْأَعْرَابُ ءَامَنَّا ۖ قُل لَّمْ تُؤْمِنُوا۟ وَلَٰكِن قُولُوٓا۟ أَسْلَمْنَا وَلَمَّا يَدْخُلِ ٱلْإِيمَٰنُ فِى قُلُوبِكُمْ ۖ وَإِن

تُطِيعُوا۟ ٱللَّهَ وَرَسُولَهُۥ لَا يَلِتْكُم مِّنْ أَعْمَٰلِكُمْ شَيْـًٔا ۚ إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٤﴾ إِنَّمَا ٱلْمُؤْمِنُونَ ٱلَّذِينَ
ءَامَنُوا۟ بِٱللَّهِ وَرَسُولِهِۦ ثُمَّ لَمْ يَرْتَابُوا۟ وَجَٰهَدُوا۟ بِأَمْوَٰلِهِمْ وَأَنفُسِهِمْ فِى سَبِيلِ ٱللَّهِ ۚ أُو۟لَٰٓئِكَ هُمُ
ٱلصَّٰدِقُونَ ﴿١٥﴾

14. The desert Arabs say, "We believe." Say, "Ye have no faith; but ye (only)say, 'We have submitted our wills to Allah,' For not yet has Faith entered your hearts But if ye obey Allah and His Messenger, He will not belittle aught of your deeds: for Allah is Oft-Forgiving, Most Merciful."
15. Only those are Believers who have believed in Allah and His Messenger, and have never since doubted, but have striven with their belongings and their persons in the Cause of Allah. Such are the sincere ones.

Sūrah 49, Verse 14-15

According to such verses, the Prophet Mohammad (PUH) accepted even the superficial Islam from people but it was not his main purpose. The main purpose of Prophet Mohammad (PUH) was training humans with faith-based spirits rather than human spirits. Such spirit will make a person so perfect that will be ready to sacrifice anything in his life in the way of holy things and battling against tyrants; such perfect man will look forward to martyrdom.

Three groups of believers, Moslems and hypocrites

Another point extracted from such verses is that any Moslem is not necessarily a believer. As human being has two physical and spiritual aspects, Islam has also two superficial and factual facets. The superficial facet is performing the common Islamic Laws, but the factual aspect of Islam is called 'faith' that is revealed by devotion in the way of truth and justice as well as rejecting tyrant deviators. In some Quranic verses, such as the following one, Islam is defined as faithfulness. However, the perfect Islam is associated with faithfulness and superior to the superficial Islam.

﴿حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالدَّمُ وَلَحْمُ الْخِنزِيرِ وَمَا أُهِلَّ لِغَيْرِ اللَّهِ بِهِ وَالْمُنْخَنِقَةُ وَالْمَوْقُوذَةُ وَالْمُتَرَدِّيَةُ وَالنَّطِيحَةُ وَمَا أَكَلَ السَّبُعُ إِلَّا مَا ذَكَّيْتُمْ وَمَا ذُبِحَ عَلَى النُّصُبِ وَأَن تَسْتَقْسِمُوا بِالْأَزْلَامِ ذَٰلِكُمْ فِسْقٌ الْيَوْمَ يَئِسَ الَّذِينَ كَفَرُوا مِن دِينِكُمْ فَلَا تَخْشَوْهُمْ وَاخْشَوْنِ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا فَمَنِ اضْطُرَّ فِي مَخْمَصَةٍ غَيْرَ مُتَجَانِفٍ لِّإِثْمٍ فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿٣﴾﴾

Forbidden to you (for food) are: dead meat, blood, the flesh of swine, and that on which hath been invoked the name of other than Allah that which hath been killed by strangling, or by a violent blow, or by a headlong fall, or by being gored to death; that which hath been (partly) eaten by a wild animal; unless ye are able to slaughter it (in due form); that which is sacrificed on stone (altars); (forbidden) also is the division (of meat) by raffling with arrows: that is impiety. This day have those who reject faith given up all hope of your religion: yet fear them not but fear Me. This day have I perfected your religion for you, completed My favour upon you, and have chosen for you Islam as your religion. But if any is forced by hunger, with no inclination to transgression, Allah is indeed Oft-forgiving, Most Merciful.

Sūrah 5, Verse 3

The important point is that there is a third group in an Islamic society, hypocrites. A hypocrite does not have a faith-based spirit and does not believe in Islam in his heart. He only uses Islam for his political and personal benefits, and whenever Islam contradicts his interests, he will oppose or neglect it. Therefore, the holy Quran denies hypocrites' faith and knows even their prayers, their mask of holiness, a great sin (فويل للمصلين [1]). The Holy Quran knows fighting against them the same as jihad against unbelievers and says:

[1] Sūrah Mao'on – verses 4 and 6

﴿يَٰٓأَيُّهَا ٱلنَّبِيُّ جَٰهِدِ ٱلْكُفَّارَ وَٱلْمُنَٰفِقِينَ﴾

O Prophet! strive hard against the unbelievers and the Hypocrites, and be firm against them.

Sūrah 9, Verse 73

In other words, the reality of Islam is faithfulness in hearts. Although the superficial Islam is important and valuable, it is not as worthy as the reality of Islam, faithfulness. Hypocrisy is against the value of Islam and is the same as impiety. Although making peace with hypocrites, under-cover dangers, is allowed if it is to the Moslems' best interests, jihad against them is as necessary as jihad against unbelievers.

In the next pages, we will discuss the conditions under which peace with or jihad against hypocrites is recommended in Islam. This issue is one of the most critical subjects in the school of Islam that is deeply associated with governments of the Prophet Mohammad (PUH) and Ali (PUH) as well as the silence of Ali (PUH) and Hassan (PUH). It also explains and justifies the uprising of Hussein (PUH) against the current tyrant, Yazid.

According to the Holy Quran, three groups of 'believers', 'Moslems' and 'hypocrites' existed in the Islamic society who respectively had 'factual', 'superficial' and 'pretending' faith in Islam. Naturally, these three different and opponent groups had contradictions and arguments in both ideas and actions and based cold and warm conflicts in an Islamic society.

One of the reasons for some important mistakes found in some research conducted by Sunni Moslems or western orientalists is that they consider and judge Muslims as one unique group, while they must divide them into three groups mentioned in the Holy Quran repeatedly. Researchers must know this categorization and, based on which, study the life of famous and important men in the history of Islam. With such clarifying analysis, many holy characters in the history of Islam will be denied, and many political, social, historical and even scientific issues in Islam will take a different color. Moreover, the origins of conflicts and battles in the Islamic world, especially the battle of Karbala, will be revealed more evidently.

What was the opponents' motivation?

It was said that the Prophet Mohammad (PUH) invited people to divine Unitarianism and social justice, issues in harmony with human innate nature, so that many people accepted it and showed all sorts of devotion to develop it. On the other hand, there were opponent groups who denied the Prophet's (PUH) invitation, the divine call. They were power-hungry and egocentric people who were drowned in their 'material nature', far away from the 'divine nature'. They saw everything just from the view of personal benefits and Islam that aimed to substitute 'God' for 'ego' was against their wishes. Furthermore, the Prophet Mohammad (PUH) was from Hashemite family whose old rival, Omayyad family, knew Islam as stairs to their superiority and kingship, so they spared no effort in enmity towards Hashemite.

A sign of how Omayyad thought about Hashemite is what their leader, Abusofyan, said when he saw the Prophet Mohammad (PUH) and his army at Islam's service approaching Mecca, the trench of opponents. Abusofyan said to Abbas, the Prophet's uncle, 'Swear in God that your nephew has found a great kingdom.' This saying shows that Omayyad put importance only on political and financial power and did not understand the spiritual value of the Prophethood.

In addition to this stupid thought, opponents had other motivations to contest Islam. Islam prevented usury, coercion, deception and other unfair affairs that were the base of opponents' life and business. Islam defended justice by the power of logic or the power of sword and changed the position of high-level authorities to benefits of low-level common people. Thus, some people thought that it is the purpose of Islam to restrict the high-level people and organize the low-level ones. However, the main purpose of Islam was guiding people towards their innate nature based on which they would get free from their egos and join their creator, God. Evidence to this point is what the Prophet Mohammad (PUH) said in his return from jihad. He said, 'We are returning from a small jihad while a bigger one is waiting for us.' 'What is the bigger jihad?' people asked him. 'Jihad with our evil-prompting soul' prophet (PUH) replied, 'triumph in such jihad will change you first internally then externally and will make

you self-sacrificing in the way of justice and the truth.'[1]

Naturally, such religion that was based on spirituality and liberty guided people revolutionarily and, consequently, threatened the benefits of tyrants. As a result, oppressors such as Omayyad who used to treat people cruelly and unfairly stood and fought against Islam as much as they could. Omayyad were morally corrupt and had inherited vice and malefaction from their ancestors.

About Omayyad and Hashemite

Omayya, the head of Omayyad, was a corrupt man who permitted his son to rape his wife.[2] This act was so brazen that even the barbarian society of that time knew it a big shame. Harb, Omayya's son and Abusofyan's father, had violated people's rights a lot and raped women repeatedly. Abusofyan, Mo'avieh's father, was also morally depraved and did a number of malefactions; for instance, his sexual relation with two famous whores, Nabegheh and Somayyeh, is recorded and reported in authentic historical documents. Nabegheh was Amro-As's mother and Somayyeh was Ziad Ibn Abih's mother.[3] One of the most terrible shames brought by Mo'avieh on the rostrum of Islam was confession to his father's fornication with Somayyeh, Ziad's mother, and called the bastard Ziad, his brother! According to some authentic documents, Amro-As was also born from a whore, Nabegheh, after her fornication with Abusofyan.[4] Therefore, Amro-As is also known to be Mo'avieh's brother.

These three real or unreal brothers, Mo'avieh, Ziad and Amro-As, had the same evil souls, exactly as that of Abusofyan. While alive, they did their best to oppose Ali (PUH) and his followers; and after their death, their sons opposed Ali's (PUH) sons. Yazid, Mo'avieh's son, ordered Obeydollah, Ziad's son, to fight against Hussein (PUH), Ali's (PUH) son. In Karbala, Obeydollah made a bloody war against Hussein (PUH) and his family and killed all of them violently.

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[1] Kafi – volume 5 – page 12

[2] النزاع و التخاصم مقريزى - page 50

[3] -An explanation to Nahjul Balagha – volume 16 – page 187

[4] An explanation to Nahjul Balagha – volume 6 – page 283

Despite Omayyad, Hashemite were gentlemen who respected people's rights and possessions. They managed the affairs related to Kaa'bah, the centre of holies in their society, seriously and honorably. Hashemite were good-natured and benevolent people who suggested the 'treaty of gentlemen' to preserve the benefits of poor people and fight against malefactors. Unlike Omayyad who did not sign this treaty, Hashemite devoted considerable efforts in solving people's problems. Because of such noble qualities, people of Arabia respected Hashemite, praised them and followed them as leaders.

Omayyad were jealous of Hashemite status among people and were against them. The first example of their enmity towards Hashemite was the conspiracy organized by Omayya (the head of Omayyad) against his uncle, Hashem (the head of Hashemite). By this plot, Omayya aimed to take the responsibility of managing Kaa'bah from his uncle, Hashem. However, he did not succeed and was condemned to ten years of banishment by the judge. Therefore, Omayya left Mecca and lived in Sham (current Syria) as an exile for ten years. This event was the beginning of the official enmity between Omayyad and Hashemite, a hostility that increased day by day and led to great bloody wars.

To realize the causes of events, it is necessary to know the roots of them. For this reason, characteristics of Omayyad and Hashemite (the main cause of their disputes) are mentioned in the first pages of the current book. According to all documents, Hashemite had pure and faith-based characteristics, while Omayyad had impure and material characteristics. The Holy Quran calls them 'the hellish tree'. Imam Ali (PUH) describes the social and personal characteristics of these two tribes in two interesting sentences:

«هُمْ أَكْثَرُ وَأَمْكَرُ وَأَنْكَرُ، وَنَحْنُ أَصْبَحُ وَأَفْصَحُ وَأَنْصَحُ»

Omayyad are more in numbers, more deceitful and dastardly, and Hashemite are more humane, guiding and benevolent[1].

It is also interesting that Mo'avieh, sometimes, confessed that Ali (PUH)

[1] An explanation to Nahjul Balagheh – volume 18 – page 285

and his family are righteous and benefactor, while Omayyad are worldly and malefactor.[1]

Sweat and salty rivers

The conflict between Omayyad and Hashemite is not only a matter of two different methods or thoughts, but also the contrast between evil and divine souls. According to Molavi, they are like two salty and sweat rivers that have flowed through history and are manifested as egoistics against theists, Cain against Abel, Namrood against Ibrahim (PUH), Ferro against Moses (PUH), Abusofyan against Mohammad (PUH), Mo'avieh against Ali (PUH) and Yazid against Hussein (PUH). The Holy Quran introduces such everlasting conflict as wisdom of God and knows it for the benefits of faithful people and against the interests of malefactors.

﴿ وَكَذَٰلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا شَيَاطِينَ الْإِنسِ وَالْجِنِّ ﴾

Likewise did We make for every Messenger an enemy,- evil ones among men and jinns;

Sūrah 6, Verse 112

It is worth mentioning that Omayyad was not only an opposing group, but also an encouraging and supporting power for all opponents to Islam. They actually leaded all the actions against Islam. Even their women opposed the Prophet (PUH), his family and his followers. Abusofyan's wife, Hind, was so aggressive towards the Prophet (PUH) and Moslems that planed on murdering the Prophet Mohammad (PUH), Ali (PUH) and Hamzeh (Prophet's uncle) in Ohod battle. On her orders, Hamzeh was killed and cut out; then, Hind took his liver out and bit it. She made a necklace with Hamzeh's and other Moslems' body organs, wore it and danced in the middle of the battle field. After that, she was known as 'liver-eater Hind'[2] among Moslems.

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[1] An explanation to Nahjul Balagheh – vol 16 – p 12

[2] آكلة الاكباد

Abusofyan was the first man and Hind was the first lady among Omayyad; and Mo'avieh and Yazid, the two most malefactors in the history of Islam, were their children. Is not it surprising that those evil souls, Mo'avieh and Yazid, born from the most evil natures, Abusofyan and Hind, fought against the Prophet (PUH) of Islam, his brother, Ali (PUH), and his dear son, Hussein, and left no effort in bothering and oppressing them?

In a poem, Sana'ei says:

Have not you heard about the son of 'liver eater'?

What he and his three kin did to the Prophet?

His father broke the Prophet's teeth.

His mother bit the liver of the Prophet's uncle.

He violated the right of the Prophet's cousin.

And his son cut the head of the Prophet's grandson.

Sana'ei

So far, a part of the basic alphabet of the current book is mentioned briefly. First, we discussed the purpose of Islam and key to its development. Second, three groups of faithful people, Moslems and hypocrites in an Islamic society were analyzed. Third, the reality of religion and its manifestations were identified. Fourth, the enemies to Islam, especially Omayyad, were introduced. Fifth, the base of difference and dissent between Omayyad and Hashemite was mentioned.

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Did Omayyad really convert to Islam?

There is no doubt that Omayyad waged bloody wars against the Prophet Mohammad (PUH) and his followers; and undoubtedly, they were humiliatingly defeated after their all enmity and conspiracy. Eventually, Omayyad had no choice but to surrender to Islam. However, it was not a real surrender; fear of swords made them to accept Islam. Omayyad had political and material purposes from converting to Islam.

It is reported in both Shiite and Sunni references that, after his conversion to Islam, Abusofyan, the head of Omayyad and Mo'avieh's father, joined the Tabuk battle between Moslems and Romans. When Moslems were close to defeat Romans, Abusofyan became unhappy and said, 'heck! The yellow army.' Whenever Romans were to defeat Moslems, he became cheerful and said, 'Bravo! The yellow army.'[1] It is also reported that during the caliphate of Othman, the first caliph from Omayyad, Abusofyan went to meet Othman one day. After getting assured that there was no stranger among them, Abusofyan revealed his evil purposes to his relatives. Without being denied or criticized by the listeners, Abusofyan continued, 'It has always been my only wish that Omayyad inherit the caliphate and kingship on Moslems. Today that this wish is fulfilled, be careful not to lose it. We must transfer it like a ball to each other. Be certain that paradise, hell, Quran and the Resurrection Day are all lies!'[2]

Such instances prove that Omayyad, after their conversion to Islam, continued their previous method and way and did not ever follow the path of Islam. They pretended to Islam just to keep their positions safe among Moslems, get higher statuses in the Islamic government and take the opportunities from the faithful Moslems. According to this fact, two questions are raised that are going to be discussed briefly.

Why the Prophet Mohammad (PUH) treated Abusofyan kindly?

The first question is why the Prophet Mohammad (PUH) accepted the political and superficial faith of those dangerous hypocrites and even gave them some privileges. For instance, in the conquest of Mecca by Moslems, not only Abusofyan was forgiven by the Prophet (PUH), but also his house was assigned as public refuge, like Ka'abah; moreover, a part of the treasury was given to Abusofyan.[3] Why did not the Prophet Mohammad (PUH) exclude hypocrites from the Islamic society? Although fighting against hypocrites and unbelievers is commanded in

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[1] اسدالغابة -In Description of Abusofyan's Personality

[2] An explanation to Nahjul Balagheh – page 44, vol 9 – page 53, vol 15

[3] اسد الغابة

the Holy Quran, the Prophet (PUH) treated them peacefully and kindly.

﴿يَٰٓأَيُّهَا ٱلنَّبِيُّ جَٰهِدِ ٱلْكُفَّارَ وَٱلْمُنَٰفِقِينَ وَٱغْلُظْ عَلَيْهِمْ﴾

O Prophet! strive hard against the unbelievers and the Hypocrites, and be firm against them.

Sūrah 9, Verse 73 / Sūrah 66, Verse 9

To answer this question, firstly, it must be known that hypocrites were not only Abusofyan and his tribe, but also other groups who possessed effective facilities. Furthermore, most of the common people knew them decent men after their conversion to Islam and did not recognize the possible future danger from them. Therefore, people were uncertain to fight against them, and fighting against hypocrites was probable to cause friction among Moslems and threaten the unstable and newly based roots of Islam.

Secondly, although the evil aims of hypocrites was known to the Prophet (PUH) and his family, there were other factors that required peaceful interaction with them. In many cases, Omayyad are cursed by the Prophet (PUH), even after their conversion to Islam. One reason was Omayyad's influence on many of the Arab tribes, so even their political Islam would improve greatness of Islam and would encourage more people to convert to Islam. As mentioned, the Prophet's (PUH) purpose was founding a real pious and faithful Islamic society. To reach this goal, there was no choice but establishment of a superficial Islamic society at first, and then training people's natures and hearts while expanding the face of Islam. Therefore, the Prophet (PUH) did not reject the false Moslems and even privileged them in some cases just in order to gain benefits from them to expand Islam or prevent their dangers.

Omayyad's conversion to Islam was a political tactic

The second question is what purpose Omayyad followed, after their conversion to Islam. According to the historical documents, not only did Omayyad's purposes not change, but also they found an Islamic color. As Islam was expanding greatly and fast and nations were converting to

Islam eagerly, Omayyad was not able to oppose Islam as before and could not reveal its purposes openly. Therefore, they found it safer to convert to Islam and follow their aims under the flag of Islam as Moslems! Thus, their Islam was a political one, not a real and faithful one. The amazing success of Islam at that time seemed a very profitable opportunity that Omayyad could not close eyes to it.

A number of evidences make the political intentions of Omayyad clear. For instance, Abusofyan, the head of Omayyad, asked the Prophet (PUH) to accept his son, Moa'vieh, as one of his writers.[1] Abusofyan blamed death of his son and some of his relatives in battles on the Prophet (PUH) and was unhappy about his own surrender to the Prophet (PUH) and success of Islam. Therefore, when he heard Belal's voice on Kaa'bah saying Azan[2], he said, 'how lucky my father in law, Atbah ibn Rabi, was who died and did not see this day[3].' Thus, by asking the Prophet (PUH) to accept his son as a writer, Abusofyan intended to infiltrate into the centre of government and get some more effective information about the current affairs. Moreover, he would be more respectable among Moslems and could fulfill his purposes more easily.

Furthermore, Abusofyan had another political mean, his daughter, to infiltrate into the government structure. The Prophet Mohammad (PUH) married Abusofyan's daughter, Ome Habibeh, in a political marriage in order to prevent probable damages from Omayyad. He also gave them a part of the state treasury.

Such privileges were so important to Omayyad that they were always proud of them. By focusing on their benefits during the Prophet's (PUH) life, Omayyad strengthened the bases of their kingdom in the Islamic society. For instance, Moa'vieh, the founder of Omayyad emperor, abused the simplicity of common people, especially people of Sham,[4] and said on rostrum:

"O people! Mohammad was an illiterate person who could not

[1] Abu-Shohada – page 29 – An Explanation to Nahjul Balagheh – volume 15, page 175

[2] Announcement of Prayers

[3] An Explanation to Nahjul Balagheh – volume 15 – page 175

[4] Syria

read or write. Therefore, he asked me, his relative, to become his reliable and honest writer and assistant. Moreover, I sometimes wrote some words of revelation that Mohammad did not know about them."

Moa'vieh meant that he was closer to God than the Prophet (PUH) was! The simple people of Sham who were trained by advertisements of that Moa'vieh, believed him and replied: صدقت یا امیرالمومنین (You are right the commander of the believers).

Yes, Moa'vieh faked his some-months writing that was limited to daily letter of the Prophet (PUH) as writing the revelation, he also claimed his direct relation with God and writing some revelation that the Prophet (PUH) was not aware of! According to Ibn Abi Al-hadid, 'All historians and researchers believe that what Moa'vieh wrote for the Prophet (PUH) was limited to daily affairs and was never about revelation.'[1]

Omayyad got the maximum benefit from relativeness with the Prophet (PUH). As Abusofyan's daughter was the Prophet's (PUH) wife, Omayyad called themselves 'خال المومنین' (the kind nanny of Moslems). Therefore, they claimed heritage and succession after the Prophet's (PUH) decease. Although people knew the falsity of Omayyad's claim, their advertisements and political tricks misguided people so deeply that they accepted Omayyad as the Prophet's (PUH) successors. Some Moslems, especially people of Sham, were so depraved that when Saffah defeated them, they swore, 'God knows we did not know that the Prophet (PUH) had any other successor!'[2]

Changing the strategy after the conquest of Mecca

Omayyad's attempts to reach positions and statuses in the Islamic government did not begin from Mo'avieh's era, but it began from the time Mecca was conquered by the Prophet Mohammad (PUH). Omayyad found out they must change their anti-Islam activities and join Islam and the Prophet (PUH) in order to gain dignity and kingdom. Therefore, from

[1] An Explanation to Nahjul Balagheh – volume 1 – page 338

[2] An Explanation to Nahjul Balagheh – volume 7 – page 159

that time on, Abusofyan tried his best to interfere in ruling affairs in order to reach his purposes.

After Saghifeh[1] event and while pretending to worry about Islam, Abusofyan came to Ali (PUH) and said, "Why should Abubakr become the successor instead of you while he is from the lowest tribes of Ghoraysh? I swear in God that I can push him aside." However, Ali (PUH) who knew well Abusofyan's evil purposes replied,

«إنَّكَ تُريدُ أمْراً لَسْنا مِنْ أصْحابِهِ - طالَما كِدْتَ الْإسْلامَ وَأهْلَه؛»

You have an evil purpose and you want to make me the means of achieving it. You have always set up traps for Islam and Muslims.[2]

The conversation between Ali (PUH) and Abusofyan reveals that there was a mysterious organization behind Abusofyan and Omayyad and it was so powerful that could put Abubakr's government under pressure and finally change it. Now it becomes clear why Ali (PUH) did not rise up against Abubakr militarily to get his absolute right of Caliphate. Ali (PUH) knew that yesterday idolaters and today hypocrites aimed to wage a civil war and threaten the bases of Islam generally. Thus, Ali (PUH) had no choice but to make peace with them in order to avoid any potential danger to Islam, so he ignored his absolute right of succession outwardly.

The most critical crossroads in the history of Islam

After the Prophet's decease, Ali (PUH) was at a very difficult crossroads. He had two choices; he could take his absolute right of succession by military force, but it would make opportunities for enemies of Islam to threaten the bases of Islam and the Islamic government. Alternatively, he could defend his right only verbally and avoid major dangers to the bases of Islam. However, as caliphate was deviated from its true path, future

[1] The place in where Abubakr, Omar and some other men gathered, after the Prophet's decease, and chose Abubakr as the successor of the Prophet Mohammad (PUH), while the Prophet Mohammad had already introduced Ali (PUH) publically as his immediate successor.)

[2] Tabari History – vol 2 – page 449

depravities were predictable. Although it was as painful as having a spine in eye or holding a thorn in throat[1], Ali (PUH) who knew the basis of Islam more important than his status and anything else chose the second option and sacrificed secondary issues for the core of the subject. It was an example of Ali's political courage just like his military courage that has always had significant and vital effects on Islam.

Although the Prophet Mohammad (PUH) knew that jihad with hypocrites is as obligatory as jihad with disbelievers, he made peace with them just in order to keep the basis of Islam safe in that critical situation. As Ali (PUH) was always the first man who helped the Prophet (PUH) in battles and dangerous occasions, many disbelievers were killed by his sword. Therefore, Ali (PUH) was hated by many hypocrites whose relatives were killed by him in wars against unbelievers. Consequently, it was more necessary for Ali (PUH) to avoid any military or practical agitation that would be harmful to the benefits of Islam.

About this critical crossroads that was the most difficult one in Ali's life and the most important in the history of Islam, Ali (PUH) said, "After the Prophet's decease, there was a quarrel over caliphate and succession. Against our expectation, they trampled on our right and swore allegiance to Abubakr. At first, I refused to promise loyalty to him but they forced me violently to do so."[2]

An interesting point

There is an interesting point in what Abusofyan said to Ali (PUH). This point reveals the new strategy and policy that Omayyad and hypocrites adopted then and made the situation more difficult and complicated for Ali (PUH). The point is that opportunist hypocrites such as Abusofyan and Omayyad pretended to seek justice and the truth and faked worry about Islam. Abusofyan suggested Ali (PUH) to reform the government and offered his ideas to help him, as if the unbeliever Abusofyan is a pious Moslem who is more ready than Ali is to sacrifice himself for the benefits of Islam!

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[1] An Explanation to Nahjul Balagheh – volume 1 – page 151

[2] An Explanation to Nahjul Balagheh – volume 6 – page 95

Abusofyan's so-called well-intentioned saying reminds us the letter his son, Mo'avieh, wrote to Ali (PUH) twenty-five years later. In his impudent letter, Mo'avieh advised Ali (PUH) to keep piety and consider the benefits of Islam, taking coals to Newcastle! The cursed man by the Prophet (PUH) wrote impudently to the Prophet's soul, Ali (PUH):

«وَإِنّی أُحَذِّرُكَ اللَّهَ أَنْ تُحْبِطَ عَمَلَكَ وَسَابِقَتَكَ بِشَقِّ عَصَا هَذِهِ الْأُمَّةِ وَتَفْرِيقِ جَمَاعَتِهَا فَاتَّقِ اللَّهَ وَاذْكُرْ مَوْقِفَ الْقِيَامَةِ»

O Ali! Be careful not to ruin your excellent background. Your current strategy (that you do not allow me and my friends to take ruling responsibilities) will lead to disunion among Muslims. It is a very great sin, so consider God and the Day of Resurrection.[1]

It also reminds another letter Mo'avieh wrote to Hussein (PUH) fifteen years later and forewarned him about opposition to the crown prince, Yazid. The most ridiculous is that he knows Hussein's opposition to Yazid against the interests of Islam and Muslims. He wrote rudely:

«وَاتَّقِ اللَّهَ وَلا تَرُدَّنَّ هذِهِ الأُمَّةِ فی فِتنَةٍ، وَانْظُرْ لِنَفسِكَ وَلِدینِكَ وَلِأُمَّةِ مُحَمَّدٍ صلی الله علیه وآله»

O Hussein! Keep piety to God and do not oppose the crown prince, Yazid. Do not demolish the interests of Islam and Muslims.[2]

The vinous Yazid, Abusofyan's grandson and Mo'avieh's son, is one who insulted and ridiculed Islam, the Holy Quran and the Prophet (PUH). This person told Zeinab (PUH) in front of Hussein's cut off head:

«... إنَّما خَرَجَ مِنَ الدّینِ أَبوكِ وَأَخُوكِ ...»

Your father, Ali, and your brother, Hussein, revolted against the religion; and it became clear to all that my father and I are more competent than your father and brother for caliphate. Therefore, according to the Holy Quran "تؤتی الملک من تشاء", the All-Wise God granted kingship to me, and

[1] An Explanation to Nahjul Balagheh – vol 14 – page 42

[2] Imamate and policy – vol 1 – page 203

eradicated and destroyed your family.[1]

There is an interesting similarity between these letters and sayings. They show that anti-Islam Omayyad, who did not stop blasphemes even when they claimed being Muslim, employed Islam as a political means to firm bases of their kingdom. Actually, they were pioneers of Machiavellianism who changed their strategy depending on the current political situation. One time they advised divine men such as Ali (PUH) and Hussein (PUH) and the other time fought against them, or someone like Yazid announced that Hussein (PUH) had revolted against Islam!

If caliphate did not deviate from its true path

In previous pages, some critical issues were discussed and two parties of Omayyad and Hashemite and their methods and purposes were known briefly. The important issue that must be analyzed now is that although Omayyad were tricky people who used lots of political manipulations and abused everything even Islam to reach their purposes, they could not dominate the world of Islam because they were hated by Muslims and included a limited minority of people. Therefore, Omayyad had no choice but pretending to Islam and seeking for opportunities to enter the ruling organization and take critical positions. In this way, they could absorb Muslims to themselves and, consequently, dominate over all social, religious and political affairs in the world of Islam. Unfortunately, and thanks to caliphate of Abubakr, Omar and especially Othman and their infinite mercy for Omayyad, besides rejecting Ali (PUH) from caliphate, Omayyad succeeded in their purposes and achieved what they wanted.

Here, the competence of Ali (PUH) for caliphate is not the matter of discussion, although it is witnessed and proved through a number of Hadiths, Quranic verses and his opponents' confessions. For instance, Omar confessed for Ibn-Abbas and said, "I swear in God that Ali was more competent than us for caliphate, but we did not allow him for two reasons. First as he was young, and second as he was fond of Hashemite.[2]" Our discussion, however, is not on the absolute right of Ali

[1] Tabari History – vol 4 – page 353

[2] An Explanation to Nahjul Balagheh – vol 2 – page 57

(PUH) for caliphate. The current discussion is on the fact that if Ali (PUH) had not been prevented from caliphate or the current caliphs had benefited from his precautious and deep perception, Omayyad would not have succeeded in their purposes to occupy critical positions in the government and cause great catastrophes such as the event in Karbala.

One special advantage in Ali's (PUH) government was that he avoided offenders such as Omayyad from taking responsibilities in the government organization. Ibn Abbas told Ali (PUH), "Treat Mo'avieh moderately for a short time in order to firm bases of your government', but Ali (PUH) was so serious and determined in this case that replied Ibn Abbas:

«وَاللَّهِ لاَ أُعْطِيهِ إِلَّا السَّيْفَ»

I swear in God! I will give the avaricious Mo'avieh nothing but sword.[1]

In addition, the big mistake of Abubakr, Omar and especially Othman was giving the important and critical positions of the Islamic government to Omayyad such as Mo'avieh. In this way, Omayyad dominated the world of Islam and so future dangers were unavoidable. The first three caliphs made another mistake that did not train common people Islamicly. Not only did they prevent the competent Ali (PUH) from caliphate, but also they did not fulfill their ruling duties well; they did not teach Islam to next generations and forgot about Islamic spiritual training in the society. Therefore, Omayyad could easily dominate over the world of Islam and do whatever against religion they wished without any opposition or disapproval by people.

Another advantage in Ali's government

Despite the first three caliphs, Ali (PUH) gave primacy to training people Islamicly and tried to spread Islam spiritually rather than physically. Historical documents prove that the first three caliphs did not teach or train any special students in order to guide common people or say worthy words, but Ali (PUH) trained such devote Muslims who conquered

[1] Tabari History – vol 3 – page 462

summits of humanity and illuminated the way to many people. Ali (PUH) himself delivered such profound speeches and wrote such insightful letters that would be a great guidance to all people forever. Although Omar was an opponent to Ali (PUH), he confessed to Ali (PUH):

«أَمَا وَاللَّهِ لَئِنْ وُلِّيتَهُمْ لَتَحْمِلَنَّهُمْ عَلَى الْمَحَجَّةِ الْبَيْضَاءِ وَالْحَقِّ الْوَاضِحِ»

I swear in God! If you were the ruler, all Muslims would have been guided to the truth.[1]

Anyway, problems of the Islamic world were rooted in wrong strategies adopted by the first three caliphs, Abubakr, Omar and especially Othman, in ignoring the Islamic training for common people and providing plenty of important facilities for Omayyad and offenders in the Islamic government. Gradually, Omayyad became models for Muslims as ruling elites and seized political and social powers by the aids of their leader, Mo'avieh. They succeeded in misguiding people from Islam under the cover of Islam and even rejected and condemned true Muslims such as Abuzar.

Although vigilant and considerate men such as Ali (PUH) did not remain silent and protested and objected to the current caliphs and their wrongdoings as much as they could, Omayyad's hypocrisy and pretention was so dominant that crushed any dissenter and rejected any protester.

Othman himself told...

Othman himself specified that his method was against that of the Prophet (PUH) and said, "The Prophet Mohammad (PUH) prioritized Hashemite over others, but I prioritize Omayyad over others and vest them with everything. If I had the keys of paradise, I would give them to Omayyad as well."[2] This situation made Abusofyan so cheerful that he danced over Hamzeh's[3] grave and scornfully said, "O Hamzeh! Wake up and see what you fought for is in our hands today. The result of the Prophet (PUH) and

[1] An Explanation to Nahjul Balagheh – vol 1 – page 186

[2] Asadul Ghayah (about Othman) – vol 1 – page 62

[3] The Prophet's uncle who protected him bravely in wars and was finally martyred by unbelievers.

his follower's attempts is now ours."[1]

According to the authentic Islamic texts, Aghad[2], a great Sunni scientist, wrote regretfully about the dangerous total domination of Omayyad during the Othman era and illustrated the dark time when Ali (PUH), Hussein (PUH) and the Prophet's (PUH) family were martyred. As a reader, I ask you to read and judge:

> "The day Othman was introduced as the next caliph, Omayyad found the opportunity to be more active by his aids. Othman was one of their cousins and a good means by which they could reach their wishes and purposes. It did not take long that the whole government was occupied by Omayyad and no one could take a responsibility in the government unless by joining them. Marvan Ibn Hakam[3] who was the prime minister of the caliph granted all the golden coins of the government's state treasury to his relatives. They were also vested unlimited powers by Marvan. Mo'avieh who was the ruler of Sham seized the opportunity and bought off all his friends and potential dissenters through any trick he knew, and so he paved the way for his purposes. The day Othman was killed, the current situation weighed in Omayyad's favor. All the critical and important positions in the Islamic government were occupied by Omayyad or their quislings. Therefore, the majority of the government officials were from Omayyad who were against Hashemite and Ghoraysh."[4]

Was it a mistake or offense?

Other fair-minded Sunni scientists, such as Aghad, also confess to the bitter fact that one of the biggest mistakes made by the three caliphs was empowering Omayyad who had fought against Islam and Muslims for many years and, finally, accepted Islam only in fear for their lives. Omayyad had always been enemies to Islam and had repeatedly been

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[1] An Explanation to Nahjul Balagheh – vol 16 – page 136

[2] عقاد

[3] مروان بن حكم

[4] Abushohada – page 29

cursed by the Prophet Mohammad (PUH) and the Holy Quran. The first three caliphs provided them with opportunities for domination over the Islamic government and Muslims; moreover, they rejected and dismissed the faithful followers of the Prophet (PUH) socially, politically and even religiously.

How is it believable that rejecting the faithful Muslims such as Ali (PUH), Abuzar, Ammar and other loyal followers of the Prophet (PUH) besides insulting, exiling and torturing them were only mistakes made by caliphs especially Othman? How is it justifiable that empowering malefactor enemies such as Khaled, Mo'avieh, Marvan, Sarh and Valid in the government organization was a mistake, while their seditions were not hidden to any one, and everybody knew that the Prophet (PUH) and the Holy Quran cursed them? Is such an act a mistake or an offense?

Unfortunately, the prejudiced ones do not accept this fault by caliphs that they dominated malefactors over Muslims and the Islamic government and led to catastrophes such as the Karbala event. They excuse that the caliphs did not see any wrongdoing from them during their missions. There is no opportunity here to explicit the situations in detail, but it must be mentioned that caliphs did not choose their rulers carefully and, in many cases, they selected someone whose immorality was known. The following text is the conversation between Omar and Moghaireh who was known for fornication.

«قالَ مُغيرةُ: وَلِّني يا عُمر، قال عُمَرْ: اَنْتَ رَجُلٌ فاسِقٌ. فَقالَ مُغيرةُ: وَما عَلَيْكَ،كِفايَتى وَرَحْلى لَكْ وَفِسْقى عَلى نَفْسى. فَوَلاَّهُ الْكُوفَه، فَسَأَلَ عُمَرْ اَهْلَها عَنْ مُغيرَه،فَقالُوا: اَنْتَ اَعْلَمُ بِهْ وَبِفِسْقِه»

Moghaireh asked Omar, "Assign me as the ruler of Kufeh." "You are a wrongdoer who breaks the divine laws, bases of the Islamic government." Omar replied him. Moghaireh insisted, "Something you need is my competency; my malefaction does not work against you, but it works against myself." In that meeting, Omar assigned him as the ruler of Kufeh. After a short time, Omar asked the people of Kufeh about their ruler, Moghaireh. Protestingly, people replied, "You know better who he

is and what he does. Why did you put him as a ruler?"[1]

This person, Moghaireh, who was firstly assigned by Omar as the ruler of Kufeh was later selected by Mo'avieh as the governor of Iraq. Moghaireh was the first person who offered Yazid as the crown prince after his father, Mo'avieh, and did his best in advertising it among people. Interestingly, Moghaireh himself admitted his great offense and said:

«فَتَقْتُ عَلى اُمَّةِ مُحَمَّدْ فَتْقاً لا يُرْتَقُ اَبَداً»

By offering Yazid as the crown prince and then by strengthening his position, I damaged the Mohammad's (PUH) nation so severely that would never heal. [2]

Not only did Moghaireh know Yazid dangerous, but also he called Mo'avieh, his master, the most evil man. He said, "Mo'avieh is the most evil and the most unbeliever person."[3] Although Moghaireh knew who Mo'avieh and Yazid were, he praised them in public gatherings and imposed them to Muslims as the successors of the Prophet Mohammad (PUH). Do the selected rulers by Omar, such as Moghaireh, deserve responsibilities in the Islamic government or curses?

There is another excuse by prejudiced ones to justify the caliphs' carelessness in choosing the regional rulers. They claim that caliphs were certain that people would never be affected by misdeeds of the rulers as they loved Islam and followed it whole-heartedly. Therefore, caliphs were not very strict in choosing the rulers and officials and even assigned malefactors such as Valid, Amro-As, Marvan and Mo'avieh for important and critical positions although they knew their current and past wrongdoings.

It is, however, a wrong justification as it is rationally and experientially proved and accepted that a perfect school may not lead people to felicity unless the performers do it perfectly, and not partially, in the society. Imperfect performers may not understand a perfect school

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[1] Ya'ghubi history – vol 2 – page 155

[2] الكامل فى التاريخ vol 3 – page 504

[3] An Explanation to Nahjul Balagheh – vol 5 – page 130

comprehensively, so they may not perform it completely. With their wrong methods and interpretations, imperfect performers will disgrace and discredit the perfect school and, finally, threaten the felicity of the society. For the sake of the nations' felicity, political and social positions must be occupied by competent people by whom the respected school of the society may be performed properly.

If the political justice was promoted...

The Holy Quran mentions the critical issue of "conformity between the position and the person who occupies the position" in this way:

﴿ قَالَتْ إِنَّ الْمُلُوكَ إِذَا دَخَلُوا قَرْيَةً أَفْسَدُوهَا وَجَعَلُوا أَعِزَّةَ أَهْلِهَا أَذِلَّةً ﴾

She said: "Kings, when they enter a country, despoil it, and make the noblest of its people its meanest thus do they behave.

Sūrah 27, Verse 34

Depraved governors give privileges and opportunities to ignorant ones and malefactors and reject just and truthful people. These evil politics push people back from springs of guidance and will lead them to quagmire of depravity and corruption.

The true and just policy is putting anyone on his appropriate position, so that laws and traditions are respected and performed properly. In addition, the wrong and cruel policy is putting people on inappropriate positions, so that laws and traditions will be ignored and crushed. The beginning of all these adversities is the time when the first three caliphs, especially Omar, high-ranked Mo'avieh and threw out Ali (PUH) against the logic of the Holy Quran. Consequently, the Islamic society was led to disunity and decadence, and it suffered from a long-lasting struggle and conflict. Providing that anyone had been put on its appropriate position from the beginning and the political justice had been promoted, the social justice would have been promoted as well and not so much conflict and anxiety would have happened in the Islamic society.

Not only the historical analysis, but also the authentic Sunni documents confirm that Omar did not even know the usual commands of the Holy

Quran, so it is natural that he could not perform the mentioned principal policy of the Holy Quran and was also unable to understand and then prevent the possible evil consequences of empowering people such as Moghaireh, Mo'avieh and Amro-As. Omar himself confessed to his ignorance and lack of knowledge. After problem-solving guides from Ali (PUH), Omar always said, "If Ali was not an aid, Omar would perish."[1] Moreover, he said repeatedly in publics,

«كُلُّ النَّاسِ أَفْقَهُ مِنْ عُمَرْ حَتَّى رِبَّاتِ الحِجال»

All people, even the unsocial women, know more than Omar does[2].

The main cause of the problems in the world of Islam was this fact that the governors such as Omar were not aware of the apparent Islamic issues, let alone the principal and basic spiritual affairs. Thus, the school of Islam was not performed perfectly in the society and its purposes were not achieved.

Both speciality and theory

Among the Muslim governors, Ali (PUH) was exceptional. He was the only caliph who understood the political and social points of the Holy Quran and realized the danger of assigning people such as Mo'avieh as rulers. Therefore, Ali (PUH) did not give Mo'avieh and his cooperators positions or responsibilities in the government. Instead, he selected competent, specialized and righteous people for official positions. Not only did Ali (PUH) select his rulers carefully, but also he observed and supervised their activities thoroughly. In addition to his advices and warnings, Ali (PUH) told Malik Ibn Ashtar and other regional rulers, "Be careful that the ruling office is or becomes the centre of wrongdoings. Try to choose your officials from righteous and competent people and supervise them during their missions."[3]

Ali's (PUH) strictness in choosing the rulers was because of his great Islamic precaution that he knew improvement and rectification of a

[1] An Explanation to Nahjul Balaghe – vol 1 – page 18

[2] An Explanation to Nahjul Balaghe – vol 1 – page 182

[3] An Explanation to Nahjul Balaghe – vol 17 – page 68

society dependent on the improvement and rectification of its rulers. Ali (PUH) declared that,

«فَلَيْسَتْ تَصْلُحُ الرَّعِيَّةُ إِلَّا بِصَلَاحِ الْوُلَاةِ»

The ruler of a society must train himself, and this training must be practically, not just orally.

Other caliphs, however, did not have Ali's (PUH) wise and virtuous precaution; in contrast, they assumed themselves free and acted on their own wishes. For instance, Othman was protested by people about the amounts of money from the state treasury he bestowed on his Omayyad relatives. "Any money more than the public portion is mine" Othman replied, "so I can do anything I wish with that."[1] Mo'avieh, who was assigned as the ruler of Sham by Omar and Othman and then became the caliph by their confirmations, knew himself free in doing what he wished; he claimed, "O people! Any property is God's and I am the caliph of God, so I can use it any way I wish."[2]

The evil Marvan who was the prime minister of Othman and had great impacts on him answered people who wanted preservation of their rights humiliatingly and said, "Do you want to take our land from us?"[3] Sae'ed Ibn Ala'as was another hypocrite who was the ruler of Kufeh in Othman's era. He impudently claimed, "Iraq is Ghoraysh's garden and I do whatever I wish in it."[4]

These rude specifications prove that Omayyad did not respect the Islamic laws and condemned any opposing voice dictatorially. They humiliated and misguided Muslims but were still confirmed by Abubakr, Omar and especially Othman!

Why offenders were entered to the government organization?

Now this question may be raised that why the first three caliphs entered

[1] An Explanation to Nahjul Balaghe – vol 9 – page 6

[2] مروج الذهب page 43 - vol 3

[3] An Explanation to Nahjul Balaghe – vol 2 – page 146

[4] An Explanation to Nahjul Balaghe – vol 3 – page 21

Omayyad and wrongdoers such as Mo'avieh, Moghaireh, Valid, Sae'ed and Marvan to the government organization and deprived the faithful and competent followers of the Prophet (PUH) such as Ali (PUH), Abuzar, Ammar, Ibn Abbas and Abdollah Ibn Maso'ud from any official position? One reason is that the caliphs knew righteous and faithful men such as Ali (PUH) would never let them do whatever they wanted and would criticize and sometimes prevent them from doing many wrong or unlawful activities. Therefore, the caliphs found the bases of their government at risk by Ali (PUH) and other faithful followers of the Prophet (PUH).

On the other hand, Omayyad and opponents of Ali (PUH) would bow down to the caliphs who granted them positions and statuses in the government and would defend them entirely. Therefore, the bases of their governments would keep safe, and caliphs could rely on the rulers and the rulers could rely on caliphs. The history of Islam in the beginning years proves that many of the problems and seditions occurred in the Islamic society took root from this bilateral reliance, reliance of Abubakr, Omar and especially Othman on Mo'avieh and Omayyad rulers besides the reliance of the rulers such as Mo'avieh on Abubakr, Omar and Othman as close friends of the Prophet (PUH).

As Omayyad and their cooperators were filled with hatred for the Prophet (PUH) and Ali (PUH), they took caliphs- Abubakr, Omar and Othman- more into consideration that the Prophet (PUH). They said secretly and impudently,

«... لا واللّه الّا دفناً دفناً»

All of them, even the name of the Prophet and his tradition must be crushed and disappeared.[1]

Moreover, Omayyad could not find any weak point about Ali (PUH) and his friends from the viewpoint of the Prophet (PUH), but they could claim some weak points about them by reliance on Abubakr, Omar and Othman as they were opponents to Ali (PUH). Now it becomes clear why

[1] An Explanation to Nahjul Balagheh – Vol 1 – page 463

Sunni Muslims respect Abubakr, Omar and Othman. As they were against Ali (PUH), Omayyad rulers exaggerated about their qualities in their public speeches and overstated them as holy persons. Therefore, the Omayyad rulers who were assigned by Abubakr, Omar and Othman could strengthen the bases of their positions by firming the bases of the main government. In addition, they degraded Ali (PUH) and Shiites by introducing them as opponents to the holy caliph!

An effective political excuse

The raised question is so important that requires a comprehensive analysis in an appropriate opportunity. The main idea of these pages is that the first three caliphs, ignorantly or mistakenly, dominated Omayyad over the Islamic society at the most critical and basic time that was the model for the next generations and eras. Worse was the advertisement rulers ran for the caliphs by introducing them as the most competent and reliable governors that people could ever have! On the other hand, the reliance of caliphs on Omayyad rulers such as Mo'avieh was so effective and strategic that Mo'avieh made use of it politically in order to justify himself in front of people. He was proud of being assigned by Omar and said:

> "O people! Although there are some men with a better background than mine, I have gained a good dignity and background in the world of Islam as well. In the current situation, I am more proficient and better than others are for ruling you. My witness is Omar's choice that he chose me while he could choose anyone else instead of me. Moreover, I have not done any wrongdoing, and if I had committed any malefaction, Omar would have dismissed me."[1]

Naturally, all these exploitations by Mo'avieh and the later problems they made for Islam and Muslims are the caliphs' faults. It was the first three caliphs who gave official positions to Omayyad, and introduced them as reliable agents of the caliph. They even titled them royally as "The King of Arabs" and praised their kingly manners that were completely against

[1] An Explanation to Nahjul Balagheh – vol 2 – page 133

the Prophet's (PUH) tradition and teachings of Islam.

In the current book, there is not enough opportunity or space to analyze this catastrophic fact that most of the problems and calamities in the world of Islam take root from caliphs' decisions in choosing members of the government. Most of them were chosen from Omayyad and their cooperators who could finally dominate over Muslims and their affairs by caliphs' financial and social supports.

As the purpose of this book is different, we leave this discussion here and go to other more effective issues on Karbala event.

The more dangerous mistake

The only disastrous mistake made by caliphs was not empowering Omayyad and rejecting pious men such as Ali (PUH). They had some more dangerous mistakes that provided basics for Omayyad's political purposes and led to oppression of Ali (PUH) and Hussein (PUH). Their more dangerous mistake was their wrongdoings that depraved people from Islam and made opportunities available for malefactions of rulers such as Mo'avieh.

Unfortunately, such wrongdoings are not few. According to the history of Islam, Omar used to reject the law of Islam and carry out his own wishes. Not only after the Prophet's (PUH) decease, but also during the Prophet's lifetime Omar denied a number of the Prophet's commands openly. Some researchers such as Allameh Sharafoddin and Allameh Amini have collected examples of Omar's dissent against the Prophet (PUH) in books such as "المراجعات", "النص و الجهاد" and "الغدير" from Sunni references.

An example of his offensive dissent against the Prophet (PUH) was just before the Prophet Mohammad (PUH) pass away. The Prophet (PUH) asked, 'Bring me a pen and a piece of paper to write you an instruction which avoids your misguidance.' Omar disapproved and said, 'The Prophet (PUH) is hallucinating. The Holy Book is enough to us.'[1]

About this event, Ibn Abi Alhadid states that Omar mentioned the reason of his disagreement with the Prophet's (PUH) request before his decease.

[1] صحیح بخاری- باب مرض النبی vol 5 – page 138

Omar said, 'The Prophet (PUH) wanted to firm Ali's (PUH) succession by his handwriting, but for the sake of the benefits of Islam, I prevented it.'[1] This fact is also reported by other Sunni scientists and everybody knows it authentic.[2]

«هذَا الْحَديثُ أخْرَجَهُ الْبُخارى وَمُسْلِمْ وَاتَّفَقَ الْمُسْلِمُونَ كافَّةً عَلى رِوايَتِهْ.»

The same situation occurred before Abubakr's decease; he asked for a pen and a piece of paper to write his will and name the next caliph in writing. As Omar was sure that Abubakr would write his name as the successor, he did not presume to claim his hallucination. Omar himself and other Omayyad and Abbasid caliphs wrote their wills just before death and none of them were hallucinating! Later on, no Muslim or even no polytheist was not prevented from writing his will before death. Surprisingly, only the Prophet (PUH) hallucinated before his decease! Omar prevented the Prophet (PUH) from writing his will, as he knew it would be against his interests and personal wishes. O' just and wise Muslims! Judge about this event logically and fairly!

Political unity is not dependent on critical discussions

Sometimes, it is recommended not to hold such critical discussions in order to avoid any disunity among different sects of Muslims.

Undoubtedly, unity of Muslims is the most important issue in the current world, but Islam is the religion of the truth that reveals the truth and defends it. Neglecting the truth is neglecting the soul of Islam. Moreover, the purpose of Islamic researches is not confirming or refuting people. Reality and the truth have priority over people. Ali (PUH) says:

«إِنَّ دِينَ اللَّهِ لاَ يُعْرَفُ بِالرِّجَالِ بَلْ بِآيَةِ الْحَقِّ فَاعْرِفِ الْحَقَ تَعْرِفْ أَهْلَهُ ...»

Recognizing the Islamic issues does not depend on people's actions. You must first know the truth, and then you can find the truthful people.[3]

[1] An Explanation to Nahjul Balagheh – vol 12 – page 79

[2] An Explanation to Nahjul Balagheh – vol 6 – page 51

[3] كاشف الغطا – مستدرک نهج البلاغه p 159

The issue of the Prophet's (PUH) succession or caliphate and its impact on later events such as martyrdom of Ali (PUH) and Hussein (PUH) are not associated with the unity of Muslims. However, captious ones try to prevent any relation between these two phenomena. For instance, Shiaa believes that Othman threatened the benefits of Islam by dominating Omayyad over all affairs of Muslims and opened the way for martyrdom of Ali (PUH) and Hussein (PUH). Is the mentioned idea that is also stated by Sunni researchers such as Taha Hossein, E'eghad and Alae'li against the principles of Islam and unity of Muslims?

An important mistake by Sunni brothers is considering the political unity the same as consensus of opinions. There are serious discordances among different sects of Sunnis, but they are still politically united. It is a question from Sunni brothers that why they are so sensitive about Shiism, especially about the issue of caliphate, and know it a threat to unity of Muslims. The answer of this question is in the history of Islam during early years. This sensitivity takes root from this fact that the tyrant and selfish rulers such as Mo'avieh, Amro-As and their followers based their strategies on caliphate of Abubakr, Omar and Othman. By relying on this excuse, they persecuted Shiites as opponents to caliphs and paved the way to their purposes.

The mentioned fact has many witnesses; for instance, the deceitful Amro-As offered the captious Mo'avieh to exaggerate the qualities of Abubakr and Omar for common people and oppress Ali (PUH) and his Shiites as opponents to them.[1] Although Mo'avieh himself did not believe in what he advertised about, he praised Abubakr and Omar so much that made a holy personality for them. Even Mansoor, one of the grandsons of the Prophet's (PUH) cousin- Abbas- who was already an opponent to Abubakr and Omar, changed his strategy. He praised and glorified Abubakr and Omar, and persecuted Ali (PUH) and his Shiites just in order to strengthen the mainstays of his kingdom. Mansoor clearly said,

«وَاللَّهِ لَأُقَدِّمَنَّ عَلَيْهِمْ تَيْماً وَعَدِيّاً ...»

Swear in God! To reject Ali and his family, I will prioritize Abubakr and

[1] An Explanation to Nahjul Balagheh – vol 15 – page 185

Omar over him.[1]

Such statements prove that the issue of Caliphate in the world of Islam was not a natural one. It was a divergent process that started by evil policies of offender rulers such as Mo'avieh and developed by advertisements and activities of next rulers such as Mansoor. If there had not been so much advertisement and prejudice about the issue of Caliphate, so many conflicts and enmities would not have been occurred among Muslims, especially after a long time. It is worth researching and analyzing that the issue of Caliphate or, in other words, the issue of Sunni and Shiite is first a political and then a religious subject. Gathering the historical and authentic documents about this issue in one book would be a great source that reveals the realities through the history of Islam and would weaken the differences between Sunni and Shiite brothers.

Some key points

Anyway, religious discussions do not threaten the political unity. Muslims must keep their unity firm while they search about principles of religion, let alone different peoples or ideas. Yesterday, the logic of "don't see and don't hear" was popular, but this stupid logic is useless today even as a means in hands of dictators and tyrants. Today, Muslims or non-Muslims want to know the truth even if it contradicts or shakes their last beliefs. As mentioned before, Omar's confession is a very important witness that reveals the truth. There are some key points about his statement that will be discussed in the following:

First: The impudent words Omar said after the Prophet's (PUH) request for paper and pen and his claim as "He is hallucinating!" was only because Omar was sure that the Prophet (PUH) was going to write the name of Ali (PUH) as his successor. In another conversation between Omar and Ibn Abbas, Omar stated the reason of his objection against the Prophet's (PUH) request. Ibn Abbas told Omar, 'The Prophet (PUH) wanted succession for Ali (PUH).' Omar replied, 'All wishes of the Prophet (PUH) may not be fulfilled. He wanted Abutalib to become

[1] الصراط المستقيم vol 3 – page 204

faithful, but he did not.'[1] What a strange justification! Is there any Muslim to ask Omar, if Abutalib had been an unbeliever (for sure he was not) and opposed the Prophet's wish, must you act as an unbeliever and object against the Prophet's will?

Undoubtedly, the rude objection of Omar against the Prophet (PUH) was the worst independent reasoning against the Divine decree that opened the way to plenty of next personal reasoning against the Divine text or decree. Omar's obvious Objection against the Prophet (PUH) taught others such as Mo'avieh that it is possible to oppose the Divine decree of the Prophet (PUH) or the Divine text of the Holy Quran to pave the way to your political purposes; then, you can justify it as being in best interests of Muslims or to the benefits of the Islamic society. Such a dangerous lesson that must be called "the lesson of impertinence" was a great threat to the pillars of the Islamic society.

Second: Ibn Abi Alhadid, a Sunni scientist, knows Ali (PUH) sager than Abubakr, but he says; 'Thank the God who prioritized Abubakr over Ali (PUH).' Just researchers know that priority of Abubakr over Ali was not a wish of God as God's wish is the same as His Prophet's wish, and the Prophet (PUH) wanted Ali (PUH) as his successor, not Abubakr. The truth is that Abubakr and Omar prioritized their own wishes over the Prophet's (PUH) wish, the God's wish, and occupied the position that already belonged to Ali (PUH). The significant point is that decisive Sunni scholars and offend rulers introduced the discrepancy between Shiism and Sunnism as a result of objection Abubakr and Omar had against Ali (PUH). In fact, it was not an opposition against Ali (PUH), but an opposition against the Prophet Mohammad (PUH). It is a very critical point that reveals many the truths and realities.

Third: The claim that Omar stated, '...the Holy Book is enough to us, and the Prophet's (PUH) saying is hallucination' is a great deceptive lie that contradicts the Holy Quran,

﴿ قُلْ إِن كُنتُمْ تُحِبُّونَ ٱللَّهَ فَٱتَّبِعُونِى يُحْبِبْكُمُ ٱللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَٱللَّهُ غَفُورٌ رَّحِيمٌ ﴿٣١﴾ ﴾

[1] An Explanation to Nahjul Balagheh – vol 12 – page 79

Say: "If ye do love Allah, Follow me: Allah will love you and forgive you your sins: For Allah is Oft-Forgiving, Most Merciful."

Sūrah 3, Verse 31

Fourth: Some Sunnis claim that the Prophet (PUH) agreed with Abubakr as the successor, but it is a false claim that lacks any proof. This fact that Omar prevented the Prophet (PUH) from writing his will proves that the Prophet (PUH) did not want to write the name of Abubakr as the successor. Moreover, Omar himself confessed that he opposed the Prophet's (PUH) request for paper and pen because he knew the Prophet (PUH) wanted to write the name of Ali (PUH) as the successor.

The prejudiced irreligious ones

During the Prophet's (PUH) lifetime and after his decease, Omar opposed the Prophet's (PUH) decrees repeatedly. For instance, he objected openly to two issues of temporary marriage during Hajj and the temporary marriage generally; but the issue of caliphate and succession was a very critical and important subject in which Omar affronted the Prophet (PUH) impertinently that might not be justified with any excuse. This offence is so severe that some prejudiced scholars, such as Heikal- the Egyptian scholar, has omitted it from their reference books[1] in order to avoid awareness of the truth seekers and their criticism against Omar, the cause of misguidance among Muslims forever.

Not only the Prophet's (PUH) will about Caliphate, but also some of his hadiths in which the succession of Ali (PUH) is deliberately mentioned are skipped form some hadith and history source books by the irreligious prejudiced men.

For instance, great reporters such as Tabari, Ibn Athir and Halabi reported the following hadith from the Prophet (PUH) about Ali (PUH), but it is changed in the current publication of Bokhari and the word "خليفتى" (my successor) is omitted from the hadith.

[1] حياة محمد، طبع ٢و اسرار سقيفه ، ص ١١٣

«إِنَّ هَذَا أَخِي وَوَصِيِّي وَخَلِيفَتِي فِيكُمْ فَاسْمَعُوا لَهُ وَأَطِيعُوا»

Ali is my brother, executor and successor. Listen to him and obey him.[1]

To where can we complain about the prejudiced and unfaithful ignorant or aware ones who betray the Prophet (PUH) to serve Omar? They even pervert their own texts, as if they are afraid of their own shadows.

Unfortunately, such betrayals are happening more today in comparison to the past time, and they are mostly supported by enemies of Islam who wish deviation of the Islamic culture, history and general path. It seems essential to establish an organization to recognize such betrayers and their betrayals to prevent destruction of the Islamic heritage and deviation of people.

Fifth: The impudent behavior that Omar and his accomplices displayed towards the Prophet (PUH) showed that they had already planned to occupy the position of the Prophet (PUH), but they disclosed it after the Prophet's (PUH) decease. The common sense never accepts that their strange objection against the Prophet (PUH) was a sudden and unplanned opposition. Moreover, there are some historical witnesses that shows there had been secret conspiracies to oppose the Prophet's (PUH) decree. In his last days of life, the Prophet (PUH) missioned Omar and Abubakr to join the army leaded by the young Osameh out of Medina, but they did not leave the city and disobeyed the Prophet (PUH).[2] Furthermore, before the burial and funeral of the Prophet (PUH), Omar and his accomplices prepared the beginnings of their meeting in Thaghifeh to decide on the Prophet's (PUH) successor, while the Prophet himself had already announced Ali (PUH) as his successor in Ghadir-Khom[3] to the public. After assigning Abubakr as the caliph, they oppressed any opponent harshly and displayed different tricks and decisive strategies to persecute critics.

Forbiddance of reporting hadith or the catastrophic disaster

Sixth: The impudent statement Omar said about the Prophet (PUH) as

[1] Al-ghadir – vol 2 – page 288

[2] An Explanation to Nahjul Balagheh – vol 2 – page 21

[3] غدیرخم

'the Divine Book is enough to us, and the Prophet (PUH) is hallucinating' shows they did not consider the Prophet's divine words important and even prevented people from it, according to the authentic Sunni references[1].

If we imagine that the Prophet (PUH) had said twenty hadiths everyday (surely, it was more as any actions and words by the Prophet (PUH) is a hadith), by considering 23 years of his prophetic mission, now we would have about 160,000 hadiths reported from the Prophet (PUH). However, Omar and his accomplices prevented the transmission of the Prophet's (PUH) words by the stupid excuse that the Holy Book is enough to us. According to the history, Omar and Abubakr collected the Prophet's hadiths and burned all of them[2], just in order to prevent Muslims from getting aware of them.

Forbiddance of reporting hadith was a catastrophic disaster that caused plenty of problems in the Islamic societies. For instance, the Holy Quran separated from its illuminating instruction, so that most of the Islamic teachings were left under the veils of ambiguity. For this reason, there are dramatic differences between the current Islamic sects in their beliefs. This disconformity is not restricted to political and social affairs, but includes even the religious fundamental affairs such as daily prayers that are the most important action in Islam.

During 23 years and five times a day, the Prophet (PUH) said daily prayers in public, but the so-called holy followers did not even transmit the Prophet's prayers with its beginnings and methods correctly to the next generations. Instead, they changed the method of ablution and the words in the announcement for prayers on their own wishes. On the Prophet's (PUH) daily prayers that had been occurred more than forty thousand times in front of the public eyes, they forced such massive changes after his decease. Now you imagine what dramatic changes are made in the critical and significant issue of Ghadir-Khom that happened only one time and was generally against their wishes because Ali (PUH) was assigned by the Prophet (PUH) as the successor.

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[1] An Explanation to Nahjul Balagheh – vol 12 – page 93 and Al-ghadir vol 6 – page 294

[2] Kanzol Ommal – vol 5 – page 237 and tazkatato Zahabi – vol 1 – page 5

Now pay attention to a cultural point that is the consequence of what happened in the early years of Islam. According to Sunni brothers, there are only 400 hadiths left from the Prophet (PUH) about the Islamic issues such as daily prayers, fasting and trading. Abu-Hanifeh who is the pioneer of all Sunni scholars knows the number of authentic hadiths left from the Prophet (PUH) only 17. Naturally, this few number of hadiths may not solve all the problems in different subjects. Therefore, the Sunni brothers had no choice but to hold on to the personal and divergent ideas of the "Four Imams"[1]. Now the question is why Muslims must obey the Islamic Jurisprudence that is limited to ideas of four selected scholars who had no special privileges over other Islamic scholars throughout the history of Islam. According to history, Abbasid rulers established these four sects by the aids of their despotic swords in order to isolate the Infallible Imams (PUTH) who were obstacles on their ways.

Another point is that Sunni leaders such as Malik, Abu Hanifeh, Shafe'i and Ahmad Ibn Hanbal showed great respect to Imam Sadigh (PUH) and other Infallible Imams (PUTH) and benefited from their advice and guidance. In contrast, Sunnis who claim following the Four Imams leave the sayings of the Infallible Imams (PUTH) unuttered and, instead, hold on to the newly made false sects such as Baha'ism and Vahabism which are made by the evil U.K. Such false sects vilify the Infallible Imams (PUH) and praise the vinous and bloodthirsty Omayyad. Is not such unfair event the result of what the prejudiced scholars and tyrant rulers did to Islam?

Forbiddance of reporting hadith led to distortion of hadith

The reason of so much prejudice and decline is the forbiddance of reporting hadith carried out by Abubakr and Omar. If Abubakr and Omar had not discounted the importance and respect of the Prophet's (PUH) hadith and had permitted, at least, the pious and merited Muslims to gather and expand the Prophet's hadiths, we would not have had so much discrepancies and ambiguities in the Islamic issues. If the Islamic Jurisprudence had been developed properly under the light of the

[1] ائمه اربعه

Prophet's hadiths, the "Four Religions" would have never been needed and made. Therefore, the personal ideas would have never entered the Islamic Law and, more important, Mo'avieh and other Omayyad rulers would have never been able to distort hadiths and make false hadiths. Mo'avieh had some men, such as Abuharireh, Samareh and Ka'abol Ahbar, who made false hadiths and introduced them to people by the name of the Prophet (PUH). They distorted the realities of Islam and caused ever-increasing insoluble problems in the world of Islam.

Generally, forbiddance of hadith by Abubakr and Omar opened the way for distortion of hadith by Mo'avieh. Now, a very important question is raised that Sunni brothers must answer it. According to Omar who said, "The holy Book is enough to us and the Prophet (PUH) is hallucinating", how do you (Sunnis) follow two principles of "the Quran" and "the Prophet's tradition" while there is very few hadiths left from the Prophet (PUH) to know about his tradition? How can we get the Prophet's hadiths, and if we find, how much authentic are they to rely on?

Actually, Sunnis do not follow the Prophet's tradition because there is no authentic source about the Prophet's lifestyle and Jurisprudence, thanks to Abubakr and Omar. In fact, Sunnis follow the personal unjustifiable and irrational reasoning of the "Four Imams"; unfortunately, they also equalize such ideas with the Holy Book, Quran.

The true followers of the Prophet's tradition are Shiites who rely on the Prophet's hadiths reported by the Infallible Imams (PUTH). The Infallible Imams, the Prophet's offspring, are the criteria of truth and justice forever that may ever not separate from the Holy Quran until the Day of Resurrection, according to the Prophet (PUH). In addition to the Prophet's hadiths, the Infallible Imams (PUTH) are aware of different aspects of the Holy Quran that are hidden to others. Joining the Prophet's tradition to the teachings of the Holy Quran, the Infallible Imams (PUTH) show the very bright path of felicity and guidance to men that is called the right path.

In addition to the disrespectful manner of Omar with the Prophet (PUH), Abubakr discounted the law of Islam and degraded the family of the Prophet (PUH) repeatedly. In the following, an example of their behavior

with the family of the Prophet (PUH) will be mentioned to show what cleared the way to catastrophic events such as Karbala and martyrdom of Hussein, the Prophet's grandson in the bloodiest way.

Abubakr who was the successor of the Prophet (PUH) bothered Fatemeh (PUH), the Prophet's daughter so annoyingly that, according to authentic Sunni sources, she rejected Abubakr and Omar until the last days of her life. According to authentic Shiite and Sunni sources, Fatemeh was the most gracious and honorable woman whose purification was witnessed by the Holy Quran. About her, the Prophet (PUH) said, 'Fatemeh is the dearest to me. Anyone who annoys her annoys me, and anyone who annoys me annoys God.'[1]

The impudent manner and the more impudent words

A reason of Fatemeh's (PUH) sorrow was that Abubakr took "Fadak" forcefully from her and denied her absolute right of heritage. Fadak was a piece of land that the Prophet (PUH) presented to her daughter in his lifetime. However, Abubakr trampled on Fatemeh's right in Fadak with this excuse that he had heard from Prophet (PUH) who said:

«إِنَّا مَعَاشِرَ الْأَنْبِيَاءِ لاَ نُوَرِّثُ شَيْئاً ...»

We, the Messengers, do not leave anything as heritage[2].

It is interesting that the family of the Prophet (PUH) and his followers had never heard such statement from the Prophet (PUH). However, some witnesses in the Holy Quran prove the possibility of heritage for the Prophets (PUTH).

﴿وَوَرِثَ سُلَيْمَٰنُ دَاوُۥدَ﴾

And Solomon was David's heir.

Sūrah 27, Verse 16

[1] Mosnad Ahmad – vol 4 – page 5 and Sahih Moslem – vol 7 – page 141

[2] An Explanation to Nahjul Balagheh – vol 16, page 285

﴿ وَإِنِّي خِفْتُ الْمَوَالِيَ مِن وَرَائِي وَكَانَتِ امْرَأَتِي عَاقِرًا فَهَبْ لِي مِن لَّدُنكَ وَلِيًّا ۝٥
يَرِثُنِي وَيَرِثُ مِنْ آلِ يَعْقُوبَ ۖ وَاجْعَلْهُ رَبِّ رَضِيًّا ۝٦ ﴾

so give me an heir as from Thyself, 6. "(One that) will (truly) represent me, and represent the posterity of Jacob; and make him, O my Lord! one with whom Thou art well-pleased!"

Sūrah 19, Verse 5-6

Therefore, some later caliphs who were more just and benevolent, such as Omar Ibn Abdolaziz, returned Fadak to the family of the Prophet (PUH). Generally, it had become a political matter, any caliph who was enemy to the family of the Prophet (PUH) took Fadak from them, and any caliph who was just and kind to the family of the Prophet (PUH) returned it to them.[1]

Not only did Abubakr violate Fatemeh's right in Fadak, but also he insulted her very impudently. Fatemeh introduced Ali (PUH), her husband, as her witness for Fadak, but Abubakr mocked at them and said, 'the witness of fox is its tail.'[2] Moreover, Abubakr described Ali (PUH) in a way that pen is shameful to write. Abubakr said,

«... كَامُّ طَحالٍ أَحَبُّ أَهْلِها إِلَيْها الْبَغِيّ»

Ali is like a whore who is the dearest only to her partner.[3]

Is there any Muslim to ask why the dear family of the Prophet (PUH) whose respect was commanded in the Holy Quran to Muslims as a reward to the Prophet's attempts must be annoyed and insulted so much? Is it the method of Islam or humanity that the most magnanimous people be the most oppressed ones? Must their houses and their lives be threatened by fire and by swords? What is the reason of so much impudence and tyranny to the family of the Prophet (PUH)? According to

[1] Alghadir – vol 7 – page 194

[2] An Explanation to Nahjul Balagheh – vol 6 – page 215

[3] An Explanation to Nahjul Balagheh – vol 1 – page 134

Ibn Abi Alhadid, the reason was 'the land', they took Fadak from Fatemeh to weaken the position of the family of the Prophet (PUH), especially Ali (PUH), and to strengthen the bases of their own positions.

The sorrowful catastrophe is that the manner of Abubakr and Omar with the family of the Prophet (PUH) became a model to the next rulers and they repeated such insults and cruelties even harsher. The fire and sword that were used by Yazid and Ibn Zobair in Iraq and Hijaz against the family of the Prophet (PUH) took root from the manner of Abubakr and Omar with Fatemeh and Ali (PUTH).

The ridiculous thing

It is ridiculous that the prejudiced followers of Abubakr and Omar defend their behavior towards Fatemeh (PUH) and Ali (PUH). They, perhaps, pretend to unawareness about this fact that Abubakr, just before his death, admitted that he did Fatemeh and Ali injustice and was regretful about it.[1] During his lifetime, Abubakr had said, 'There is an evil in me who often dominates over me.'[2] This terrible excuse by Abubakr was a lesson to the next rulers that even if they found an evil in themselves, they can still know themselves competent for caliphate, stand against the critics and justify wrongdoings of rulers. Khalid was a ruler in the government of Abubakr. He killed a Muslim, cut his head and made food with it, and finally raped his wife. This person was not even reprimanded by Abubakr, instead he was titled as "the sword of Islam" and was justified as "Khalid just made a mistake" by Abubakr.

«تأوّل فاخطأ»

In fact, pen is unable to write about the political and training impacts of such statements, and only God knows how much such statement was effective in deviation of common people and empowering Mo'avieh, Yazid and other Omayyad rulers. Unfortunately, the Islamic Jurisprudence became so ignominious that purified evil men such as Khalid, Mo'avieh and Yazid and titled them as "the sword of Islam", and

[1] Tabari History – Vol 2 – page 619

[2] An Explanation to Nahjul Balagheh – vol 4 – page 166

on the other hand, condemned Fatemeh (PUH) and Ali (PUH) for demanding their absolute right, Fadak, and titled them as fox or whore!

O' You, the just and fair Muslims! Is the malefactor Khalid who killed a Muslim, made food with his head and raped his wife "the sword of Islam" and are Fatemeh and Ali who were infallible and only demanded their right of heritage "the fox and fox tail" or "the whore"?

Obviously, Abubakr and Omar's wrongdoings were not restricted to their own era, but they continued in the manner of the next rulers that corrupted the minds of Muslims and depraved the method of governing the Islamic society. Actually, the rulers' corruptions gradually isolated the family of the Prophet (PUH), weakened the spirit of Islam among people and brazened the malefactors. Little by little, their malefactions led the Islamic society to a catastrophic phase in Othman's era during which the family of the Prophet (PUH) and his pious followers were insulted and bothered harshly. Othman assigned his Omayyad relatives for critical positions in the government, for instance, he put his brother, Valid, as the ruler of Iraq. One morning, he was dead drunk and said the morning prayers in four sections, instead of two sections, as the leader of a congregational prayer. Then, he asked people, 'if you wish, I can say it in more sections!'[1] In such situation, it is completely natural that the Islamic society was on the edge of decline and the Islamic soul was gone from it. There is a social principle that Ali (PUH) mentions:

«النَّاسُ بِأُمَرَائِهِمْ أَشْبَهُ مِنْهُمْ بِآبَائِهِم»

People are more similar to their rulers than they are to their fathers[2].

An instance of judgments

Although Omar Ibn Abdolaziz is an Omayyad caliph, he confirms the discussed facts about Othman and says:

> 'The Prophet Mohammad (PUH) passed away while he had left a vital river among people. After him, Abubakr and Omar took the

[1] Moravejol Zahab – vol 2 – page 335

[2] An Explanation to Nahjul Balagheh – vol 19 – page 209

> responsibility of this river without enjoying any privileges or giving their relatives any priorities. However, Othman who came after them tampered with this river, and others tampered with it, following Othman, so much that corrupted it. Today, there is not even a drop of that river and its vital water left throughout the whole world of Islam."[1]

Not only Omar Ibn Abdolaziz, but also other fair-minded scholars have the same idea about Othman. Even Ibn Roshd from Angeles who is trained in a completely Omayyad atmosphere, criticizes the Omayyad rulers harshly and knows Mo'avieh the cause of severe decadence in the Islamic society. Optimistically towards Othman, he says:

> 'The principle of Islam was still firm before Mo'avieh, but he weakened it and substituted his dictatorial kingdom for it. Floods of disturbance struck the Islamic countries and continued increasingly up to now.'[2]

Dangerous political manipulations

Malefactions of the first three caliphs and their abusive behavior towards the family of the Prophet (PUH) as well as giving different advantages to Omayyad and other wrongdoers led to plenty of adverse consequences. Even the Omayyad rulers admitted to such terrible results had been based by them. Evidence to this bitter fact is the letter Mo'avieh wrote to Mohammad Ibn Abubakr (Abubakr's son) as a reply to his criticisms about Mo'avieh's opposition with Ali, twenty-five years after the Saghifeh event. This letter includes very critical and important points that reveal the facts and situations in Imam Hussein's era and the roots of Karbala catastrophe. This letter is also reported from Sunni references. That strange letter is this:

> "This letter is a reply to Mohammad Ibn Abubakr who criticizes his father. I read your letter to me in which you mentioned the glory of God and his Messenger, Mohammad (PUH). Your letter

[1] An Explanation to Nahjul Balagheh – vol 17 – page 104

[2] Ibn Roshd and Philosophy – page 60

witnesses that you are against the method of your father because you focuses on qualities of Ali (PUH), his relationship with the Prophet (PUH) and his right for caliphate. I thank God who has granted such qualities to someone other than you. Now I reply you. All of us, even your father Abubakr, were aware of Ali's qualities and rights. However, after the decease of the Prophet (PUH), your father and Omar were the first people who trampled on Ali's right and forced him to promise loyalty to them. Ali (PUH) refused to promise them loyalty and discussed with them about his right of succession. Nevertheless, his life was threatened by them, so he had to promise them loyalty. Anyway, Abubakr and Omar continued their way by denying Ali (PUH). After them, Othman became the caliph and followed the method of the last caliphs. You and Ali (PUH) opposed him so much that he was finally killed by rebellions. Your father, Abubakr, was the first person who denied Ali and violated his right. If he had not done so, we would have never been against Ali and would have surrendered to his caliphate. Abubakr and Omar, who were pioneers of us and more religious than we are, did so and then we will continue their way. You must criticize your father or stop criticizing us who are following your father."[1]

Do not forget that Mo'avieh and his cronies killed Mohammad Ibn Abubakr, put his dead body inside the skin of a donkey and burned it, all just because he was a friend of Ali (PUH) and an opponent to Omayyad, especially to Mo'avieh.

Mo'avieh tells the same meaning to Ibn Abbas, 'O' Ibn Abbas! I swear in God that Abubakr and Omar treated the family of the Prophet (PUH) more cruelly and unfairly that Omayyad did. Actually, they paved the way for us by denying the right of the family of the Prophet (PUH) for caliphate.'[2]

Interestingly, although Mo'avieh sided with Abubakr and Omar against Ali (PUH), he did not believe in or respect them. He took hold of them

[1] An Explanation to Nahjul Balagheh – vol 3 – page 189

[2] Aghdol Farid – vol 4 – page 81

only because it was to the benefits of his government and against the interests of Ali (PUH) and his family. Fifteen years after Mo'avieh's letter to Abubakr's son, and when Mo'avieh was preparing the situation for succession of his son, Yazid, another son of Abubakr and Omar's son protested that Mo'avieh's method is a kingly one that is against the method of Abubakr and Omar. In reply to them, Mo'avieh said, 'Generally, caliphate and kingship is the specific right of Abde-Manaf family (Abde-Manaf was the head of both Omayyad and Hashemite), because only this family are relatives to the Prophet Mohammad (PUH). After the decease of the Prophet (PUH), Abubakr and Omar occupied this position without having any right in it, as they were not from these two families. After them, caliphate turned back to its right centre, Abde-Manaf family, and now we must keep it and transfer it to the next generations of our family. Therefore, I give it to my son, Yazid, and he will give it to his son and it must continue until the Resurrection Day.'[1]

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It became clear that malefactions of the first three caliphs had catastrophic impacts on minds and methods of Muslims and benefited malefactor rulers such as Mo'avieh with practical, social and political opportunities to reach their dangerous purposes. Now, we must discuss and analyze causes of conflicts and confusions among Muslims to clarify the complicated dark situation in Hussein's era that led to Karbala event. This important issue is the dissension among caliphs in methods for being chosen as caliph as well as choosing the next caliph. This discord inflicted severe damages on Muslims and their benefits.

The hardest deviatory damage

Perhaps, readers are surprised why the dissension among caliphs in methods for being chosen as caliph as well as for choosing the next caliph is called the hardest damage to benefits of Islam and Muslims. Undoubtedly, by reading the following pages, the questions in their minds will be clarified. The following pages and the whole current book include documents taken from Sunni references. There is an introductory

[1] Imamate and Policy – vol 3 – page 189

explanation to the raised issue that must be read carefully in order to realize that the subject of Islamic caliphate, separate from Ali (PUH) and his right, caused what anxieties and discrepancies in the Islamic society and how Omayyad, under the shadow of conflicts and disputes, could make caliphate a heritable phenomenon throughout their family.

The introductory explanation

Gazali and some other Sunni scholars admit that caliphate of Abubakr was neither because of his superiority over others, nor according to an explicit quotation from Quran or the Prophet (PUH) and nor based on consensus of juristic opinions. The best document is Omar's statement that, 'It was an unorganized task we did and God did not prevent it.'[1] Following this statement, Omar added, 'If anyone else wanted to do the same, kill him.'[2]

These statements are the worst description and the best explanation about the caliphate of Abubakr, especially as they are said by his best friend and are reported in Sunni references. To confirm Ghazali's opinion that is already justified by Omar's statements, we must say:

First: Abubakr's caliphate was not because of his superiority in qualities over others. According to many Sunni brothers, such as Ibn Abi Al-Hadid, Abubakr was never at the same level with Ali (PUH) in courage and bravery, knowledge and wisdom, piety and worship, justice and fairness, eloquence and fluency as well as relationship and relativeness, brotherhood and loyalty, assistance and cooperation, and company and friendship with the Prophet Mohammad (PUH). Even Abubakr himself admitted that he was not superior to other Muslims. In a speech, he said,

«... أَقِيلُونِي، أَقِيلُونِي فَلَسْتُ بِخَيْرِكُمْ»

Let me off caliphate that I am not better than you are.[3]

A historical complaint is reported from Ali (PUH) who said, 'I am

[1] Serrol Alamin by Ghazali – page 16

[2] Tabari history – vol 2 – page 446

[3] An Explanation to Nahjul Balagheh – vol 1 – page 168-169

surprised by the man who asked people to exempt him from caliphate because he did not know himself better than others, but, on the other hand, he willed someone else to occupy his position after his death.'[1] Ali (PUH) means that Abubakr's political compliment was absolutely against his practical action!

Second: Abubakr's caliphate was not according to an explicit quotation from Quran or the Prophet (PUH). About Ali (PUH), there were plenty of quotations and Quranic verses such as Ghadir hadith, Manzilat hadith, Thaghalain Hadith and Safineh Hadith in addition to Mobaheleh, Velayat and Tabligh verses in the Holy Quran. In contrast, there was no clear and explicit text or quotation about Abubakr. Sunni references report from Abubakr who confesses:

«وَلَيْتَنِی سَأَلْتُهُ لِمَنْ هذَا الْأَمْرُ؟ حَتّی لایُنازِعَهُ أَحَدٌ»

I wish I had asked the Prophet about his successor, so there would be no dispute.[2]

This statement by Abubakr proves that, at least, there had been no explicit text or quotation about caliphate of Abubakr.

An important question

The statement that Abubakr said just before his decease raises an important question. He said,

«... إِنَّهُ لابُدَّ لَكُمْ مِنْ رَجُلٍ يَلی اَمْرَكُمْ وَيُصَلّی بِكُمْ وَيُقاتِلُ عَدُوَّكُمْ ...»

It is necessary for you, Muslims, to have a caliph to organize your religious and worldly affairs. Therefore, it is my responsibility to assign Omar as my successor not to leave you without a supervisor.[3]

The important question is whether the Prophet (PUH) realized this fact, as Abubakr realized, that a leader must assign a successor and Muslims need

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[1] An Explanation to Nahjul Balagheh – vol 1 – page 162

[2] Tabari History – vol 2 – page 620

[3] Imamate and policy – vol 1 – page 37

a supervisor. If we imagine that the Prophet (PUH) did not realize this necessity, it is not acceptable by Muslims or even non-Muslims because a divine Prophet is a wise leader whose mission is leading human societies to felicity and goodness. It is not rationally acceptable that the Prophet (PUH) did not realize the necessity of assigning his successor.

We can assume that the Prophet (PUH) realized this necessity but was not missioned to assign anybody as his successor. It is claimed that the Prophet (PUH) was only responsible to apprise his prophetic message, and he was not responsible about the next leader. This claim is dismissed by both Shiites and Sunnis as Abubakr wished he had asked the Prophet (PUH) about the next caliph. This regret is because of the fact that even Abubakr knew that the Prophet (PUH) was responsible to assign his successor. Is it an acceptable claim by Abubakr that the Prophet Mohammad (PUH) left Muslims without a supervisor and caused so much catastrophic disputes?

It is interesting that the Prophet (PUH) was so farsighted that assigned Ali (PUH)- based on his own idea not the public idea- as his successor for even some days he was going out of Medina. Explicitly, the Prophet (PUH) said, 'Ali (PUH) for me is like Aaron for Moses (PUH), but there will be no Prophet after me.'[1] The Prophet (PUH) means that Ali (PUH) has all the positions I have, except for the Prophethood. Another interesting point is that the Prophet (PUH), during his lifetime, never prioritized anyone over Ali (PUH). However, in many cases, he prioritized Ali (PUH) or others -such as the eighteen-year Osameh- over Abubakr and Omar.[2] Are not such acts and statements by the Prophet (PUH) enough to us to wake up?

Third: Consequently, caliphate of Abubakr was not because of his superiority over other Muslims and was not according to an explicit text or quotation from the Prophet (PUH). Sunni brothers believe that it was based on consensus of juristic opinions. It is not true for two reasons, a major reason and a minor reason.

The major reason: Generally, the consensus of juristic opinions may never

[1] An Explanation to Nahjul Balagheh – vol 3 – page 255

[2] An Explanation to Nahjul Balagheh – vol 1 – page 159

be a proof to caliphate, succession of a divine Prophet. Since a divine prophet is chosen by God, not by people, his successor must be chosen by God as well and common people must not decide about it. Moreover, caliphate is the highest worldly and spiritual position that is responsible to solve the theoretical and practical problems of Muslims and lead human societies to religious and material welfare. Naturally, people may never realize such person and only God can clarify who such person is.

The minor reason: If we consider the consensus of juristic opinions a method of choosing caliph, the consensus that decided about Abubakr had some problems that invalidates their decision. First, caliphate of Abubakr was a decision made by few people, Abubakr, Omar and Abu-Obeideh who gathered in Saghifeh to plan for the next caliph, while the Prophet had just passed away and all other Muslims, especially Hashemite who were important people, were busy with the funeral and burial of the Prophet (PUH). Second, it was a decision imposed forcefully on people. According to history, any opponent to caliphate of Abubakr was threatened by sword and many people promised loyalty to him in fear for their lives. Therefore, Hashemite and other Muslims were not involved in Saghifeh and its result; opposite the opportunists, they were conducting the funeral and burial of the Prophet (PUH). When they heard about Saghifeh and caliphate of Abubakr, they made an official objection and refused to promise loyalty to him. In addition to the chaotic situation in which unity of the Islamic society and basics of Islam were threatened generally, Hashemite were threatened to death, so that they had no option but to promise loyalty to Abubakr. It is reported in history that Omar threatened Ali (PUH) in front of Abubakr and some other Muslims. Omar told Ali (PUH), 'You have to promise loyalty', 'and if I don't...?' Ali asked. 'I will cut your head' Omar replied him.[1] Thus, according to this clear document, Ali (PUH) was forced to promise loyalty to Abubakr, and it cannot be an excuse in Sunni brothers' hands.

Two interesting questions

If we consider consensus of juristic opinions the best method of assigning

[1] Imamate and policy- vol 1 – page 20

a caliph and if we imagine that this concordance of ideas happened perfectly about Abubakr, two questions are raised that clarifies the roots of problems in the world of Islam.

The first question is if caliphate is an issue that must be decided about through consensus, why Abubakr willed Omar to take his position after death. Actually, Abubakr and Omar were the first people who denied consensus of juristic opinions in deciding about caliphate. Not only the caliphate of Omar, but also the caliphate of all Omayyad and Abbasid rulers were not based on consensus of juristic opinions which is a principle among Sunnis! It was not even based on an explicit quotation from the last competent caliph, which is a principle among Shiites, so Shiites did not accept their caliphate. It is amazing that Sunnis accept the caliphate of rulers who were not chosen based on Sunni principles! Do Sunni brothers have any good reason for this anti-principle acceptance? Is not the issue of consensus of juristic opinions only an excuse to reject Ali (PUH) from caliphate and deny Shiism?

The second question is why Omar invented a third method and denied the methods of consensus and explicit text. Omar invented a new method in which a council involving six men (Ali (PUH), Othman, Talhe, Zobair, Sa'd ibn abi Vaghas and Abdorahman ibn O'uf) voted for one of members as the next caliph. A paradox in Omar's idea about members of the council is that he supported all members by mentioning that the Prophet (PUH) was satisfied with all of them, but on the other hand, he called all of them except for Ali (PUH) incompetent for caliphate and in some cases insulted them.[1]

One of the strange things about Omar is that, on one hand, he praised Ali (PUH) highly and said statements such as "If there was not Ali, Islam would never rise"[2] or "Ali, only you can lead people to the right path"[3], and on the other hand, he put Ali (PUH) beside incompetent men in the council. Ali (PUH) complains about this injustice and says,

[1] An Explanation to Nahjul Balagheh – vol 1 – page 185 -186
[2] An Explanation to Nahjul Balagheh – vol 12 – page 82
[3] An Explanation to Nahjul Balagheh – vol 1 – page 186

«فَياللَّهِ وَ لِلشُّورى مَتى اِعْتَرَضَ الرَّيْبُ فيَّ مَعَ الاَوَّلِ مِنْهُمْ حَتّى صِرْتُ أُقْرَنُ إلى هذِهِ النَّظائِرِ، وَلكِنّى ...»

I am surprised about the council! Am I comparable with even Abubakr that I am put at the same level with some men in a council whose best one is Othman that has no outstanding privilege in Jihad, science or anything else?[1]

The inconsistent council

Not only Omar, but also the members of the council admitted to unique qualities of Ali (PUH). For instance, Sa'd ibn abi Vaghas describes Ali (PUH) in this way:

«شارَكَنا فى مَحاسِنِنا وَلَمْ نُشارِكْهُ فى مَحاسِنِهْ وَكانَ اَحَقُّنا كُلُّنا بالخلافة»

Ali (PUH) had everything we all had, but he had something none of us had. Therefore, he was more competent than we were for caliphate.[2]

When incompetent men, according to Omar and council members, become rivals to Ali (PUH) for caliphate, it is completely natural that anyone can assume himself a rival to Ali (PUH) in other cases. For instance, someone such as Mo'avieh dared to compete with Ali (PUH) and make many problems for him and his followers. About Mo'avieh, Ali (PUH) complains, 'It is surprising that Mo'avieh who is the centre of corruption is obeyed, but I as the centre of Islam, the truth, justice and devotion am not obeyed.'[3]

«صَاحِبُكُمْ يُطِيعُ اللَّهَوَأَنْتُمْ تَعْصُونَهُ وَصَاحِبُ أَهْلِ الشَّامِ يَعْصِى اللَّهَ وَهُمْ يُطِيعُونَهُ»

An example of catastrophes in the beginning years of Islam is the council of caliphate and its members. Sa'ad Vaghas who admitted superiority of Ali (PUH) over others, trampled on Ali's right and Muslims' benefits in the council and voted for Othman. Even after the death of Othman, he did

[1] An Explanation to Nahjul Balagheh – vol 1 – page 184

[2] Imamate and policy – vol 1 – page 120

[3] An Explanation to Nahjul Balagheh – vol 2 – page 70

not promise loyalty to Ali (PUH) and, indirectly, paved the way for Mo'avieh. This catastrophe continued until Karbala in which Omar Sa'd (Sa'd Vaghas's son) stood against Hussein (PUH) although he knew killing Hussein will trigger the God's Wrath and will lead to permanent hell. However, he and his army killed Hussein (PUH) and all his family in the worst and bloodiest way and trod on their beheaded bodies by horses, all in order to reach kingship of Rey as Yazid had promised him.

What misfortune can be greater than this ignominy in the position of caliphate, becoming the centre of malefaction? Can any wise man say that so much disaster, deviation and decline in the Islamic caliphate did not take roots from Abubakr's imposed Saghifeh, Omar's council and the Omayyad-friendly method Othman established? Was it an exceptional in cause and effect process through the history of Islam?

Sa'd Vaghas who was a member of the council persecuted Ali (PUH) and all the Islamic society intentionally and consciously by voting for Othman while he was aware of qualities of Ali (PUH). Although Talheh and Zobair voted for Ali in the council, after the death of Othman and when Ali (PUH) was selected for caliphate, they revolted against Ali (PUH) and launched bloody wars only because Ali (PUH) did not give them ruling positions of different regions.

Greater problems

As mentioned, a big problem in the council Omar founded was inconsistency of members. According to Omar's statements about the council members[1], Omar himself predicted this inconsistency among members. The greater problem in the council was that Omar organized it in a way in which Abdo-Rahman who was an unimportant person but a relative to Othman found the special privilege of deciding about the next caliph. Based on his already planned plot, Abdo-Rahman selected Othman as the next caliph and rejected Ali (PUH). The condition he imposed, his plot, was based neither on the Holy Quran nor according to the Prophet's method; his condition for caliphate was following the methods of the last two caliphs, Abubakr and Omar. This condition was

[1] An Explanation to Nahjul Balagheh – vol 1 – page 187

not even mentioned in Omar's will and was against the principles of Ali (PUH), so Ali (PUH) did not accept this condition. To reach governorship, Othman accepted the condition but, very soon, his corruption and wrongdoing became obvious. Misconducts in the government of Othman was so many that his Omayyad relatives, especially the evil Marvan, seized the control of everything even the caliph himself, and Othman was completely passive against them.

Othman deviated from the Prophet's path and the methods of Abubakr and Omar so much that even Abdo-Rahman, who selected him as the caliph, disapproved of him. Once, Abdo-Rahman was sick and Othman went to visit him and ask about his health; Abdo-Rahman refused to accept him and said, 'If I had been able to go back in time, I would have never given the responsibility of even my shoes to Othman.'[1] All the followers of the Prophet (PUH) rejected Othman and all people, from young to old, revolted against him, and finally Othman was killed in a public rebellion.

Another problem with the council Omar formed was his command that if one or two council members do not accept the decision of the council about caliph, they must be killed, even if Ali (PUH) is one of them. Moreover, if three men do not accept the decision, under the condition that Abdo-Rahman is not among them, they must be killed too. In addition, if the council does not arrive at a decision after three days, all the council members must be killed.[2]

Is there any court to ask Omar why you issued such murdering orders against all the principles of Islam and humanity? Why do you make a very dangerous model for Mo'avieh and Yazid and open their hands in killing Hussein (PUH) on the pretext of opposing the assigned caliph? What right do you retain for yourself, after your death, about others' lives, especially those who were the followers of the Prophet (PUH)? What situation will you make for the society by murdering them? Is there any court in the world of Islam to analyze such fundamental issues and is not Omar condemned?

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[1] An Explanation to Nahjul Balagheh – vol 20 – page 25

[2] An Explanation to Nahjul Balagheh – vol 1 – page 187

Something that is more important than the different methods of assigning caliph is the confusion and inconsistency it left to Muslims for deciding about the next rulers. As Abubakr and Omar did not consider any specific or clear criteria for choosing the next caliph, Muslims did not have a distinct method for deciding about the next caliphs. Therefore, opportunist men such as Mo'avieh benefited from this perplexity and ran the Islamic society into increasing troubles.

Is there any catastrophic disaster greater than this?

Lacking an organized system for choosing a caliph had some disastrous consequences. One of them was empowering incompetent people who denied and rejected righteous people. For instance, Othman could attract Omar's attention and join his council; then, by the help of his Omayyad relatives, he occupied the position of Caliphate.[1] In that situation, the outstanding Ali (PUH) had to accept his caliphate; otherwise, he would have been killed by the order of Omar.

Destiny of Muslims was badly affected by stubbornness of Abubakr and Omar. Therefore, incompetent and inept people such as Abdo-Rahman- about whom Omar said that he is so inefficient that will put caliphate like a ring in his wife's hand[2]- selected men such as Othman who was the centre of conspiracy, according to Omar[3], as the caliph. On the other hand, righteous men such as Ali (PUH) who was the right path and guider to the right path, according to Omar[4], were denied and rejected. Naturally, in such situation, depraved men such as Mo'avieh and Yazid dared to dominate over Muslims, decide about caliphate and reject competent men such as Ali (PUH) and Hussein (PUH).

Fifteen years after the council Omar formed, there was an arbitration between Ali (PUH), Mo'avieh and Amro-As to determine the caliph. However, the arbitration was worse and crueler than the council was because, in the council, Ali (PUH) was in front of Othman and Abdo-

[1] An Explanation to Nahjul Balagheh – vol 6 – page 326

[2] An Explanation to Nahjul Balagheh – vol 6 – page 326

[3] An Explanation to Nahjul Balagheh – vol 1 – page 186

[4] An Explanation to Nahjul Balagheh – vol 1 – page 186

Rahman but, in the arbitration, Ali (PUH) was in front of Mo'avieh and Amro-As!

Who is Amro-As? He is a deceitful man born from a whore named "Nabegheh". His father, As, was a great enemy to the Prophet (PUH) and is damned by the Holy Quran.

﴿إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ ۝٣﴾

For he who hateth thee, he will be cut off [from Future Hope].

Sūrah 108, Verse 3

Who is Mo'avieh? He was a seditious, demagogue man born from an impure mother named "leaver-eater Hind", and a wrongdoer father called "Abusofyan" who is cursed in the Holy Quran as the head of evil family.

﴿وَإِذْ قُلْنَا لَكَ إِنَّ رَبَّكَ أَحَاطَ بِالنَّاسِ ۚ وَمَا جَعَلْنَا الرُّؤْيَا الَّتِي أَرَيْنَاكَ إِلَّا فِتْنَةً لِّلنَّاسِ
وَالشَّجَرَةَ الْمَلْعُونَةَ فِي الْقُرْآنِ ۚ وَنُخَوِّفُهُمْ فَمَا يَزِيدُهُمْ إِلَّا طُغْيَانًا كَبِيرًا ۝٦٠﴾

Behold! We told thee that thy Lord doth encompass mankind round about: We granted the vision which We showed thee, but as a trial for men,- as also the Cursed Tree (mentioned) in the Qur'an: We put terror (and warning) into them, but it only increases their inordinate transgression!

Sūrah 17, Verse 60

To reach governorship of Egypt, Amro-As tried to assign Mo'avieh as the caliph. According to him, he developed many evil plans to discharge Ali (PUH) from caliphate and put Mo'avieh instead. After arbitration that was a deceit made by Amro-As, his expectations were not fulfilled by Mo'avieh. So Amro-As was dissatisfied by him and wrote a plaintive letter to Mo'avieh including the following poems:

خَلَعتُ الخَلافَةَ مِن حَيْدَرٍ كَخَلْعِ النَّعالَ مِنَ الْأَرْجُلِ
وَ أَلْبَسْتُ فيكَ بَعْدَ الأَياسِ كَلَبْسِ اَلْخَواتِيمِ بِالْأَنْمُلِ

O' Mo'avieh! Remember that I am the one who took caliphate from your enemy, Ali, as taking off one's shoes, and put it in your hands, as slipping a ring on your finger, while you were disappointed.[1]

Fifteen years after arbitration between Ali (PTH) and Mo'avieh, the same situation arose about Hussein (PUH) and Yazid. This time, it was not Amro-As to tempt Mo'avieh for the sake of governorship in Egypt, but the fornicator Moghaireh suggested succession of Yazid to reach the governorship of Iraq. He did his best to put the vinous Yazid on the position of the Prophet (PUH) and reject righteous and pious men such as Hussein (PUH). Interestingly, Moghaireh confesses to his evil acts and says:

«فَثَقْتُ عَلى اُمَّةِ مُحَمَّدٍ فتقاً لا يُرتَق اَبداً»

I am the man who damaged the community of Muslims irremediably by preparing the succession of Yazid.[2]

Is there any catastrophic disaster greater than this fact that the Islamic caliphate became a toy in the hands of Amro-As, Abdo Rahman and Moghaireh who manipulated it for their political and personal purposes, dismissed Ali (PUH) and Hussein (PUH) and prioritized Mo'avieh and Yazid? Throughout the history of Islam, there has not been any adversity greater than empowering such corrupt men and their domination over the all affairs of the Islamic society as well as denial and dismissal of the Prophet's family including Ali (PUH) and Hussein (PUH). This fundamental disaster was later reflected in Karbala and Ashura and many other places and times on another face, and caused plenty of adversities in the world of Islam. What was the root of such fundamental problems?

Confusion over caliphate caused disputes.

The main cause of such fundamental adversities was that the first three caliphs rejected and denied righteous men such as Ali (PUH) and did not found a clear and standard system for choosing a caliph. Instead, they

[1] An Explanation to Nahjul Balagheh – vol 10 – page 57

[2] Alkamil fi Tarikh – vol 3 – page 504

employed different and contradictory methods and led to confusion in choosing next caliphs. Furthermore, the first three caliphs put unreliable and malefactor men on critical positions and gave them the opportunity to manipulate the chaotic situation for their own political purposes. Naturally, their political manipulation of caliphate was against the absolute responsibility of righteous men, so increasing disputes and conflicts, such as Karbala event, were unavoidable. To make a long story short, some critical points about the issue of caliphate will be discussed in the following:

1- Mo'avieh introduced Yazid as his successor while great Islamic characters such as Hussein (PUH) were superior to Yazid from any view. Mo'avieh dared to do so because Abubakr did the same and chose Omar based on his own idea while Ali (PUH) was more competent for caliphate. On the other hand, there was no standard for choosing a caliph obeying which would be compulsory. Instead, there were three different methods that could be manipulated at any time according to the specific current situation. In reply to protesters against Yazid, Mo'avieh used this excuse and justified,

> "O' people! The Prophet did not choose any successor for himself (as Mo'avieh claimed), so Muslims chose Abubakr as his successor and promised loyalty to him. Of course, this choice and this promise were the right ones as Abubakr opened Omayyads' hands. However, Abubakr found it to Muslims' interests to choose a successor, so he selected Omar as the next caliph. Likely, Omar found it to people's interests to leave the decision about the next caliph to a six-man council. Consequently, Abubakr did something the Prophet (PUH) did not, and Omar did something that Abubakr did not. These different methods were all dependent on the specific current situations in each era. Now, I know it to your benefits to choose Yazid as the next caliph in order to avoid discrepancy and conflict among you."[1]

Not only Mo'avieh, but also other Omayyad rulers focused on succession of Yazid as following Abubakr's method,

[1] Imamate and policy – vol 1- page 212

«سُنَّةَ ابی بَکْرِ الْهادِیَةِ المَهْدِیَّة»

Assigning Yazid as the successor is following Abubakr's method.[1]

Therefore, nobody was allowed to object to this method because Abubakr taught us assigning a caliph is not a public issue and people must not interfere in it. It was the political and indeed effective logic of Mo'avieh's government to firm succession of his son, Yazid. On the other hand, Muslims knew it their right to oppose caliphate of Yazid and rise up against him, as they had already rebelled against Othman who was better than Yazid! However, rebellion of Muslims against Othman and Yazid proves that they knew themselves rightful in the issue of caliphate and considered it a public subject, opposite the claims of Omayyad rulers.

Naturally, opposite ideas put people and government against each other and led to increasing conflicts. The cause of all these problems were the contradictory methods the first three caliphs employed for choosing the next caliph, lack of a consistent system.

2- On the pretext of being the caliph and avoiding disunity among Muslims, Yazid ordered that anyone against his caliphate, even Hussein (PUH), must be killed. Yazid dared to order so because Omar did the same and, under the pretext of keeping unity among Muslims, he ordered that any protester against the decision of the council must be killed, even if it is Ali (PUH). About this claim, Yazid wrote in a letter to Obeidollah, "I have heard from my followers in Kufeh that Moslem, Hussein's agent, is inciting people to riot against us. As he is destroying the unity among Muslims, I order you to kill him."[2]

On the other hand, pious Muslims such as Hussein (PUH) and his followers knew it essential to rise up against such tyrant and evil ruler and reform the Islamic government. In Islam, welfare of the Islamic society is the responsibility of any Muslim especially the elite ones and the caliphate council Omar formed proves that elites of a society are rightful in deciding about the caliph. Undoubtedly, Hussein (PUH) was one of the elites then and so rightful in choosing a caliph. Hussein's

[1] Imamate and policy – vol 1 – page 174

[2] Tabari History, vol 4 – page 265

(PUH) responsibility about caliphate on one hand and Yazid's command of murder on the other hand triggered civil and military conflicts.

3- After the death of Othman, Talheh, Zobair and other Muslims promised loyalty to Ali (PUH) and accepted his caliphate. After a while, Talheh, Zobair and other pusher men, who found out they may not achieve official positions or enjoy privileges in Ali's government just on the pretext of being his follower, broke their promise of loyalty to Ali (PUH) and waged bloody wars against him. Interestingly, they justified their opposition by two excuses. First, they claimed that Ali (PUH) interfered in murdering Othman. According to history, Ali (PUH) supported Othman and defended him against protesters, but Talheh and Zobair incited people to riot against Othman. For instance, Ayesheh said:

«اُقْتُلُوا نَعْثَلاً فَقَدْ كَفَرَ»

Kill the Jewish Othman who is an unbeliever.[1]

Second, they claimed that the caliph must be selected by a council as Othamn was selected by a council. Inciting people to riot against Ali (PUH), they said:

«... فَإِنَّمَا نَرُدُّهَا شُوْرَى بَيْنَ الْمُسْلِمِينَ ...»

We fight against Ali (PUH) because caliphate must be decided by a council, as Omar left it to a council.[2]

Although the issue of council was just a political excuse, they could deceive common people, gather them around themselves and make great problems for Ali (PUH) and his followers.

Abubakr who was selected by minority of ideas and people promised loyalty to him in the fear of their lives, was necessarily obeyed by all Muslims as the ruler. Furthermore, according to Omar's command, the current selected caliph was allowed to kill protesters in order to keep unity among Muslims. However, Ali (PUH) was selected as caliph based on the majority of ideas and people promised loyalty to him

[1] Imamate and policy – vol 1 – page 72

[2] Imamate and policy – vol 1 – page 120

enthusiastically without any force or fear. Moreover, according to Omar's command, Ali (PUH) was allowed to kill protesters who refused to promise loyalty, let alone those people, such as Talheh and Zobair, who already promised their loyalty.

The events caused by Mo'avieh were more ridiculous than ones made by Talheh, Zobair, and Ayesheh. According to authentic documents, Mo'avieh decided not to fight against Ali (PUH), and according to some references, he decided to accept the caliphate of Ali (PUH)[1] on condition that he remained on governorship of Sham. Ali (PUH) did not accept his condition. Similar to other opponents, Mo'avieh who seemed disappointed by Ali (PUH) took hold of murdering Othman and the issue of council to incite people against Ali (PUH) and his government. In his impudent letters to Ali (PUH) and his followers, Mo'avieh wrote,

> "People of Sham are determined to help me in wars against you and want you to surrender murderers of Othman to them. Then, our more important purpose is choosing the caliph of Muslims through a council, as it was the true method of Omar. Of course, the council I mean does not include people of Hijaz (as they hated Mo'avieh) because they are not rightful in the issue of caliphate any more. Today, people of Sham (who love Mo'avieh) are rightful in choosing the caliph, so they form the council of caliphate."[2]

Obviously, the ridiculous council Mo'avieh formed was only a means of advertisement by which he wished to invalidate Ali's (PUH) caliphate. Similar to Abubakr, Ali (PUH) was selected as caliph by consensus among majority of Muslims, so that Mo'avieh had to obey him anyway. However, as there was not a certain and unified method for choosing a caliph, Mo'avieh could make up any excuse, such as the council of caliphate, just in order to oppose Ali (PUH) and stand in his way.

If only ...

Interestingly, Mo'avieh knew the council Omar formed invalid and

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[1] An Explnation to Nahjul Balagheh – vol 3 – page 84 and vol 15 – page 123

[2] Imamate and policy – vol1 – page 121

disastrous. In one of his speeches, that is fortunately mentioned in important Sunni documents, Mo'avieh said, "The council Omar formed was the main cause of disputes and disasters in the world of Islam."[1] However, this Mo'avieh took hold of Omar's council as a trick, referred to it everywhere and launched the bloody Seffin war against Ali (PUH) on the pretext of it. Neither about himself nor about his son, did Mo'avieh not make a council to decide about the caliph. He founded his government on the bloods he shed in many wars as well as evil deceits and briberies he employed. Moreover, he established the caliphate of his son, Yazid, by employing the dirtiest methods of enticement and subornation as well as referring to Abubakr's method, assigning the next caliph by the current caliph. On this pretext, Mo'avieh denied oppositions of Muslims such as Abubakr, Omar and Zobair's sons who demanded a council for choosing the caliph.

Therefore, Mo'avieh denied interests of Muslims, disdained Abubakr and Omar who empowered him, opened the way for his domination and rejected their sons as elites of the society contemptuously all because of his dear son, Yazid![2]

If only Abubakr and Omar had this perception not to believe pretentions of Omayyad and not to give them critical positions of the Islamic government, and if only Abubakr and Omar were able to understand (as Ali (PUH) understood) that Omayyad would trample on interests of Muslims and would deny even their respect, many bad events would have been prevented and many catastrophes would have never happened.

Anyway, the main problem is that Omayyad benefited from the ignorance of the first three caliphs and abused the lack of a certain system in choosing a caliph, so they led Muslims to increasing misfortunes and calamities.

Not only Ali (PUH), but also the position of Caliphate was oppressed

The current discussion is not on competency of Ali (PUH) or

[1] Aghdol Farid – vol 5 – page 31

[2] Aghdol Farid – vol 5 – page 110 and Imamate and Policy vol1 – page 194

incompetency of Abubakr and Omar for caliphate, but it is on the issue of caliphate itself and the methods and strategies through which caliphs were selected. Besides their mistakes in denying the spiritual teachings of Islam, rejecting the family of the Prophet (PUH) and empowering Omayyad, the first three caliphs made the issue of caliphate a complicated one and created disputes and conflicts in the future.

There are two main problems in the issue of caliphate. First, they considered succession of the Prophet (PUH) a public issue, not a divine issue that must be assigned by the Prophet (PUH). They said that the Prophet (PUH) was selected by God, but his successor must be selected by us. This idea is a contradictory one in itself, as any wise man knows that the successor of a divine Prophet (PUH) must be selected by that divine Prophet himself because a successor is to continue the way of the Prophet (PUH), so caliphate is actually continuation of prophethood.

Second, after considering caliphate a public issue rather than a divine one, Abubakr and Omar did not establish a certain and definite method for choosing a caliph; instead, they employed different and contradictory methods that made it a problematic subject for the next generations and caused a lot of confusion, and conflicts for Muslims throughout the history.

Generally, caliphate of Ali (PUH) or his opponents is not the matter, but the issue of caliphate itself is the matter that must follow a clear system to avoid disputes and disunity among Muslims. Therefore, in the just courts of awake minds, it must be asked that why the critical and important issue of caliphate was changed into a confusing, problematic and disputable one. The big mistake by Sunni and Shiite Muslims is that they usually focus on caliphate of Ali (PUH) or Abubakr and Omar, but the most important subject is determination of the system of caliphate based on which competency or incompetency of people for this position would become clear by itself. Unfortunately, the important issue of caliphate was not established properly and definitely (thanks to ignorance and selfishness of Abubakr and Omar), and was changed into a disputable and confused phenomenon that caused increasing anxieties and conflicts among Muslims.

Why this fundamental problem raised?

Ignoring all the differences between Shiism and Sunism, again this question is raised why the issue of caliphate that was to solve the problems in the world of Islam became a big problem by itself. The reason is the contradictory methods Abubakr and Omar employed in being selected as caliph as well as in choosing the next caliph, so that caliphate did not find a definite and clear system. Therefore, the Islamic society went astray from unity and felicity, and suffered from a lot of discrepancies and conflicts. When the system of caliphate as the centre of training and perfection for Muslims becomes chaotic, it is natural that the practical and theoretical structures of it disorganize and decline as well. As the economic chaos in a society brings about destruction in it, the governmental disorder will create harsher chaos in a society and will severely damage the interests of it. Studying human societies shows that a society can stand on its feet and tolerate all the problems except for the political problems caused by inner chaotic governmental system.

Why Abubakr and Omar employed contradictory methods in the fundamental issue of caliphate and fell the Islamic society into decline of corruptions and disputes? Unfortunately, such events happened in the most critical time throughout the history of Islam, the beginning years, and became a model for the next generations. The most respectful answer to this question is that Abubakr and Omar were not foresighted and judicious enough to consider the long-term interests of Muslims. Instead, they considered their personal and temporary interests that were naturally changeable according to the current situations and conditions. Thus, at any time, a different strategy and method was applied, and Abubakr and Omar were completely ignorant about the damaging and devastating consequences of it.

The bitter the truth is that the first two caliphs not only rejected and dismissed the rightful Infallible Imam, but also destroyed and damaged the method of selecting an Imam. In other words, they damaged not only Ali (PUH) and his family, but also all Muslims throughout the history by corrupting the system of caliphate that is the infrastructure of Islam. The system of caliphate that was to be guidance to Muslims became so corrupted that changed into a complicated and big problem by itself and

led to a lot of practical and theoretical discordance among Muslims up to now.

Naturally, the discordance and dispute among Muslims provided the dictatorial regimes of Omayyad and Abbasid with the opportunity of establishment and domination over the world of Islam. It is an experienced and general rule that dictatorial regimes can dominate a society only if there is not any organized and systematic structure there. Under an organized and certain structure in a society, dictatorial systems may not rise; let alone coming to power. It is essential to Muslims, especially Islamic scholars, to pay attention to this great disaster and judge again their old ideas.

What is our answer to the question about our method for selecting a caliph as the most important political, social and cultural position? Do we have any answer other than this ridiculous statement that, according to Abubakr and Omar, we apply different and contradictory methods dependent on the current situation? What excuse can we make up about the question that such inconsistent system may not solve people's problems and will lead the society to the decline of destruction, as it really happened by domination of Mo'avieh, Yazid and other malefactors?

If we give up prejudices and seek for the truth, we will object to the chaotic caliphate structure that Abubakr and Omar founded. Confusion in the system of caliphate was even worse than the Karbala event in which the family of the Prophet (PUH) were killed savagely, because that disorder in caliphate system led to domination of brutal rulers such as Mo'avieh and Yazid who waged the bloody war in Karbala against the family of the Prophet (PUH).

The current book places the high priority on the system of caliphate and the low priority on Karbala event, because it knows the disorganized system of caliphate as a root to what happened in Karbala. Analyzing what happened in Saghifeh and its consequences clarifies the roots of Karbala event and those of discrepancies and disputes among Muslims throughout the history of Islam.

It can be stated certainly that...

Although Abubakr and Omar took the position of caliphate from Ali (PUH) (as they confess), if, at least, they had invented a clear and definite system for choosing a caliph and had not employed different and contradictory methods, so much confusion and difficulties would not have occurred or would have been less catastrophic. Moreover, Mo'avieh and Yazid could not find excuses based on discrepancies in methods of selecting a caliph and so many bloody conflicts and wars, such as the Karbala event, would not have occurred.

Sunni brothers may not have a logical answer to the question why Abubakr and Omar applied three different methods in choosing a caliph and caused confusion and conflict in the critical issue of caliphate. Furthermore, they paved the way for malefactors such as Mo'avieh and Yazid to abuse any method they wished dependent on the current situation and on their political purposes, so that they caused bloody wars and disastrous catastrophes in the world of Islam.

All people realize the necessity of an organized and certain system in a government to avoid deviations and disputes and lead people to safe shores of felicity. Based on this intrinsic understanding, and according to the history, all human societies even the wild Mughals established a definite system for their government called Yasa. However, Abubakr and Omar who had the most efficient social position and practical power in their era did not realize such necessity and did not found a definite system for choosing a caliph, the most important worldly and religious issue in an Islamic society. Instead, they confounded this critical and important issue by their inconsistent personal ideas and gave Mo'avieh, Yazid and other tyrant rulers the opportunity of objection to Ali (PUH), Hussein (PUH) and other Infallibles. Therefore, throughout the history of Islam, the Islamic society has suffered from many problems, conflicts and disputes. As the caliphs' fault is about the most important subject, it is the greatest fault.

Why heretic or Jewish?

Sunni brothers cannot answer this question logically why they call Shiite

Muslims as heretic or Jewish. Have Shiites trampled on any principle of Islam to be condemned as unbeliever? Shiites have always been patient with unkindness and harshness of some Sunni brothers and have usually avoided conflicts and arguments with them. Shiites often explain their beliefs that Abubakr and Omar were not selected by the Prophet (PUH) and made so severe mistakes that threatened the social, political and cultural structure of the Islamic society.

It is ridiculous that although Sunni brothers accept that caliphate of Abubakr and Omar was not assigned by the Prophet (PUH) and God, they denounce and anathematize Shiites because of their objection to caliphate of Abubakr and Omar. Even Ali (PUH) who is also a respectful leader to Sunni brothers was against their caliphate and method. According to the authentic sources, Ali (PUH) definitely rejected Abdo-rahman's suggestion for following Abubakr and Omar's methods in choosing a caliph; although it was against his own interests, Ali (PUH) did not accept to follow Abubakr and Omar's method.

It is a very critical point that awakens any fair heart. Opposition against their method was the content of all Ali's (PUH) discussions with Abubakr and Omar. The important question is whether the general method of Abubakr and Omar in governing the society was against that of the Prophet (PUH). If their method was not against that of the Prophet (PUH), why Ali (PUH) did not accept their method? If it was against the method of the Prophet (PUH), why Sunni bothers criticize Shiites because of their objection to it?

Does any fair mind accept the paradox that Sunni brothers believe in Ali (PUH), who said 'No' to Abubakr and Omar's methods, as the fourth caliph and respect him, but they anathematize Ali's followers, Shiites who say 'No' to Abubakr and Omar's methods, and call them heretic or Jewish? Only the evil Omayyad and their blind followers as well as some Muslims who are affected by Omayyad's anti-Shiism advertisements dominating, unfortunately, over the culture of Islam accept this ridiculous logic.

The illogical problem

At least, Shiites have this principle that caliphate of Ali (PUH) was the

Prophet's (PUH) command and God's order that was damaged by selfish and jealous people. What is the principle of Sunni brothers for caliphate of Abubakr and Omar who confess to having an evil inside that dominates over them sometimes[1], attacking Fatimah's (PUH) house and denying the Prophet's command about his succession[2]? With the existence of such shocking documents, how Sunni brothers condemn Shiites and anathematize them only because of their objection to something that is not a divine one or even a logical matter?

This problem is truly an illogical one that has not been solved yet. Amazingly, such illogical problems has caused plenty of military and ideological conflicts among Muslims for fourteen centuries and millions of Muslims have been killed in bloody personal, regional or governmental fights picked by tyrant and prejudiced rulers.

Such brutality is not surprising to Shiites when some Sunni scholars take hold of ridiculous reasons for condemning Shiites. Sunni scholars such as Jahiz and Ibn-Abdarbeh claim that the first letter in the word 'شیعه' (Shiism) is the same as the first letter in words such as 'شیطان' (Satan), 'شر' (evilness), 'شوم' (unlucky), etc. and say, 'How Shiites can raise their heads with such embarrassment?'[3]

An effective suggestion

Obviously, the mentioned imaginary and disputing differences between Shiism and Sunnism must be solved in order to keep the dignity of Islam, especially at the present time when enemies of Islam are abusing such devastating disputes to shatter the world of Islam. With the aids of their known and unknown hands, enemies try to increase the differences and disputes between Shiites and Sunnis as well as among Shiites or among Sunnis themselves. They even attempt to make new disagreements between Shiites and Sunnis.

In this situation, how tragic is Muslims' ignorance about their evil and disputing plans. The worse misfortune is that, among the fire enemies

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[1] Imamate and policy – vol 1 – page 34

[2] Imamate and policy – vol 1 – page 37

[3] Aghdol Farid – vol 2 – page 224 and Al- Ghadir – vol 3 – page 87

make for Muslims, they create bloody conflicts among themselves to hasten their decline! Unfortunately, there is no guider to invite all Muslims of the world to unity and dismissal of old disputes and disagreements to develop the world of Islam. What is the solution to such problem?

There is an effective suggestion here that may solve this complicated problem. A congress containing Shiite and Sunni scholars can solve the disputable subjects based on the common ideas. All wise men in the world resolve their disagreements by the aids of their agreements. Naturally, this logical solution can be effective only if the two parties avoid any prejudice or imitation.

The common point between Shiism and Sunnism is the great character of Ali (PUH). Ali (PUH) is the outstanding man in the history of Islam that is admired and respected not only by Shiites, but also by Sunnis. According to history, Omayyad and Abbasid rulers attempted to disgrace Ali (PUH) and dignify other caliphs, but they could not hide his noble and glorious qualities that are reported in pages of history books, hadiths and the Holy Quran. According to Khalil Ibn Ahmad, the excellent qualities of Ali (PUH) were concealed by his enemies because of their hatred, and by his friends because of dissimulation of beliefs to protect their lives[1]. Therefore, a number of Sunni scholars, such as Shafe'i and Ahmad Hanbal, have praised Ali (PUH) so effusively and greatly that there is not enough space in the current book to mention them.

Therefore, Ali's (PUH) words and acts, especially Nahjul Balagheh, can be considered as the centre of discussion. Some parts of Nahjul Balagheh that are mentioned in Sunni references are called 'the second Holy Quran' due to the important issues it teaches about the situation during the beginning years of Islam and righteous and unrighteous men then. The best solution is referring to common documents that are accepted by both Shiites and Sunnis. The Quranic verses that explain qualities of Ali (PUH) and those that emphasize on kindness with the family of the Prophet (PUH) and following them, in addition to the authentic hadiths that are reported in Shiite and Sunni references about the family of the

[1] A'yano Shiia

Prophet (PUH)- such as Thaghalain hadith, Ghadir hadith, Safineh hadith and Manzelat hadith- are examples of common documents. Moreover, the mistakes Abubakr, Omar and Othman made during their caliphates, especially their mistake in confusing the system of caliphate by applying different and contradictory methods must be judged fairly.

Shiite and Sunni scholars can refer to common accepted documents such as Nahjul Balagheh by Ibn Abi Alhadid and Al-Morajea't[1] and Annas val-Ijtihad[2] by Allameh Sharafoddin who has collected the fundamental problems and unanswered questions in Sunnism. Therefore, Shiite and Sunni scholars can solve their differences especially about the critical issue of caliphate. Consequently, Muslims of different sects will turn back to Islamic brotherhood, get free from enemies and defeat them.

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The result of the mentioned discussions is that the Karbala event, Hussein's uprising and his martyrdom in Karbala, take root from the situations Abubakr, Omar and Othman prepared for Omayyad and provided them with opportunities of domination over Muslims. Now, the question is what Omayyad political strategy was.

The policy of Omayyad government was based on two contradictory principles

Studying the political strategy of Omayyad is an important part of the current book that clarifies their methods and purposes as well as the consequences of their policy in the Islamic society. Generally, based on this political strategy, Omayyad took the position of caliphate, changed and downgraded Islamic values, depraved and corrupted Muslims and finally caused Hussein's uprising and then his martyrdom in Karbala. Now, what was the political strategy of Omayyad?

During the beginning years of Islam, Omayyad tried its best to fight against Islam and Muslims, but it was finally defeated. They found that people accepted Islam as their religion and believe in it so firmly that

[1] المراجعات

[2] النص و الاجتهاد

know it a present from God and the best social structure for which they were ready to sacrifice their lives. Omayyad truly found that they must put on a mask of Islam to gain dignity in the Islamic society and to influence on peoples' minds, as their more important purpose was governorship and domination over the society.

On the other hand, for Omayyad, Islam was both a solution to reach purposes and an obstacle in the path of success. Omayyad found that the value and attraction of Islam is because of its emphasis on piety in doing things, freedom, brotherhood and equality among people and objection against tyrant, unjust and dishonest powers. This fact was the greatest problem of Omayyad as they were not pious and had the family of the Prophet (PUH) as the most pious men in front of them. Furthermore, most of the Muslims knew the family of the Prophet (PUH) the most competent men for caliphate while Omayyad were mostly hated and condemned by people.

Therefore, they decided to make a fake Islam under its shadow they could pretend to being Muslim and achieve their purposes. On one hand, they tried to reach social and political positions by the aid of Islam and gather shallow Muslims who were far from faithfulness around themselves; and on the other hand, they attempted to pose obstacles to the way of pious and faithful Muslims to reject and dismiss them again under the shadow of Islam.

Like metals and jewelries that are genuine or fake, ideological and practical schools such as Islam are genuine or fake too. The fake versions are a mixture of the truth and untruth that are hard to recognize. Fake metals and jewelries are recognizable by tools and senses, but fake schools are only recognizable by strong contemplation that is hard even to elites. According to Islam, deviation from the right path is as critical and hidden as walking of a black ant on a black stone in a dark night.[1]

Different factors that helped Omayyad

The most important trick played by Omayyad was introducing the fake

[1] تلخيص الرياض vol 2 – page 272

Islam as the genuine Islam and putting the fake and genuine versions against each other. In this way, they were defending Islam outwardly but were destroying it inwardly. A number of Muslims were depraved and corrupted and plenty of calamities and problems were made for righteous men. There were some factors that helped Omayyad and paved their way of development in the Islamic society.

1- Othman was considered as the noblest Omayyad character. He was the Prophet's son-in-law, so Omayyad gathered around him and called him with titles such as 'the owner of two lights', 'Quran keeper' and 'the oppressed successor of the Prophet (PUH)'. They used all these titles against the family of the Prophet (PUH), especially Ali (PUH) and his followers.

2- Mo'avieh's sister, 'Ome Habibeh', was one of the Prophet's (PUH) wives. Therefore, because of her, Omayyad called themselves 'the uncle of Muslims'.

3- The wrong strategies manipulated by Abubakr, Omar and Othman who assigned Omayyad wrongdoers such as Mo'avieh to governorship of Sham or other areas and provided them with all facilities.

4- Omayyad claimed that Mo'avieh had been one of the writers of the Holy Quran. Although this claim was a false one, the advertisements for it were so strong that many common people believed it and considered Mo'avieh a holy person.

5- Some followers of the Prophet (PUH) such as Talheh, Zobair, Ibn Omar and Sa'ad Vaghas formed different parties officially or unofficially to oppose Ali (PUH) and his followers, but they actually strengthened Omayyad and weakened the family of the Prophet (PUH), directly or indirectly.

Omayyad concealed its evil purposes behind these factors as good Islamic excuses. Under the name of the Prophet (PUH) and claiming to defend the Holy Quran and Muslims' interests, Omayyad mixed up the truth and untruth and deceived Muslims for years. About this strategy employed by Omayyad, Ali (PUH) said, 'If the truth and untruth separate from each other, neither the truth followers will be deceived, nor the

untruth followers will succeed. The main disaster is that the political deceivers mix the truth and untruth up, hide under holiness and trick people in order to achieve their own purposes.'[1] This method is the Satan's method; he stands on the right path and deviates people under the shadow of knowledge and worship, fairness and justice, ethics and glory from all directions.

﴿ قَالَ فَبِمَآ أَغۡوَيۡتَنِي لَأَقۡعُدَنَّ لَهُمۡ صِرَٰطَكَ ٱلۡمُسۡتَقِيمَ ﴿١٦﴾ ثُمَّ لَأٓتِيَنَّهُم مِّنۢ بَيۡنِ أَيۡدِيهِمۡ وَمِنۡ خَلۡفِهِمۡ وَعَنۡ أَيۡمَٰنِهِمۡ وَعَن شَمَآئِلِهِمۡۖ ﴾

lo! I will lie in wait for them on thy straight way: Then will I assault them from before them and behind them, from their right and their left.

Sūrah 7, Verse 16-17

How was Omayyad's Islam?

The evil strategy of Omayyad was doing wrong under the cover of rightness, or following a wrong purpose through a right method; actually, it was damaging Islam by pretending to Islam. Generally, it is the common quality among all wrongdoers of the world who use a two-edged sword of cruelty and deceit to make the minds' environment tense and the real environment chaotic in order to establish their dictatorship on humiliation and corruption of people. In the following, some examples of Omayyad's strategy and its fake Islam will be mentioned through which the roots of Karbala event and Muslims' corruption will be clarified.

1- Abdol Malek was an Omayyad ruler who willed his son:

«أُوصيكُمْ بِتَقْوَى اللَّهِ وَإِكْرامِ الحَجَّاجِ»

I recommend two important things to you. First, fear of God and piety; second, the admiration of Hajjaj.[2]

Fear of God means keeping the facade of being a Muslim, and admiring

[1] An Explanation to Nahjul Balagheh – vol 3 – page 240

[2] Moravejo Zzahab – vol 3 – page 161

Hajjaj means following Hajjaj's policy and strategy in governing the Islamic society. Although these two factors are contradictory, Omayyad rulers applied them equally and used Islam to establish their kingdoms.

Now, an amazing example of Hajjaj's Islam will be mentioned to show why he was an outstanding character among Omayyad rulers and what a shameful religion people of that time had to accept from their governors.

One day, Hajjaj told a friend of him, Abdollah ibn Hani, 'I'd like to give you a present to thank you for your great services.' For this present, Hajjaj asked two important head tribes to give one of their daughters to Abdollah ibn Hani. The head tribes objected strongly, but Hajjaj threatened their lives and forced them to accept. By this present, Abdollah who was praised a lot, said, 'Hajjaj! We have glories in our tribe that no family of Arabs has it.' 'What are they?' Hajjaj asked. Abdollah said, 'A great glory of us is that women of our tribe made a vow if Hussein was killed, each woman would sacrifice ten camels to thank God.' Hajja replied, 'I swear in God it is a very great glory!' 'Another glory of us is that' Abdollah continued, 'all members of our family have promised to curse and insult Ali, his two sons, Hassan and Hussein, in addition to his wife, Fatemeh.' Hajjaj replied, "I swear in God it is a very great glory!"[1]

Enmity and cruelty of Hajjaj was not restricted to the family of the Prophet (PUH) and their followers, but he shamelessly said, 'The Prophet advised his rulers to accept good men and reject bad men, but I recommend my rulers accepting bad men and rejecting good men.'[2]

2- The next example is the words Moslem ibn Oghbeh said in the last moments of his life. He was the bloodthirsty commander of Yazid's army who attacked Medina by the order of the vinous and evil Yazid and killed ten thousand people in Medina. Then, he allowed his soldiers to do anything they wished with the prosperities, women and children in this city for three days. Even those who promised loyalty to Yazid, in fear of

[1] Moravejo Zzahab – vol 3 – page 144 and An Explanation to Nahjul Balagheh- vol 4 – page 61

[2] Moravejo Zzahab – vol 3 – page 146 and an Explanation to Nahjul Balagheh- vol 1 – page 346

their lives, were killed by swords in Medina. He killed a number of women, children and old people brutally and, after this massive crime, forced wounded and injured people to promise loyalty to Yazid as his slaves.[1]

After this savage and disastrous attack to Medina, he departed for Mecca to destroy that city of God like Medina but death closed his throat, in the middle of the way, and stopped him from shedding more bloods. In the last moments of his life, Moslem ibn Oghbeh said sanctimonious words that are more shocking than any astonishing thing. The evil and bloodthirsty Moslem ibn Oghbeh said,

«اَللّهُمَ اِنّی لَمْ اَعْمَلْ عَمَلاً قِطُّ، بَعْدَ شَهَادَةِ أَنْ لاَ إِلَهَ إِلَّا اللَّهَ وَأَنَّ مُحَمَّداً عَبْدُهُوَرَسُوْلُه، اَحَبَّ اِلَیَّ مِنْ قَتْلی اَهْلَ الْمَدینَة وَلا اَرْجی عِنْدی فِی الآخِرَة»

God! After my conversion to Islam and being a Moslem, I have done nothing better than killing the people of Medina and I have no act better than that for the Resurrection Day.[2]

Such statements show that the wrong doers such as Moslem ibn Oghbeh, Ibn Ziad, Yazid, Shemr and Omar Sa'ad were not unbelievers and atheists, but they were Muslims who did not recognize the reality of Islam. Their Islam was a political and carnal one rather than a real and spiritual Islam. About them, Ali (PUH) said,

«لا وَاللَّهِ اِلّا دَفْناً دَفْناً»

They did not surrender themselves to Islam, but they surrendered Islam to themselves.[3]

They wanted the Prophet (PUH), Holy Quran and Islam but a dead Prophet (PUH) who may not oppose them and a Holy Quran to justify their wrongdoings with. In their hands, Islam was a tool with which they applied their evil policies and desires.

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[1] Tabari history – vol 4 – page 327 and Imamate and policy – vol 1 – page 239

[2] Tabari history – vol 4 – page 380

[3] An Explanation to Nahjul Balagheh – vol 4 – page 31 and vol 15 – page 114

Yazid selected Moslem ibn Oghbeh as the commander of his army as his father Mo'avieh recommended him. Mo'avieh truly anticipated and recommended Yazid, 'People of Medina will make problems for you. In order to repress them, send Moslem ibn Oghbeh who is trained well in our system.'[1] In another anticipation, Mo'avieh advised Yazid, 'To repress Hussein's uprising and to persecute people of Kufeh, assign Ibn Ziad as the ruler of Kufeh.'[2]

3- Now, an example is going to be mentioned that is even worse than the one about Moslem ibn Oghbeh, the favorite commander of Mo'avieh. It is about Mo'avieh himself who was the master of mixing the truth and untruth up and the leader of deviated Muslims. After killing Ali (PUH) in Kufeh mosque, Mo'avieh was advised to give up enmity with the family of the Prophet (PUH); but he replied, 'Although Abubakr, Omar and Othman served Islam a lot, they are forgotten in the society. However, the great misfortune is that the name of Mohammad is said everyday besides the name of God in the world of Islam. I swear in God that I will not give up their enmity until their names are disappeared (لا و الله الا دفنا دفنا).[3] These blasphemous words were said in a private and secret meeting by Mo'avieh, his statements were so harsh and rude that even Moghaireh, Mo'avieh's ruler, was shocked. Leaving the meeting with Mo'avieh, Moghaireh told his son, 'I am coming from the unbeliever Mo'avieh who is the evilest man.' Do not forget that this Moghaireh suggested Yazid as Mo'avieh's successor and did his best in firming his caliphate; then, Moghaireh said, 'By suggesting the succession of Yazid, I damaged the Islamic society so severely that will never get cured.'[4]

Surprisingly, that Mo'avieh, before death, willed to put the powder of the Prophet's nails on his blind eyes[5] to be blessed by God! Mo'avieh was so accustomed to evilness that tried to deceive even God in the last moments of his life. Actually, Mo'avieh had a duplicitous character that fought against the truth while he was pretending to the truth.

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[1] Tabari History – vol 4 – page 380

[2] Tabari History – vol 4 – page 265

[3] An Explanation to Nahjul Balagheh – vol 5 – page 130

[4] Al-Kamel fi Tarikh – vol 3 – page 504

[5] Tabari History – vol 4 – page 241

The bipolar policy of Omayyad

The mentioned examples are not the only instances of Omayyad's strategy and policy. There are innumerable instances of such statements and behaviors by Omayyads. However, it shows that Omayyad applied a bipolar policy and strategy. On one hand, they opposed Islam and suppressed pious and righteous Muslims; and on the other hand, they pretended to Islam just in order to firm bases of their governments. This bipolar policy of Omayyad is an important section in the history of Islam that clarifies the roots and causes of later calamities and tragic events such as the Karbala event. Thus, it requires more explanation and discussion.

The first pole of their policy was 'attraction'. Omayyad used the mask of Islam and different kinds of generosity and pretention to absorb avaricious and shallow Muslims and encourage them to object to pious and righteous Muslims. An example of such political trade is about Amro-As who was suggested by Mo'avieh, 'Promise your loyalty to me in agitating people against Ali.' 'I will not relinquish my religion unless you provide me with your world.' Amro-As replied. 'Ask me to give you' Mo'avieh said. 'Governorship of Egypt is a small compensation for selling my religion' Amro-As replied.[1]

Another example that is a shame in the black and white history of Islam is the conversation between Mo'avieh and Marvan. In a meeting Mo'avieh held to buy religion and dignity of low Muslims, Marvan asked him,

«مالِی یُشْتَرَی الرِّجالُ وَلا اُشْتَرَی اَنَا»

O' Mo'avieh! Why do you buy off others but not me?

And Mo'avieh replied him,

«إنّما یُشْتَرَی الرِجال لَك»

Don't worry! Others are bought off for you.

By this sentence, Mo'avieh meant they had the same purpose and followed the same method.

[1] Imamate and Policy – vol 1 – page 118

The worst disaster is that Omayyad pretended to Islam but played with the interests of Muslims and bought off their dignity and religion. In their public speeches, they talked about God, the Prophet (PUH) and Islam, and their actions according to Islam were just a facade. They even justified their wrongdoings and corruptions by the Holy Quran and the Islamic commands. For instance, when Mo'avieh was criticized why he allowed Amro-As, Marvan, Ziad and other unjust rulers to use the State Treasury freely, he answered, 'God is the owner of the earth and I am God's caliph, so I am God's agent in owning the earth and I can use it in any way I wish.'[1]

When Abuzar was banished from Sham, Mo'avieh justified his act as keeping the unity of Muslims and claimed that Abuzar threatened the unity of Muslims.[2] When Mo'avieh's agent killed Malik Ashtar with poisoned honey, Mo'avieh claimed that people of Sham cursed Malik Ashtar, so God killed him with honey. Then he said, 'God has an army of honey.'[3] When Mo'avieh's soldiers killed Ammar, he claimed that Ammar's death is Ali's fault as he sent him to war.[4]

Such Islamic excuses, political trades and decisive generosities misguided Muslims so deeply that made them ready to fight against Ali (PUH) and the Prophet's (PUH) followers and to sacrifice their lives for Mo'avieh. In Seffin war, when Mo'avieh's army was near to be defeated, by Amro-As's trick, they manipulated the holy Quran to demand ceasefire. By the words of Quran, they fought the meaning of Quran, Ali (PUH).

Mo'avieh concealed his real face under the masks of Islam, the Holy Quran, defending the murdered caliph, keeping the interests of Muslims and defending justice and peoples' rights. By the aids of such demagogic strategies and policies, Mo'avieh escaped absolute losses in many battles and succeeded in some case.

Why was it obligatory to curse Ali (PUH)?

The second pole of Omayyad's policy was 'repulsion'. Under the pretexts

[1] Morravejo Zahab – vol 3 – page 43

[2] An Explanation to Nahjul Balagheh – vol 3 – page 55

[3] Morravejo Zahab – vol 2- page 410

[4] Morravejo Zahab – vol 3 – page 32

of Islam and Muslims' interest and unity, they rejected, imprisoned and killed pious and righteous Muslims such as Ali (PUH) about whom Mo'avieh said, 'The mother of nature will never give birth to a man like Ali who is the pioneer of past people and astonishing to future people.'[1] Mo'avieh introduced Ali (PUH) as the murderer of Ammar and Othman, a rebellious and malefactor and even called him a thief who does not say daily prayers.[2] Moreover, Ali's followers were imprisoned, beheaded or tortured by Mo'avieh. He also forced people to curse Ali (PUH) and his family as an Islamic duty.

About Omayyad's insistence on cursing Ali (PUH) and his family, Ibn Abi Alhadid says, 'When Mo'avieh's government was established, he ordered his soldiers to pursue followers of Ali (PUH) everywhere and annoy them physically and mentally. He also ordered all rulers, agents and lecturers to curse Ali (PUH) and his family in all times and places. On his order, Ali (PUH) and his family were cursed by all people. After a while, some men asked Mo'avieh, 'You did what you wanted with Ali, now it is the time to stop cursing him.' 'I swear in God' Mo'avieh replied, 'I will never stop cursing Ali until children grow with it and adults get old with it, and nobody talk about him and his glories.'[3]

Omayyad's insistence on cursing Ali (PUH) and obligation of it for people throughout the world of Islam was not because of enmity with Ali (PUH) individual, as he was killed and did not oppose them anymore. This cursing was because of their objection to Ali's path, his perfect example of Islam and his informative and guiding teachings that would awaken Muslims to stand against corrupted powers. Cursing Ali (PUH) was an always and considerable alarm to Ali's Shiites who followed his just and dauntless school, and were potential to rise up against depraved rulers.

According to Ibn Abbas, cursing Ali (PUH) was actually cursing Islam, the Prophet (PUH), Islamic justice, Islamic values, the family of the Prophet (PUH) and followers of the Prophet (PUH), as Ali (PUH) was the centre and source of them. Without repressing Ali (PUH), his method

[1] An Explanation to Nahjul Balagheh – vol 11 – page 253

[2] An Explanation to Nahjul Balagheh – vol 4 – page 58

[3] An Explanation to Nahjul Balagheh – vol 4 – page 57

and his followers, establishment of Omayyad government was impossible.

Two witnesses

Two witnesses from two Omayyad rulers will be mentioned to find it out that cursing Ali (PUH) was a political means to repress followers of Ali (PUH) and to establish the Omayyad government.

The first witness is about Omar Ibn Abdol Aziz who is the best Omayyad ruler as he banned cursing Ali (PUH) officially. He was asked about the reason of this prohibition and he answered, 'I banned cursing Ali (PUH) that was very common among Muslims for two reasons. First, it was because of the teachings of my professor who introduced Ali (PUH) and his position to me; and second, it was because of my father who got very sad and nervous when he cursed Ali (PUH) on the rostrum. Once, I asked him, 'Father! You are very eloquent and fluent in speech. Why do you get nervous when you curse Ali on the rostrum?' 'My son!' he answered, 'Ali is indescribably glorious and great in my heart, so I am sad to curse him. If people knew who Ali is, they would never accept our governorship and us as their rulers. Thus, we have to cures Ali (PUH), introduce his method as unlawful and his family as corrupt just in order to keep Omayyad government firm and stable.'[1]

The second witness is about Marvan, an Omayyad ruler, who was a great enemy to Ali (PUH) and his family, but he confesses to the purpose of cursing Ali (PUH). Marvan told Imam Sajjad (PUH), 'The head of your family, Ali, protected our head of family, Othman.' 'So why do you curse him, his family and his followers in your speeches?' Imam asked him. 'Because it is the principle of our government and without it our governorship would have never been established.'[2] Once, this Marvan was cursing Ali (PUH) on the rostrum. Imam Hassan (PUH) asked him, 'Marvan! Is someone you are cursing the worst of people?' 'No' he answered, 'he is the best of people.'[3]

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[1] An Explanation to Nahjul Balagheh- vol 4 – page 59

[2] An Explanation to Nahjul Balagheh – vol 13- page 220

[3] An Explanation to Nahjul Balagheh – vol 13 – page 220

Anti-Shiite policy of Omayyad

The strong anti-Shiite policy enforced by Omayyad had so deep effect on people of Sham who thought cursing Ali and his family is the order of the Prophet (PUH) and Omayyad are successors of the Prophet (PUH). This anti-Shiite policy was not restricted to Sham, and Omayyad wished to develop it throughout the whole world of Islam, especially in Iraq that was the centre of Ali's followers. Therefore, they employed different methods of deceit and force to repress Shiites in Iraq.

About the situation in Hussein's (PUH) time, Ibn Abi Alhadid reports from authentic references:

> "From the first days of his governorship, Mo'avieh ordered all the regional rulers to curse Ali (PUH) and his family and kill anyone who talks about the excellences of him and his family. At this command, all Omayyad rulers cursed Ali (PUH) and his family on rostrums in all gatherings of Muslims and made many unfounded accusations about him. In Iraq, the centre of Shiites, Mo'avieh put his bastard brother, Ziad ibn Abih, as the ruler; and he chased and repressed Ali's followers anywhere they were on the excuse of being fond of Ali (PUH). At Mo'avieh's command, Ziad's soldiers arrested Shiites, cut their hands and feet, blinded their eyes, plundered their belongings and finally hung them or banished them. Such savage repressions continued so long that Iraq became empty from Shiites and followers of Ali (PUH) and nobody dared to reveal his loyalty to Ali (PUH) and his family."[1]

On the other hand, Mo'avieh ordered 'all the regional rulers to join the followers of Othman and respect them. He ordered to send him any glory or excellence people report for Othman in addition to the name and origin of the reporter to be admired and presented by Mo'avieh. People who saw so much presents and respects for reporting glories for Othman started faking excellences and good qualities for Othman and reported them to the rulers. Seeing the number of reports about Othman more than enough, Mo'avieh ordered his rulers to ask people to report glories about Abubakr and Omar and other followers of the Prophet (PUH) except for Ali

[1] An Explanation to Nahjul Balagheh- vol 11 – page 44-45-46

(PUH). Mo'avieh emphasized that if an excellence was reported about Ali, fake a better glory than that for Abubakr and Omar. Therefore, people made a number of glories and excellences for Abubakr, Omar and other followers of the Prophet (PUH), except for Ali (PUH), and reported them everywhere, in mosques and gatherings. These faked qualities for the first three caliphs were taught like the Holy Quran and transferred generation by generation.'[1] Mo'avieh also ordered his rulers, 'Do not to accept witnessing of Shiites, but if two men witnessed that someone is fond of Ali and his family, omit his name from governmental services, destroy his house and repress him.'[2]

Worse than the Inquisition in Spain

Unfortunately, such documents about the beginning years of Islam are not very considered or are intentionally ignored. Such documents clarify the situation in Iraq in Hussein's (PUH) time and show that Mo'avieh's government had held inquisition courts against followers of Ali (PUH) and his family. This inquisition was worse than the one in Spain as in Spain followers of two different religions were against each other, but in Mo'avieh's era Muslims repressed Muslims just on the pretext of following the family of the Prophet (PUH)! Surprisingly, Mo'avieh did not repress followers of other religions, such as Christians, Jews or Zoroastrians; all his cruelty and savageness was for Shiite Muslims who were fond of Ali (PUH) and the family of the Prophet (PUH). Therefore, Shiites did not dare to name Ali (PUH) who was the Prophet's brother, son-in-law, successor as well as the devoted friend of him. Ali (PUH) was the sword of Islam and the shield of Islam, and the guider of the Holy Quran. When Shiites wanted to name Ali (PUH), they called him secretly with words such as 'Zeinab's father'.

The harsh anti-Shiite policy of Omayyad that was applied under the shadow of Islam and faked hadiths misguided Muslims so deeply that they assumed Omayyad as the true caliphs of Islam and cursed Ali (PUH) and his family roundly. Muslims were so corrupt and misled that

[1] An Explanation to Nahjul Balagheh – vol 11- page 44
[2] An Explanation to Nahjul Balagheh – vol 11- page -45

assumed enmity with Ali (PUH) and his family as the best qualification for caliphate. For instance, they accepted caliphate of Marvan and Ibn Zobair because they had fought against Ali (PUH) and his followers.[1]

This idea about Ali (PUH) and his followers was not restricted to people of Sham, even the people of Iraq who had already been fond of Ali (PUH) changed by Mo'avieh's repressions and decites so deeply that left Hussein (PUH) alone in Karbala and killed him and his family bloodily and savagely. Muslims became so misguided in Omayyad's government that were satisfied to be accused as unbeliever, but not as Shiite and follower of Ali (PUH).[2]

On the other hand, there were pious and faithful Muslims everywhere who followed Ali (PUH) and his family wholeheartedly and stood against the advertisements and repressions of Omayyad government although it caused very hard difficulties for them. The number of these Muslims was decreasing and many of them such as Hojr Ibn Oday[3] were killed and repressed by Omayyad executioners.

The bipolar Islamic society caused by the bipolar policy of Omayyad

The bipolar policy of Omayyad that pretended to Islam but damaged the Islam divided the society into two classes. The first class were Omayyad, their followers and the deceived people who were bought off by them; and the second class were the followers of Ali (PUH) and his family, Shiites, who suffered different kinds of pressure and annoyance but devoted their lives in the way of truth and justice. As the result of the bipolar policy of Omayyad who weakened and damaged Islam in the name of Islam and under the flag of Islam, the Islamic society was divided into two poles and was racked with disastrous and conflicting disputes. Therefore, the powerful and unified Muslims who had already defeated powers of East and West became weaker and lower everyday; they were also defeated by eastern and western wilds such as Turkish,

[1] An Explanation to Nahjul Balagheh – vol 4- page 73
[2] An Explanation to Nahjul Balagheh- vol 11 – page 44
[3] Alkamil fi Tarikh – vol 3 – page 472

Mogul and Crusade armies. From that time on, Muslims have been suffering calamities and conflicts.

What was the root of such catastrophes that were against the perfectionist spirit of Islam? The main root was misleading caliphate from its true path and dominating men such as Mo'avieh on the Islamic society. The anti-Shiite policy of Mo'avieh misguided many Muslims from the right path, the path of Ali (PUH) and his family, and encouraged them to fight against Ali (PUH) and his family. Consequently, disasters such as Karbala occurred and the Islamic society suffered from increasing problems.

Now, you can understand what that European official meant when he told a Mecca's official, 'We, Europeans, must make the statue of Mo'avieh from gold and put it in our capital cities because it was Mo'avieh who stopped Islam from expanding and developing, and weakened it with his anti-Ali policy. If Mo'avieh had not been a caliph, Islam would have occupied the whole Europe with its large number of followers and the infinite leadership of Ali (PUH) and his followers.'[1]

The cursed family

Now, we can understand the Quranic verses and hadiths in which Omayyad is cursed. An example is the verse known as "The cursed family" that, according to Shiite and Sunni exegetes, is descended about Omayyad. One night in dream, the Prophet Mohammad (PUH) saw monkeys sitting on his rostrum one after another. He woke up very nervously and sadly; then, the mentioned verse was descended to calm him down.

﴿ وَإِذْ قُلْنَا لَكَ إِنَّ رَبَّكَ أَحَاطَ بِالنَّاسِ ۚ وَمَا جَعَلْنَا الرُّؤْيَا الَّتِي أَرَيْنَاكَ إِلَّا فِتْنَةً لِلنَّاسِ وَالشَّجَرَةَ الْمَلْعُونَةَ فِي الْقُرْآنِ ۚ وَنُخَوِّفُهُمْ فَمَا يَزِيدُهُمْ إِلَّا طُغْيَانًا كَبِيرًا ﴿٦٠﴾ ﴾

Behold! We told thee that thy Lord doth encompass mankind round about: We granted the vision which We showed thee, but as a trial for men,- as also the Cursed Tree (mentioned) in the Qur'an: We put terror

[1] Almenar Exegesis – vol 11- page 260

(and warning) into them, but it only increases their inordinate transgression!

Sūrah 17, Verse 60

According to this Quranic verse, the Divine Wisdom requires such changes in order to test people, and faithful and unfaithful Muslims recognize themselves as well as each other. After the mentioned verse, the Prophet (PUH) cursed Omayyad repeatedly. For instance, once when Abusofyan, Mo'avieh and one of his sons were coming on horses, the Prophet (PUH) said,

«لَعَنَ اللَّهُ الرَّاكِبَ وَالْقَائِدَ وَالسَّائِقَ»

God damns the men on horses.[1]

Ali (PUH) warned people about Omayyad and said,

«أَلاَ إِنَّ أَخْوَفَ الْفِتَنِ عَلَيْكُمْ مِنْ بَعْدِى فِتْنَةُ بَنِى أُمَيَّةَ فَإِنَّهَا فِتْنَةٌ عَمْيَاءُ صَمَّاءُ مُطْبِقَةٌ مُظْلِمَةٌ عَمَّتْ فِتْنَتُهَا وَخَصَّتْ بَلِيَّتُهَا»

O' Muslims! The greatest sedition I foresee for you is the one caused by Omayyad. It would be a black sedition that will last for long and expand greatly.[2]

Is not it tragic that corrupted western governments and their dollars make new and false sects in Islam and they admire the evil Omayyad and publish books, such as 'حقائق راهنه عن امیر المومنین یزید ابن معاویه' in praising them? Is not it surprising and also unfortunate that this newly made false sect (by the British Government) condemns Shiites and lets killing them on the pretext of respecting the Prophet's (PUH) shrine? However, this sect does not know Jews, Christians or even Communists as enemies and shake hands of friendship with them. Is not it the greatest disaster in the world of Islam?

[1] An Explanation to Nahjul Balagheh – vol 6 – page 289

[2] An Explanation to Nahjul Balagheh- vol 7 – page 44

Chapter Two:

Two contradictory systems in the Islamic society

In the last chapter, it was discussed that Omayyad and their followers were corrupt men who wished kingship and superiority, so they objected to Hashemite who invited people to Islam and stood against them powerfully. Badr, Ohod and Ahzab were the wars they waged against Islam and the Prophet (PUH). Although Omayyad were defeated in their battles with Islam, their materialistic nature and their desire for superiority were concealed under their conversion to Islam. After occupying critical and important positions in the Islamic government and then domination over Muslims' affairs- thanks to Abubakr, Omar and especially Othman, their real face was revealed under the shadow of Islam. They wage bloody wars such as Seffin and Karbala against Islam but on the pretext of defending Islam. Because of the great mistake made by the first three caliphs, Omayyad dominated over Muslims and employed all facilities to fight against Islam under the flag of Islam. Consequently, the Islamic society was threatened internally.

Othman's shirt and succession of Yazid

In this chapter, Omayyad method and path will be compared with Hashemite method and path and their purposes in the Islamic society will be discussed. In addition, their changes throughout the time and their attitudes towards each other will be analyzed to clarify the main roots of conflicts such as Karbala event in the world of Islam. In the first chapter, the issue of the Islamic caliphate and its relevant factors and consequences were mostly discussed; in the second chapter, the Islamic society and its process will be discussed. Although the Islamic society included two different and contradictory poles of Omayyad and Hashemite, they are so complicated and related that must be analyzed synchronically. However, in the second chapter, the system of Hashemite

will be studied more.

As it was mentioned, Omayyad especially Mo'avieh found out that they had to absorb groups of Muslims to equip them against faithful Muslims such as Ali (PUH) and his followers. To do so, they pretended to Islam to attract Muslims and changed their policy dependant on the current situation. When weaker and more in need of support from people, they pretended more to Islam and deceived more people; and when in power and domination, they went astray from Islam and stood against it. This instability in Omayyad's policy has many examples; one instance will be mentioned.

Amro-As, Mo'avieh's cooperator, knew well that Ali (PUH) was not guilty in Othman's murder. On the other hand, he knew that it was his and Mo'avieh's fault that Othman was murdered, so when Mo'avieh said, 'Let's condemn Ali for murdering Othman and fight against him on this pretext' Amro-As replied him,

«واسَوْأتاهُ، إنَّ أحَقَّ النّاسِ أنْ لا يَذْكُرَ عُثْمانَ لَأنا وأنْتَ»

O Mo'avieh! It is a bad excuse. You and I are the guiltiest in murdering Othman, so it is better for us not to name Othman.[1]

Mo'avieh's fault was his intentional ignorance of Othman's demands for help.[2] Ali (PUH) who understood this plan, wrote him in a letter, '...Whenever you found it beneficial to help Othman, you helped him; and whenever you found it harmful, you left him alone and ignored his demands for help.'[3] Moreover, Amro-As's fault was intriguing and encouraging people to kill Othman. He said, 'I swear in God! There was no shepherd left that I encouraged him to kill Othman, and he was killed because of my agitations.'[4]

Surprisingly, this Mo'avieh and Amro-As in addition to Talheh, Zobair and Ayesheh who were all guilty in murdering Othman claimed taking revenge on Ali (PUH) as Othman's killer, while they had already

[1] Imamate and Policy – vol 1 – page 11

[2] Imamate and Policy – vol 1 – page 11

[3] An Explanation to Nahjul Balagheh – vol 16 – page 153

[4] Alkamil fi Tarikh – vol 3 – page 163

confessed that not only was Ali (PUH) not guilty in murdering Othman, but also he helped and defended him.

These opportunist hypocrites revealed their real face after domination and unveiled their political purposes. In a speech for people of Iraq, Mo'avieh confessed to his purpose in Seffin war that was waged on the pretext of revenge for murdering Othman and ten thousands of Muslims were killed in it. Mo'avieh said, 'O' people of Iraq! I fought against you but not for prayer, fast, Hajj or Islamic affairs. I fought against you to dominate over you and now my wish is fulfilled. I declare that I break any treaty I signed with Hassan.'[1]

After seizing the power, not only Mo'avieh violated any treaty he signed with Hassan (PUH) who made peace with him, but also he poisoned Hassan (PUH) unfairly.[2] Therefore, the dearest people to the Prophet (PUH) and the greatest characters in Islam, Hussein (PUH) and Hassan (PUH), were sacrificed to Mo'avieh's government and for succession of the evil Yazid.

In Mo'avieh's will that was written to his dear son- Yazid, Mo'avieh revealed his method of thinking and said, 'My dear son! I took the burden of any attempt from your shoulders and made everything ready for you. I made everything under your order, bowed the heads of commanders to you and domesticated the world for you. Now, I am sure about the strong and firm kingdom I made for you, but I am concerned first about Hussein and second about Abubakr, Omar and Zobair's sons.'[3]

Such witnesses show that the revenge for Othman's murder and all the excuses Omayyad claimed were political means by which they firmed their governments. Therefore, when their wishes were fulfilled, they forgot about Othman and his revenge and thought about succession of Yazid. Changes in Omayyad policy continued after the caliphate of Yazid and even got worse and led Islam to the edge of decline. Since Mo'avieh dreamed about the high hope of caliphate, he knew that he must absorb people by pretending to Islam and maintaining the facade of a Muslim.

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[1] Imamate and Policy – vol 1 – page 186

[2] Morravejo Zahab – vol 2- page 427

[3] Tabari History – vol 4 – page 238

However, Yazid gained a powerful and big kingdom without any difficulty or attempt for it, so he was not determined to keep it at least by pretending to Islam and maintaining the facade of a Muslim. In addition, Yazid was personally aggressive and politically inexperienced. He was so stupid that drank wine and acted lecherously in front of Muslims' eyes. He killed dear followers of the Prophet (PUH) in revenge for the death of his family in Badr war and attacked Kaa'bah, the centre of holiness in Islam, with derricks. He also insulted and mocked at God, the Prophet (PUH), the Holy Quran and the Resurrection Day and said blasphemous poems about them.

The opinion of Mo'avieh's friends about Yazid

Yazid's corruption, even before his caliphate, was so obvious and offensive that even Mo'avieh's friends opposed to his succession, although they finally confirmed it for the sake of their interests. About Yazid, even the tyrant Ziad believed that, 'Mo'avieh knows how much Yazid is steady and incompetent and that he spends most of his time hunting and playing with animals as well as in amusements and lechery. Therefore, it is better to postpone his succession to let him change at least his facade.' [1]Ziad's idea about Yazid reminds the famous Arabic proverb that says,

«وَيْلٌ لِمَنْ كَفَّرَهُ نِمْرُودٌ»

What a corrupt is one who is called unbeliever by Namrood.

'Ahnaf' was an adviser to Mo'avieh who was invited to Sham for the party Mo'avieh held to introduce Yazid as his successor. In that party, Mo'avieh asked Ahnaf about the succession of Yazid and he replied, 'If I tell the truth, I am afraid of you; and if I tell lie, I am afraid of God.' Interestingly, Mo'avieh understood what he meant and said, 'You are right!'[2] Ahnaf was afraid of objection against succession of Yazid as he knew Mo'avieh is so dictator and cruel that will reach his wishes even by the aid of swords.

[1] Tabari History – vol 4 – page 225

[2] Aghdol farid – vol 1 – page 44

Evidence to this fact is the following event. One day, Mo'avieh was praising and paying tributes to his son, Yazid, in order to prepare people's minds for his succession. Meanwhile, Yazid Ibn Moghafaa', one of his mercenaries stood up, pointed to Mo'avieh and said, 'This is the commander of the believers.' Then he pointed to Yazid and said, 'After him, this is the commander of the believers.' Then, he pointed to his sword and said, 'Anyone who refuses, this sword will be his answer.' Mo'avieh who enjoyed his brief and clear words said, 'You are the king of orators.'[1] Yes, he was the king of orators because he could declare the content of all speeches and methods of Mo'avieh in one word, "sword". Sword was the first and the last means in Mo'avieh's hands by which he firmed caliphate of his son, Yazid.

Moghaireh was a friend of Mo'avieh who was the ruler of Iraq for some years, but then he was dismissed by Mo'avieh. To curry favor to Mo'avieh by the purpose of being the ruler of Iraq again, Moghaireh suggested succession of Yazid to Mo'avieh for the first time. He said, 'It is better to prepare the requisites for succession of Yazid until you are alive and encourage people to accept it by any means. I will do my best to make people of Iraq agree with that.' Although Moghaireh was granted the governorship of Iraq by Mo'avieh again, he said about succession of Yazid:

«فَتَقْتُ عَلى اُمَّةِ مُحَمَّدْ فَتْقاً لا يُرْتَقُ اَبَداً»

By firming the succession of Yazid, I damaged Muslims so severely that may never be cured.[2]

Not only Moghaireh, but also Mo'avieh knew that caliphate of Yazid will be a big damage to Islam and its interests. Evidence to this fact is the question Mo'avieh asked Moghaireh's son who attended in the party Mo'avieh formed for succession of Yazid. In that party, all the elites of Kufeh who were bought off by Moghaireh were attending; then, secretly, Mo'avieh asked Moghaireh's son, 'How much did your father pay to buy their religion?' 'Thirty thousand Dirham's' he replied. 'How cheap and

[1] Imamate and Policy – vol 1- page 171

[2] Al-Kamel fi Tarikh – vol 3 – page 504

easy they sold their religion!' Mo'avieh said. [1]

Why so much unfair?

As you see, all rulers and friends of Mo'avieh knew caliphate of Yazid dangerous; and even Mo'avieh himself mocked at those who promised loyalty to Yazid and called them stupid religion sellers. Surprisingly, and against many Islamic scholars and even Mo'avieh himself, some prejudiced scholars, such as Ibn Khaldoon, praised Mo'avieh and justified the succession of Yazid. Although he admired Hussein (PUH) and confirmed his uprising against Yazid, Ibn Khaldoon described succession of Yazid, the most catastrophic disaster in the history of Islam, shamelessly in this way:

> "Do not imagine that Mo'avieh introduced Yazid as his successor by knowing his corruptions and wrongdoings. He was so just and pure that could not do such wrong! Mo'avieh always watched Yazid and prevented him from music, lechery, wrongdoings and sins; but when he became the caliph, he changed his method and did corruptions openly. Therefore, some followers of the Prophet (PUH) such as Hussein and Ibn Zobair objected to him, broke their promises of loyalty to him and waged wars against him."[2]

Naturally, this Ibn Khaldoon, with his invidious viewpoint, justifies or denies the verses or hadiths in which Omayyad and Mo'avieh are cursed.

Moreover, the unfairness Ibn Khaldoon does to the history of Islam is claiming that Hussein (PUH) promised loyalty to Yazid, but he broke his promise then. According to absolute evidence of history, Hussein (PUH) never promised loyalty to Yazid to break it later. Hussein (PUH) did not accept caliphate of Yazid and objected to it strongly. Is anyone to ask Ibn Khaldoon why and for whose favor he said such big lie?

Such stupid and decisive ideas are not restricted to Ibn Khaldoon. The history of Islam shows a number of such scholars who praised the corrupt rulers and weakened the righteous men with their poisonous pens.

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[1] Al-Kamel fi Tarikh – vol 3 – page 504

[2] An introduction to Ibn Khaldoon – page 212

Surprisingly, such misguided and misguiding scholars do not know the Prophet (PUH) infallible, while they justify the horrible wrongdoings of enemies to the family of the Prophet prejudicially and deny their deviations obviously. Why so much unfairness and injustice?

The answer to this question will clarify both the history and culture of Islam that are interrelated deeply. In order to study the culture of Islam, you must first study the history of Islam, recognize real good and bad characters in it and realize them far from unfair advertisements. Such recognition is very important and expanded that requires a separate book. However, in the current book, it will be discussed briefly.

Why so much unfairness and injustice?

First, because they are weak religiously and prejudiced personally or nationally, so it is natural that their heart is dark and does not accept the truth.

Second, they try to justify, not criticize, what has happened. In other words, they know whatever happened right and whatever did not happen wrong. Therefore, they make up excuses to confirm what happened, and reject what did not happen.

Third, they are interested in luxurious kingdom of rulers, so they try to justify any event according to the rulers' favors and interests to be granted by them.

Fourth, they believe not to reveal realities and not to change old beliefs of common people about their national and historical characters as it may cause rebellion and disunity in the society. Despite their belief, knowing the realities and facts will lead to perfection and knowledge, while concealing the realities and facts leads to misguidance and misfortune.

Fifth, it is the scholastic factor that will be discussed in the following pages. This factor takes root from many fake reports made up and expanded by Omayyad rulers and their agents about different good and bad characters in Islam. These fake reports affected the common minds as well as some Islamic researches effectively and deeply.

The critical question

It is a fact that Yazid was a corrupt and imprudent person whose

caliphate was considered dangerous even by Omayyad rulers. Now, the question is how Mo'avieh could put such person on the position of the Prophet (PUH) while the outstanding characters such as Hussein (PUH) were present, and how Mo'avieh could make people to promise loyalty to Yazid. This fact has two reasons.

First, during twenty years of domination on Islamic countries, Mo'avieh expanded his power and kingdom based on advertising against Ali (PUH) and his family by cursing Ali everywhere and every time. Muslims were so misguided by such advertisements that praised Omayyad and cursed Ali (PUH) and his family; even some of them, such as Muslims of Harran, did not know the usual cursing enough and insisted on cursing Ali (PUH) after the daily prayers.[1] Naturally, such Muslims did not have any problem with caliphate of Yazid, and instead, they were cheerful about it.

Second, after martyrdom of Ali (PUH), Mo'avieh and his government became unrivalled and increasingly powerful. Therefore, Mo'avieh could overcome all obstacles easily and impose caliphate of Yazid to people forcefully. Supported by such repressing power, Mo'avieh told Omar's son and other opponents,

«... إِنَّ أَمْرَ يَزِيدِ كانَ قَضاءً مِنَ الْقَضاءِ لَيْسَ لِلْعِبادِ خِيَرَةٌ مِنْ أَمْرِهِمْ»

Succession of Yazid is an example of God's command, so nobody is allowed to oppose it.[2]

It means that three methods of choosing a caliph applied by Abubakr and Omar and manipulated by Mo'avieh against Ali (PUH) were all nullified in succession of Yazid.

The policy of dissimulation and sword

In the way of firming succession of Yazid, Mo'avieh did not consider lingual threats enough, but he employed different kinds of violence and wickedness. One example is the amazing and criminal trick he used among Muslims of Medina against Hussein (PUH) and other Islamic

[1] Moravejo Zahab – vol 3 – page 245

[2] Imamate and policy – vol 1 – page 210

characters.

People of Medina who were the establishers of Islam and a model to other Islamic societies opposed succession of Yazid strongly. Their objection took root from opposition of four Islamic characters among them, Abubakr's son, Omar's son, Zobair's son and Ali's son (Hussein).

Abubakr and Omar's son protested that, 'Mo'avieh! Why do you treat like kings? Islam does not accept caliphate of a son after his father.' Zobair's son objected that, 'Mo'avieh! Succession of Yazid is against both the Prophet's (PUH) method and Abubakr and Omar's manner.' More offensive than other objections, Hussein (PUH) mocked at Yazid and said, 'Mo'avieh! There is no need that you introduce Yazid, because he introduces himself by wine drinking and animal playing.'[1]

Mo'avieh, however, not only ignored their protests and objections, but also took hold of deceit and violence when he felt the danger of their effect on people of other regions. Based on his political method, Mo'avieh first praised the protesters and treated them kindly and suggested them, 'I wish you to put Yazid on the position of caliphate with your hands and then take the important responsibilities and rule the affairs indirectly.' Nevertheless, when Mo'avieh found that such flattery was not effective on them and caused more objections, he changed his strategy and threatened the protesters, 'You abuse my kindness and reject my generous suggestions shamelessly. From now on, I change my method and declare that if you say a word in reply to my speech in the Prophet's mosque, I will answer you with swords.'

After this unfair threat, Mo'avieh took his opponents to the Prophet's mosque while each of them was secretly surrounded by a group of armed men who were ordered to behead them if they said anything in opposition to Mo'avieh. With the mentioned oppressive policy, Mo'avieh delivered speech on the Prophet's rostrum for people of Medina who gathered in the Prophet's mosque on Mo'avieh's order. He said, 'O' people of Medina! I have consulted with these four men (pointing to Hussein (PUH) and other characters) about the succession of Yazid; they have accepted it and promised loyalty to him. Then, in the name of God, you promise your

[1] Imamate and policy – vol 1 – page 210

loyalty to him as well.'

People of Medina who were not aware of the secret deceit by Mo'avieh, and as the four men were silent and did not say any word of objection, people imagined that Mo'avieh was right and they had accepted succession of Yazid. Therefore, people promised their loyalty to Yazid in the mosque. When Mo'avieh and his soldiers left the mosque, people protested against their silence and acceptance, so they revealed the secret deceit manipulated by Mo'avieh and said, 'We have never promised loyalty to Yazid and we have always objected to it, but Mo'avieh threatened our lives and if we had said a word, we would have been killed in vain.' [1]

It was an example of Mo'avieh's evil policy by which he firmed succession of Yazid. The same policy of dissimulation and sword was applied even harsher in other regions to force Muslims to promise loyalty to Yazid. In reply to those who said, 'Caliphate of Yazid is ridiculous while Hussein (PUH) and other children of Immigrants are present' Mo'avieh said,

«اِبنی اَحَبُّ اِلَیَّ مِنْ اَبنائِهِمْ»

I love my son more than I love their sons.[2]

Therefore, the Prophet's dream in which he saw monkeys on his rostrum came true.

It is surprising that...

It is not surprising that a person like Mo'avieh manipulates the holy phenomenon in Islam to reach his own evil purposes, occupies the Prophet's rostrum and makes it the centre of his son's kingdom. Of a corrupt person such as Mo'avieh who had accustomed to dictatorship and violence, trampled on interests of Islam and Muslims and killed thousands of Muslims in the name of Islam no expectation we can have other than putting Yazid on the Prophet's position, in spite of many

[1] Imamate and policy – vol 1 – page 226

[2] Aghdol Farid – vol 5 – page 110

oppositions, and threatening lives of righteous Muslims such as Hussein (PUH). Moreover, we can have no expectation of Yazid other than killing Hussein (PUH) and his family bloodily in the way of his stupid whishes, destroying the centre of holiness, Kaa'bah and shedding the bloods of thousands of Muslims in Mecca, Medina, Karbala and other places.

It is surprising that the direction of Islam had been changed so dramatically in less than fifty years; as if it was a day that changed to night, a light that changed to darkness or a hope that changed to hopelessness. In the same mosque where Mo'avieh was praising his Yazid, fifty years ago, the Prophet Mohammad (PUH) invited people to Islam based on truth and justice and encouraged people to fight against wrongdoers, especially Omayyad. Because of the devotions and self-sacrifices of the Prophet (PUH), his family and his followers Islam defeated the unbelievers, and enemies such as Omayyad surrendered themselves to Islam humiliatingly. However, in less than fifty years, some events happened that neither the believers, nor the unbelievers imagined such horrible situation in which the anti-Islam Omayyad dominate over all the Islamic countries under the name of the Prophet's successor, caliph. In the same mosque where the Prophet Mohammad (PUH) said prayers and delivered speech, Mo'avieh threatened the Prophet's son, Hussein (PUH), and forced Muslims to promise loyalty to his vinous son as the leader of Muslims and in the name of God! (فبايعوه على اسم الله)

Throughout the history, a number of governments have formed in different places. Although their principles were not the divine ones, they have followed their specific way for hundreds of years. Unfortunately, however, although the Islamic government was based on the divine principles, in less than fifty years, it changed so dramatically that the vinous Yazid sat on the Prophet's position and trampled on the path of Islam completely.

What was the cause of this great decline?

This great decline and this dramatic change were not caused by the interference of foreign powers, as the two foreign powers of Rome and Iran were defeated by Islam. This catastrophic decline was caused by the

dark internal circumstances in which Omayyad expanded, developed and finally dominated over the Islamic world. What was the root of empowering Omayyad and their domination? Does not this great catastrophe take roots from deviation of the issue of caliphate from its right path?

An important question that Shiism asks Sunnism is that who empowered Omayyad, put them on critical positions and introduced them as holy and righteous. Were not Abubakr, Omar and Othman who established such evil structure and led to later deviations, disasters and calamities such as Karbala event? Undoubtedly, there is no problem or fault in the divine religion of Islam to cause deviation or decline. All Muslims believe that Islam and the Prophet's method are the springs of perfections and glories. Therefore, why Islam went so astray and to the edge of decline that corrupt Yazid and enemies of Islam dominated over Muslims and the cursed families by the Prophet (PUH) ruled the Islamic world and killed the Prophet's family bloodily.

Some great characters of Islam answered this question. Ibn Abbas says, '...الرزية، كل الرزية...'[1] and knows the cause of all problems in straying the direction of caliphate from its right path. After Saghifeh, Salman told people, 'You think that you did, but you did not'[2] and meant that you became Muslims but not real and pious Muslims because you did not obey the Prophet (PUH) in the issue of caliphate, the centre of social and religious leadership. The third answer is said by Ali (PUH), the Imam of Muslims. About Saghifeh, he said, 'احتجوا بالشجرة و اضاعوا الثمرة'. In order to take the position of caliphate, they justified themselves competent for caliphate as they were around the Prophet (PUH), but they ignored the Prophet (PUH) and his command about his succession.

Not only the great men, but also the common sense agrees that any problem in a society starts from a small amount, but grows bigger and bigger and finally changes into a severe catastrophe. The Prophet Mohammad (PUH) predicted the result of putting incompetent people on critical positions and said,

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[1] Sahih Bokhari – vol 5 – page 138

[2] An Explanation to Nahjul Balagheh – vol 6 – page 43

«ما وَلَّتْ أُمَّةٌ أَمْرَهُم رَجُلاً وَفيهِمْ مَنْ هُوَ أَعْلَمُ مِنه، إلّا لَمْ يَزَلْ أَمْرُهُمْ سِفالاً حَتّى يَرْجِعُوا إلى ما تَرَكُوه»

Any community that rejects a more competent ruler and accepts the domination of another one will go astray and to decline little by little until it will return to its dark past.[1]

Anyway, it is necessary to Muslims to think about why the vinous and corrupt Yazid sat on the position of the Prophet (PUH). How the blood thirsty Yazid and his cooperators such as Ibn Ziad, Omar Sa'ad, Shemr, Khuli, Moslem ibn Oghbeh and Hasin Ibn Namir dominated over the world of Islam, killed Hussein (PUH) bloodily and trod on his beheaded body by horses? Why Yazid attacked Medina, killed the people and destroyed Kaa'bah in Mecca? What happened that that all the Islamic affairs such as the Holy Quran and hadith, congregational and Friday prayers, government and jurisprudence, war and peace, law and structure, economy and policy, science and culture, etc were in dirty hands of Omayyad and corrupt rulers? Because of such dramatic and horrible change, thousands of disasters happened, the principle of Islam was weakened and the spirit and real content of Islam were forgotten.

In the past, the sheer stupidity on Muslims' part was accepting the caliphate of Omayyad rulers such as Yazid who opposed Islam openly. Today, the incredible stupidity on their part is ignoring and neglecting the causes and effects of Omayyad and Abbasid's governorship. As far as Muslims are ignorant about the catastrophic disasters happened in the history and culture of Islam, they will not get felicitous in this world and hereafter. It is worth mentioning that betrayers in the history and betrayers to the history do not let people know Omayyad and other tyrant rulers because it will reveal the real face of them as well.

Identity and performance sheet of Yazid

To know Yazid better from his own tongue, pay attention to the following poem he said to people of Sham in front of Hussein (PUH) and other martyrs' head.

[1] Alghadir – vol 1 – page 198

لَيْتَ اَشْياخی بِبَدْرٍ شَهِدُوا وَقْعَةَ الْخَزْرَجِ مَعْ وَقْعِ الأَسَلْ
لَعِبَتْ هاشِمُ بِالْمُلْکِ فَلا خَبَرٌ جاءَ وَلا وَحْیٌ نَزَلْ
لَسْتُ مِنْ خَنْدَفٍ اِنْ لَمْ اَنْتَقِمْ مِنْ بَنی اَحْمَدَ ما کانَ فَعَلْ
قَدْ اَخَذْنا مِنْ عَلیٍّ ثارِنا وَقَتَلْنا الْفارِسَ اللَّیْثِ الْبَطَلْ
وَقَتَلْنَا الْقَوْمَ مِنْ ساداتِهِمْ وَعَدَلْناهُ بِبَدْرٍ فَاعْتَدَلْ
لَوْرَأوهُ وَاسْتَحَلُّوا فَرَحا ثُمَّ قالُوا یا یَزیدُ لا تَشَلْ
وَکَکَ الشَّیْخُ اَوصانی بِهِ فَاتَّبَعْتُ الشَّیْخَ فی ما قَدْ فَعَلْ

Yazid said,

I wish my fathers who were killed in Badr war were present here to see how I took their revenge on Mohammad's children, shed their bloods and hit their faces. They would say me, 'Excellent Yazid!'. Yes, we know Hashemite liar corrupts who manipulated Revelation, Quran and Islam as political means to gain superiority and kingdom, but now they are mine and I will follow the method of my grandfather, Abusofyan.[1]

These poems are the identity of Yazid and the performance sheet of his government. There are two interesting points in his poems. First, Yazid focuses on revenge against the family of the Prophet (PUH). As mentioned before, Omayyad felt jealous about the social and spiritual positions of Hashemite and had lost many of their family in wars against Islam, so they were filled with hatred towards the Hashemite, especially Ali (PUH) who had killed many of unbelievers. Therefore, they looked for an opportunity to take revenge on the Prophet (PUH), and Yazid who was powerful and inexperienced seized the chance and waged Karbala war against Hussein (PUH) to take revenge of his ancestors. Yazid was so evil and stupid that showed his happiness obviously when the cut heads of martyrs alongside the captives arrived his palace in Sham. In that meeting in Yazid's palace, the caw of crows was heard by people, a symbol of unhappy end for the current situation. Shamelessly, Yazid said, 'O crows! Caw as much as you wish. It does not matter to me. Taking

[1] Lohuf – page 105

revenge on the Prophet and his family is enough to me.'

«(نَعِبَ الْغُرابُ فَقُلْتُ قُلْ أوْلا تَقُلْ - فَقَدْ أخَذْتُ مِنَ الْغَرِيمِ (أحْمَدَ) دُيُونى)»

Enmity of Yazid with Hussein (PUH) was not only religious and familial, but also political. The political factor referred to Mo'avieh's time when Hussein (PUH) objected to the succession of Yazid and provoked people against it. Naturally, after the death of Mo'avieh, such provocations increased and threatened Yazid's government seriously. Therefore, Yazid ordered his ruler to make Hussein (PUH) promise loyalty to him; Yazid focused 'if he refused, behead him.'[1] Yazid's soldiers were commanded to kill Hussein anywhere they found him, even in the Holy Shrine of God, Kaa'bah; so Hussein (PUH) had to leave Hajj in order to keep the dignity of the Holy Shrine.[2]

In addition to the mentioned political and familial problems, Yazid had some personal enmities with Hussein (PUH). One story is that Yazid asked for Hussein's niece's hands, Abdollah ibn Ja'far's daughter, but Hussein (PUH) objected to this marriage seriously.[3] Another story is about a woman called Orainab that caused to a critical situation. This story reveals that how Mo'avieh and Yazid manipulated any kind of dirty deceit in order to reach their evil purposes and how righteous men such as Hussein (PUH) stood up against their plans. This story is reported in many authentic documents.[4]

Hussein (PUH) foiled their plans

Orainab was a beautiful woman who married Abdollah ibn Salam, a regional ruler in Iraq. Yazid fell in love with her and was so passionate about her that got sick. Mo'avieh who found out the cause of his son's illness, made a plan to fulfill his son's wish.

Mo'avieh invited Abdollah ibn Salam to a special party in which elites of

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[1] Yaa'ghubi History – vol 2 – page 241

[2] Tabari History – vol 4 – page 287

[3] Managheb – vol 4 – page 38

[4] Imamate and Policy – Vol 1 – page 193 - 202

Sham were attending. In front of the elites, Mo'avieh praised Abdollah ibn Salam warmly and greatly, he finally said, 'I know Abdollah a competent person from any view, and no one is better than him to marry my daughter.' The simple and naive Abdollah was deceived by Mo'avieh's glamorous talks, so he sent someone to ask for his daughter's hands. In his reply, Mo'avieh said, 'My daughter agrees to marry you, but she says that you must not have any wife other than her. She is worried about conflicts between wives and later problems.'

The cheated Abdollah who found his wife an obstacle in the way of his marriage, divorced his wife and asked for Mo'avieh's daughter's hand again. This time, Mo'avieh answered him, 'My daughter says that you divorced your beautiful woman very easily, so she cannot trust your loyalty in marriage'. Therefore, the desperate Abdollah lost his wife and could not marry Mo'avieh's daughter as well.

On the other hand, Hussein (PUH) found out about this event and realized that Abdollah was regretful about his divorce. Meanwhile, Mo'avieh sent his agents to Iraq to ask for Orainab's hand for Yazid. In order to prevent separation between Orainab and Abdollah, Hussein (PUH) sent two men, Abuhoraireh and Abudarda'a, to ask for Orainab's hand for him. Suitors (on behalf of Hussein (PUH) and Yazid) went to Orainab's house and told her, 'Two men, Hussein (PUH) and Yazid, ask for your hand.' Orainab asked Abuhoraireh and Abudarda'a about qualities of Hussein (PUH), and they answered, 'Hussein (PUH) is the lord of paradisiacal people, and the Prophet (PUH) kissed his mouth. We do not prefer anyone to Hussein (PUH).' Orainab replied, 'I do not prefer anyone to him too.' Therefore, Orainab married Hussein (PUH).

Mo'avieh and especially Yazid who were defeated and stigmatized in their plan, became extremely angry about and hatred toward Hussein (PUH). With great sorrow, Mo'avieh told his wife, 'It is my misfortune that I made a plan and tried, but someone else enjoyed the result.'

After some days, Abdollah went to Hussein's (PUH) house to get back what he had left for safekeeping with Orainab. Hussein (PUH) let him to talk to Orainab face to face. When they met each other, both remembered their past and shed into tears. Hussein (PUH) who was sure that they wanted to marry again, divorced Orainab and united them. Then, he said,

'I did not marry Orainab because of her beauty. I married her to get you free from Mo'avieh's deceits and fasten a cut rope.'

Therefore, in addition to Yazid's anti-Islam and atheistic viewpoint, he had some serious political, familial and personal problems with Hussein (PUH). He was so filled with hatred for Hussein (PUH) that hit his cut head in front of Muslims[1] and shamelessly said, 'I am not an Omayyad if do not take revenge on Hussein and other members of the family of the Prophet.'

As mentioned in Yazid's poems, he focused on two things. First, taking revenge on the Prophet (PUH) and his family; second, following his ancestors' anti-Islam purposes. Yazid's grandfather, Abusofyan, was an old enemy to Islam and the Prophet (PUH) and had always been hateful toward Muslims. After his superficial conversion to Islam, when Abusofyan heard Azan from Kaa'bah, he said, 'How lucky my father-in-law was who died and did not hear this sound.'[2] He also hoped victory for Roman army in their war against Muslims.[3] Yazid was proud of such grandfather and wished his presence in Karbala to take revenge on the Prophet (PUH) and his family.

Interestingly, similar to Abusofyan, Yazid sought for Romans' help to reach his anti-Islam purposes. For instance, no Muslim poet accepted to mock at the Prophet (PUH) and his followers except for a Christian poet called 'Akhtal'.[4] Furthermore, in order to repress the family of the Prophet (PUH), Yazid was highly inspired by the Roman man called 'Sir Jone' who was the special adviser to Mo'avieh.[5]

One of the dangerous holes in the political history of Omayyad

It is worth mentioning that one of the dangerous holes in the political history of Omayyad is their interests in western systems and western experts. Not only from Mo'avieh's era, but also from their ancestor's time,

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[1] Tabari History – vol 4 – page 365

[2] An Explanation to Nahjul Balagheh – vol 15 – page 175

[3] Asadol Ghabah, about Abusofyan

[4] Aghdol Farid, vol 6 – page 147

[5] Tabari History – vol 4 – page 258

Omayyad had a good relation with Rome. As it was mentioned in the first chapter, when Omayyah was defeated in his conflicts with Hashem, he was exiled from Mecca for ten years. Thus, Omayyah went to Rome and lived there for ten years. During this time, he accustomed to western culture and made a friendly relationship with Romans. After him, his Omayyad family maintained the friendly relationship with Romans and became the Romans' unofficial agents in Hijaz.

According to the history, Yazid was more interested in Romans than other Omayyad rulers were. A mother who was in relation with Christians and Romans grew him, and a Roman Christian teacher taught him.[1] Later, he ruled the Islamic society by consulting with his Roman adviser, Sir Jone. [2] Therefore, Yazid was related to Christianity and western culture in all phases of his life, so he drank wine as it was not banned in Christianity.[3] Even Mo'avieh who was not as interested as Yazid in Romans, paid tribute to Roman Emperors to let him fight freely with the Islamic government of Ali (PUH).[4]

Following Abusofyan with his worldwide power

Similar to Abusofyan, Yazid had materialistic and western intentions as well as anti-Islam methods and purposes. However, the difference between them was the extent of their powers. Abusofyan had a restricted regional power that could not defend against the small but powerful army of Islam and surrendered to it humiliatingly; but Yazid had such a worldwide and strong power that defeated the current eastern and western emperors and dominated over their areas. Unfortunately, and thanks to the ignorant previous caliphs, such enormous power was held by the corrupt and vinous Yazid who ruled a vast area of the world under the name of Islam and as the Prophet's caliph while he was actually an enemy to Islam, sought his anti-Islam purposes and caused the Karbala disaster.

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[1] Alaeli – vol 4 – page 258

[2] Tabari History – vol 4 – page 265

[3] Tatamatol Montaha – vol 1- page 43

[4] Tabari History – vol 4 – page 247

Now, the question is who the followers and fans of Yazid were, and what the Islamic societies thought about Yazid and his government.

It was mentioned that it was not possible for Mo'avieh to introduce Yazid as his successor in the first years of his caliphate, as Muslims were more robust and liable then. As mentioned, they did not tolerate the corrupt government of Othman, so rebelled against him and killed him. Naturally, such Muslims would have never accepted succession of the vinous and shameful Yazid and would have objected against it seriously. Therefore, succession of Yazid in the last years of Mo'avieh's government is evidence to the result of the evil and dictatorial policy of Mo'avieh that caused dramatic change in people who lost their revolutionary courage and declined in dignity and determination. Against Mo'avieh's evil plans and policies, those people remained silent or did not object, so Yazid dominated over them and caused catastrophes for them.

Small Yazids

If people object to dictators, they may not dominate over them for a long time. This is a social rule that is greatly focused on in the Islamic hadiths and traditions.

«النَّاسُ بِأُمَرَائِهِمْ أَشْبَهُ مِنْهُمْ بِآبَائِهِمْ»

People are more similar to their rulers than they are to their fathers.[1]

This social proportion is similar to natural proportion that affects all the related factors. According to this rule, most of the Muslims in Mo'avieh's era who were affected by his advertisements, policies and structures changed into small Yazids who accepted the big Yazid easily and helped him to reach his purposes.

The Omayyad system was not small and ineffective, but very expanded and powerful that moved based on Mo'avieh's plans and towards his purposes. Evidence to this bitter fact is the number of Muslims, about a hundred thousand men, who rushed into war against Ali (PUH) in the beginning years of Mo'avieh's caliphate, when his government was not as

[1] Tohafol Oghul – page 208

powerful as the last years.[1] Naturally, this number increased into hundreds of thousands in the last years of Mo'avieh's caliphate, when his government was extremely powerful and firmed. Most of the mentioned structure included people of Sham who were misguided by Mo'avieh throughout the years and used to cursing Ali (PUH) and his family; so they accepted the caliphate of Yazid eagerly and said,

«إِنَّمَا عَلَيْنا السَّمْعُ وَالطّاعَةُ»

There is no duty for us except for obeying Moavieh.

Mo'avieh and his government were supported by this absolute allegiance, so Mo'avieh willed Yazid to depend on this firm support as well. Mo'avieh was right because ten thousands of these people formed Yazid's army in his attack to Medina and Mecca.

Supporters of Omayyad government were not only people of Sham, but also people of Iraq who lived in the centre of Ali's (PUH) government. By the misguiding policies Mo'avieh applied during his caliphate, even the people of Iraq who had known Ali (PUH) and his family changed dramatically and went astray from the true Islam. The evidence is the considerable number of Iraqi people who formed a mighty army for Yazid and against Hussein (PUH) and killed him and his family bloodily in Karbala. People of Iraq were those who fought against Mo'avieh in Ali's (PUH) army, but by the pressure and deceit of Mo'avieh's government, they changed so dramatically in a short time that rushed into killing the Prophet's son enthusiastically.

In Iraq, two groups of Ali's (PUH) followers and Yazid's followers made a bipolar atmosphere. In addition, some other political intentions formed among people that made the atmosphere multicolored. Therefore, Iraq changed into the centre of contradictories in which all parties were included. Two parties of Hussein (PUH) and Yazid had the most number of followers, but followers of Yazid had occupied the critical political or social positions while followers of Hussein (PUH), as it mentioned before, were deprived of any official position and even the essential

[1] Morravejo Zahab – vol 3 – page 32

rights. They also lived nervously and separately under the horrible atmosphere of Omayyad government.

Four contradictory parties

In order to understand the anxious situation in the Islamic society of that time in Iraq, we must know different parties made by vindictive hypocrites and shallow Muslims and supported by Mo'avieh's government, directly or indirectly. Knowing these parties, we can realize people's ideas about Mo'avieh's government and supporting it as well as about Hussein (PUH) and following his revolutionary method. Although recognizing the parties formed in the beginning years of Islam requires a specific book, we discuss it briefly in the current book.

It is worth mentioning that, according to the Holy Quran, the only party recognized as official in Islam is the Party of Allah, حزب الله, that follows the right path and justice. Similar to any other society, some disagreements and differences may occur in the Islamic society too, but as the principles of ideas are common in the Party of Allah, in an Islamic society, the differences and disputes can be solved or at least controlled easily. In contrast, the non-Islamic parties have principal differences that cause increasing problems.

Unfortunately, the Islamic society suffered from fundamental and disastrous differences and disputes that caused by hypocrites and superficial Muslims. Many factors such as decline in leadership, mismanagement in governing system, prejudiced and ignorant attitudes, evil political deceits, unawareness of people about the true Islamic teachings and allegiance to non-Islamic powers caused formation of different and contradictory parties that trampled on values of Islam and felicitous unity of Islam under the name of Islam. The number of such parties was considerable and even increased gradually, but they all took root from four basic parties.

Ali (PUH) warned repeatedly about these four parties and said,

«أُمِرْتُ بِقِتَالِ النَّاكِثِينَ وَالْقَاسِطِينَ وَالْمَارِقِينَ»

I am to fight against renegers (Talheh, Zobair and Ayesheh), wrongdoers

(Mo'avieh) and protesters (Khavarej).[1]

In this hadith, Ali (PUH) points to the three corrupt parties whom he fought against in Jamal, Seffin and Nahravan wars. The fourth party is Ali's (PUH) that defended the right path of Islam and repressed deviated ones.

The first party: this party was formed on the centre of Ayesheh (Abubakr's daughter), Zobair (Abubakr's son-in-law) and Talheh (Abubakr's cousin). In this party, Ayesheh played the most important role and her marriage to the Prophet Mohammad (PUH) was taken by Talheh and Zobair as a political means to reach their purposes.

Ayesheh was one of the nine wives of the Prophet (PUH) who was commanded by the Holy Quran to manage the house affairs. In other words, she had no right to interfere in the issue of caliphate, let alone waging wars about it. Even her father, Abubakr, did not recognize any right for her in the issue of caliphate and had never consulted her about it. Hearing about the caliphate of Ali (PUH), she felt jealous and hateful; in addition, Talheh and Zobair provoked her to revolt against Ali (PUH) and his government. Then, against the command of the Holy Quran and the Prophet's idea, she waged a bloody and catastrophic war against Ali (PUH) on the pretext of taking revenge for Othman. Unfortunately, Ayesheh fought against Ali (PUH) and his government, but she accepted the caliphate of the vinous Yazid.[2]

According to their confesses in the history, they fought against Ali (PUH) because he deprived them from the enormous wealth they gained in Omayyad government, the money which was taken from poor people's portion in the state treasury.[3] Therefore, they waged bloody wars against Ali (PUH) and caused a number of sorrows and problems. The first party was materialistic one that made the first civil war in the Islamic world.

﴿ فَخَرَجَ عَلَىٰ قَوْمِهِۦ فِى زِينَتِهِۦ ﴾

[1] Ibn Kathir History – vol 7 – page 338

[2] Imamate and Policy – vol 1 – page 150

[3] An Explanation to Nahjul Balagheh – vol 1 – page 232

So he went forth among his people in the (pride of his wordly) glitter.

Sūrah 28, Verse 79

The second party: The second party is Khavarej who first promised their loyalty to Ali (PUH), but broke their promise later. This party was more focused on the second caliph, Omar. Despite the first party, Khavarej were not in family relationship with the Prophet (PUH), but they were extremist and radical in their believes. About the deceitful trick Mo'avieh and Amro-As applied by suggesting 'arbitration', Khavarej forced Ali (PUH) to accept it, while he knew it the trap of Satan, and threatened his life in condition of rejection.[1] Therefore, Ali (PUH) had to accept arbitration to prevent a bigger danger. Surprisingly, after realizing that arbitration was a deceitful trick and accepting it was a mistake, the ignorant Khavarej said that Ali (PUH) must not have accepted it and condemned him to atheism; so they claimed that Ali (PUH) must repent of his sin, otherwise they would kill him. Eventually, they killed Ali (PUH) by this stupid excuse.

It seems that this party did not seek for power or position, but they were so stubborn and shallow that objected to any government and believed that there must be no ruler to govern the society.[2] Following the second caliph- Omar, this group manipulated radical methods in religion. Generally, they were extremist people who pretended to Islam and opposed all parties. About them, the Holy Quran says,

﴿فَمَثَلُهُۥ كَمَثَلِ ٱلْكَلْبِ إِن تَحْمِلْ عَلَيْهِ يَلْهَثْ أَوْ تَتْرُكْهُ يَلْهَثْ﴾

His similitude is that of a dog: if you attack him, he lolls out his tongue, or if you leave him alone, he (still) lolls out his tongue.

Sūrah 7, Verse 176

The third party: This party is that of wrongdoers formed by Abubakr, Omar and especially Othman's supports and then organized by Mo'avieh's

[1] Tabari History – vol 4 – page 34-35

[2] Tabari History – vol 4 – page 39

leadership. As mentioned in the first chapter, Omayyad benefited from Othman's life and death and manipulated it as a political means. In spite of their shameful background, Omayyad could benefit from the system caliphs organized and managed to influence common people by claiming revenge for Othman. Then, by extraordinary generosities, they absorbed materialistic and avaricious Muslims, and by their aids, Mo'avieh waged the bloody Seffin war and then suggested arbitration deceitfully. Consequently, they wrested the position of the Prophet (PUH) unfairly, dominated over the religious and political affairs of Muslims and repressed the family of the Prophet (PUH) and their followers. Generally, Omayyad was a political and aggressive party that played a Pharaonic role in the world of Islam. They damaged Islam and interests of Muslims on the pretext of preserving unity among Muslims, and imprisoned and killed righteous men on the pretext of keeping Muslims security.

﴿وَقَالَ فِرْعَوْنُ ذَرُونِيٓ أَقْتُلْ مُوسَىٰ وَلْيَدْعُ رَبَّهُۥٓ ۖ إِنِّيٓ أَخَافُ أَن يُبَدِّلَ دِينَكُمْ أَوْ أَن يُظْهِرَ فِى ٱلْأَرْضِ ٱلْفَسَادَ ﴿٢٦﴾﴾

Said Pharaoh: "Leave me to slay Moses; and let him call on his Lord! What I fear is lest he should change your religion, or lest he should cause mischief to appear in the land!"

Sūrah 40, Verse 26

The fourth party: This party included Hashemite and followers of the family of the Prophet (PUH) who acted exactly against Omayyad. Leaders of this party were Ali (PUH) and his family who were the most beloved ones to the Prophet Mohammad (PUH). They defended justice and the true Islam wholeheartedly and objected directly and indirectly to the mentioned three parties. By making Muslim aware of the parties' dangers, Hashemite prevented damages to the principles of Islam. This party was a true Islamic one that applied the divine system as the best system.

﴿وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِـَٔايَـٰتِنَا وَسُلْطَـٰنٍ مُّبِينٍ ﴿٩٦﴾﴾

96. And we sent Moses, with Our Clear (Signs) and an authority manifest,

Sūrah 11, Verse 96

To make a long story short, the first party had a bourgeois attitude, the second party had a rebellious attitude, the third party had a political attitude and the fourth party had a truth and justice-seeking attitude. The mentioned four attitudes are not restricted to the Islamic society, as they are present in all human societies. However, although the fourth party may be usually low in numbers, they are high in humanistic values.

About the mentioned attitudes, Islam's purpose is dominating the religious and rational spirits on all life affairs of Muslims in order to lead them to the right path and justice and prevent them from bourgeois, rebellious and political attitudes. Unfortunately, however, deceitful and deviated aggressive powers mislead people from the right path by means of different advertisements, promises and temptations and lead them to the edge of decline.

As mentioned previously, deviation from the right path in the Islamic society took root from the first three caliphs who could not train people with the realities of Islam and could not control their bourgeois, rebellious and political attitudes. Instead, they empowered people with the mentioned dangerous attitudes and dominated them over the Islamic society.

Neither the Quran, nor the intellect accepts that...

Among the mentioned parties, just the party of Ali (PUH) was rightful and truthful. Ali's (PUH) association with Islam was so obvious that even his enemies confirmed that. His old enemy, Mo'avieh, said, 'Ali has outreached the past people and is the pioneer of future people[1].'

In another case, Imam Hassan (PUH) went to visit Mo'avieh while he was lying down. Seeing Hassan (PUH), Mo'avieh stood up, said hello and then lay down again. He said, 'Hassan! It is surprising that Ayasheh

[1] An Explanation to Nahjul Balagheh – vol 11 – page 253

believes I am not rightful in caliphate.' Imam Hassan (PUH) replied, 'More surprising is that I am standing and you are lying' and he meant that you wrested caliphate shamelessly similar to lying down in front of me impudently. With his so much rudeness, Mo'avieh embarrassed and stood up. Then, he said, 'Hassan! I swear you in God to tell me how much do you owe.' Hassan (PUH) replied, 'A hundred thousand Dirhams' Then Mo'avieh ordered his slave to bring Imam Hassan (PUH) thirty hundred Dirhams. When Imam Hassan (PUH) left there, Yazid told his father, 'Hassan mocked at you, why did you give him so much money?' Mo'avieh replied,

«يا بُنَيَّ! اِنَّ الْحَقَّ واللّهِ حَقَّهُمْ وَاَخَذْناه، اَفَلا نُرْدِفُهُمْ يا بُنَيَّ دابَّتَهُمُ الَّتى رَكِبْناها»

My dear son! It is Ali and his family's right that we have wrested. Do not we mount them on their own horse we have taken from them?[1]

Such surprising confesses are the most important historical documents that clarify the truth and reality in the best way, and more surprising is that this Mo'avieh oppressed Ali (PUH) and his family-while he was aware of their positions and rights- and finally killed Hassan (PUH) because of his dear son, Yazid.[2]

Not only Mo'avieh, but also his cooperators such as Amro-As confessed to the truth. Preparing for Seffin war, for Mo'avieh and against Ali (PUH), Amro-As said, 'I know that opposition with Ali and friendship with Mo'avieh will burn my Hereafter, but will build my world.'[3] In addition, leaders of Jamal war, Talheh, Zobair and Ayesheh, confessed to their unfair treatment to Ali (PUH).

Shiite and Sunni authentic documents report confesses by Ali's enemies as well as the tyrannies they imposed to Ali (PUH) and his family. The Holy Quran says,

﴿فَمَاذَا بَعْدَ ٱلْحَقِّ إِلَّا ٱلضَّلَٰلُ﴾

[1] An Explanation to Nahjul Balagheh – vol 16 – page 12

[2] Morravejo Zahab – vol 2- page 427

[3] An Explanation to Nahjul Balagheh – vol 2- page 63

apart from truth, what (remains) but error?

Sūrah 10, Verse 32

The common sense never accepts unification of paradoxes. If Ali (PUH) and his family are rightful, according to their enemies' confesses, the opposite group may not be rightful too. Neither the Holy Quran, nor the intellect accepts the rightfulness, the truthfulness and leadership of both Ali (PUH) and his opponents. It is against the just path of Islam that is based on uniqueness of the truth.

A ridiculous assumption

The mentioned parties in the last section were formed by the companions of the Prophet (PUH). One of the important issues in the history of Islam is the subject of the companions of the Prophet (PUH) who deeply affected the later circumstances in the world of Islam rightfully or unrightfully. For instance, the event of Karbala is highly related to this subject and will be discussed briefly.

Sunni brothers believe that all people who met the Prophet Mohammad (PUH) even once or very shortly are companions of the Prophet (PUH) and all their acts and deeds are right. There are two great mistakes in this ridiculous assumption. First, they think that all people around the Prophet (PUH), even Mo'avieh and Amro-As who converted to Islam in the fear of their lives, became pure and infallible as soon as they met the Prophet (PUH)! Second, they think that the companions of the Prophet (PUH) remained infallible and pure for the rest of their lives, although they killed thousands of Muslims, shed bloods of the family of the Prophet (PUH) and confessed to their wrongdoings later!

It must be said that this assumption, becoming infallible by a visit and remaining infallible forever, is the most ridiculous belief in the human history that is against any religion and any intellect. According to the Islamic documents, this assumption takes root from the evil policies of Mo'avieh who tried to justify his corruptions such as opposition to righteous men and the family of the Prophet (PUH).

Studying the history of Islam carefully, you can find out that the tyrant

rulers and hypocrite scholars supported this ridiculous assumption more than the others did. On one hand, they tried to justify and validate Mo'avieh and his government that benefited them with interests. On the other hand, they tried to nullify the right path of Ali (PUH) and his family, weaken and repress Shiites who were obstacles in the way of their wrongdoings. However, any common sense rejects such ridiculous assumption and knows it paradoxical.

In addition to intellect and wisdom, the Holy Quran invalidates this assumption by reprimanding some companions of the Prophet (PUH) and calling them as hypocrite, wrongdoer, unbeliever and cursed. What happened to such companions after the Prophet's decease? Did they disappear or did they find more freedom for their acts? The Holy Quran even rebukes the companions of the previous prophets and says,

﴿وَإِذْ أَخَذَ ٱللَّهُ مِيثَٰقَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ لَتُبَيِّنُنَّهُۥ لِلنَّاسِ وَلَا تَكْتُمُونَهُۥ فَنَبَذُوهُ وَرَآءَ ظُهُورِهِمْ وَٱشْتَرَوْا۟ بِهِۦ ثَمَنًا قَلِيلًا ۖ فَبِئْسَ مَا يَشْتَرُونَ ﴿١٨٧﴾﴾

187. And remember Allah took a covenant from the People of the Book, to make it known and clear to mankind, and not to hide it; but they threw it away behind their backs, and purchased with it some miserable gain! And vile was the bargain they made!

Sūrah 3, Verse 187

Are they some dead stories or some informative alive instances of bad qualities in human kind present in all human societies? The events happened to the past people are not restricted to the past time, but they are current realities that happen at the present time too. The Prophet Mohammad (PUH) said, 'similar to Jews and Christians, Muslims will separate into seventy different sects. Among them, just one sect is righteous and the others are deviated and in fire.[1]'

The worst statements in the Holy Quran

The worst statements in the Holy Quran are 'dog' and 'donkey' that

[1] Kanzol A'amal – vol 1 – page 210

respectively refer to 'Jewish scholars', wrongdoing companions of Moses and their followers, and 'Bal'am Ba'oura', a symbol of faithfulness and piety.

﴿ مَثَلُ ٱلَّذِينَ حُمِّلُوا۟ ٱلتَّوْرَىٰةَ ثُمَّ لَمْ يَحْمِلُوهَا كَمَثَلِ ٱلْحِمَارِ يَحْمِلُ أَسْفَارًۢا ۚ بِئْسَ مَثَلُ ٱلْقَوْمِ ٱلَّذِينَ كَذَّبُوا۟ بِـَٔايَٰتِ ٱللَّهِ ۚ وَٱللَّهُ لَا يَهْدِى ٱلْقَوْمَ ٱلظَّٰلِمِينَ ﴿٥﴾ ﴾

The similitude of those who were charged with the (obligations of the) Mosaic Law, but who subsequently failed in those (obligations), is that of a donkey which carries huge tomes (but understands them not). Evil is the similitude of people who falsify the Signs of Allah. and Allah guides not people who do wrong.

Sūrah 62, Verse 5

﴿ وَلَوْ شِئْنَا لَرَفَعْنَٰهُ بِهَا وَلَٰكِنَّهُۥٓ أَخْلَدَ إِلَى ٱلْأَرْضِ وَٱتَّبَعَ هَوَىٰهُ ۚ فَمَثَلُهُۥ كَمَثَلِ ٱلْكَلْبِ إِن تَحْمِلْ عَلَيْهِ يَلْهَث أَوْ تَتْرُكْهُ يَلْهَث ۚ ذَّٰلِكَ مَثَلُ ٱلْقَوْمِ ٱلَّذِينَ كَذَّبُوا۟ بِـَٔايَٰتِنَا ۚ فَٱقْصُصِ ٱلْقَصَصَ لَعَلَّهُمْ يَتَفَكَّرُونَ ﴿١٧٦﴾ ﴾

If it had been Our will, We should have elevated him with Our signs; but he inclined to the earth, and followed his own vain desires. His similitude is that of a dog: if you attack him, he lolls out his tongue, or if you leave him alone, he (still) lolls out his tongue. That is the similitude of those who reject Our signs; So relate the story; perchance they may reflect.

Sūrah 7, Verse 176

By mentioning the worst descriptions about the superficial religious people, the Holy Quran warns us about people who are trapped in the facade of a religion and a superficial holiness, such as the holiness and infallibility in the companions of the Prophet (PUH), which causes misguidance in simple people.

To prove their assumption right, some Sunni brothers refer to a fake hadith reported from the Prophet (PUH).

«أَصْحابی كَنُجُوم السَّماءِ بِأَيِّهِمُ اقْتَدَيْتُمْ اِهْتَدَيْتُم»

All my companions are similar to stars in the sky that following each will lead you to the right path.[1]

According to this ridiculous report, all the companions of the prophet (PUH) including Ali (PUH), Abubakr, Omar, Othman, Talheh, Zobair, Mo'avieh, Amro-As, Moghaireh, etc. are the same in level of piety, truthfulness and faithfulness. It also means that all of them are able to lead people to felicity of this world and Hereafter! It is a stupid claim that even children laugh at it.

Some unprejudiced scholars and even some prejudiced ones such as Ibn Timiieh have proved that this hadith was faked by political rulers. There are many documents in Shiite and Sunni references about the mentioned hadith that nullify it definitely. There is also an authentic hadith reported from the Prophet Mohammad (PUH) in Sunni references in which the Prophet (PUH) says, 'In the Day of Resurrection, some of my companions will be rejected from the Kothar Spring in Paradise. I asked why, and I was answered, 'فارتدوا على ادبارهم القهقرى' (They turned back to the Ignorance era in Islam). Then, I will see that the rescued ones from Muslims are as few as the sheep left behind a flock.'[2]

Is not it ridiculous?

Besides the mentioned hadiths, there are a number of clear and direct confesses by Mo'avieh, Amro-As, Talheh, Zobair and Ayesheh that clarifies their purpose of fighting against Ali (PUH) as achieving governorship and repressing Ali's method. Therefore, is not it ridiculous to say that the bloody wars they waged against Ali (PUH) and his followers were based on their jurisprudence but they made a mistake! According to their own confesses to their purposes and faults, were they as competent as an Islamic jurisprudent disobeying whom being a sin?

If disagreeing with the companions of the Prophet (PUH) is a sin, they committed this sin more than the others did. Generally, they founded disputes and conflicts directly or indirectly and caused religious and

[1] An Explanation to Nahjul Balagheh – vol 2 – page 11, 28,23

[2] Sahih Bokhari – vol 7 – page 208, vol 8- page 87

practical differences among Muslims forever. As they insulted each other, waged bloody wars against each other and opposed each other, how is it possible to follow all of them and consider all of them holy, righteous and infallible?

Silence against so much shamelessness?

Their insults to each other are not restricted to some cases, but they are so many that require some volumes of books as a collection. The most impudent insults are those Mo'avieh and his cooperators said or wrote in letters to Ali (PUH) and his followers. An instance of the brazen insults to Ali (PUH) was cursing Ali (PUH) at Mo'avieh's command after the daily prayers for more than a century. A popular curse that was common in mosques, schools and social gatherings is the following statement:

«اللَّهُمَّ إِنَّ أَبَا تُرَابٍ أَلْحَدَ فِي دِينِكَ وَصَدَّ عَنْ سَبِيلِكَ فَالْعَنْهُ لَعْناً وَبِيلاً وَعَذِّبْهُ عَذَاباً أَلِيماً»

Allah! Ali is a corrupt unbeliever who misguides people from Islam. Allah! Curse him humiliatingly and punish him painfully.[1]

Can the fair Muslims, even fans of Mo'avieh, remain silent against so much shamelessness?

The evil triangle

Mo'avieh and his cooperators not only fought against Ali (PUH) and his followers, but also strengthened the parties opposing Ali (PUH). The mentioned three parties that opposed Ali (PUH) formed an evil triangle in the world of Islam that included Mo'avieh and his cooperators as the base of the triangle, and Talheh and Zobair and Ayesheh besides Khavarej as the two arms of the triangle.

According to the history, Khavarej party was formed by deceits of Mo'avieh and his cooperators. Khavarej managed to weaken Ali's party from inside and pave the way for Mo'avieh. The other party included Talhe and Zobair and Ayesheh was also formed by written and unwritten provocations of Mo'avieh and waged Jamal war against Ali (PUH) under

[1] An Explanation to Nahjul Balagheh – vol 4 – page 56

the support of Mo'avieh. This party was disrespectful to Ali (PUH) and made others impudent to him too. If they had not waged the disgracing Jamal war against Ali (PUH), Mo'avieh would not have dared to make Seffin war against Ali (PUH) or at least would not have succeeded in it.

Generally, deceitful and evil powers such as Mo'avieh manipulate their friends and enemies directly or indirectly in the way of their own purposes. Similar to the British power, deceitful and evil powers employ secret spies and unfair and mysterious methods such as helping deviatory groups, worsening civil disputes, making unreal events, inventing new doubts, interpreting the political events wrongly and spreading rumors under the cover of seeking justice and peace. By claiming to cure the wounds of society that are caused by their own corruptions, deceitful and evil powers come to change the situation into their desirable one and stand against the righteous people.

An example of evil policies employed by Mo'avieh was claiming that Ali (PUH) and his family interfered in killing Othman. By this deceitful policy, Mo'avieh attempted to provoke people to rebel against Ali (PUH) and pave the way for his own purposes. Mo'avieh's system was so seditious and inciting that he told Ayesheh, 'I wish you were killed in Jamal war to claim your revenge on Ali.'[1] Mo'avieh was so evil that did not stop provoking people against Ali (PUH) even after his martyrdom. For instance, he told, Adi ibn Hatam, a friend of Ali (PUH), 'Ali did not treat you fairly as he caused the death of your children while his own children were safe.' In his reply, Adi ibn Hatam said, 'We also did not treat Ali (PUH) fairly as he is gone now and I am alive.'[2]

One of the key points about the situation in Hussein's (PUH) time is that all the current parties were against Ali (PUH) and his followers. Actually, they were all a unified party leaded by Mo'avieh. As the Prophet Mohammad (PUH) was opposed by atheists and polytheists (especially Omayyad) because of his invitation to Unitarianism, Ali (PUH) was also opposed by deviatory and hypocrite groups (leaded by Omayyad) because of his invitation to faithfulness and justice. Finally, according to the history, the majority of people joined the opposite parties who stood

[1] An Explanation to Nahjul Balagheh – vol 6 – page 322

[2] Aghdol Farid – vol 4 – page 98

against Ali (PUH) and his followers. According to Ibn Abi Alhadid, in Seffin war and long before the complete domination of Omayyad, most of the people in Ali's (PUH) army believed Mo'avieh's trick about arbitration and forced Ali (PUH) to accept it by threatening his life![1]

The terrible situation in Hussein's (PUH) time is also mentioned in many hadiths and prayers. For instance, in Nodbeh prayer, we read,

«... وَالْاُمَّةُ مُصِرَّةٌ عَلَى مَقْتِهِ، مُجْمِعَةٌ عَلَى قَطِيعَةِ رَحِمِهِ وَإِقْصَاءِ وُلْدِهِ، إِلَّا الْقَلِيلَ مِمَّنْ وَفَى لِرِعَايَةِ الْحَقِّ فِيهِمْ ...»

... rather, the people insisted on detesting him, and agreed unanimously on rupturing their relations with him, and moving away his descendants (from leadership), except for a few ones who fulfilled the duty of observing their rights....

Ali (PUH) told Aghil, 'Today, Arabs are unified to fight against your brother, as they were unified to fight against the Prophet (PUH) yesterday.'[2]

Iraq, the centre of contradictory parties

After martyrdom of Ali (PUH) and during the twenty years of Mo'avieh's anti-Ali government, the situation became worse and the family of the Prophet (PUH) became more suppressed. A significant point related to Karbala event that clarifies its reasons is that Iraq was the centre of such terrible situation as it included all the opposite parties and was the centre of their activities. Furthermore, Iraq was the centre of activities for the followers of Ali (PUH) and his family as well. Therefore, the chaotic situation in Iraq and the serious differences and conflicts there changed it to the place in which the family of the Prophet (PUH) and righteous men were killed or chained.

This chaotic situation consisted of the hateful Khavarej including Shemr, Ash'ath's children, etc., survivors of Jamal war including a large number of people and Omayyad including their followers and cooperators who

[1] An Explanation to Nahjul Balagheh – vol 3- page 11
[2] Mostadrak Nahj- page 130

were politically dominant over the others. Altogether, the mentioned parties opposed Ali (PUH) and repressed his followers forcefully. Generally, Iraq was the location of the evil triangle including enemies of Ali (PUH) and reflected ideological and practical disputes in the world of Islam. The more powerful Omayyad became, the more difficult the situation became for the family of the Prophet (PUH).

According to history, by manipulating all the political, financial, martial and advertising means, Omayyad did its best to repress the family of the Prophet (PUH) in Iraq. It is clearly stated in history that Mo'avieh ordered Basre ibn Artah, the commander of his army, to attack Mecca, Medina, Yemen and Iraq and kill as many Shiites and followers of Ali (PUH) as possible.[1] After martyrdom of Ali (PUH), Mo'avieh became the unrivalled power and repressed followers of Ali (PUH) harsher than before. In the last chapter, some examples of disasters caused by Ziad ibn Abih in Medina were mentioned. Gradually, and because of violent represses, Iraq became empty of followers of Ali (PUH) and changed into a horror graveyard for Shiites.

On the other hand, Mo'avieh bribed low and materialistic people who were fond of Ali (PUH) to change their attitudes and manipulate them in the way of his purposes. Impudently, Mo'avieh confesses,

«وَاللَّهِ! لَأُقْسِمَنَّ الْمالَ بَيْنَ ثِقاتِ عَلِيٍّعليه السلام حَتّى يَغْلِبَ دُنْيايَ آخِرَتَه»

I swear in God! I will bribe the closest friends of Ali to dominate my world over his Hereafter[2].

Mo'avieh's statement is similar to what Satan said to God,

﴿ قَالَ رَبِّ بِمَآ أَغْوَيْتَنِي لَأُزَيِّنَنَّ لَهُمْ فِي ٱلْأَرْضِ وَلَأُغْوِيَنَّهُمْ أَجْمَعِينَ ﴿٣٩﴾ إِلَّا عِبَادَكَ مِنْهُمُ ٱلْمُخْلَصِينَ ﴿٤٠﴾ ﴾

39. (Iblis) said: "O my Lord! because Thou hast put me in the wrong, I will make (wrong) fair-seeming to them on the earth, and I will put them

[1] An Explanation to Nahjul Balagheh – vol 2- page 6-7-8

[2] An Explanation to Nahjul Balagheh – vol 8 – page 77

all in the wrong, 40. "Except Thy servants among them, sincere and purified (by Thy Grace)."

Sūrah 15, Verse 39-40

These are examples of Omayyad's manipulation of money and force by which they provoked people against Ali (PUH) and his followers. More than money and force, Omayyad employed deceit and trickery to incite people to oppose Ali (PUH). They were so deceitful that blamed death of the Prophet's companions on Ali (PUH) unfairly. For instance, they blamed martyrdom of Ammar on Ali (PUH) while he was killed by Mo'avieh's soldiers in Seffin war; they claimed it was Ali's fault who accepted him in his army[1]. They also blamed death of Talheh and Zobair on Ali (PUH) and said, 'Ali killed them'[2] while Talheh was killed by Marvan, Mo'avieh's cooperator, and Zobair was killed by Ibn Jarmooz while Ali (PUH) disagreed with it. About murdering of Othman, they also blamed Ali and said, Ali killed Othman while he sent his children to defend Othman[3].

Although falsity of such claims is now clear to many Muslims, they are mentioned to show how much lie and accusation Omayyad used against Ali (PUH) and his followers even after his martyrdom. Omayyad government that was established based on cursing Ali (PUH) and his family tried to blame not only death of the Prophet's (PUH) companions, but also all the problems and difficulties caused by Seffin, Jamal and Nahravan wars on Ali (PUH). Such poisonous advertisements that were expanded throughout the whole Islamic society misguided simple and common people and provoked them against Ali (PUH) and his family. This calamity was more tragic than the repressions and suppressions for the family of the Prophet (PUH), as Imam Sajjad (PUH) felt it painfully in Sham after Karbala event and said, 'Sham was worse than Karbala as insults and accusations were bitter than killing and chaining.'

Ibn Abi Alhadid reports a story from Mada'eni History in which the writer says, 'I did not find any name of the Prophet's family (PUH) in Sham, only names of Omayyads were known to people. However, in one

[1] An Explanation to Nahjul Balagheh –vol 8 – page 27

[2] An Explanation to Nahjul Balagheh – vol 1- page 226

[3] An Explanation to Nahjul Balagheh – vol 4 – page 122

case, I found a man who had named his children as Ali, Hassan and Hussein. Surprisingly, I asked him why he named his children so. He replied me, 'People of Sham usually name their children after the caliphs, but they insult their children when they are angry with them and I think it is an insult to the caliphs too. Therefore, I named my children after Ali and his family to insult them, instead of caliphs, when I am angry with my children.'[1]

The dirtiest part of advertisements in Omayyad government

The dirtiest part of advertisements in Omayyad government that played the most important role in causing Karbala event was changing the culture of Islam and adjusting it in accordance with their political purposes. At that time, all the affairs of the Islamic society and government were dependant on Islam and the Islamic culture. Omayyad who found the impact of Islam on people and their thoughts and manners decided to take the control of Islamic teachings and trainings to introduce it in its desirable way to people. Therefore, Omayyad set off faking hadiths against Ali (PUH) and his family, referring them to the Prophet (PUH) and reporting from his companions. By spreading the faked hadiths everywhere, Omayyad misguided Muslims from Islam in the name of Islam and paved the way to Karbala event.

Perhaps, it is difficult to today Muslims to imagine how much Mo'avieh's government advertised against Ali (PUH) and introduced him as a thief who did not say daily prayers and a jealous seditious person who misguided people.[2] By spreading such faked hadiths throughout all regions, Omayyad and especially Mo'avieh misguided thousands of Muslims and grew them up as enemies to Ali (PUH). This evil training that was done under the name of Islam was so effective that people of Iraq, the centre of Ali's (PUH) followers, knew his name unlucky. If this evil training had not been done, Yazid would have never succeeded in provoking people against Hussein (PUH) and then killing, chaining and insulting the family of the Prophet (PUH). Consequently, faking hadith

[1] An Explanation to Nahjul Balagheh – vol 7 – page 159

[2] An Explanation to Nahjul Balagheh- vol 11 – page 43-46

was the most terrible crime committed by Omayyad government and was the most effective factor in preparing the requisites of Karbala event.

The shocking fact

About faking hadith, the shocking fact is that the number of hadiths reported from two people is more than that reported from others. These two people are Abu-Harireh and Ayesheh who opposed Ali (PUH) and agreed with Mo'avieh's government. Abu-Harireh is the person who stole money from the State Treasury and was punished by Omar[1]. About him, Ali (PUH) said, 'Nobody has told more lies than Abu-Harireh has about the Prophet (PUH).'[2] Ayesheh is one of the nine wives of the Prophet (PUH) who waged a stupid war against Ali (PUH) and caused death of many Muslims.

Not only the Shiite scholars, but also the Sunni scholars are surprised of weakness and stupidity in most of the hadiths reported from Abu-Harireh and Ayesheh. The great researcher, Sharafoddin, conducted a comprehensive and fair research on all hadiths and concluded interesting results. He shows that the number of hadiths reported from the first three caliphs is 27 percent of all hadith reported from Abu-Harireh.[3] It means that Abu-Harireh who met the Prophet (PUH) only in the last two years of his life reported more hadiths than the first three caliphs, the family and wives of the Prophet (PUH) did. Ayesheh is one of the nine wives of the Prophet (PUH) who was repeatedly protested by the Prophet (PUH). She also reported a large number of hadiths that are nonsense or obscene in some cases. Although the number of her hadiths is half of Abu-Harireh's hadiths, they are more than the number of hadiths reported by the first three caliphs. Do not such statistics evidence the great betrayal to the culture of Islam and the terrible situation in Hussein's (PUH) time?

Why?

The discussion is not about the personalities of Abu-Harireh and

[1] An Explanation to Nahjul Balagheh- vol 12 – page 42

[2] An Explanation to Nahjul Balagheh – vol 4 – page 63

[3] Abu-Harireh- by Sharafoddin- pages 45-46

Ayasheh, although their characteristics are obvious from their acts as Ayesheh waged Jamal war and killed many Muslims, and Abu-Harireh was punished and condemned by Omar and Ali (PUH). The main subject of discussion is why Abu-Harireh, Ayesheh and other hadith merchants were praised as 'the Prophet's parrot' or 'the spokesman of Islam' while the true followers and companions of the Prophet (PUH) such as Ali (PUH), Salman, Abuzar, Meghdad and Ammar were repressed and isolated? Did the Prophet (PUH) talk to only some people such as Abu-Harireh or Ayesheh? Did they have any greater background or deeper understanding that were preferred to others?

Obviously, they had no special quality but had powerful supports that confirmed and introduced them as the sources of hadiths. Their supporting powers made them the cultural, political and social leaders, and rejected Ali (PUH) and his followers forcefully. The most important part of this supporting power was Omayyad government led by Mo'avieh and his successors who dominated over the world of Islam for about a century and considered faking hadiths as their most important purpose. By faking hadiths, they changed common people's attitudes and adapted the culture of Islam into their desirable form, in harmony with their interests and purposes. On the other hand, they suppressed the culture of the Infallible Imams (PUTH), the true culture of Islam. This catastrophe takes root from prohibition of reporting hadith from the Prophet (PUH) at Omar's command. This very wrong policy paved the way to the more wrong policy of faking hadith at Mo'avieh's command.

An example of thousands of hadiths faked at Mo'avieh's order is that Mo'avieh gave four hundred thousand Dirhams to Samareh ibn Jondab to fake that the following Quranic verse is about Ali as the most corrupt man in the world.

﴿ وَمِنَ ٱلنَّاسِ مَن يُعۡجِبُكَ قَوۡلُهُۥ فِي ٱلۡحَيَوٰةِ ٱلدُّنۡيَا وَيُشۡهِدُ ٱللَّهَ عَلَىٰ مَا فِي قَلۡبِهِۦ وَهُوَ أَلَدُّ ٱلۡخِصَامِ ﴿٢٠٤﴾ ﴾

There is the type of man whose speech about this world's life May dazzle thee, and he calls Allah to witness about what is in his heart; yet is he the most contentious of enemies.

Sūrah 2, Verse 204

And the following verse is about Ibn Moljam who killed Ali for the sake of God. [1]

﴿ وَمِنَ ٱلنَّاسِ مَن يَشْرِى نَفْسَهُ ٱبْتِغَآءَ مَرْضَاتِ ٱللَّهِ ۗ وَٱللَّهُ رَءُوفٌۢ بِٱلْعِبَادِ ﴿٢٠٧﴾ ﴾

And there is the type of man who gives his life to earn the pleasure of Allah. And Allah is full of kindness to (His) devotees.

Sūrah 2, Verse 207

The tricked people by Mo'avieh must say 'bravo' to so much dare and courage in Mo'avieh who occupied the position of the Prophet (PUH) and called himself 'the Commander of the Believers', then contaminated the culture of Islam by faked hadiths under the cover of Quran by using poor people's money. They are only a small part of what Abusofyan and Leaver Eater's son did and are even reported in Sunni references.

The inner part of the subject

In the second chapter, three important subjects of 'faking hadith', 'contradictory parties' and 'companions of the Prophet (PUH)' were discussed. These three issues are the most fundamental and critical subjects that require comprehensive discussions to make their causes and effects clear. The mentioned issues had the greatest impacts on the later events and were the beginnings of deviations, conflicts and disasters such as Ashura event. These three phenomena took root from Saghifeh in which the direction of divine caliphate was deviated from its right path.

One of the greatest mistakes in studying and analyzing Karbala and Ashura event is considering the material factors such as massive bribes and deathful threats by Yazid's government as the main causes of persuading people to rush into war against Hussein (PUH). It is a wrong assumption if we consider Yazid's government the first factor in causing Karbala and neglect all the previous significant events. Actually, the

[1] An Explanation to Nahjul Balaghehe – vol 4 – page 73

materialistic factors and Yazid's government were the outer part of the fact, while the inner part of the subject were all the social, political and ideological factors had began many years ago. The inner factors affected and deviated people so deeply that they rushed into war against Hussein (PUH) at Yazid's command. Therefore, many scholars know Saghifeh as the main cause of Karbala event and say,

«إِنَّ الْحُسَيْنَ عليه السلام أُصِيبَ يَوْمَ السَّقِيفَه»

Hussein (PUH) was killed in Saghifeh[1].

In addition to the mentioned inner and outer factors that clarified the situation in Hussein's time, there is an important factor is Yazid's government in comparison with Mo'avieh's government. Although Mo'avieh's government was a corrupt one and misguided many Muslims by the aids of the mentioned three factors- faking hadith, parties and companions, Mo'avieh respected the Islamic laws at least superficially in order to preserve his Islamic face as the commander of the believers. In contrast, Yazid was an inexperienced and lecherous young man who mocked at the principles of Islam scornfully, in front of Muslims. With his stupid strategy and method, Yazid not only changed Omayyad government's way, but also justified Hussein's (PUH) uprising and made it more effective in common thoughts. In other words, Yazid excused Hussein's uprising and caused spiritual victory for it.

Unparalleled in the world history

Mo'avieh and his cooperators had usually an Islamic mask and prevented to kill famous Islamic characters directly. In contrast, Yazid and his cooperators had supreme arrogance and weak policy. In front of people's eyes, they drank wine, did lechery and said blasphemous words. They killed righteous and pious men such as the family of the Prophet (PUH) bloodily and savagely and insulted their dead bodies publically. They did not respect the common or even the ignorance time's laws, let alone the Islamic laws. They committed unbelievable crimes to the Islamic characters, even their wives and children. Their crimes make any person,

[1] Beharol Anvar – vol 43- page 190

Muslims or non-Muslim, so sorrowful and shocked that he confirms Hussein's path and method. Their crimes are unparalleled in the world history and against all the Islamic and humanistic principles.

According to history, nowhere and never in the world, a nation prevented the family of their Prophet (PUH), even their women and children, from drinking water and wounded their hearts with words such as, 'O Hussein! Do you see the water in Forat that shines like the sky? We swear in God to prevent you, your women and children from drinking a drop of it. Dogs and pigs are allowed to drink from it but you are not, until you die of thirsty.'[1] It has never been seen in the history that a group of religious people, superficial religious people, invite someone to their land and promise loyalty and help to him, but they themselves kill the guest in front of their family's eyes and trade on their beheaded bodies by horses. In the history of world, it has never happened that a cruel army, under the name of God, steal the stuff of women and children and then burn their shelters while they were some respectful people as guests in their land. Afterwards, that army presents them with the cut head of their men to the kingdom of the ruler.

Such catastrophe is not even similar to the crime in which Yahiya was killed and his cut head was presented to Herodias, as Yahiya was not killed with thirsty lips in front of his family and children. He was not killed besides twenty of his relatives and sixty of his friends while they were all invited as guests to the land. His dead body was not traded on by horses and his head was not insulted by hitting lips and eyes. His family were not chained and annoyed by bitter insults, and Yahiya was not killed by men of his religion, and if they were from his religion, they would respect and support him.

It is worth mentioning that neither the Prophet Mohammad (PUH), nor his family about whom Mobaheleh verse was descended was not buried respectfully. The Prophet Mohammad (PUH) was buried some days after his decease because of the situation Abubakr and Omar made in Saghifeh and the conflicts and disputes caused by it. Fatemeh, the Prophet's (PUH) dear daughter was so annoyed by Abubakr and Omar, especially about

[1] Tabari History – vol 4 – page 312

Fadak, that willed to bury her secretly at night, and now nobody is aware of her tomb. Because of the great hatred that survivors of Badr, Ohod, Kheibar, Seffin, Jamal and Nahravan wars had for Ali (PUH), he also willed to bury him secretly at night to prevent insulting his tomb and disinterring his body. The dead body of Hassan (PUH) was shot by hundreds of arrows. This degrading was done by Omayyad and watched by Ayesheh who provoked people to shoot at Hassan's dead body. And Hussein (PUH) was killed savagely and his body was insulted shamelessly by Omayyad and their cooperators. Yes, those five people who were the centre of holiness in Islam were treated so impudently.

All the crimes committed by Omayyad to the family of the Prophet (PUH) were not done by non-Muslims, but all were (superficial) Muslims who had already been benefited from the Prophet (PUH) and his family. Their devotion to Islam was so odd that they bended to woods of the Prophet's rostrum on one hand, and killed his dearest family savagely on the other hand. All these happened while Muslims were aware of the Quran's command to respect and love the family of the Prophet (PUH).

﴿ قُل لَّآ أَسۡـَٔلُكُمۡ عَلَيۡهِ أَجۡرًا إِلَّا ٱلۡمَوَدَّةَ فِي ٱلۡقُرۡبَىٰ ﴾

Say: "No reward do I ask of you for this except the love of those near of kin."

Sūrah 42, Verse 23

Imam Sajjad (PUH) said, 'If it was ordered in the Holy Quran to hate the family of the Prophet (PUH), they could not do anything worse than what they did to us.'[1]

How did they fall into such steep decline?

The question that comes to mind is why and how they went to such dramatic decline that killed the family of their Prophet (PUH) to please Omayyad rulers. It is against all the Islamic and humanistic principles,

[1] Lohuf – page 86

even against Arab's laws in the ignorance time. Was their savagery in Karbala the reflection of their ancestors' barbarism, although they had converted to Islam? It is difficult to accept it; because, according to history, their ancestors were not so savage and villainous to prevent their guest, even women and children, from drinking water, kill them bloodily and chain them humiliatingly. Although their ancestors lived in deserts and were aggressive, they had good qualities such as hospitability, keeping a promise and kindness to weak people such as women and children, but their children lost those good qualities and fell into the decline of wickedness even worse than the ignorance time. Under the flag of Islam and Quran, they caused the most severe disaster in the history.

Because of their vicious behavior in Karbala, Hussein (PUH) said, 'If you are not religious and afraid of the Resurrection Day, become magnanimous and treat at least like your ignorant ancestors.'[1] What was the reason of so serious decline?

The reason was the Omayyad government that manipulated all the misleading factors such as Sghifeh, contradictory parties, companions of the Prophet (PUH) and faking hadith as well as all the military, political and advertising means to buy and trap Muslims and prevent them from the perfectionist school of Ali (PUH) and his family. In addition to lack of a true training system, Omayyad's evil policies misguided Muslims more and more and fell them into the decline of ignorance and wickedness.

Imam Hussein (PUH) said,

«النَّاسُ عَبِيدُ الدُّنْيَا وَالدِّينُ لَعْقٌ عَلَى أَلْسِنَتِهِمْ - النَّاسُ مَعَ الْمُلُوكِ وَالدُّنْيَا، إِلَّا مَنْ عَصَمَهُ اللَّهُ»

People are slaves to the world and Islam is just some words on their tongues. People do the same as their rulers and only the pious ones will be felicitous.[2]

Therefore, in Islam, government and governors are two important issues

[1] Lohuf – page 71

[2] Tohafol Oghul – page 245

and Muslims are ordered to protest and rebel against tyrant and misguiding rulers.

In addition to the misguiding effect Omayyad government had on people, factors such as old hatreds, deviatory believes and personal feuds were effective in persuading people to fight against Hussein (PUH). According to history, most of the criminals in Karbala such as Shabath bi Rabe'i, Hajjar ibn Anjar and Amro ibn Harith were soldiers in Ali's (PUH) army in wars against Mo'avieh. They also invited Hussein (PUH) to Iraq to promise loyalty to him as the leader. After the Karbala event, they were regretful and said,

«ضَلالٌ لَكَ يا ضَلالٌ ...»

We went to a great astray. We fought against Ali (PUH) against Mo'avieh for some years and finally caused this indescribable misfortune for ourselves by killing the dear son of Ali (PUH) and the Prophet (PUH) for the vinous Yazid and the bastard Ibn Ziad.[1]

This instance shows that the Omayyad government misguided Muslims so deeply that they looked for the materialistic world and high positions eagerly and were ready to commit horrible crimes for it. Most of them had invited Hussein (PUH) to Iraq to promise loyalty to him as caliph and then achieve money and position in his government. Thus, when Yazid gave them what they wanted, they broke their promises to Hussein (PUH) and fought against him. They had duplicitous characteristics that wanted Islam for their world and sought for their materialistic wishes under the mask of Islam. Twenty years ago, Ali (PUH) said about them,

«إِنِّى أُرِيدُكُمْ للَّهِ وَأَنْتُمْ تُرِيدُونَنِى لِأَنْفُسِكُمْ»

I want you for God, but you want me for yourself.[2]

He meant that he wanted to guide them to God, but people wanted Ali (PUH) for their worldly wishes and purposes.

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[1] Tabari History – vol 4 – page 332

[2] An Explanation to Nahjul Balagheh – vol 9 – page 31

Two more offensive issues

In addition to the crimes and corrupts of Omayyad government, there are two more offensive issues in their political life that are the results of supports they received from Abubakr, Omar and Othman.

The first issue is that Omayyad were completely aware of the high position of Hussein (PUH) and tried to justify their fight against him to silence their conscience. For instance, they excused that Hussein (PUH) has rebelled against the Islamic government and has threatened the unity of Muslims, or that Mo'avieh was assigned as a ruler by Omar and was confirmed in arbitration, so his caliphate was lawful and his successor, Yazid, is lawful too. However, the characteristic of Hussein (PUH) and highness of his position, especially in comparison with Yazid, were so obvious to them that even fans of Yazid and Omayyad's cooperators knew such excuses ridiculous and nonsense. Even Yazid who waged Karbala war against Hussein (PUH) said, 'If I had been present in Karbala, I would have defended Hussein (PUH) by lives of my children.'[1]

The bloodthirsty Obeidollah, an effective factor in Karbala war, was also regretful about what he had done to Hussein (PUH) and his family. When Yazid ordered him to repress the rebellions occurred in Medina and Mecca, he refused to accept and said,

«لا اَجْمَعُهُما لِلْفاسِقِ اَبَداً»

I do not take the responsibility of another crime for the corrupt Yazid.[2]

Omar Sa'ad, the third effective factor in Karbala war, was promised governorship of Rey by Yazid on condition that he cooperate in killing Hussein (PUH). Omar Sa'ad was firstly doubtful about fighting against Hussein (PUH) and said, 'I am doubtful, if I kill Hussein (PUH), I will be punished by God but I will be the governor of Rey; and if I do not kill Hussein (PUH), I will not be punished by God but I will not achieve governorship of Rey.'[3] This doubtfulness proves Omar Sa'ad's stupidity,

[1] Tabari History – vol 4 – page 354

[2] Tabari History – vol 4 – page 371

[3] Tabari History – vol 4 – page 309

and he finally decided to kill Hussein (PUH) but be punished by God in the Resurrection Day! Omar Sa'ad was the first person who fired an arrow towards Hussein (PUH)[1] and was also the first person who shed tears on the dead body of Hussein (PUH)[2], or maybe on the dead body of his own conscience. Unfortunately, some prejudiced Sunni brothers report hadith from such Omar Sa'ad and respect him as a companion of the Prophet (PUH)!

Not only Yazid, Obeidollah and Omar Sa'ad, but also all the people who joined Yazid's army were aware of what they were doing and whom they were killing, but they trampled on their own conscience with open eyes. Evidence to their awareness is their refusal to accept the responsibility of killing Hussein (PUH) in Karbala.[3]

The second offensive issue is that although these criminals confessed to their corrupt and wrongdoing, they claimed being Muslim and protecting the Islam as God's soldiers. For instance, Yazid who knew killing Hussein (PUH) as a criminal act, justified it (PUH) by referring to the Holy Quran and said, 'Hussein did not read the Holy Quran in which God says, "توتی الملک من یشاء" (God gives kingdom to anyone he wishes)'[4]. Yazid continued that if Hussein (PUH) had read this Quranic verse, he would have never rebelled against him who was assigned as a ruler by God. He also said to Imam Sajjad (PUH), Hussein's son, that what had been happened to them was the result of their own acts by referring to this verse in the Holy Quran, "و ما اصابکم من مصیبة فبما کسبت ایدیکم".[5]

Religious obligation as a means of political obligation

Although the Holy Quran is a guiding light, God mentions in the Holy Quran that it is misguiding to corrupt and tyrant people.

﴿ وَنُنَزِّلُ مِنَ ٱلْقُرْءَانِ مَا هُوَ شِفَآءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ وَلَا يَزِيدُ ٱلظَّٰلِمِينَ إِلَّا خَسَارًا ﴿٨٢﴾ ﴾

[1] Alkamel fi Tarikh – vol 4 – page 65

[2] Alkamel fi Tarikh – vol 4 – page 78

[3] Tabari History – vol 4 – page 342

[4] Alkamel fi Tarikh – vol 4 – page 85

[5] Tabari History – vol 4 – page 352

We send down (stage by stage) in the Qur'an that which is a healing and a mercy to those who believe: to the unjust it causes nothing but loss after loss.

Sūrah 17, Verse 82

Tyrant people such as Yazid justify their carnal desires by the Quran and adjust Quran to their acts, not their acts to the Holy Quran. Therefore, they interpret the first Quranic verse as equality of powerfulness with righteousness and conclude that anyone in power is rightful in it too; Yazid interpreted the second verse as irresponsibility of a cruel one who treats someone violently by referring the act to God as the main doer. This is manipulating the religious obligation as a means of justification for political and military obligations.

Obviously, nobody dared to object against the deceiving and repressing logic of Yazid, but the Holy Quran replies the first and second claim of Yazid by the following verses respectively.

﴿وَتِلْكَ ٱلْأَيَّامُ نُدَاوِلُهَا بَيْنَ ٱلنَّاسِ وَلِيَعْلَمَ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ وَيَتَّخِذَ مِنكُمْ شُهَدَآءَ﴾

Such days (of varying fortunes) We give to men and men by turns: that Allah may know those that believe, and that He may take to Himself from your ranks Martyr-witnesses (to Truth).

Sūrah 3, Verse 140

﴿وَجَعَلْنَٰهُمْ أَئِمَّةً يَدْعُونَ إِلَى ٱلنَّارِ﴾

And we made them (but) leaders inviting to the Fire.

Sūrah 28, Verse 41

Not only Yazid, but also all stupid tyrants claim that what they do is right and in God's favor, so anyone who objects to their acts is condemned to punishment. For instance, about martyrdom of Hussein's son, Ali Akbar,

Obeidollah said,

«إِنَّ اللَّهَ قَدْ قَتَلَهُ»

We did not kill Ali Akbar. God killed him and we were only God's hands.[1]

Omar Sa'ad who knew Karbala war a great crime introduced himself and his army as agents of God. In the battle, he told his army,

«يَا خَيْلَ اللَّهِ ارْكَبِي وَبِالْجَنَّةِ أَبْشِرِي»

The army of God! Rush into the fight that you are promised the Paradise.[2]

These are just some examples of Omayyad superficial Islam that were manipulated by them everywhere and every time.

Such disgusting facades of Islam not only paved the way for repressing righteous men such as Hussein (PUH) and persuaded common people to accept and help Omayyad's deeds and acts, but also damaged the religion of Islam and made it a means in hands of corrupt rulers to reach their evil purposes. Evidence to this great disaster is judgments of some prejudiced scholars such as Khezri who neglects all the confesses by Omayyad agents and all the deceits they employed in misguiding people and says, 'Yazid's government was an Islamic government against which Hussein rose up unlawfully, so he was killed.'

In the third chapter, Khezri's statement about Hussein's uprising will be discussed. Undoubtedly, the shameless and blasphemous acts of the vinous Yazid not only did not invalidate Hussein's uprising, but also confirmed it as a requisite for rescuing Islam from chains of corrupts and wrongdoers. If Hussein (PUH) had not risen up, common people would have known Yazid and his cooperators as men of Islam and would have learnt Islam from their acts; and it was the biggest danger that would have led to annihilation of Islam. Because of this danger, Hussein (PUH) said,

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[1] Tabari History – vol 4 – page 350

[2] Tabari History – vol 4 – page 315

«وَعَلَى الْإِسْلامِ السَّلامُ إِذْ قَدْ بُلِيَتِ الأُمَّةُ بِرَاعٍ مِثْلَ يَزِيدْ»

With Yazid's government and silence of Muslims against it, Islam would die very soon.[1]

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From the beginning of the book, we have discussed Omayyad government and their catastrophic effects on the Islamic society. From now on, Hussein (PUH) and his companions who followed Ali's (PUH) path will be discussed more and their special qualities will be described briefly.

The great privilege of Hussein (PUH) and his companions

The great privilege of Hussein (PUH) and his companions was leading to the truth and fighting for the truth. It is the same privilege Ali (PUH) had. Generally, the outstanding quality of Ali (PUH), Hussein (PUH) and their followers, Shiites, is that they fight against corruption and wrongdoers and are ready to sacrifice their lives in the way of defending the truth and rejecting the untruth.

Ideologically, Shiites know jihad against corrupts and tyrants, especially dictator rulers, lawful as they know justice the base of religion and life and essential for society, people, government and rulers. Since jihad against corrupt rulers paves the way for promotion of justice in a society, Shiites consider it necessary; they know jihad and justice as two dependent phenomena that the former leads to the later.

In Islam, especially in Shiism, jihad is an infinite responsibility that develops by necessity of justice. As justice is required in all affairs, jihad is also lawful in all affairs in order to improve the situation. In other words, jihad is not only an act, but also the foundation of any good act. According to Imam Sadigh (PUH),

«اَلْخَيْرُ كُلُّ الْخَيْرِ فِي السَّيْفِ وَتَحْتَ ظِلِّ السَّيْفِ»

[1] Lohuf – page 18

All the good acts in this world and Hereafter are achieved by Jihad.[1]

It means that any success is the result of military or political Jihad.

Consequently, Hussein (PUH) and his companions, leaders of Shiism, must be known in the mirror of jihad. Therefore, it is essential to know jihad and its cultural, political and historical aspects. The issue of jihad is so expanded that requires a separate book to explain it comprehensively, but four factors of it will be discussed briefly in the current book. The nature and significance of jihad will be discussed in this chapter. The purpose and condition of jihad will be discussed in the next chapter.

Two associated commands

To know the nature and significance of jihad, we must refer to the Holy Quran in which jihad is introduced as fighting against corrupt desires, groups and governments. Jihad is fighting against cruelty and tyranny including polytheism and atheism.

﴿لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ﴾

join not in worship (others) with Allah. for false worship is indeed the highest wrong-doing.

Sūrah 31, Verse 13

The purpose of all divine conflicts is annihilation of tyranny and corruption in both ideological and practical aspects and promotion of justice in all affairs. To reach this fundamental purpose, on one hand, Islam orders to fight against polytheists who have ideological deviation and says,

﴿وَقَاتِلُوا الْمُشْرِكِينَ﴾

and fight the Pagans all together.

Sūrah 9, Verse 36

[1] Kafi – Jihad Book – first chapter- the first Hadith

On the other hand, it requires fighting against wrongdoers as jihad against practical deviation.

﴿فَقَٰتِلُوا۟ ٱلَّتِى تَبْغِى﴾

then fight ye (all) against the one that transgresses until it complies with the command of Allah;

Sūrah 49, Verse 9

The first command of jihad firms the basis of Unitarianism as the true religion, and the second command protects the basis of justice as the true system. In Islam, these two commands are associated together as Hussein (PUH) said,

«... يُدخِلُهُ مُدخَلَه»

Someone who does not fight against a tyrant and hypocrite ruler will be punished as polytheist by God although he was a believer.[1]

The relation between Jihad and faithfulness

Any phenomenon such as electricity, electrons and power has two positive and negative aspects. Islam has also positive aspects (faithfulness in God and justice) as well as negative aspects (Jihad as a guardian to faithfulness). In other words, jihad is any effective activity in defending faithfulness. If weakness, indifference and general peace substitute for jihad and defending faithfulness, the basis of faithfulness will be destroyed. Therefore, in the Holy Quran, the word that is mostly used after the name of Allah is the word of 'Jihad' that protects Allah, Truth and justice.

Association between faithfulness and jihad is apparent in the words of Unitarianism, لا اله الا الله , the basis of religion. It is also mentioned in many hadiths such as the following one,

«هَلْ الأيمَانُ إلَّا الْحُبُّ وَالْبُغْضُ»

[1] Tabari History – vol 4 – page 304

Is faithfulness anything other than affection towards God, justice and the truth, and hatred towards tyrants and enemies of God?[1]

In the words of Unitarianism and this hadith, Islam is meant as intention to God, and refusal of anything other than God including stone idols or tyrant corrupt powers. Interestingly, the Holy Quran focuses on refusal of corrupt powers more than rejection of stone idols.

﴿إِنَّمَا اتَّخَذْتُم مِّن دُونِ اللَّهِ أَوْثَانًا مَّوَدَّةَ بَيْنِكُمْ فِي الْحَيَاةِ الدُّنْيَا﴾

For you, ye have taken (for worship) idols besides Allah, out of mutual love and regard between yourselves in this life.

Sūrah 29, Verse 25

Idols are usually made by tyrant powers who take hold of them in order to exploit people. From the Quran's viewpoint, tyrant and corrupt powers are the roots of stone and wood idols, so they must be opposed first. Because of association between faithfulness and Jihad, Ali (PUH) justified jihad against Mo'avieh, Ayesheh, Talheh and Zobair in this way,

«فَما وَجَدْتُنی یَسَعُنی اِلَّا الْجِهادُ مَعَهُمْ اَوِ الْجُحُودُ بِما جاءَ بِهِ مُحَمَّدٌصلی الله علیه وآله»

I had no option other than jihad against them or loosing faithfulness in God.[2]

About his followers who were not determined in jihad against Mo'avieh, Ali (PUH) said, 'I'd like to change ten of you with one from Mo'avieh's army[3]', as they were more determined in fighting against Ali (PUH) than his followers were in jihad against Mo'avieh.

The relation between Jihad and life

Jihad is not only associated with faithfulness, but also connected to life.

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[1] Kafi – vol 2 – page 125

[2] An Explanation to Nahjul Balagheh – vol 4- page 6

[3] An Explanation to Nahjul Balagheh – vol 7 – page 70

The only difference is that jihad is derived from faithfulness, but life is derived from jihad. In other words, jihad is the intermediate between faithfulness and life. Therefore, the school of Islam, especially shiism, emphasizes on the triangle of 'faithfulness, Jihad and life' and believes that the felicitous life is the result of faithfulness in God and jihad against injustice.

In the contrary world in which goodness and badness are in everlasting opposition, jihad is not only a necessity, but also a natural process. Thus, a true Muslim is someone who is always in conflict with corrupting factors in his life environment.

﴿وَلَوْلَا دَفْعُ ٱللَّهِ ٱلنَّاسَ بَعْضَهُم بِبَعْضٍ لَّفَسَدَتِ ٱلْأَرْضُ﴾

And did not Allah check one set of people by means of another, the earth would indeed be full of mischief.

Sūrah 2, Verse 251

﴿لَّهُدِّمَتْ صَوَٰمِعُ وَبِيَعٌ وَصَلَوَٰتٌ وَمَسَٰجِدُ﴾

there would surely have been pulled down monasteries, churches, synagogues, and mosques.

Sūrah 22, Verse 40

A martyr is both alive and victor

Ali (PUH) describes life and death in an excellent sentence that reflects the spirit of Islamic teachings, the ideological principle of Shiism and the secret of human perfection. He says,

«اَلْمَوْتُ فی حَیوتِکُمْ مَقْهُورینَ وَالْحَیوةُ فی مَوْتِکُمْ قاهِرینَ»

Death is humiliation in your life, and life is dignity in your death.[1]

[1] An Explanation to Nahjul Balagheh – vol 3- page 244

This statement by Ali (PUH) is as great and magnificent as Ali's (PUH) characteristics and qualities. How the materialistic, shallow and superficial Muslims can understand that martyrdom is both victory and life? Ali (PUH), the great man who understood the reality of divine teachings and tasted life and death in many critical situations, declares that death is living under the power of tyrant rulers although comfortably, and life is standing against dictators and cruel governors in defending justice, divine and humanistic rights although being killed bloodily.

In the fifth chapter, the causes and effects of Ali's (PUH) special viewpoint will be discussed. For those who see human life in human spirit, not for those who restrict human life to human body, Ali's (PUH) viewpoint is interpreted briefly. Ali (PUH) means that a tyrant wishes to capture human spirits and lead them to abjection and surrender, the real death of human. In contrast, a human who resists against a tyrant keeps his spirit safe from abjection and surrender, leads the nature of the tyrant to disappointment and apprehension, breaks the tyrant's awe for people and finally causes his collapse. Therefore, that a devotee seeker of justice is a victor although being killed by a tyrant and a tyrant is loser although being superficially victor.

Evidence to the mentioned point is the letter Obeidollah wrote to Hussein (PUH). Obeidollah asked his herald about Hussein's (PUH) reply to the letter, but the carrier replied, 'Hussein tore it apart and said that letter was not worth answering.' According to history, Obeidollah became so angry about Hussein's (PUH) act that burnt inside.[1] Naturally, such ignominious acts weakened Obeidollah's position in the society and made people daring to oppose him and eventually led to his collapse. Although Obeidollah replied Hussein's act extremely harsher by preventing him and his family from water, beheading Hussein (PUH) and all his army and trading on their dead bodies by horses, he felt inferior against the heroic resistance of Hussein (PUH) and suffered mentally and spiritually as he lost his dignity among people.

To explain the mentioned point more as a key factor in conflicts between the truth and untruth, it must be said that anyone's dignity is what he is

[1] Beharol Anvar – vol 44 – page 383

dependent on and fond of. For instance, a capitalist is dependent on and fond of his investment and money, and if he loses his capital and money, he will lose his dignity and esteem. Similarly, the dignity of a tyrant dominator is his power and awe, and if a famous character in society disgraces him or rejects his awe, his dignity and esteem will be trampled on although he remains on the throne. Therefore, a devotee seeker of justice who resists against a tyrant ruler plays an important role in degrading the tyrant's position in people's minds and preparing the requisites of his collapse.

Hussein's (PUH) logic

Generally, Ali's (PUH) logic is that living under the domination of untruthful tyrant rulers is dark death, but death in the way of fighting against them is bright life. Similar to his father, Hussein (PUH) said,

«إِنِّی لاَ أَرَی الْمَوْتَ إِلَّا سَعَادَةً وَلاَ الْحَیوةَ مَعَ الْظَّالِمِینَ إِلَّا بَرَماً»

I see death (in the way of fighting against tyrant rulers) nothing but felicity and life (under domination of tyrant rulers) nothing but desperate death.[1]

This excellent statement by Hussein (PUH) is the principle of his revolutionary letters and speeches that proves his consistency with Ali (PUH) and shows the roots of his movement. Furthermore, there is a big difference between the times when Ali (PUH) and Hussein (PUH) said such statements. Ali (PUH) said such words before Seffin war while his army included hundred thousand soldiers and Mo'avieh did not have a facilitated and big army. However, Hussein (PUH) said such words when his army included less than a hundred soldiers and he was going to fight against the mighty and irresistible army of Yazid who was an international power then.

In Hussein's (PUH) statement, there is an additional point that says not only surrender to a tyrant, but also living under the domination of a tyrant is a dark death. Hussein's logic is that whether Yazid respects me or not, I

[1] Tabari History – vol 4 – page 305

know living in an atmosphere common with him a big shame. Therefore, the main principle of Islam is that surrender to and making peace with a tyrant, living with and helping him as well as agreement with and silence against a tyrant are unlawful and Haram. Is it surprising for an adherent to such belief to rise up against a tyrant ruler who is dangerous for people's religion and faithfulness too, and prefer a bloody honorable death to a humiliating life?

«اَلا وَاِنّ الْدَعیَّ بْنَ الدَّعیَّ قَدْرَكَزَنِی بَیْنَ السَّلَّةِ وَالذَّلَّة، وَهَیْهاتَ مِنّا الذَّلَّة، یَأْبی اللّهذلِكَ لَنا وَرسُولُهُ وَالمُؤمِنُون، وَحُجُور طابَتْ وَطَهُرَتْ، وَاُنُوفٌ حَمِیَّة، وَنُفُوسٌ اَبِیَّة،مِن اَن تُؤثِرَ طاعَةَ اللِّئامْ عَلی مَصارِعَ الكِرام»

Know that the bastard Obeidollah wants me to choose between life and death. Nevertheless, how far it is for us to choose abjection of surrender, something that neither God, nor the Prophet (PUH) and nor faithful men accept it. It is impossible for righteous and magnanimous men to prefer humble surrender to an honorable death.[1]

Three instances of three phases

Obviously, the spring of such amazing and indescribable courage in Hussein (PUH) and his companions is faithfulness that frees righteous men's hearts from material limits and fastens their hearts to eternity. Such men rush into death in the way of God intentionally and enthusiastically. Now, three instances of such bravery in Hussein (PUH) and his companions will be mentioned to shows the depth of their faithfulness in extreme dangers.

The first instance is that Hussein (PUH) followed the main road between Mecca and Medina that was under the control of Yazid's guardians. Hussein (PUH) did not accept someone's (such as Ibn Zobair) suggestions who advised him following a secondary and safer road. In their reply, Hussein (PUH) said,

«... وَاللّه! لا اُفارِقُهُ حَتّی یَقْضِیَ اللّه ما هُوَ أَحَبُّ إلَیْه»

[1] Tabari History – vol 4 – page 323

I swear in God that I may never follow a secondary road that is the path of betrayals. I follow the path of magnanimous men to face what God wants for me.[1]

The second instance is what travelers who had left Kufeh told Hussein (PUH),

«... إنَّهُمْ قَدْ اَجْمَعُوا عَلى حَربِك فَرِرَأيَك»

Hussein! Think about a solution. All are ready to fight against you.

But, in their reply, Hussein (PUH) said,

«حَسبى اللّه وَنِعْمَ الْوَكيل»

God is enough for me and He is the best supporter.[2]

Such courage and resistance are dependent on the level of faithfulness in God. The Holy Quran knows it the sign of a believer and says,

﴿ٱلَّذِينَ قَالَ لَهُمُ ٱلنَّاسُ إِنَّ ٱلنَّاسَ قَدْ جَمَعُوا۟ لَكُمْ فَٱخْشَوْهُمْ فَزَادَهُمْ إِيمَٰنًا وَقَالُوا۟ حَسْبُنَا ٱللَّهُ وَنِعْمَ ٱلْوَكِيلُ ﴿١٧٣﴾﴾

173. Men said to them: "A great army is gathering against you": And frightened them: But it (only) increased their Faith: They said: "For us Allah sufficeth, and He is the best disposer of affairs."

Sūrah 3, Verse 173

The third instance refers to Ashura day and night when martyrdom of Hussein (PUH) and his companions had become definite. Hussein (PUH) was very dear to the Prophet (PUH) and very respectful among Muslims and, according to his friends and enemies such as Mo'avieh and Amro-As, Hussein (PUH) was the greatest character in the world of Islam. In his childhood, Hussein (PUH) told Omar,

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[1] Tabari History – vol 4 – page 260

[2] Tabari History – vol 4 – page 317

«اِنْزِلْ عَنْ مِنْبَرِ اَبی»

Come down from my father's rostrum.[1]

The corrupt Mo'avieh and the vinous Yazid had occupied the position of caliphate unlawfully by shedding the blood of thousands of Muslims and suppressing any opposing sound in the Islamic countries. Claiming keeping the unity of the Islamic society, Yazid surrounded Hussein (PUH), his family and his companions in a hot dessert to force them to yield. Besides surrounding them, Yazid's army prevented them from water, killed all of them savagely, traded on their dead bodies by horses, imprisoned their survivors and burnt their shelters.

Undoubtedly, the heart-rending and disastrous situation of Ashura day and night was such an indescribable and unimaginable occasion that no human being has ever experienced. In that critical situation, surrounded by the dangerous enemy and in the middle of that historical and mysterious night, Hussein (PUH) stood up confidently, praised God and prayed to him,

«أُثْنِی عَلَی اللَّهِ أَحْسَنَ الثَّنَاءِ وَأَحْمَدُهُ عَلَی السَّرَّاءِ وَالضَّرَّاءِ، اللَّهُمَّ إِنِّی أَحْمَدُكَ عَلَی أَنْ أَكْرَمْتَنَا بِالنُّبُوَّةِ وَعَلَّمْتَنَا الْقُرْآنَ وَفَقَّهْتَنَا فِی الدِّینِ وَجَعَلْتَ لَنَا أَسْمَاعاً وَأَبْصَاراً وَأَفْئِدَةً فَاجْعَلْنَا مِنَ الشَّاكِرِینَ»

I praise God with the best tributes and I worship Him in any situation. Allah! I praise You because of respecting us with Prophethood, teaching us the Holy Quran and jurisprudence in the religion. I praise You because of our hearing ears and brave hearts. Now, among this much danger and damage, I ask You to consider us as thankful slaves.[2]

In Ashura day, Hussein (PUH) fought against Yazid's tyrant government lonely and bravely while he had already lost fifty of his friends, two of his children, five of his brothers, two of his nephews and nine of his cousins in the battle. Hussein (PUH) made a flower garden of martyrs in the way of The truth and invited divine angles and all generations of

[1] Ibn Asakar History – vol 14 – page 175-176

[2] Tabari History – vol 4 – page 317

human beings to watch his excellent art of faithfulness in opposing untruth and injustice as Jihad in the way of God.

Eventually, Hussein (PUH) was killed by hundreds of arrows and wounds on his body while he was extremely thirsty, hungry, tired and sorrowful because of losing his dearest ones in the battle and chaining the survivors after the battle. He lost his life while telling these words,

«بِسْمِ اللَّهِ وَبِاللَّهِ وَعَلَى مِلَّةِ رَسُولِ اللَّهِ صلى الله عليه وآله»

Allah! All these were in Your Name, for You and to protect Your religion.[1]

This is the maximum manifestation of a human in God or God in a human in which the human is free from himself and anything other than himself, he sees only God and wholeheartedly confesses 'there is no God but Allah' لا اله الا الله.

Karbala was a practical miracle

Islam was an ideological miracle that changed humans, brightened their minds, extended their viewpoints more beyond the material things and fastened them to spirituality. Because of the divine teachings of Islam, Muslims knew death in the battle with tyrants as felicity and were enthusiastic about it. However, Karbala event was a practical miracle in which flowering the Islamic teachings was obvious. Islam was an ideological miracle that described human life as Jihad in the way of God, the truth, justice and honor, and Karbala was a practical miracle that reflected this description in the heroic resistance of Hussein (PUH) and his companions against the corrupt groups and in defending the mentioned holy principles.

Not only Shiites, but also others know Karbala the greatest battlefield of the truth and untruth, and focus on heroes of karbala as the best soldiers of justice and freedom and on Hussein (PUH) as the greatest instance of courage and devotion. Abdollah ibn Ammar was an opponent to Hussein (PUH) who joined Omar Sa'ad's army and fought against Hussein (PUH)

[1] Lohuf – page 71

in Karbala. About the amazing bravery of Hussein (PUH) in the battle, he said, 'I swear in God! I have never seen or heard about a man such as Hussein (PUH) who fought by extremely sheer willpower and with amazing bravery while he had suffered many problems and damages, had lost many of friends and families, and was sure about chaining and annoying the survivors after his martyrdom. I swear in God that I cannot find anyone similar to Hussein (PUH) from past or future men.'[1]

Ibn Abi Alhadid praises Hussein's (PUH) bravery and faithfulness and knows him the best model of humanity in history. He says, 'Hussein (PUH) is the greatest man who taught bravery and resistance under the rain of arrows and swords in the way of defending the truth and opposing the untruth.'[2]

The contemporary Egyptian scholar, Eghad, describes Hussein's (PUH) courage beautifully and says, 'No human will give birth to a son such as Hussein (PUH) to do the same as what Hussein (PUH) did.'[3]

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In these pages, the nature and significance of Jihad as well as Hussein (PUH) as the true performer of Jihad were described. Now, the question is what Muslims, especially the family of the Prophet (PUH), thought about Yazid's government and how much they helped Hussein (PUH) during his lifetime and after his martyrdom.

As mentioned before, Muslims knew that jihad is a comprehensive responsibility against the tyrant corrupts either as unbelievers or as believers. Based on this belief, Muslims fought against the polytheist eastern and western powers and rebelled against the corrupt government of Othman. Although Othman was the Prophet's (PUH) son-in-law and knew the Holy Quran by heart, Muslims killed him as punishment to his wrongdoings and even prevented from burying him in Muslims' graveyard. Afterwards, Muslims fought against deviatory rebellions made by Talheh, Zobair, Ayesheh, Mo'avieh and Amro-As at Ali's command.

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[1] Tabari History – vol 4 – page 345

[2] An Explanation to Nahjul Balagheh – vol 3 – page 249

[3] Abu Shohada – page 118

An important question

Undoubtedly, Mo'avieh's government was more corrupt than Othman's. Othman annoyed Ibn Maso'od and Ammar, banished Abuzar and wasted the State Treasury, but Mo'avieh annoyed, tortured and killed many pious Muslims such as Ammar, Hojr ibn Odai, Malik Ashtar, Mohamad ibn Abubakr and Omro ibn Alhamgh and gave the State Treasury to wrongdoers such as Moghaireh, Amro-As, Ziad, etc.

Now the question is why those Muslims who rebelled against Othman and killed him, the Muslims who fought against Mo'avieh at Ali's (PUH) command, and those Muslims who killed Ali (PUH) on the pretext of negligence in fighting against Mo'avieh did not oppose Mo'avieh's government seriously and did not rise up against him definitely. It is an important question that requires a comprehensive investigation to find out why the same Muslims remained under the power of a government more corrupt than Othman's government and did not revolt against it seriously.

Briefly, the answer is that Mo'avieh's government was a political and military one that was both conservative and dictatorial. Unlike the inexperienced government of Othman, Mo'avieh's government moved on two wheels of 'deceit and force'; Mo'avieh either promised his opponents material wealth or threatened their lives seriously in order to prevent his opponents from any effective rebellious act. Mo'avieh's government acted similar to modern colonizer powers who manipulate different methods of bribery and trickery to reach their purposes, and if such methods do not work, they take hold of force and pressure.

The current book does not have enough space for description of the oppression engulfed the Islamic society during the twenty years of Mo'avieh's government. Therefore, the same Muslims who revolted against Othman's government and fought against Mo'avieh determinedly, did not change by the political and military power of Mo'avieh and were determined to destroy Mo'avieh's government, but because of Mo'avieh's different deceiving and repressing methods, they could not fulfill their important duty.

They were waiting

Although Muslims could not revolt against Mo'avieh and fulfill their duty, they were waiting for an appropriate opportunity to rebel against Omayyad government and free the Islamic society from their cruel hands under the leadership of a competent person. The appropriate opportunity was death of Mo'avieh and the competent leader was Hussein (PUH), Ali's (PUH) brave son. About Hussein (PUH), Mo'avieh said,

«اَحَبُّ النَّاسِ اِلی النّاس»

Hussein (PUH) is the dearest to all Muslims.[1]

He also said,

«هُوَ لَیثُ عَرینٌ ...»

He is like a lion against injustice.[2]

Therefore, after the good news of Mo'avieh's death, many Muslims wrote letters or sent messages to Hussein (PUH) and invited him to join their army for rebellion against Omayyad government. For instance, they wrote him,

«... فَاقْدِمْ عَلَی جُنْدٍ لَکَ مُجَنَّدَة...»

Join your facilitated army.[3]

The savage Ibn Ziad asked Moslem ibn Aghil, 'Why are you in Kufeh to cause disunity?' According to the mentioned letters and messages, Moslem ibn Aghil replied him, 'We are not in Kufeh to cause disunity, but we are invited by people of Kufeh to lead their movement in promoting justice and performing the Islamic laws.'[4] In reply to Moslem's words, Obeidollah insulted Moslem with the worst lies and offensive terms, killed him bloodily, turned his dead body round the town and then

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[1] History of Ibn Asaker – vol 14 – page 206

[2] Imamate and policy – vol 1- page 200

[3] Tabari History – vol 4 – page 262

[4] Tabari History – vol 4 – page 282

sent his cut head to Yazid.

They remained and sacrificed everything although were allowed to return

As mentioned before, many people of Kufeh promised loyalty to Hussein (PUH) in hopes that they would find positions in his government, so they broke their promises when they felt the serious danger or they joined Yazid because of his material presents. However, a group of those people promised loyalty to Hussein (PUH) honestly, and were determined to perform their duty of Jihad wholeheartedly. They aimed to change the sleeping Islamic society fundamentally and revolutionarily for the sake of God, so they remained firmly with Hussein (PUH), fought beside him against Yazid and were killed in Karbala. They said,

«وَاللَّهِ! لا نُفارِقُكَ وَلكِنْ أَنْفُسُنا لَكَ الْفِدَاءُ، نَقِيكَ بِنُحُورِنا وَجِباهِنا وَبِأَيْدِينا فَإِذَا نَحْنُ قُتِلْنَا كُنّا وَفَيْنَا وَقَضَيْنَا مَا عَلَيْنَا»

O Hussein! We swear in God that we will never leave you alone. We sacrifice our lives for you and shield our necks, faces and hands for you. When we are killed in your holy way, we will be proud of fulfilling our divine promise to you and fulfillment of our religious and humanistic duty in the battle against anti-religion tyrants.[1]

Hussein's (PUH) companions were so devotee and eager to martyrdom in the way of God who did not return and leave Hussein (PUH) alone although they were allowed by Hussein to leave the war and turn back home. They remained with Hussein (PUH), faced with definite and massive dangers and sacrificed everything even their lives. Hussein (PUH) asked his companions to use the darkness of night and leave the war not only once, twice or three times, but also many times. At Tasu'a night, Hussein told his army, 'the Omayyad government is just looking for me and killing me is enough to them, you are free to leave the war and be sure that you will be safe after me.[2]' After these words by Hussein

[1] Tabari History – vol 4 – page 318

[2] Lohuf – 55

(PUH), his companions replied him and showed the depth of their faithfulness and magnanimous of their souls.

Moslem ibn Osajeh replied him, 'Do we go and leave you alone to be shameful in front of God? Never. I swear in God that I protect you with my full power and will not stop until my swords and arrows are in the chest of your enemies. Then, I protect you with stones and fight until I am killed in your way[1].'

Sa'ad ibn Abdollah, another companion, said, 'Hussein! I will never give up helping you to prove my admiration to and protection of the family of the Prophet (PUH) to God. Be certain that if I lose my life in fighting against wrongdoers and become as tiny as ash powder, and if this being killed and smashed repeat for seventy times, I will never leave you alone. Our death beside you is just one moment that is followed by the eternal felicity.[2]'

Zohair ibn Ghein was another companion who said, 'Hussein! I would like to die in the way of your holy movement. If I could be born again and again, I would like to be killed in your way again and again. I hope that God consider me as protectors of your religion.'[3]

Righteous believers

Throughout history, there have been soldiers who tried to escape from battlefield and find a way to save their lives. It has never been seen men such as Hussein's (PUH) companions who were allowed to leave the war, and had the opportunity to escape from danger, but remained and faced with the danger enthusiastically and bravely. Why were they so devotee and courageous? The answer is just one word; they were righteous believers who did not know being killed in the way of the truth and against the untruth as death. Similar to Hussein (PUH) and Ali (PUH), they believed that this kind of death is the absolute spring of felicity and eternity in Paradise besides the pleasure of God.

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[1] Tabari History – vol 4- page 318

[2] Tabari History – vol 4- page 318

[3] Tabari History – vol 4- page 318

Evidence to this belief among Hussein's (PUH) companions is Borair, one of the companions, who joked with Abdorrahman, another companion. Abdorrahman told him, 'Is it the time of joking now?' and Borair replied, 'I have never been a joking man, but tonight I am bringing the bride of martyrdom to house, and I smell the scent of Paradise. Why should not I joke and feel happy?'[1]

Another evidence is the heroic battle of Abbas, Hussein's brother, whose presence in the battlefield made all enemies motionless and extremely frightened. Omar Sa'ad told his soldiers, 'This man is the bravest of courageous heroes. Do not go to fight against him, stay aside and stone him.' Abbas who watched the enemies' cowardice, drew his sword and rushed into the heart of their army.[2] Although his martyrdom was bitter to Muslims, Abbas loved his death in the way of God as a sweat honey.

What Abbas did is the same as that all righteous believers do, and it is completely different from what common and usual people can do. Ali (PUH) says,

«وَيَقُولُ قَدخُولِطُوا ..»

The superficial people think that true righteous and faithful people are odd and mentally ill.[3]

Because of having such divine soul, devotees of Karbala sacrificed everything they had in the way of defending the truth and fighting against the Untruth and selected a bloody death intentionally, enthusiastically and proudly.

Mohammad ibn Bashir was one of the companions who was given some money by Hussein (PUH) to free his imprisoned son, but Bashir chose remaining and being killed beside Hussein (PUH) and said, 'I sacrifice my son's life as I sacrifice my own life in the way of God. I will never leave you alone. If I leave you alone, I deserve myself being taken apart

[1] Lohuf – page 58

[2] Alkamel fi Tarikh – vol 4- page 73

[3] An Explanation to Nahjul Balagheh – vol 10 – page 147

by wild animals.'[1]

Zohair ibn Ghein was a follower of Othman and avoided Ali's (PUH) family, but he changed so dramatically by Hussein's words that left all his life, divorced his wife (to save her life after war) and rushed into Karbala battle and martyrdom beside Hussein (PUH).

Horr was another companion of Hussein who had already been a commander of Omayyad's army with a very desirable position. In Ashura day, he found that it is a battle between The truth and Untruth, so he left his position and Omayyad's army and joined the truth and Hussein's army. He fought beside Hussein (PUH) and was finally killed. In Arabic, Horr means a magnanimous person; after his martyrdom, Hussein (PUH) said, 'Horr meant his name.'[2] Horr means freedom from humiliations, deviations, corruptions and the material world including our ego or self. The highest perfection is freedom from one's self and ego. Someone who is free from himself is free from everything and everybody, and someone who is a prisoner of himself is dependent on everything and everybody.

Mixture of The truth and Untruth

In addition to Horr, about thirty people of Omar Sa'ad's army joined Hussein's army and achieved martyrdom.[3] On the other hand, many people who firstly promised loyalty and protection to Hussein (PUH) were bought off by Yazid's government, so they left Hussein (PUH) and even fought against him in Karbala war. A mystery of such events is, according to Hussein (PUH), recognition of The truth from Untruth; and according to the Holy Quran, recognition of the followers of The truth from the followers of Untruth, each group must take its specific path and go towards felicity or villainy with open eyes.

Mixture of The truth and Untruth happens in political, social and even familial aspects. Relativeness between Abbas and Shemr, and between Hashem and Omayyeh are the most famous examples of familial relationship between The truth and Untruth. Generally, opposition

[1] Lohuf – page 57

[2] Tabari History – vol 4 – page 325

[3] Ibn Asaker History – vol 14- page 220

between The truth and Untruth has always been present among different nations, races, families and even inside one's soul. The inner conflicts between The truth and Untruth lead to outer battles between followers of The truth and those of Untruth.

A miraculous sign of The truth and the inability of Untruth

As mentioned in the last section, some of the companions of Hussein (PUH) and some soldiers in Yazid's army had not joined these groups from the beginning. Through the occurred events before Karbala, they showed their real face, changed their minds and then joined the opposite group. However, there is a difference between these two groups who changed their attitudes that shows the magnanimity of the first group and humiliation of the second group. The first group, who left Yazid and his wealth and selected Hussein (PUH) and martyrdom, sacrificed everything without gaining anything but they were happy and satisfied with their choice. In contrast, the second group, who left Hussein (PUH) and joined Yazid and his army, gained everything and sacrificed nothing but they were unhappy and dissatisfied with their choice.

One of the miraculous signs of The truth is inability of Untruth. Since the followers of The truth move in the way of God, they are as one soul in some bodies that cooperate honestly and friendly. Nevertheless, since the followers of Untruth move in the way of their own carnal desires, they have different purposes and hate each other although they cooperate superficially. For instance, Yazid hated Obeidollah and Obeidollah hated Yazid and called him a corrupt wrongdoer. They both hated Omar Sa'ad and Omar Sa'ad also hated them. They all hated their companions and their companions hated them all.[1]

The experienced rule

Although tyrant powers ally and cooperate politically to repress the common danger, when the threat is eliminated they plan for their own interests and so conflicts and disputes arise. During the time of cooperation, they praise and help each other while each one is a potential danger to others. Therefore,

[1] Tabari History – vol 4 – pages 506-483-359

their differences and conflicts arise when the common purpose is achieved and the time of benefiting from results is come.

The experienced rule is that tyrant powers are similar to wild animals that are still wild even in cages, let alone freeing and giving them opportunities. In other words, victory of tyrant powers is not a real one, as their victory is a factor that increases their brutality and consequently threatens their existence. It means that cruelty of tyrant powers affects their nature and changes them to people instinct with tyranny, so they behave savagely even in the absence of an oppressed one, cause conflicts among their parallel powers and lead to destruction of themselves.

The tyrant's life and thought are full of conflicts. An example of conflict among tyrants, although they cooperated friendly, is about Amro-As and Mo'avieh who praised each other publically but threatened each other secretly. In his death time, Amro-As was sad and his family asked him about the reason. He replied, 'I am worried about my wealth that will be taken by Mo'avieh.'[1] It is the special quality of deceiving tyrants who bribe others to buy them politically and manipulate them in the way of their own purposes; but when their purposes are fulfilled, they take back whatever they granted them and leave their cooperator with regret and remorse.

In other instances, tyrants kill each other even before the fulfillment of their common purposes. In Jamal war, Marvan, who was cooperating Talheh in fighting against Ali (PUH), killed Talheh on the pretext of revenge for Othman, while the whole war was waged on the pretext of revenge against Ali (PUH)![2] Those who claimed taking revenge for Othman made a chaos and proved that how much they respected the interests and benefits of Islam and Muslims!

The world must be devoted to the truth, not the truth be devoted to the world

Hussein's companions were real pious believers who did not fight for the

[1] Al-Ghadir – vol 2- page 175

[2] An Explanation to Nahjul Balagheh – vol 9 – page 36

world to conflict each other because of personal and carnal desires. They fought to protect the religion of God and sacrificed the world for the truth, not the truth for the world. Evidence to this fact is the words Hussein's son told his father.

In the way to Kufeh, Hussein (PUH) dreamed that a divine angle pointed to their caravan and said, 'this caravan moves and the flood of death follows it.' Hussein (PUH) told his son, Ali Akbar, about this dream. His son who was trained and grown in the school of Quran did not get afraid and asked his father bravely, 'Are we truthful, dad?' 'Of course, I swear in God that we are truthful.' Hussein (PUH) replied him. In his early youth, Ali Akbar said, 'We are not afraid of death, but we welcome it enthusiastically in the way of the truth.'[1]

Ali Akbar's words are brief but very clarifying that reflects the attitude of righteous men about death. Men of God do not see the life restricted to this world, but they see a more important life in defending the truth. In their views, this kind of life is higher than the material life. From the life of the spirit and the spirit of life, they get energy to move, develop, resist and sacrifice.

Not only abstractly, but also concretely, righteous men realize this important and effective fact that the truth is the centre of life and the spring of felicity. They believe that either achieving the truth or being killed in the way of gaining it is a great success for them, as they achieve perfection and real life. In the Holy Quran, we read,

﴿ بَلْ نَقْذِفُ بِالْحَقِّ عَلَى الْبَاطِلِ فَيَدْمَغُهُ ﴾

Nay, We hurl the Truth against falsehood, and it knocks out its brain, and behold, falsehood doth perish

Sūrah 21, Verse 18

It means that the truth is the perfecting power of God by which righteous men achieve final victory and eternal Paradise although being killed and

[1] Tabari History – vol 4- page 308

repressed by the Untruth, and wrongdoers gain final defeat and eternal Hell although winning the conflicts and finding positions. According to this belief, righteous followers of the truth welcome being killed in the way of God and consider it sweat and desirable.

Hussein's brother, Abbas, had the same viewpoint, knew The truth the centre of life and sacrificed everything even his life in the way of the truth. Shemr was Abbas's uncle, his mother's brother, and asked Obeidollah a safety letter for him. Abbas could use this safety letter and save his life, but he tore the letter and answered Shemr, 'God may curse you and your safety letter. Death is better than your protection to me.'[1] Did Abbas know death in the way of the truth a real death or did he consider it a way to reach a better life?

Righteous men know death in the way of God a gate to eternity and felicitous life, so they welcome it. Ali (PUH) says,

«فُزْتُ وَرَبِّ الْكَعْبَة»

I swear in the God of Ka'abah that I am felicitous.[2]

The mentioned attitude and viewpoint is the key factor in the revolutionary movements of righteous men, so it requires more explanation and analysis.

Zohair was not Hussein's son or brother, but he had the same idea about death in the way of the truth. He left all his life, divorced his wife and rushed into the battlefield to embrace death and achieve the eternal felicitous life. Therefore, how much ridiculous Shemr's threats to death were to this man. Worldly, materialistic and blind men such as Shemr are afraid of death and know it extremely bitter, as they see life restricted to carnal, whimsical and material desires and wishes. However, righteous, pious and bright-minded men such as Zohair ridicule such life and say,

«اَفَبِالْمَوْتِ تُخَوِّفُنى! فَوَاللَّه لِلْمَوْتِ مَعَهُ اَحَبُّ إِلَىَّ مِنَ الْخُلْدِ مَعَكُمْ»

[1] Al-Kamil fi tarikh – vol 4- page 56

[2] Asadol GHabah – vol 4- page 38

Do you frighten me of death? I swear in God that I prefer death beside Hussein (PUH) to life beside you.[1]

Moslem ibn Osajeh, was another companion of Hussein (PUH) who fought beside Hussein (PUH) enthusiastically and welcomed martyrdom in his way. When he was dying, Habib ibn Mazaher went next to his body and said, 'My friend! I know that I will be killed in some next moments, I ask you to will me something to do for you and I would be proud of performing it.' Moslem ibn Osajeh replied him,

«إنَّما أُوصيكَ بِهَذا تَمُوتُ دُونَهُ»

I will you to stay with Hussein (PUH) and die beside him.[2]

Amro ibn Gharzeh was another devotee companion of Hussein (PUH) who asked Hussein (PUH) in the last seconds of his life,

«هَل اَوفَيتُ؟»

Hussein! Was I loyal to you?[3]

A martyr is not only the heart of history, but also the heart of life

The mentioned amazing instances of self-sacrificing by Hussein's companions are evidences that they were men of God and pioneers of martyrdom. Now, the important question is why they were eager to martyrdom. Was it because of Paradise and the eternal bounties and enjoyments in it? If this assumption were true, a martyr would be a selfish opportunist who wishes something greater than worldly materials. However, this assumption is in opposition with a martyr's aim as he is a high person free from himself and joined with God. Therefore, the Paradise that is given to a martyr is just a part of the main thing given to him, and that is the pleasure of God.

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[1] Tabari History – vol 4- page 324

[2] Tabari History – vol 4 – page 331

[3] Lohuf – page 64

﴿وَرِضْوَانٌ مِّنَ اللَّهِ أَكْبَرُ﴾

But the greatest bliss is the good pleasure of Allah.

Sūrah 9, Verse 72

Yes, a martyr is a true devotee who leaves not only all his material possessions and even wishes, but also the eternal Hereafter and its indescribable beneficence just because of one high aim that is the Pleasure of God. The Prophet (PUH) told about Ali (PUH) and Hussein (PUH) told about his son,

«علیّ ممسوس فی ذاتِ اللّه»

He is overwhelmed with the Essence of God.[1]

In the Holy Quran, the position of a martyr is as high as that of divine messengers, because a martyr is a mirror that reflects God by sacrificing his life in the way of God. The act of a martyr affects people's hearts more revolutionarily and essentially than any scientist, socialist, politician or reformer do. Through martyrdom, a martyr reaches perfection and highness, affects people's hearts deeply, reflects God in their minds, frees them from material chains and defends Truth and justice. Thus, the Prophet (PUH) said, 'The perfection of martyrdom is higher than any other perfection, the highest perfection.[2]'

The mystery of the highest perfection that a martyr reaches and helps others to reach it too is sacrificing everything in the way of God or sacrificing the material things in the way of spiritual things. In fact, a martyr leaves the face of life and achieves the heart of life. Therefore, a martyr reflects in humans' spirits, becomes the source of guidance and changes to the heart of history and the heart of life.

﴿ ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ هَاجَرُوا مِنْ بَعْدِ مَا فُتِنُوا ثُمَّ جَاهَدُوا وَصَبَرُوا إِنَّ

[1] Safinatol Behar – chapter 12 – page 215

[2] Vasa'elo Shiia – chapter 2 – Hadith 21st

رَبَّكَ مِنۢ بَعۡدِهَا لَغَفُورٞ رَّحِيمٞ ﴿١١٠﴾ ۞ يَوۡمَ تَأۡتِي كُلُّ نَفۡسٖ تُجَٰدِلُ عَن نَّفۡسِهَا وَتُوَفَّىٰ كُلُّ
نَفۡسٖ مَّا عَمِلَتۡ وَهُمۡ لَا يُظۡلَمُونَ ﴿١١١﴾ وَضَرَبَ ٱللَّهُ مَثَلٗا قَرۡيَةٗ كَانَتۡ ءَامِنَةٗ مُّطۡمَئِنَّةٗ
يَأۡتِيهَا رِزۡقُهَا رَغَدٗا مِّن كُلِّ مَكَانٖ فَكَفَرَتۡ بِأَنۡعُمِ ٱللَّهِ فَأَذَٰقَهَا ٱللَّهُ لِبَاسَ ٱلۡجُوعِ وَٱلۡخَوۡفِ بِمَا
كَانُواْ يَصۡنَعُونَ ﴿١١٢﴾ وَلَقَدۡ جَآءَهُمۡ رَسُولٞ مِّنۡهُمۡ فَكَذَّبُوهُ فَأَخَذَهُمُ ٱلۡعَذَابُ وَهُمۡ
ظَٰلِمُونَ ﴿١١٣﴾ فَكُلُواْ مِمَّا رَزَقَكُمُ ٱللَّهُ حَلَٰلٗا طَيِّبٗا وَٱشۡكُرُواْ نِعۡمَتَ ٱللَّهِ إِن كُنتُمۡ إِيَّاهُ
تَعۡبُدُونَ ﴿١١٤﴾ إِنَّمَا حَرَّمَ عَلَيۡكُمُ ٱلۡمَيۡتَةَ وَٱلدَّمَ وَلَحۡمَ ٱلۡخِنزِيرِ وَمَآ أُهِلَّ لِغَيۡرِ ٱللَّهِ بِهِۦۖ فَمَنِ
ٱضۡطُرَّ غَيۡرَ بَاغٖ وَلَا عَادٖ فَإِنَّ ٱللَّهَ غَفُورٞ رَّحِيمٞ ﴿١١٥﴾ وَلَا تَقُولُواْ لِمَا تَصِفُ أَلۡسِنَتُكُمُ ٱلۡكَذِبَ
هَٰذَا حَلَٰلٞ وَهَٰذَا حَرَامٞ لِّتَفۡتَرُواْ عَلَى ٱللَّهِ ٱلۡكَذِبَۚ إِنَّ ٱلَّذِينَ يَفۡتَرُونَ عَلَى ٱللَّهِ ٱلۡكَذِبَ لَا يُفۡلِحُونَ ﴿١١٦﴾
مَتَٰعٞ قَلِيلٞ وَلَهُمۡ عَذَابٌ أَلِيمٞ ﴿١١٧﴾ وَعَلَى ٱلَّذِينَ هَادُواْ حَرَّمۡنَا مَا قَصَصۡنَا عَلَيۡكَ مِن قَبۡلُۖ وَمَا ظَلَمۡنَٰهُمۡ وَلَٰكِن
كَانُوٓاْ أَنفُسَهُمۡ يَظۡلِمُونَ ﴿١١٨﴾ ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ عَمِلُواْ ٱلسُّوٓءَ بِجَهَٰلَةٖ ثُمَّ تَابُواْ مِنۢ بَعۡدِ ذَٰلِكَ
وَأَصۡلَحُوٓاْ إِنَّ رَبَّكَ مِنۢ بَعۡدِهَا لَغَفُورٞ رَّحِيمٞ ﴿١١٩﴾ ۞

110. But verily thy Lord,- to those who leave their homes after trials and persecutions,- and who thereafter strive and fight for the faith and patiently persevere, Thy Lord, after all this is oft-forgiving, Most Merciful. 111. One Day every soul will come up struggling for itself, and every soul will be recompensed (fully) for all its actions, and none will be unjustly dealt with. 112. Allah sets forth a Parable: a city enjoying security and quiet, abundantly supplied with sustenance from every place: Yet was it ungrateful for the favours of Allah. So Allah made it taste of hunger and terror (in extremes) (closing in on it) like a garment (from every side), because of the (evil) which (its people) wrought. 113. And there came to them an Messenger from among themselves, but they falsely rejected him; so the Wrath seized them even in the midst of their iniquities. 114. So eat of the sustenance which Allah has provided for you, lawful and good; and be grateful for the favours of Allah, if it is He

Whom ye serve. 115. He has only forbidden you dead meat, and blood, and the flesh of swine, and any (food) over which the name of other than Allah has been invoked. But if one is forced by necessity, without wilful disobedience, nor transgressing due limits,- then Allah is Oft-Forgiving, Most Merciful. 116. But say not - for any false thing that your tongues may put forth,- "This is lawful, and this is forbidden," so as to ascribe false things to Allah. For those who ascribe false things to Allah, will never prosper. 117. (In such falsehood) is but a paltry profit; but they will have a most grievous Penalty. 118. To the Jews We prohibited such things as We have mentioned to thee before: We did them no wrong, but they were used to doing wrong to themselves. 119. But verily thy Lord,- to those who do wrong in ignorance, but who thereafter repent and make amends, thy Lord, after all this, is Oft-Forgiving, Most Merciful.

Sūrah 16, Verse 110-119

Interestingly, according to the Holy Quran, God is ***for*** those who perform internal and external jihad, as they both are free from the animal spirit and have gained a divine spirit. The internal jihad is leaving the carnal and whimsical wishes, and the external jihad is fighting against wrongdoers and unbelievers in the way of God.

Some statements by Hussein (PUH) and his companions

Under such divine teachings, the companions of Hussein (PUH) trained so especially that sacrificed their lives in the way of Truth and justice. They were so eager to martyrdom that preferred to be killed sooner than others are. The more animal qualities Yazid's army showed, the more humanistic and divine qualities Hussein (PUH) and his companions showed. Meanwhile the battle, the companions said beautiful statements to Hussein (PUH),

«... واللّهِ لَوْ كَانَتِ الدُّنْيَا لَنَا بَاقِيَةً وَكُنَّا فِيهَا مُخَلَّدِينَ لآثَرْنَا النُّهُوضَ مَعَكَ عَلَى الْإِقَامَةِ فِيهَا»

Hussein! If the worldly life were eternal, we would choose martyrdom in

your way that is the way of God.[1]

They meant that they preferred martyrdom in the way of God to the animal life in the material world, especially under the domination of tyrant and irreligious rulers such as Yazid, Obeidollah, Shemr, etc. In the reply to their honest devotion, Hussein (PUH) said,

«... إِنِّی لاَ أَعْلَمُ أَصْحَاباً وَلاَ أَهْلَ بَیْتٍ أَبَرَّ وَلاَ أَوْصَلَ مِنْ أَصْحَابِی وَأَهْلِ بَیْتِی فَجَزَاکُمُ اللَّهُ عَنِّی خَیْرَ الْجَزَاءِ»

I know no companions in the world better than you, pious and devotee believers who have left everything behind and joined the truth. I ask the Creator to bestow the best rewards on you.[2]

It is the privilege of martyrs in Karbala who are even superior to martyrs in Badr war. What is the reason of their superiority?

First, martyrs in Badr war fought against a small and parallel army and there was at least the possibility of victory for them, but martyrs in Karbala fought against a massive international war and there was no possibility of victory for them, instead they were sure of being killed. Yet, they stayed with Hussein (PUH), sacrificed everything even their lives in the way of Hussein (PUH) and fought against corrupt powers in the way of God.

Second, martyrs in Badr war fought against the unbelievers who did not claim being Muslim, so they stood against enemy confidently without any doubt. However, martyrs of Karbala fought against an enemy who claimed being Muslim and concealed their atheism under the cover of Islam, so some naive people believed their claiming of Islam and reprimanded companions of Hussein (PUH) for fighting against Muslims.

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Islamic models

Enthusiasm to martyrdom was not limited to companions of Hussein

[1] Tabari History – vol 4- page 305

[2] Lohuf – page 55

(PUH) in Karbala war, but all his followers and Shiites were eager to die in the way of Hussein (PUH) although they did not succeed to take part in Karbala battle. Evidence to this fact is a number of rebellions and movements followers of Hussein (PUH) launched against the Omayyad government after the Karbala event.

Abdollah ibn Afif was a blind man who lost his eyes in Seffin and Jamal wars while he fought beside Ali (PUH). As he was blind, he could not take part in Karbala war but he continued Hussein's movement and objected to Obeidollah until the last moment of his life.

After the Karbala event, Obeidollah invited people to Kufeh mosque to deliver speech for them. In his speech, Obeidollah said, 'Thanks God who made the truth and truthful men, Yazid and his cooperators, victorious, and made the liar, Hussein, son of the liar, Ali, dishonored and stigmatized.' The evil words of Obeidollah were not finished when Abdollah ibn Afif stood up and shut Obeidollah up and said, 'The liar, the son of the liar, are you and your father besides the one who assigned you as the ruler and his father. You are the offspring of shame and disgrace. You killed the men of God and now you praise your wrongdoings on the rostrum.' Abdollah ibn Afif knew that the punishment of his bitter words to Obeidollah would be death, but he was not worried about death as it was his dream to be killed in the way of the truth. He told Obeidollah, 'Do you want to kill me? It has always been my old dream to be killed by the lowest and worst man. After Seffin and Jamal war in which I was not killed, I was disappointed about fulfillment of my dream. Now, I see the fulfillment of my wish near and God has probably answered my prayers.'[1]

Another devotee who lost his life out of the Karbala battlefield was Gheis ibn Mosahar who was missioned by Hussein (PUH) to deliver some letters to some Shiites of Kufeh. Unfortunately, when he arrived Kufeh, Obeidollah had already dominated there and put many guardians and spies at the city gates to capture the followers and friends of Hussein (PUH). Despite extreme caution he took, Gheis was captured by Obeidollah's soldiers and brought to his palace in chains. Now, pay attention to the conversation between them and the brave answers of

[1] Al-kamil fi Tarikh – vol 4- page 83

Gheis, as an Islamic model, to the tyrant Obeidollah.

Obeidollah: Who are you?

Gheis: I am Gheis, the son of Mosahar. I am a Shiite of Ali (PUH) and Hussein (PUH)

Obeidollah: How are you associated with Hussein?

Gheis: I am missioned by him to deliver his letters to some of his friends in Kufeh.

Obeidollah: Show me the letters.

Gheis: I tore them not to show you.

Obeidollah: Tell me who the recipients of the letters are and what the letters contain.

Gheis: I have never told anyone the content of the letters and I will never tell you the names of the recipients.

Obeidollah: You have to say.

Gheis: Never!

Obeidollah: I may never leave you alive. You have two options, tell me the names of the recipients or go on the roof of the palace and curse Hussein and his father publically. Do one of them to leave you free; otherwise, you will be killed.

Gheis: I will not tell the names, but I go on the roof.

Gheis had decided to use this opportunity for opposing Omayyad government and advertising for Hussein (PUH). He went on the roof of the palace and said, 'O people! I am the messenger of Hussein (PUH). Now, he is staying in Hajar, a place near Kufeh. Join him to help him against the tyrants.' Then, he praised Ali (PUH) and Hussein (PUH) and cursed Obeidollah and his father as well as Yazid and his father.

Obeidollah who saw such bravery and devotion ordered his soldiers to fall Gheis down from the top of the palace. He fell down, and all his bones were broken, Gheis died but it was his favorite destiny to achieve

martyrdom in the way of Hussein (PUH).[1]

The most important practical value of Islam is training such brave and righteous men who sacrifice everything in the way of the truth and ridicule the power of wrongdoers by their revolutionary courage. Devotions of such righteous believers clarify this fundamental reality in Islam that welcoming martyrdom in the way of high purposes is lawful and logical. Throughout the history of Islam, there are many instances of such devotion and self-sacrificing done by pious believers in the way of God and the religion of God.

Pious women also devoted in the way of the truth

It is worth mentioning that in Ashura event, not only pious men, but also pious women stood against the tyrants with strong willpowers and welcomed martyrdom in the way of the truth although they became sorrowful and shed tears.

You may think that sorrows and cries of Hussein (PUH) and his companions were because of regret or anxiety. Followers of the truth believe that loss and death in the way of the truth are gates to the eternal felicity, but grief and mourning are natural reactions to loss and death of beloved ones. Even the Prophet (PUH) Mohammad cried when his son, Ibrahim, died while he was aware of this fact that any life or death is in the hands of God. In reply to questions about his sorrow, the Prophet (PUH) said, 'Crying is the natural reaction of humans to accidents and it is inevitable[2].'

Seeing the body of his beloved ones drowned in blood, Hussein (PUH) shed tears and became sorrowful naturally, but it did not cause any weakness in his willpower to defend the truth and fight in the way of the truth. Although a number of unbearable and tremendous sorrows occurred for Zeinab, Hussein's sister, she stood against the enemies bravely and continued Hussein's path effectively.

Zeinab was the noblest woman in her time who was the granddaughter of

[1] Lohuf – page 46

[2] Tohafol Oghul – page 37

the Prophet (PUH) and Ali's (PUH) daughter. Zeinab witnessed killing of his beloved ones in Karbala and took the responsibility of orphans and widow women after Karbala. She also tasted the poison of great grief in Obeidollah and Yazid's gatherings in which they praised their crimes in Karbala, insulted and mocked at the survivors, the family of the Prophet (PUH). However, Zeinab replied Yazid by this statement,

«إِنّی ما رَأَیْتُ إِلّا جَمیلاً»

I saw nothing but beauty.[1]

She meant that death and loss in the way of God is beautiful although it is extremely tragic. Not only Zeinab who was a member of the family of the Prophet (PUH), but also all pious women are ready to sacrifice everything in the way of God and in fighting against tyrants. An example of such women is Abdollah ibn Amir's wife who was killed beside her husband in Karbala. Her husband says, 'When I arrived Kufeh, I found out the corrupt government was going to gather people against Hussein (PUH) and prepare a big army against him. I thought that it has always been my dream to fight against the wrongdoers and achieve martyrdom. Therefore, I decided to join Hussein (PUH) and help him in the battle. I let my wife know about it, and she praised my decision and hoped me success in this excellent way. Then, she asked me to accept her accompany in this way, as she wished to fight against the tyrants too.'

In Ashura day, to encourage her husband to fight bravely in the way of God, this woman entered the battle and fought beside her husband. She told her husband, 'Bravo the man who fights beside the pure children of the Prophet (PUH) and leaders of glory.' Her husband ordered her to turn back to women's tent, but she returned to the battlefield and said, 'I wish to fight in defending the truth and achieve martyrdom.' Finally, Hussein (PUH) ordered her to turn back to women's tent. She turned back but watched her husband distantly. When she saw her husband fallen down bloodily, she rushed into him, embraced his body and said,

«هَنیئاً لَکَ الْجَنَّةُ هَنیئاً لَکَ الْجَنَّة»

[1] Lohuf – page 94

Congratulations on your martyrdom. Congratulations on Paradise for you.[1]

Meanwhile, one from the Yazid's army hit her head and killed her, so she fulfilled her dream of martyrdom too.

Not restricted to 72 men

Were the companions of Hussein (PUH) restricted to 72 men? And if they were only 72 men, does it lessen the worth of their opposition to the majority of enemies? Answering these two questions plays a key role in studying and analyzing Hussein's (PUH) movement and solves many problems.

In reply to the first question, it must be said that, according to history, Hussein's (PUH) companions were more than 72 men, but under Yazid's strict control, they could not join Hussein (PUH) or could not get correct and reliable information about his uprising. Moreover, Hussein's (PUH) movement did not begin with an already planed and informed program; it was formed restrictedly and was done after some months. Furthermore, in this short time, Yazid's agents controlled Shiites closely and caused many problems for them to prevent them from joining Hussein (PUH). On Yazid's order, many Shiites were arrested, imprisoned, tortured and finally executed; all these were done just to threaten people about following Hussein (PUH). In addition to such savage repressions, Yazid's guards and soldiers surrounded all roads and gatherings to prevent spreading the news about Hussein's place and purpose. They even told people false news to make them confused. If so much military, political and advertising activities had not been done by Yazid's government, a large number of Shiites and followers of the family of the Prophet (PUH) would have joined Hussein (PUH) and his army.

On the other hand, according to all historical documents, Hussein (PUH) was an important character among Muslims, so a large number of Muslims would follow or support his movement against his enemies. Muslims respected and loved Hussein (PUH) so much that even Mo'avieh

[1] Tabari History – vol 4 – page 333

said, 'People get so infatuated by seeing Hussein as if a bird has sit on their heads[1].' About Hussein (PUH), Amro-As said,

«حُسَيْنٌ اَحَبُّ اَهْلِ الْاَرْضِ اِلى اَهْلِ السَّماء»

Hussein is the dearest human among angels.[2]

Because of this high position for Hussein (PUH), Mo'avieh had always been worried about his movements. One day, Mo'avieh received a letter from Hussein (PUH) in which Mo'avieh's wrongdoings and corrupts were mentioned. In a part of the letter, Hussein (PUH) wrote him, 'The greatest disaster for Muslims is that you rule them and I find no act better than opposing you.' Yazid who was a young man then read this letter too and since he was more stupid and aggressive than his father, he asked his father to write a reply letter to Hussein (PUH) and humiliate him as much as possible. Mo'avieh replied his son, 'If I humiliate someone who is famous for goodness and purity, people will reject my excuse and it is against our interests. Faultfinding from Hussein is impossible and dangerous to us. I swear in God that I cannot find any fault in Hussein to manipulate against him.'[3]

The unequalled personality of Hussein (PUH)

Mo'avieh was so deluder that if he could not find any fault in his opponents, he would make up some faults for them and spread them among people. Nevertheless, Hussein's personality was so impeccable and perfect that Mo'avieh was unable to make up any fault for him. Inability of Mo'avieh in faultfinding about Hussein (PUH) proves Hussein's excellent and unequalled personality even in the eyes of his enemies as well as his high position and dignity among Muslims that blocked any way of faultfinding or criticism.

Hussein (PUH) had an unparalleled personality not only from personal and social aspects, but also from familial kinship as he was a member of

[1] History of Ibn Asaker – vol 14 – page 179

[2] History of Ibn Asaker – vol 14 – page 179

[3] Imamate and Policy – vol 1 – page 203

the family of the Prophet (PUH) and was always praised, respected and adored by the Prophet Mohammad (PUH). Moreover, Muslims remembered that the Prophet (PUH) loved Hassan (PUH) and Hussein (PUH) deeply and called them the lords of men in the Paradise. He also called them his sons and the best two flowers of this world and Hereafter.[1] About Hussein (PUH), the Prophet (PUH) said,

«حُسَيْنٌ مِنِّي وَأَنَا مِنْ حُسَيْن»

Hussein is from me and I am from Hussein.[2]

This statement by the Prophet (PUH) confirms the following saying,

«اَلْإِسْلامُ مُحَمَّدِي الْحُدُوثْ وَحُسَيْنِي الْبَقاءُ»

Islam began by Mohammad (PUH) and survived by Hussein (PUH). [3]

Similar to the Prophet (PUH), Ali (PUH) saw the continuation of Islam in Hussein's face and said,

«اَشْبَهُ اَهْلي بِي الْحُسَيْنُ»

Hussein is more similar to me than any other one is[4].

Therefore, Hussein (PUH) was an outstanding character in the world of Islam that was even praised by his competitors. For instance, in supporting Hussein and criticizing Mo'avieh, Ibn Zobair told Mo'avieh,

«وَاَنْتَ تَعْلَمُ مَنْ هُما وَما هُما»

You know who and what Hassan and Hussein are.[5]

Ibn Abbas who was an important character was proud of serving Hussein and said,

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[1] Tazkarah – page 233

[2] Sahih Bokhari -

[3] Alghadir – vol 3- page 247

[4] History of Ibn Asaker – vol 14 – page 177

[5] Imamate and policy – vol 1 – page 194

«اَلَیْسَ مِنْ سِعادَتی اَنْ آخُذَ بِرِکابِ ابْنِ رَسُولِ‌اللّه»

It is my felicity to serve the Prophet's son.[1]

Common conscience is with righteous men

The mentioned statements about Hussein (PUH) and his personality are very important in recognition of Karbala event. Interestingly, Farazdagh describes Hussein's enemies as,

«قُلُوبُهُمْ مَعَكَ وَسُیُوفُهُمْ مَعَ بَنی اُمَیَّة»

Hussein! Your enemies are fond of you heartedly, but against you militarily.[2]

It proves that Hussein (PUH) ruled the hearts while Yazid ruled the bodies. Although Hussein (PUH) did not have the superficial support of the majority- because of the harsh suppresses by Yazid's government, the majority of people accepted his movement and supported his uprising at least in their hearts. Since common thoughts and consciences were with Hussein (PUH), although his uprising was defeated superficially, Hussein's movement reached the real victory later.

Therefore, Hussein's companions were more than the 72 men who were killed beside him in Karbala war. Witness to this fact is the large number of people in Kufeh who promised loyalty to Moslem, Hussein's agent. Although a number of them broke their promises, a large number remained loyal to Hussein (PUH) but could not join him in the confusing and frightening atmosphere Obeidollah had made in Kufeh. After the Karbala event, many movements against the Omayyad government were formed in different places such as Iraq, Hijaz and Iran by Muslims who followed Hussein (PUH) but did not succeed to accompany him in Ashura Day. They managed to take revenge on corrupters of Karbala war such as Obeidollah, Omar Sa'ad, Shemr, etc. Finally, the Omayyad government was brought down by them and important changes occurred

[1] History of Ibn Asaker – vol 14 – page 179

[2] Tabari History – vol 4 – page 290

in the world of Islam. All these are witnesses to eventual victory and success of Hussein's uprising although it was defeated at the time of happening.

Criteria is the truth, not the number

In reply to the second question, it must be said that if the number of Hussein's companions were only 72 men, it does not lessen the worth of their great act. Generally, the criterion is the purpose not the number of people. The narrow-minded people usually take hold of the majorities and depend on them without considering their aims and principles. However, the broad-minded people take the purpose and target into account and do not consider the number of the group as important. In the Holy Quran, the majority of people are mentioned for many times but they are never confirmed by God. In the Holy Quran, the majority of people are usually reprimanded as 'ignorant', 'unfaithful', 'unthankful', 'liar' and 'dissolute'. Ali (PUH) does not rely on the number of the majority and calls them as همج رعاع[1] that means 'wondering mosquitoes'. Hussein (PUH) also calls the majority of people as عبید الدنیا[2] that means 'slaves of the world'.

In Islam, majority or minority of a group is not the criterion, but the truth is the standard based on which the principles are formed.

﴿ ذَٰلِكَ بِأَنَّ ٱلَّذِينَ كَفَرُوا۟ ٱتَّبَعُوا۟ ٱلْبَٰطِلَ وَأَنَّ ٱلَّذِينَ ءَامَنُوا۟ ٱتَّبَعُوا۟ ٱلْحَقَّ مِن رَّبِّهِمْ ﴾

This because those who reject Allah follow vanities, while those who believe follow the Truth from their Lord.

Sūrah 47, Verse 3

Some ignorant ones ask this question why Hussein (PUH) rose up against Yazid's government while the majority of Muslims had accepted it although they were against it. The answer is that Islam only accepts the idea of majority in daily affairs, not in important political affairs such as

[1] An Explanation to Nahjul Balagheh – vol 18 – page 346

[2] Tohafol Oghul – page 245

opposing the anti-Islam government of Yazid. Moreover, Islam accepts the idea of majority only if it is not against the principles of Islam. Despite eastern and western schools that accept the idea of majority in any way and consider it truthful only based on the number of people who believe in it, Islam extracts the truth from the Holy Quran and accepts the ideas in harmony with the truth.

It is experienced throughout the history that ideas of people are based on their temporary wishes, needs and emotions, so relying on such unstable criterion is illogical and irrational. Furthermore, the majorities are usually formed by powerful minorities who manipulate the number of people and their power in order to reach their own purposes, so majorities are usually paving the way for the powerful minorities directly or indirectly.

A personal idea that is wrong is like a zero, so even if thousands of people agree with that idea, it will be thousands of zeros that equal zero again. Therefore, the number of majorities is not the criterion of the truthfulness. Throughout the history, usually the unbelievers were in majority and the divine Prophets and their followers were in minority, so is it true to say that the divine Prophets were not truthful because they were in minority? Or is it true to say that the prophets became truthful only when the majority of people agreed with them? Is it true to say that Hussein (PUH) was not truthful as he was in minority; if he could find more followers and become in majority, he would be truthful? It is a nonsense logic that no sound mind will accept it.

The root of many problems

Many problems questioned about Hussein's movement take root from this assumption that majority is truthful, but this idea is false in the view of Islam. Hussein's uprising was as Islamic movement that must be analyzed based on Islamic principles; as mentioned before, in Islam, majority or minority of a group is not the criterion, but the purpose and aim of the group are the criteria. Throughout the history, the privilege of the prophets and their followers was opposing the majority of unbelievers and wrongdoers. Sometimes, they lost their lives in this way, awakened people, encouraged them to resist against the tyrant powers and finally overthrew the dictators by revolutionary movements of people.

It was a political method of Omayyad government, similar to any colonial government, which condemned Hussein's movement by referring to the majority and called his uprising the rebellion of materialistic minority against the social discipline and unity of Muslims.

One of the darkest chapters in the history of Islam that began when the Prophet (PUH) deceased is considering the majority in the right. It was a disastrous mistake that expanded more and more, misguided the majority of Muslims and made them to assume the majority in right. Therefore, they dominated the majority and preferred them to righteous men such as Ali (PUH) and Hussein (PUH).

The discussion in these pages is not on falsity of the majority in Hussein's time, but the purpose is to clarify that the Holy Quran encourages people to object to such corrupt powers although the protesters are in minority. Generally, opposing a truthful minority against a corrupt majority is a divine tradition that has always happened for all the divine prophets. This tradition is condemned by western and eastern schools; they consider the majority in right and opposing the dominant majority as rebellion. What is the criterion of truthfulness and righteousness in eastern and western societies?

One of the fundamental and eternal impacts of Hussein's uprising is invalidating the corrupt majorities and encouraging the truthful minorities in opposing the wrongdoers.

Chapter Three:

Description of reasons for Imam Hussein's uprising

The current chapter is the main part of the book for which the last two chapters were introduction and the next two chapters will be the conclusion. In the current chapter, two primary issues and two secondary issues will be discussed. The two primary issues are the Islamic and political differences between Moavieh and Yazid's government and the duty of Jihad considering these two kinds of governments. The two secondary issues are the possibility of superficial victory for Hussein (PUH) in uprising against Mo'avieh or Yazid's government as well as Hussein's plan about Muslims' duties towards governments and rulers.

The two primary issues clarify the reasons for Hussein's uprising against Yazid, as he did not rise up against Mo'avieh during twenty years of his caliphate and made peace with him, similar to his brother Hassan (PUH). This fact proves the falsity of this assumption that Hassan (PUH) was patient and peaceful, but Hussein (PUH) was aggressive and stubborn. Both Hassan (PUH) and Hussein (PUH) made peace with Mo'avieh and even Hussein's peace with Mo'avieh took longer than Hassan's peace with him. Therefore, instead of asking why Hussein's method was different from Hassan's method we must ask why Hussein's method against Mo'avieh was different from his method against Yazid.

Hussein (PUH) made peace with Mo'avieh, like his brother Hassan (PUH), but he rose up against Yazid strongly while he was in his sixties and the Omayyad government was in the most powerful situation. On one hand, Hussein (PUH) was not as young as he was in Mo'avieh's era, and on the other hand, Omayyad government had already been firmed strongly, and had repressed or restricted many of Shiites and followers of

Ali (PUH) by its anti-Ali policies.

Some people think that Hussein (PUH) decided to rise up after receiving invitation letters from people of Kufeh in which many Shiites had promised loyalty and support to Hussein (PUH) in case he rebelled against Yazid. In addition to the hateful position of Yazid among Muslims, Hussein (PUH) found the opportunity close to victory, so he decided to rise up against the corrupt government of Yazid. The falsity of this idea will be discussed comprehensively in the next pages, but now briefly we can say that Hussein (PUH) had already decided to rise up against Yazid and invitation letters arrived after his decision. In other words, according to Tabari History and other historians, 'when people of Kufeh found out Hussein (PUH) had opposed Yazid and put Mecca the centre of his uprising, they wrote invitation letters to Hussein (PUH) and promised loyalty and support to him[1].' Documents prove that invitation of Kufi people was not the reason of Hussein's uprising, but Hussein's uprising was the reason of invitation letters by people of Kufeh.

It is also worth mentioning that although Hussein (PUH) made peace reluctantly with Mo'avieh, he opposed succession of Yazid strongly even when Mo'avieh was alive. It means that Hussein (PUH) rose up against Yazid even before his caliphate.

Moreover, according to Shiite and Sunni references, in their way towards Kufeh and before confronting with Horr and Omar Sa'ad's army, Hussein (PUH) and his companions found out that people of Kufeh had broken their promises of loyalty and support, but they did not turn back in fear of their lives and did not yield to the Omayyad government. If Hussein's uprising had been dependant on his assurance about superficial victory, he would have turned back to save his life when he felt the danger.

Therefore, Hussein (PUH) opposed Yazid's government much harsher than Mo'avieh's. Despite sever threats by Mo'avieh, Hussein (PUH) objected to succession of Yazid even in Mo'avieh's era and fought against it strongly. However, this Hussein (PUH) made peace with Mo'avieh for twenty years while Omayyad government was not as strong and firm as it was in Yazid's era. Thus, Hussein (PUH) was advised by people not to

[1] Tabari History – vol 4 – page 361

rise up against Yazid, as he had a very strong and great army. Interestingly, Hussein (PUH) was aware of the danger that advisors worried about, so why he selected death and why his attitude towards Yazid was different from that towards Mo'avieh.

As Yazid applied an anti-Islam method openly and threatened the principles of Islam, it was necessary for Hussein (PUH) to take the responsibility of Jihad and uprising against him. This obvious and fundamental danger that threatened the principles of Islam justified Hussein's movement among Muslims, guided them and caused revolutionary movements by them and finally led to annihilation of Omayyad government and made Hussein's uprising eventually victorious.

Hussein's purpose was guiding Muslims revolutionarily to cut the hands of corrupt governments such as Omayyad from interests of Islam; he aimed to make Muslims aware of their duty toward corrupt governments and move them in the way of defending Islam, founding an Islamic government and reforming the social environment. About his uprising, Hussein (PUH) told Marvan,

«عَلَى الْإِسْلَامِ السَّلَامُ إِذْ قَدْ بُلِيَتِ الْأُمَّةُ بِرَاعٍ مِثْلَ يَزِيدَ»

Caliphate of Yazid over Muslims means annihilation of Islam.[1]

Such statements by Hussein (PUH) prove that he knew the danger of Yazid for Islam greater than that of Mo'avieh, so Hussein (PUH) knew it necessary to stand against Yazid and awake Muslims by any means even his own and his family's blood. He aimed to repress the domination of enemies of Islam at least in people's minds, distance Muslims from the deviatory Islam Omayyad government introduced to people and put them in the way of the true Islam, the anti-tyranny Islam.

The most important point about Hussein's uprising is that he did not rise up for victory and success in the battle even if he had felt the conditions of victory at the beginning. Every Muslim knows that his superficial victory was impossible at the end, but he did not give up or yield. According to all historical documents, he said, هيهات منا الذلة and fought

[1] Lohuf – page 18

against wrongdoing and corruption until the last drop of his blood. Hussein's holy jihad led to dramatic and fundamental reforms in the Islamic society that is more important than forming an Islamic government.

In the following, the mentioned two primary issues and, after them, the two secondary issues will be discussed, and at the end of this chapter, four specific subjects will be analyzed.

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The first discussion: The dangerous difference

Yazid's government was different from his father's politically and Islamicly, so Hussein's attitude towards them was different too. It is said that Hussein (PUH) rose up against Yazid in the first year of his caliphate while his blasphemous words and great crimes, his specific difference with his father, did not occur yet. Thus, Hussein's uprising cannot be justified by Yazid's danger to Islam that was revealed more after Hussein's martyrdom.

In reply to the mentioned problem, it must be said that although Yazid's blasphemous words and great crimes occurred after the Karbala event, his corrupt methods and anti-Islam attitudes were already obvious and it was completely predictable that his government would threaten the principles of Islam. For wise men, it is not necessary to watch all acts and deeds of people or governments to recognize their attitudes and thoughts. Knowing their methods and policies, wise men can predict their acts in the future. Hussein (PUH) recognized Yazid's government in this way and warned about his government from the first days of his caliphate.

«عَلَى الْإِسْلَامِ السَّلَامُ إِذْ قَدْ بُلِيَتِ الْأُمَّةُ بِرَاعٍ مِثْلَ يَزِيدَ»

Governorship of Yazid over Muslims equals to annihilation of Islam.[1]

Interestingly, such statement by Hussein (PUH) was not said during twenty years of Mo'avieh's government; but at the beginning of Yazid's

[1] Lohuf – page 18

government, Hussein (PUH) warned about it. It proves that Hussein (PUH) knew the danger of Yazid's government greater than that of Mo'avieh's for Islam and interest of Muslims. As mentioned in the previous chapters, many Muslims and even Omayyad rulers had predicted the danger of Yazid for Islam and the Islamic society and warned about it.

In the last chapter, you read that Moghaireh, who was Mo'avieh's cooperator that suggested succession of Yazid and did his best to firm it, said:

«فَثَقْتُ عَلى اُمَّةِ مُحَمَّدٍ فَتْقاً لايُرْتَقُ اَبَداً»

By suggesting and founding succession of Yazid, I damaged the Islamic society so severely that may never be cured.[1]

Similar statements about Yazid from Omayyad rulers were mentioned in the last chapter. Clearer than Omayyad rulers' words about Yazid are his own poems said after the Karbala event that prove his anti-Islam attitude. Yazid said, 'I wish my fathers who were killed in Badr war were present here to see how I took their revenge on Mohammad's children, shed their bloods and hit their faces. They would say me, 'Excellent Yazid!' Yes, we know Hashemite liar corrupts who manipulated Revelation, Quran and Islam as political means to gain superiority and kingdom, but now they are mine and I will follow the method of my grandfather, Abusofyan[2].' Based on such hateful and blasphemous attitude towards the Prophet (PUH) and his family, Yazid killed Hussein (PUH) and his companions bloodily, brought his family alongside the cut heads to Sham, chained his children and women, killed people of Medina savagely and destroyed Kaa'bah unbelievably.

Why the caravan of prisoners and cut heads were hustled to Sham?

Hustling the caravan of prisoners- including mostly women and children-

[1] Alkamil fi Tarikh – vol 3 – page 504

[2] Lohuf – page 105

alongside the cut heads of the martyrs from Iraq to Sham (the current Syria) was not only against all humanistic and Islamic principles, but also ineffective for Yazid's government as people of Sham had already yield to Mo'avieh's anti-Ali policies and supported Yazid's government. Therefore, Yazid did not have opponents in Sham to repress them by showing off the caravan of prisoners from the family of the Prophet (PUH). Why Yazid hustled a number of damaged, wounded and sorrowful women and children to Sham?

The reason is what Ibn Abbas mentioned in his letter to Yazid, '...your purpose of hustling the caravan of prisoners to Sham was showing off your so-called victory over the family of the Prophet (PUH) who had hurt your ancestors in Badr, Ohod, Seffin and Ahzab wars. You meant to turn them round the city in order to humiliate them and boast of Omayyad's victory over Hashemite.'[1] Yazid confessed to his evil purpose in his stupid poems and said, 'We caused Karbala to take revenge on the Prophet and his family.' He also declared publically, 'Islam and Quran are made up by Hashemite to achieve superiority, so I trample on them.'

In contrast, Mo'avieh did not commit such great and useless crimes openly and did not justify his acts by anti-Islam reasons. Mo'avieh committed many crimes such as insulting, imprisoning, torturing and killing pious and faithful Muslims such as Ammar, Hajr ibn Odai, Abuzar, Malik Ashtar and Mohammad ibn Abubakr. He also fought against Ali (PUH), his family and companions, made Muslims curse Ali but he respected Islam at least superficially and usually justified his wrongdoings by Islamic reasons, not anti-Islam reasons. Although his Islamic justifications were harmful to common people and made them believe Mo'avieh's lies, his government preserved at least the superficial appearance of Islam and he never opposed principles of Islam openly in front of Muslims. Mo'avieh pretended to Islam superficially, claimed writing the Holy Quran, and was proud of his familial relationship with the Prophet (PUH) although by political purposes.

However, Yazid was so stupid and ignorant that drank wine openly and acted lecherously in front of Muslims' eyes. He opposed religious holy

[1] Ya'aghubi History – vol 2 – page 248

things and mocked at the Prophet (PUH) and the Holy Quran publically. In Mo'avieh's era and on his order, Yazid became the commander of the army in a battle. He heard that his soldiers became infected with pestilence. Instead of becoming sad and sorry about them, he said, 'It does not matter to me. I am safe, relaxing on my bed and death of the army of Islam is not important to me.'[1] One of Yazid's arts was dressing dogs and monkeys with expensive clothes and ornaments and holding competitions for them, then he applauded his favorite animals and laughed madly if his favorite animals won.[2]

Power is the factor for performing intentions

Naturally, any human employs his power to perform his intentions, especially when he sees no social or political obstacles in his way. Ali (PUH) points to this natural principle and says,

«إذَا قَوِیَ الْوالِیُ فی عَمَلِه حَرَّکَتهُ وَلایَتُهُ عَلی حَسَب ما هُو مَرْکُوزٌ فی طَبْعِه مِنَ الْخَیْرِ اَوِ الشَّرِّ»

When a ruler finds his government firm and without opponent, he flies towards his wishes either good or bad.[3]

From this natural principle, it is concluded that corrupt rulers who have power but not policy will threaten their own existence as well as their nation's felicity. They also manipulate people's beliefs and destroy them. Generally, power is naturally employed by its owner in the way of his intentions; the owner of power is either a righteous man such as Ali (PUH) and Hussein (PUH) or a wrongdoer such as Mo'avieh and Yazid. Since Mo'avieh was a conservative political man and Yazid was a stupid and inexperienced dictator, there was a big difference between their governments that made Yazid's more dangerous.

According to his dark background, Mo'avieh did not have any social position among Muslims at the beginning, so he had to start from zero to

[1] Alkamil fi Tarikh – vol 3 – page 458

[2] Moravejo Zahab – vol 3 – page 67

[3] An Explanation to Nahjul Balagheh – vol 20 – page 269

achieve at least an acceptable social position. At that time when Islam was extremely expanded and influenced in people's hearts, Mo'avieh found the best solution pretending to Islam and preserving the facade of Islam at least superficially. In this way, he managed to attract Muslims and calm his opponents down. By restricting and isolating his opponents, Mo'avieh could firm bases of his government. Throughout the current critical situation and by manipulating the Islamic methods, Mo'avieh improved his political mind and accustomed to respecting the Prophet (PUH) and the Holy Quran superficially.

Mo'avieh's statements witness his conservative policy. He said, 'If there is only one string between people and me as connection, I will preserve it for sure. How? When people pull it, I loose it, and when they loose it, I pull it.'[1] It means that Mo'avieh tried to keep people satisfied or silent. Based on such policy, Mo'avieh tolerated objection of many opponents including the family of the Prophet (PUH), and if he killed some pious men such as Hassan (PUH), it was done secretly and indirectly. Although Hussein (PUH) wrote a bitter criticizing letter to Mo'avieh, and Yazid asked his father to reply him humiliatingly, Mo'avieh rejected Yazid's request as it was against his policy to humiliate a noble person openly, while people respect him. In contrast, when Yazid came to power, he killed Hussein (PUH) bloodily, cut his head savagely and showed off the caravan of his imprisoned women and children in cities. More badly, he said blasphemous words in front of them and mocked at Islam, the Prophet Mohammad (PUH) and the Holy Quran.

In some poems by Mo'avieh, he advises Yazid to be conservative ethically and politically,

فَباشِرِ اللَّيْلِ بِما تَشْتَهى فَإِنَّما اللَّيْلُ نَهارُ الْأَريبِ

وَلَذَّةُ الْأَحْمَقِ مَكْشُوفَةٌ يَسْعى بِها كُلُّ عَدُوٍّ مُريبِ

Do lecheries at night as, for men of policy, night is day and day is night.

It is stupidity to follow your wishes openly, as it gives your enemies

[1] An Explanation to Nahjul Balagheh – vol 15 – page 102

excuses against you.[1]

Restrained power of Mo'avieh and unrestrained power of Yazid

Although Mo'avieh was an evil, according to Ali (PUH)[2], he was an evil with restrained political and social power; but Yazid was not only an evil with unrestrained political and social power, but also a stupid dictator who did not heed his father's advice. Mo'avieh was a political genius but Yazid was a foolish genius!

Evidence to stupidity of Yazid is that he could solve the problem of Hussein's uprising peacefully or repress it secretly, and if Karbala war was inevitable, he could have finished it in Karbala and have not hustled the imprisoned women and children to Sham, insulting them and showing them off. In addition, he could have not mocked at the Prophet (PUH) and the Holy Quran, could have not destroyed Medina and not allowed his soldiers to do any evil thing they wished to people of Medina and their properties and he could have not forced wounded and survivors to promise slavery to him.

Yazid was an inexperienced young man who did not go through different problems his father underwent. He sat at a position with a massive power for which he did not tolerate any difficulty, so he did not understand the necessity of preserving it. About the power he left for Yazid, Mo'avieh said,

«یا بُنَیَّا ... هذَا الْاَمرُ الَّذی اَسَّسْتُ لَکَ ...»

'My dear son! I took the burden of any attempt from your shoulders and made everything ready for you. I made everything under your order, bowed the heads of commanders to you and domesticated the world for you. Now, I am sure about the strong and firm kingdom I made for you, but I am concerned first about Hussein and second about Abubar, Omar and Zobair's sons.[3]

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[1] Ibn Kathir – vol 8 – page 250

[2] An Explanation to Nahjul Balagheh – vol 16 – page 177

[3] Tabari History – vol 4 – page 238

Yes, the young and corrupt Yazid seized such enormous power and dominated over the all affairs of the Islamic society without any opponent such as Ali (PUH), Abuzar, Ammar, Malik Ashtar and Mohammad ibn Abubakr as they were all killed by his father, Mo'avieh, and substituted by wrongdoers such as Marvan, Amro-As, Valid and Moghaireh. In addition, during the twenty years of applying anti-Ali policy throughout the world of Islam, children were grown and adults got older with cursing Ali (PUH).

It was completely predictable that domination of young, inexperienced and corrupt Yazid, instead of the conservative and experienced Mo'avieh, over such massive power would be a dangerous phase for the Islamic society that could lead it to the decline of destruction.

Even in Mecca and Medina

Evidence to dangerousness of Yazid's government for principles of Islam is the terrible crimes he committed in Medina and Mecca. His army attacked Medina, killed a large number of Muslims including the companions of the Prophet (PUH) and violated women and properties. They also attacked Kaa'bah and insulted its holiness.[1]

Maso'udi, a reliable historian to Muslims, knows Yazid worse than pharaoh and says,

«... وَغَلَبَ عَلى أَصْحابِه وَعُمّالِه ما كانَ يَفْعَلُهُ مِنَ الْفُسُوقِ وَفى أيّامِه ظَهَرَ الْغَناءُبِمَكَّةَ وَالمَدينَةْ، وَاسْتُعْمِلَتِ الْمَلاهى، وَأَظْهَرَ النّاسُ شُرب الشَّرابِ»

Cooperators of Yazid who were the same as him in savagery and corruption were overwhelmed with criminal acts and wrongdoings. In his time, singing, wrongdoing and wine drinking became popular even in Mecca and Medina[2].

In his talk to one of Yazid's rulers, Hussein (PUH) said,

[1] Tabari History – vol 4 – page 383

[2] Moravejo zahab – vol 3 – page 67

«... مُعْلِنُ بِالْفِسْقِ ...»

They commit crimes openly.

Two important points

By mentioning the instances of Yazid's corruptions and statements about him, we do not mean to prove that Mo'avieh was better than Yazid as he committed more crimes in number, but Yazid's crimes such as the Karbala event and violations in Medina and Mecca were greater in quality. Anyway, both Yazid and Mo'avieh are responsible for the catastrophes happened in the Islamic society; even Mo'avieh is more responsible, as he who assigned Yazid as the caliph while he knew incompetency and savagery of his son.

The first point is that although the number of crimes Yazid committed was less than that Mo'avieh did, Yazid was more dangerous for the Islamic society as he was less experienced and political than his father. Mo'avieh was contemporary with a number of pious and devotee Muslims and learned how to pretend to Islam and manipulate Islamic policies in order to achieve his purposes. For instance, Mo'avieh had never drank wine or done lecherously in public and had never insulted holy Islamic places such as Mecca and Medina, he also had never mocked at principles of Islam and usually preserved the facade of Islam at least superficially. In contrast, Yazid was a lecherous corrupt young man who had inherited a massive power easily. During the twenty years of Mo'avieh's government, most of the opponents to Omayyad government had already been repressed severely and the Islamic society had accustomed to silence under pressure.

Even the corrupt Moghaireh whose words about Yazid was mentioned knew that the unrestrained power of Yazid would be like a flood that destroys everything in its way of coming. In other words, Mo'avieh's era was the time of planting deviation and corruption, but Yazid's era was the time of harvesting corrupt and deviated people who were ready to help Yazid in killing the dearest son of the Prophet (PUH) in the most savage and bloody way. Yazid also said blasphemous poems, read them publically and declared his intention for annihilation of Islam. Therefore,

feeling such danger, Hussein (PUH) said, 'By governorship of Yazid over Muslims, Islam would die.'

The second point that is more important than the first one is that the Islamic policy and military power of Mo'avieh would prevent effectiveness of Hussein's uprising. If Hussein (PUH) had risen up in Mo'avieh's time, he would have been defeated by Mo'avieh's massive military work and would not have won spiritually as Mo'avieh would repress their uprising by false Islamic justifications and advertisements against them. Therefore, Hussein (PUH) and his companions' blood would have been wasted inefficiently. However, since Yazid was not as experienced and political as his father, not only could not he prevent Hussein's spiritual victory, but also he justified Hussein's movement in peoples' minds and helped their spiritual victory by his stupid and hateful anti-Islam behavior and words.

Consequently, although Hussein (PUH) could rise up against Mo'avieh and his anti-Islam method, Mo'avieh would have repressed their movement both physically and spiritually. Therefore, any uprising in Mo'avieh's era was both worthless and ineffective, as Hussein (PUH) and his companions would have been killed without any impact on the society and also condemned by Mo'avieh's false justifications and deceiving excuses. However, the mentioned problem was not existent in Yazid's era, so Hussein's uprising would have been effective and necessary. Thus, the difference in Hussein's method is attributed to the big difference in Mo'avieh and Yazid's Islamic policies.

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The second discussion: Hussein's responsibility of Jihad towards Yazid and Mo'avieh

In this section, the question is what influences the difference between Mo'avieh and Yazid's Islamic policy had on Hussein's responsibility of Jihad. To answer this question, first the purpose and situation of Jihad must be discussed. It is necessary to realize the purpose and situation of Jihad because Hussein's uprising was Jihad, according to his famous speech. Unknowing the nature and concept of Jihad, we may compare

Hussein's movement with other non-Islamic wars and rebellions and go to wrong conclusions. Therefore, understanding Hussein's uprising correctly and answering questions about it require realizing the purpose and situation of Jihad in Islam.

In Islam, the purpose of Jihad is defending the principles of Islam as well as providing benefits of Muslims and the Islamic society. In the Holy Quran, the main purpose of Jihad is mentioned as,

﴿وَقَٰتِلُوهُمْ حَتَّىٰ لَا تَكُونَ فِتْنَةٌ وَيَكُونَ ٱلدِّينُ لِلَّهِ﴾

And fight them on until there is no more Tumult or oppression, and there prevail justice and faith in Allah.

Sūrah 2, Verse 193 / Sūrah 8, Verse 39

Based on the Holy Quran, Hussein (PUH) also says,

«وَالْجِهادِ فی سَبیلِهِ لِتَکُونَ کَلِمَةُ اللّه هِیَ الْعُلْیا»

Jihad in the way of God is to revive the religion of God that is the highest.[1]

The main purpose is the victory of Jihad itself, not the victory of performers of Jihad

According to the Holy Quran and Hussein's speech, the main purpose of Jihad is not expanding the Islamic lands and repressing the superficial power of enemies, as they are the secondary purpose of Jihad. The primary and main purpose is brightening the hearts with the light of faithfulness and the sense of responsibility. Jihad is to guide people revolutionarily and encourage them to defend truth and justice and oppose tyrant and dictator powers.

Naturally, revolutionary guidance of people will lead to repression of tyrant power's sedition, although the tyrant power itself is not repressed.

[1] Hussein's revolutionary speech

Generally, guiding people revolutionarily is actually the repression of seditions by tyrant powers that is an important purpose in Islam.

In addition, seditious people are worse than the sedition itself as they are the roots of sedition. Ali (PUH) said,

«فاعِلُ الشَّرِّ شَرٌّ مِنْه»

Seditious men are more dangerous than the sedition itself.[1]

Although seditious people are more dangerous than the sedition itself, the Holy Quran focuses on sedition as the main purpose of Jihad.

«وَقاتِلُوهُمْ حَتّى لا تَكُونَ فِتْنَةٌ»

Fight against them to repress their sedition.

According to the Holy Quran, personal victory is not the purpose of Jihad; the main aim of Jihad is the victory of method, not the followers or performers of the method. It is a worthy policy in Islam that is higher than all current and common policies. In Islam, the superficial victory and existence of people are of the secondary importance, but the revolutionary guidance of people and the victory of method are of the primary importance. Throughout the history of Islam, there are many examples of such ideology. In the following, on instance is mentioned.

In the middle of Jamal war and while Ali (PUH) and his soldiers were fighting against seditious people, one of the Muslims asked Ali (PUH) about Unitarianism. Other soldiers who heard his question protested at him that, 'Don't you know that any word has a specific time to say? Don't you see that Ali (PUH) is managing the war carefully and we are in the middle of a hard battle?' In contrast, Ali (PUH) replied that Muslim comprehensively and told his soldiers, 'لهذا نقاتل' (we fight for the answer of this question). It proves that, in Islam, the purpose of Jihad is brightening people's minds and hearts and guiding them deeply.

Based on this principle, in Islam, fighting against enemies is called the Lesser Jihad, and fighting against Satan and carnal wishes is called the

[1] An Explanation to Nahjul Balagheh- vol 15 – page 149

Greater Jihad. Actually, the outer Jihad is the subdivision of the inner Jihad whose purpose is the conquest of hearts not the conquest of lands. Inner change is the main purpose and outer expansion is the minor purpose of Jihad in Islam. In this high ideology, the main purpose of righteous men such as Ali (PUH) and Hussein (PUH) is not improving the material life of people although it will be improved consequently; their major purpose is reforming people's minds and hearts in believing in God, faithfulness and fighting against corrupts.

A disastrous mistake made by caliphs before and after Ali (PUH) was neglecting the nature and purpose of Jihad in Islam and manipulating it as a means for material and spatial expansion. Therefore, they ignored the glorious and courageous nature of Jihad and did not guide people through fighting against unbelievers.

Condition of everything is associated with its purpose

As the purpose of Jihad is the revolutionary guidance of people, not the superficial victory, the condition of Jihad is also certainty of victory for the purpose of Jihad, not the performers of Jihad. In other words, performers of Jihad must be certain that their purpose, guiding people revolutionarily and repressing seditions of enemies, will be fulfilled completely although they lose their lives. Therefore, the superficial victory in Jihad is not the criterion and being killed in Jihad is even praised in the Holy Quran.

﴿فَلْيُقَاتِلْ فِي سَبِيلِ اللَّهِ الَّذِينَ يَشْرُونَ الْحَيَاةَ الدُّنْيَا بِالْآخِرَةِ ۚ وَمَن يُقَاتِلْ فِي سَبِيلِ اللَّهِ فَيُقْتَلْ أَوْ يَغْلِبْ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا ﴿٧٤﴾﴾

Let those fight in the cause of Allah Who sell the life of this world for the hereafter. To him who fighteth in the cause of Allah,- whether he is slain or gets victory - Soon shall We give him a reward of great (value).

Sūrah 4, Verse 74

This Quranic verse includes some important points. First, as life is more

important than property and it is property that must be sacrificed for life, religion is more important than life and property and they are life and property that must be sacrificed for religion. Second, those who fight in the way of God, truth and justice, being either killed or victorious are winners in God's view. Hussein (PUH) said, قتلنا ام ظفرنا (martyrdom or victory is the same to us). Third, if performers of Jihad know that they will be killed in Jihad but their purpose that is guiding people will be fulfilled, Jihad is still obligatory to them.

In the Islamic Jihad, the real victory of purpose of Jihad has priority over the superficial victory of performers of Jihad. In other words, interests and benefits of Islam have priority over the interests and benefits of those who perform Jihad.

Therefore, if it is heard that a community of Muslims did not see the condition of Jihad appropriate, it means that their movement was ineffective and useless considering benefits of Islam and Muslims. If any revolutionary movement is assessed as efficient for interests of Islam and Muslims, uprising and Jihad will be obligatory even if being killed in this way is very probable. This ideology is the privilege of Jihad in Islam in comparison to other kinds of wars. There are a number of examples of such Jihad in the history of Islam that two instances will be mentioned.

Outstanding examples

The first instance is about Abdollah ibn Hanzaleh who played an important role in the revolution of Medina. Although Abdollah was aware of Yazid's massive power and he was respected by Yazid, he had realized the conditions of the Islamic Jihad and decided to rise up against the corrupt Yazid to awaken people revolutionarily and defend his own and his society's dignity. He did not have enough military facilities, but he sacrificed his sons and his own life in the way of Islam, as he knew Jihad against the corrupt Yazid necessary. In his words, Abdollah said,

«... وَقَدْ جِئْتُكُمْ مِنْ عِنْدِ رَجُلٍ... وَاللَّهِ لَوْ لَمْ أَجِدْ أَحَداً إِلّا بَنيَّ هؤلاءِ لَجاهَدْتُهُمْ بِهِ...»

I am coming back from Yazid who commits incestuous adultery; he spends his nights drinking wine and his days doing lecherously. He is so

dangerous for Islam and Muslims that I will rise up against him even if I have no helper except for my children.[1]

In the revolution of Medina, he sent his eight sons before others to the battlefield. After the martyrdom of all his sons, he went to the battlefield and was killed by Yazid's army. His uprising encouraged Muslims revolutionarily against Yazid and caused later movements that threatened the pillars of Omayyad government. Little by little, different movements and attacks to Omayyad government led to their ultimate annihilation.

The second instance is Abubakr's command of Jihad against a group of unbelievers who refused to pay the charity tax to agents of Abubakr's government. Although that small group of unbelievers did not threaten the principles of Islam and their crime was refusal to pay tax, Abubakr commanded Jihad against them and said, 'I swear in God that I will fight against them individually even if nobody helps me.'[2] This instance is a clear justification for Sunni brothers who respect and follow Abubakr in reply to their question why Hussein (PUH) rose up against Yazid while he did not have enough military forces and facilities. Abubakr's command of Jihad was for the purpose of preserving the benefits and interests of the Islamic society and Muslims, let alone the principles of Islam. Since Yazid was threatening the principles of Islam, was not Jihad against him necessary and the highest priority?

The very important point

The condition of Islamic Jihad is not having enough military forces and facilities for the superficial victory, but the condition of Jihad is being certain about the social, cultural and spiritual effectiveness of the movement to guide people revolutionarily and threaten the pillars of tyrant powers. For this reason, Hassan (PUH) and Hussein (PUH) did not rise up against Mo'avieh, as he had a deceiving policy that could repress their movement culturally and socially. Moreover, Mo'avieh had employed many spies to spread rumors against the family of the Prophet (PUH), so Hassan (PUH) and Hussein (PUH) were restricted then, and in

[1] Tabari History – vol 4 – page 380

[2] Imamate and Policy – vol 1 – page 35

some cases were condemned by people.

Hassan (PUH) and Hussein (PUH) faced with a more complicated situation than that their father, Ali (PUH), did. After martyrdom of Ali (PUH), Mo'avieh manipulated all his facilities to repress and scatter the companions of Hassan (PUH) under the pretext of preserving the benefits of Muslims. He bribed them large amounts of money and promised them high positions to absorb Hassan's companions to himself. Consequently, most of the companions of Hassan (PUH) left him alone and even some of them threatened his life. Therefore, Hassan (PUH) accepted to make peace with Mo'avieh, as his death at that time would be useless and ineffective without causing any revolutionary act in people against Mo'avieh. In that time, fighting against Mo'avieh who possessed both the military and cultural power was not only inefficient for interests of Islam and Muslims, but also dangerous to Islam as Mo'avieh could find more opportunities to trigger seditions against Islam if Hassan (PUH) and Hussein (PUH) were not present.

Therefore, Hassan (PUH) and Hussein (PUH) had to make peace with the superficial Islamic government of Mo'avieh to prevent shedding useless bloods and avert dangerous damages to the benefits of Islam and Muslims. Hassan (PUH) and Hussein's (PUH) peace with Mo'avieh was similar to the Prophet's (PUH) peace with hypocrites according to the current benefits of Islam and Muslims. Although it was commanded in the Holy Quran to fight against the unbelievers and hypocrites, the Prophet Mohammad (PUH) made peace with hypocrites, accepted their superficial Islam and even respected them just in order to prevent their potential danger when Islam was not established firmly yet.

Why the Prophet (PUH) made peace with hypocrites, but Ali (PUH) fought against them?

In the first chapter, it was discussed why the Prophet Mohammad (PUH) made peace with hypocrites. In the Prophet's time, Islam had not been established firmly yet and fighting against hypocrites could have threaten the pillars of the young Islamic government, so Jihad against hypocrites was dangerous for the benefits and interests of Islam and Muslims. Therefore, the Prophet (PUH) avoided fighting against them and treated

them kindly instead, in order to prevent their potential dangers.

In Ali's time, however, the situation had been changed and Islam had been established firmly, so making peace with hypocrites was not necessary. Instead, making peace with hypocrites was dangerous to the benefits of Islam and Muslims, as Mo'avieh had influenced Muslims and threatened the interests of Islam in the name of Islam. In that critical situation, Ali (PUH) and the companions of the Prophet (PUH) knew if they make peace with hypocrites, their influence and danger will increase and their anti-Islam nature will be concealed forever. The only thing that could reveal the hypocrites' anti-Islam face was the confrontation of the companions of the Prophet (PUH) with them. As a result of Ali (PUH) and his companions' Jihad against hypocrites, Mo'avieh lost the holiness he claimed and could not call himself the successor of the Prophet (PUH) anymore. It was a spiritual and cultural victory for the Jihad Ali (PUH) and his companions performed.

Actually, Ali's Jihad against hypocrites was a new phase that changed the direction of the Islamic society. Because of people's optimism towards the first three caliphs and the rulers assigned by them, corrupt rulers such as Mo'avieh dominated over Muslims' world and religion. Ali (PUH), however, who was the most favorite character to the Prophet (PUH) and the greatest character among Muslims fought against Mo'avieh, the ruler assigned by Omar and Othman, in some unprecedented wars and broke the fake holiness of caliphs and their assigned rulers. Moreover, he reflected the true face of Islam in the mirror of seeking justice and opposing wrongdoing, so he awakened Muslims to fight against hypocrites.

One of the honors of Ali (PUH) is repressing the unbelievers in the Prophet's lifetime and suppressing the sanctimonious hypocrites after the Prophet (PUH). Actually, repressing the hypocrites was more important than suppressing the unbelievers as the former changed the direction of the Islamic society and is the turning point in the history of Islam. Adi ibn Hatam, a companion of the Prophet (PUH), focuses on this quality of Ali (PUH) and says, 'I swear in God that if anyone other than Ali (PUH) had invited me to fight against Mo'avieh, I would not have accepted. Ali (PUH) is the Prophet's brother and successor who possesses the divine

proof and the light of the truth. He has fought Jamal, Seffin and Khavarej wars rightfully, based on a truthful logic.'[1]

Being proud of repressing hypocrites, Ali (PUH) said,

«...لَوْ لَمْ اَكُ لَما قُوتِلَ أصحاب الجَمَل والنَّهروان ...»

It was Ali (PUH) who managed to repress Jamal and Nahravan hypocrites.[2]

«اَنَا وَضَعْتُ فی الصِّغَرِ بِكَلاكِلِ العَرَبِ»

I am the one who divided chests of Arab unbelievers in his early youth.[3]

Ali (PUH) also reports a saying from the Prophet (PUH) that points to the difference between Ali (PUH) and the Prophet's (PUH) mission towards hypocrites. According to Ibn Abi Alhadid, this hadith is mentioned by many reporters. Ali (PUH) said,

«... وَقَالَ لِاَصْحابِهِ: وَإِنَّ مِنْكُمْ مَنْ يُقَاتِلُ عَلَى تَأْوِيلِ الْقُرْآنِ كَمَا قَاتَلْتُ عَلَى تَنْزِيلِهِوَاَشارَ اِلَيَّ»

The Prophet (PUH) told his companions, 'There is a person among you who kills hypocrites because of the esoteric interpretation of the Holy Quran similar to me who killed unbelievers because of the revelation of the Holy Quran.[4]

In any society, when a new school is established, some untrue followers wear a truthful mask of following the school in order to dominate over the real followers of that school. They manipulate all practical, political and advertising means to deviate people from the real method of the school, cause many problems for the true followers of the school and threaten the principles of the school. In such situation, the true followers of the school must rise up against the fake followers, reveal their

[1] Imamate and Policy – vol 1 – page 141

[2] An Explanation to Nahjul Balagheh – vol 7 – page 58

[3] An Explanation to Nahjul Balagheh – vol 13 – page 197

[4] An Explanation to Nahjul Balagheh – vol 13 – page 182

hypocritical nature and awaken people revolutionarily not to accept their domination.

Peace or a political means?

The question is why Hassan (PUH0 and Hussein (PUH) did not continue their father's method in fighting against Mo'avieh. Although Ali's fights against Mo'avieh revealed his anti-Islam face and invalidated Mo'avieh in pious Muslims' eyes, the situations eventuated not in the interests of Ali (PUH) in the last years of Ali's government, especially after the sedition of 'arbitration'. As the result of arbitration, Mo'avieh was selected as the caliph and Ali (PUH) was dismissed. Later, Muslims understood that the two parties in arbitration betrayed and did not fulfill their responsibilities towards caliphate impartially. The two parties also lost their unity and condemned each other by offensive terms such as 'enemy of God', 'deceiver', 'liar', 'dog' and 'donkey'.[1] Anyway, Mo'avieh benefited the most from arbitration and misguided many minds about Ali (PUH) in many places, even in Iraq. After the martyrdom of Ali (PUH), Mo'avieh became unrivalled, dominated over all affairs and made the situation more complicated for Hassan (PUH) and Hussein (PUH).

In that critical situation when Mo'avieh had already firmed his government and repressed or scattered the followers of the family of the Prophet (PUH), if Hassan (PUH) and Hussein (PUH) had fought against Mo'avieh, they would have been defeated or killed without fulfilling their purposes. Furthermore, if Hassan (PUH) and Hussein (PUH) had been killed then, Mo'avieh would have had no opponent and so he would have lessened his superficial Islamic policy and would have threatened the principles of Islam easily. Therefore, against Mo'avieh who dominated over all affairs and pretended to Islam superficially, Hassan (PUH) and Hussein (PUH) had no option but making superficial peace as a political means to prevent greater damages to Islam and interests of Muslims. In the complicated situation after the martyrdom of Ali (PUH), peace lessened and war increased the potential dangers to interests of Islam, so making peace was necessary then.

[1] Tabari History – vol 4 – page 152

Answering the two questions based on one point

In this section, the second question that why Hussein's method was different towards Mo'avieh and Yazid will be discussed. Why Hussein (PUH) made peace with Mo'avieh, but he rose up against Yazid and sacrificed everything in the way of opposing him?

The peace Hassan (PUH) and Hussein (PUH) made with Mo'avieh was not a real peace, but it was more a political means to prevent Mo'avieh from ignoring at least the superficial Islamic acts and threatening the principles of Islam. Undoubtedly, if Mo'avieh had ignored the Islamic policy and opposed the principles of Islam openly, Hassan (PUH) and Hussein (PUH) would have risen up against him.

As previously mentioned, Yazid's government was an unrestrained power that not only ignored the Islamic policy, but also insulted the principles of Islam, the Holy Quran and revelation publically. Therefore, Yazid's government was more dangerous than Mo'avieh's for the principles of Islam, so righteous Muslims felt serious responsibilities towards it.

According to all historical documents, Mo'avieh had never took part in gambling, wine drinking and lechery gatherings and had never insulted the Prophet (PUH), the Holy Quran and revelation. Instead, Mo'avieh tried to wear a holy mask by claiming being a companion of the Prophet (PUH) and writing the Holy Quran. In contrast, Yazid drank wine and acted lecherously openly as well as calling the God, the Prophet (PUH), the Holy Quran, the Revelation and the Resurrection Day as big lies that Hashemite made up to achieve superiority!

Dangerousness of Yazid's government for the benefits of Islam was so obvious that even the corrupt Moghaireh who suggested and firmed succession of Yazid said,

«فَثَقْتُ عَلى أُمَّةِ مُحَمَّدٍ فَتْقاً لا يُرْتَقُ اَبَداً»

By firming the succession of Yazid, I damaged the Islamic society so severely that may never be cured.[1]

[1] Al-Kamel fi Tarikh – vol 3 – page 504

About Yazid's government, Hussein (PUH) also said,

«عَلَى الْإِسْلَامِ السَّلَامُ إِذْ قَدْ بُلِيَتِ الْأُمَّةُ بِرَاعٍ مِثْلَ يَزِيد»

By Yazid's government, Islam would be annihilated.

Islam is more important than Hussein

Feeling the threat of great damages to the principles of Islam, Hussein (PUH) could never sit calmly and make peace with Yazid. Generally, making peace is for preserving the purposes with the least problems, but in a situation that the existence of Islam is being threatened, no peace is logical or possible. Moreover, Yazid was not satisfied with a superficial peace and wanted Hussein (PUH) to confirm his government officially and accept him as the successor of the Prophet (PUH). Undoubtedly, no pious Muslim would have accepted such shameful surrender. Therefore, Hussein (PUH) stood against Yazid until the last drop of his blood and sacrificed everything in this way in order to awaken Muslims revolutionarily not to yield to tyrant powers.

Now, the question is whether Hussein (PUH) was more important than Islam or Islam was more important than Hussein (PUH). In Islam, the religion is more important than everything and everybody, as the personality, dignity and identity of everybody are dependent on Islam.

According to historical documents, Hussein's sacrificing movement and his reforming martyrdom awakened Muslims and made them hateful towards Omayyad government. According to Yazid, both friends and enemies of Omayyad hated Yazid because of his crimes in Karbala and rose up against him. It means that Hussein's movement became victorious culturally and spiritually. A factor that led to Hussein's cultural victory was stupidity of Yazid in ignoring the Islamic policy and insulting the Islamic holy things. Actually, Yazid justified Hussein's uprising with his anti-Islam acts.

Yazid's anti-Islam method was beneficial to Hussein's uprising

The superficial Islamic policy that was manipulated by Mo'avieh and accepted by many Muslims could be detrimental to Hussein's uprising. If

Hussein (PUH) had risen up against Mo'avieh, undoubtedly, Mo'avieh would have condemned Hussein's movement by his Islamic policy; he would have degraded and lessened even the cultural and spiritual impacts of Hussein's movement as well. In contrast, the open anti-Islam method of Yazid was beneficial to Hussein's uprising and acted against Yazid. After the Karbala event and martyrdom of Hussein (PUH), Islamic countries woke up, changed their minds and moved against Yazid and his anti-Islam method and policy.

It is a fact that Hussein's position among Muslims was incomparable with that of Yazid. Hussein (PUH) had such a glorious and noble personality about whom even his enemies said,

«حُسَيْنٌ اَحَبُّ اَهْلِ الْاَرْضِ اِلى اَهْلِ السَّماءِ»

Hussein is the most favorite character among earthly people and heavenly angels.[1]

Such confessions about Hussein's personality prove that all Muslims knew him a great person and the successor of the Prophet (PUH). According to Ala'eli, 'Hussein (PUH) was holy and higher than usual values in the eyes of Muslims.'[2] About him, Aghad said, 'All Muslims knew him the only way of felicity and the only defender of humanity.'[3] Obviously, movement of such Hussein against such Yazid, although eventuated in martyrdom of Hussein (PUH), awakened Muslims and encouraged them to rise up against Omayyad government.

Evidence to the cultural victory of Hussein (PUH) is a number of movements formed against the Omayyad government in different places such as Mecca, Medina, Kufeh and even Khorasan in Iran. Seeking revenge for Hussein (PUH), many groups of Muslims rose up against the Omayyad government, even in Sham, and eventually managed to bring that emperor down in the name of Hussein (PUH) and with the aids of Hussein's followers. Consequently, all aspects of their government were demolished, even the effects of their long-term kingdom were annihilated

[1] Ibn Asaker History – vol 14 – page 179

[2] Tarikhol Hussein by Ala'eli – page 83

[3] Abu Shohada – page 53

and the direction of Muslims and the Islamic society turned to a righter path.

What was the reason of such dramatic changes? The only reason of such dramatic and fundamental changes in the Islamic society was Hussein's uprising and his martyrdom. If Hussein (PUH) had not risen up, or if he had not been killed and had established a new government instead, so many ideological, social and political changes would have never been occurred. If Hussein (PUH) had established a new government, undoubtedly, he would have faced more problems than that his father and his brother did. The corrupt groups would have annoyed him a lot and finally he would have been killed inefficiently in the dark situation of that time. Therefore, martyrdom of Hussein (PUH) was more effective than establishment of his government.

Martyrdom, more useful than government

Perhaps, it sounds strange that martyrdom of Hussein (PUH) was more useful than his government, but looking at the critical and complicated situation of that time proves the correctness of this saying. In Ali's time, the situation was so complicated and confused that even Ali (PUH) did not succeed in forming an established government. By the materialistic policy of the last caliphs, especially Othman, Muslims went astray from the right path of Islam and were overwhelmed by the material and worldly affairs, so they could not tolerate the strict justice and simplicity of Ali's government. In spite of Ali's brightening and informing speeches, many of Muslims including his brother, Aghil, left him and joined the luxurious and materialistic system of Mo'avieh. Because of such weakness and lack of determination in his companions, Ali (PUH) wished to change ten of his companions with one of Mo'avieh's men, as they were more loyal to their leader.[1]

After the martyrdom of Ali (PUH), during the twenty years of Mo'avieh's government, the situation became more difficult and critical for the family of the Prophet (PUH), as Mo'avieh manipulated different evil materialistic and advertising policies against Ali (PUH) and his family. In

[1] An Explanation to Nahjul Balagheh – vol 2 – page 75

all Islamic countries, even in Iraq, he misguided Muslims' minds so deeply that they cursed Ali (PUH) and his family after their daily prayers, in their gatherings and in every place. According to Mo'avieh, children grew up and adults got older with cursing Ali (PUH) and his family. In addition, Mo'avieh had formed a system of spies who discovered and controlled all the secret movements, especially in critical places.

Consequently, the situation of the Islamic society was more complicated and unsatisfactory at the end of Mo'avieh's era than the beginning of it. Although he had enough military forces and facilities, Ali (PUH) could not succeed in forming an Islamic government at the beginning of Mo'avieh's era, let alone Hussein (PUH) who did not have enough military forces and facilities and was alone in the more complicated and difficult situation of the end of Mo'avieh's era. Thus, if Hussein (PUH) had decided to establish a government in that situation, he would have been defeated definitely, as the power of Yazid was more than that of Mo'avieh and Hussein (PUH) did not have as many companions as his father had. In Hussein's time, Muslims had become so deviated because of anti-Ali policies of Mo'avieh during twenty years that would have never helped Hussein (PUH) in forming a government. Evidence is their invitation letters to Hussein (PUH) and leaving him alone in Karbala until he and his family were killed and cut apart savagely.

Although a number of people in Kufeh had wished reforms and were ready to help Hussein (PUH) in his movement, most of the Kufi people invited Hussein (PUH) to their land but left him alone and fought against him in Karbala. They were so corrupt and deviated that killed Hussein (PUH) and his companions without the aids of people of Sham in the order of Obeidollah. Some other Muslims who had invited Hussein (PUH) to Kufeh sat in their homes, left Hussein (PUH) alone in Karbala and watched all the disasters.

The unbelievable crimes committed in Karbala and the unprecedented ignorance and betrayal of Kufi people prove that the anti-Ali policies and advertisements of Mo'avieh's government deviated Muslims so deeply that even if Yazid and Obeidollah had not encouraged and invited people to fight against Hussein (PUH), they would have killed him again as they killed Zeid and Yahya after the Karbala event. In such situation, was it

possible for Hussein (PUH) to form a government among such people? Definitely, establishment of a government for Hussein (PUH) was much more difficult than before, and it was impossible. However, Hussein's martyrdom in a battle against Yazid affected people more revolutionarily and changed their hearts deeply, so the misguided people woke up and moved against the tyrant and corrupt powers.

A hadith about God's will

There are some hadiths reported about Hussein's uprising. One of them is the following hadith that Hussein (PUH) heard from the Prophet (PUH) in a dream,

«أُخْرُجْ إِلى الْعَراقِ فَإِنَّ اللّه شاءَ أَنْ يَراکَ قَتيلاً وَنِسائَکَ سَبايا»

Go to Iraq that God wills to see you killed and your women imprisoned[1].

According to this hadith, God willed Hussein (PUH) to fight against the open anti-Islam government of Yazid until the last drop of his blood, guide Muslims revolutionarily, rescue them from humiliation against the tyrant powers and move them in the way of truth and justice. Naturally, such revolutionary method is more necessary in societies that are at the edge of decline. Such societies may not be cured by usual methods of advice, advertisement or changing the government, they require unusual methods such amazing sacrificing acts of noble characters to change deeply and dramatically.

Some people, however, interpret the mentioned hadith incorrectly and claim that the Prophet (PUH) ordered Hussein to go to Kufeh to be killed. They consider this order specific to Hussein (PUH) and assume martyrdom the main purpose. This interpretation is not correct, as any wise man can understand that this order is not specific to Hussein (PUH) and being killed is not the aim. This hadith must be studied based on a general rule.

The general rule is the rule of Jihad in Islam in which whenever the principles of Islam are threatened, it is obligatory to Muslims to fight

[1] Kamelo Ziarat – page 75

against the threat and defend their religion even if they are certain about being killed in this way. This general rule is higher than the usual rules of common wars and the mentioned hadith is based on it. The Prophet's order is actually a public order to any Muslim at any time.

According to the mentioned rule, even if the Prophet (PUH) did not order Hussein (PUH) to go to Iraq, Hussein (PUH), like any divine guider, had to rise up against the corrupt government of Yazid that was threatening the basics and principles of Islam. Evidence to this fact is Hussein's statement in which he knows revolutionary movements against tyrant powers obligatory for all Muslims at any time.

«ایُّهَا النّاس! قالَ رَسُولُ‌اللّه مَنْ رَأی سُلْطاناً جائراً مُسْتَحِلّاً لِمَحارِمِ اللّه ... لِیَرغَبَ‌الْمُؤمِنُ فی لِقاءِ رَبِّه مُحِقّاً»

O people! The Prophet Mohammad (PUH) said, 'It is the duty of any Muslim to rise up against a ruler who opposes the principles of Islam, if he wishes visiting Allah.'

Not surrender to a corrupt government is more important

According to the mentioned general rule of Jihad, although establishment of a true government is important, not surrender to a corrupt government is more important. Establishment of government is an important purpose in Islam and Hussein (PUH) wished it too, but it was not the main purpose of his uprising. A mistake of some researchers is considering the establishment of government the main purpose of Hussein's uprising and assume his movement defeated as he could not form a government. What is the purpose of forming an Islamic government? Does it have any purpose other than guiding people to the right path, training the spirit of Muslims faithfully and encouraging them to defend truth and justice? Such high training and guiding will be achieved in revolutionary movements such as the Karbala event more completely. Therefore, it is the duty of divine men to reflect the real values in sacrificing situations such as Karbala, the perfection of human devotion in the way of truth and justice.

Events such as Karbala are necessary not only for revolutionary guidance

of people, but also for repression of wrongdoers as well as for the manifestation of their evil nature. Events such as Karbala take the devotee followers of the truth to high glories and infinite brightness on one hand, and take the corrupt wrongdoers to the darkest nightmares of tribulation and humiliation in this world and Hereafter on the other hand.

«إِنَّ لَكَ عِنْدَاللّه لَدَرَجةً لَنْ تَنالَها إلّا بِالشَّهادَه»

There is an excellent position for you (Hussein) with God that may not be achieved but through your martyrdom.[1]

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Some points considering the hadith about God's will

As it was discussed in the last section, the Prophet's order was a public one referring to all Muslims at any time. Now, some points are worth mentioning:

1- God's will for martyrdom of Hussein (PUH) does not contradict Hussein's free choice because Hussein (PUH) was free to choose uprising, and martyrdom was the result of it. All human and non-human affairs are occurred through God's will. Nevertheless, in the case of human affairs, humans are allowed to choose the God's pleasure, obeying God, or God's displeasure, disobeying God. Obviously, obeying or disobeying God is not completely optional to human beings as God's will is also necessary.

Therefore, the hadith referring to God's will about Karbala and martyrdom of Hussein (PUH) can be interpreted in this way. According to the general rule of Jihad, God expected Hussein (PUH) to fight against the anti-Islam government of Yazid to defend the interests of Islam and teach Muslims to rise up against the corrupt and tyrant powers. On the other hand, as the military forces and facilities of Yazid's army were much greater than that of Hussein's, God already knew that Hussein (PUH) would be killed in Karbala.

2- Another question asked about the hadith is 'How is it possible for God

[1] Beharol Anvar – vol 44 – page 328

to will death for Hussein (PUH)?' In reply to this question, it must be said that God wills only positive things that may require something negative as the cause. In other words, God wills the positive effects and consequences of Karbala event, but such positive results require martyrdom of Hussein (PUH).

In addition, killing Hussein (PUH) is unlawful and Haram, but God does not prevent his murderers from committing such crime as he wills to reveal the evil nature of Hussien's enemies in order to awaken Muslims about their corruption. Generally, God provides facilities and possibilities for both right and wrong deeds since He aims to test people and show their real nature to themselves and to other people. In Islam, it is said, 'شاء الله و لم يرض...'[1] (God wills something while He is not satisfied with.)

3- The general philosophy of God's will hadith is that the All-wise God has created this world in a contradictory system. As darkness and brightness, and sweetness and bitterness are contrary, humans are truthful and untruthful, corrupt and righteous. The Prophet Mohammad (PUH) said,

«النَّاسُ مَعَادِنٌ كَمَعَادِنِ الذَّهَبِ وَالْفِضَّة.»

Like mines of different minerals, people are of different kinds[2].

Therefore, it is the God's will to create people of different kinds, interests and ideas to test them in conflicts and disputes among them. In the Holy Quran, this fact is mentioned:

﴿إِنْ هِيَ إِلَّا فِتْنَتُكَ تُضِلُّ بِهَا مَن تَشَاءُ وَتَهْدِي مَن تَشَاءُ﴾

this is no more than Thy trial: by it Thou causest whom Thou wilt to stray, and Thou leadest whom Thou wilt into the right path.

Sūrah 7, Verse 155

[1] Tohid Sadugh – page 343 and 339

[2] Rozeh Kafi – page 177

According to the Holy Quran, first, seditions caused by conflicts between Truth and Untruth are willed by God; second, as a result of seditions, righteous people and wrongdoers are recognized from each other, then righteous ones will be guided and wrongdoers will be misguided by God.

Based on this principle, Hussein (PUH) said about the Karbala event, 'بم... يمتحن خلق الله...'[1]. If there were no events such as Karbala, how the truthful and untruthful people would be recognized? Only through conflicts between the followers of the truth and followers of untruth, the real nature and face of the both groups will be revealed.

4- If Hussein's martyrdom in battle with Yazid is God's will, the superficial victory of Yazid is God's will too. The Holy Quran answers the question about the reason of such victories for tyrant and corrupt powers.

﴿ سَأُرْهِقُهُۥ صَعُودًا ﴿١٧﴾ ﴾

Soon will I visit him with a mount of calamities!

Sūrah 74, Verse 17

﴿ وَأُمْلِى لَهُمْ ۚ إِنَّ كَيْدِى مَتِينٌ ﴿١٨٣﴾ ﴾

Respite will I grant unto them: for My scheme is strong (and unfailing).

Sūrah 7, Verse 183

﴿ فَأَمْلَيْتُ لِلْكَٰفِرِينَ ثُمَّ أَخَذْتُهُمْ ۖ فَكَيْفَ كَانَ نَكِيرِ ﴾

But I granted respite to the Unbelievers, and (only) after that did I punish them: but how (terrible) was my rejection (of them)!

Sūrah 22, Verse 44

[1] Lohuf – page 42

According to the Holy Quran, God gives the wrongdoers opportunities to climb the ladders of development and domination to cause a more severe and awkward tumble for them. It is the Allah's Scheme to give massive power and enormous wealth to impure materialistic people in order to distance them from the light of guidance and occupy them with pride and tyranny. Then, they will fall in the quagmire of different tribulations in this world, caused by opponents and repressed people, and God's retributions in Hereafter. Based on this logic, Ali (PUH) told Mo'avieh, 'I see you climbing a wrong ladder that the more you go up, the harsher you will fall down.'[1]

Pages of history are evidence to stupidity of tyrant rulers such as Mo'avieh and Yazid who reflected their corruption and wrongdoing in their superficial victories. On the other hand, perfection and greatness of righteous men such as Ali (PUH) and Hussein (PUH) are reflected in their devotion and martyrdom in battles with corrupt powers. In other words, cruelty of wrongdoers towards righteous men increases their greatness and perfection. A secret of Hussein's glory especially with his martyrdom, and a secret of Yazid's humiliation especially on the golden throne of victory is the nature of human being that is seeker to justice and reacts to tyranny and cruelty. Based on this inner reaction, many groups of people condemned Yazid and followed Hussein (PUH) in rising up against untruth and injustice.

5- The God's ultimate and mystical purpose of events such as Karbala is the manifestation of the main symbol of faithfulness, self-sacrificing in the way of God. In the Holy Quran, this principle is mentioned as,

﴿ أَمْ حَسِبْتُمْ أَن تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُم مَّثَلُ الَّذِينَ خَلَوْا مِن قَبْلِكُم ۖ مَّسَّتْهُمُ الْبَأْسَاءُ وَالضَّرَّاءُ وَزُلْزِلُوا حَتَّىٰ يَقُولَ الرَّسُولُ وَالَّذِينَ آمَنُوا مَعَهُ مَتَىٰ نَصْرُ اللَّهِ ۗ أَلَا إِنَّ نَصْرَ اللَّهِ قَرِيبٌ ﴿٢١٤﴾ ﴾

Or do ye think that ye shall enter the Garden (of bliss) without such (trials) as came to those who passed away before you? They encountered

[1] An Explanation to Nahjul Balagheh – vol 17 – page 250

suffering and adversity, and were so shaken in spirit that even the Messenger and those of faith who were with him cried: "When (will come) the help of Allah." Ah! Verily, the help of Allah is (always) near!

Sūrah 2, Verse 214

For faithful and pious Muslims, problems and difficulties are the best means of training to achieve perfection. As the atomic energy is released under great pressure and as water and oil are extracted from the earth only by deep digging, the real spiritual power of human and his real life are discovered only through difficulties and problems in his life.

﴿ فَإِنَّ مَعَ ٱلْعُسْرِ يُسْرًا ۝٥ إِنَّ مَعَ ٱلْعُسْرِ يُسْرًا ۝٦ ﴾

5. So, verily, with every difficulty, there is relief: 6. Verily, with every difficulty there is relief.

Sūrah 94, Verse 5-6

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Some statements of Hussein (PUH)

It was discussed that martyrdom of Hussein (PUH) was more effective than his government because people were so deviated and misguided by the Omayyad government that Hussein (PUH) could not guide them as a governor easily, as Ali (PUH) could not wake them up and was finally killed by them. In Hussein's time, people were even more deviated and misguided as they killed Hussein (PUH) bloodily and savagely in Karbala, so Hussein's domination over them could not lead to a successful government and an unproblematic condition. Undoubtedly, Hussein (PUH) would have been killed by them but ineffectively and without awakening people about their ignorance and depravity and their ruler's tyranny and corruption.

However, Hussein's movement against the Omayyad government and his bloody martyrdom in the battlefield were the most effective factors in awakening people revolutionarily to defend truth and justice and fight against anti-Islam governments. In the forth chapter, we will see the

results of revolutionary guidance of Hussein's uprising and how people repressed the Omayyad government and caused its annihilation.

Hussein (PUH) was aware of his martyrdom and the impacts of his blood on formation of revolutionary movements against the Omayyad government. He said,

«... وَايْمُ اللَّهِ لَيَقْتُلُونَنِى الْفِئَةُ الْبَاغِيَةُ وَلَيُلْبِسَنَّهُمُ اللَّهُ ذُلاً شَامِلاً وَسَيْفاً قَاطِعاًوَلَيُسَلِّطَنَّ عَلَيْهِمْ مَنْ يُذِلُّهُمْ حَتَّى يَكُونُوا أَذَلَّ مِنْ قَوْمِ سَبَا.»

«وَاللَّهِ لاَ يَدَعُونَنِى حَتَّى يَسْتَخْرِجُوا هَذِهِ الْعَلَقَةَ مِنْ جَوْفِى فَإِذَا فَعَلُوا سَلَّطَ اللَّهُ عَلَيْهِمْ مَنْ يُذِلُّهُمْ حَتَّى يَكُونُوا أَذَلَّ فِرَقِ الأُمَمِ»

I swear in God that wrongdoers will kill me, but God will dress them with humiliation and sharp swords and will dominate the suppressed people over them, so they will be humbled more than Saba'a nation.[1]

These words are said by Hussein (PUH) in the first days of his movement in Mecca, when the situation had not been very complicated and difficult yet. In Ashura day and in Karbala, he also said,

«أما وَاللَّهِ لَو قَدْ قَتَلْتُمونى لَقَد اَلْقَى اللَّه بَأْسَكُمْ بَيْنَكُمْ وَسَفِكَ دِمائَكُمْ، ثُمَّ لا يَرْضى لَكُمْ حَتّى يُضاعِفَ لَكُمُ الْعَذابَ الأَليمَ»

I swear in God if you kill me, God will make disputes among you and will shed your bloods. Then, He will not be satisfied with any punishment less than painful chastisements for you.[2]

«أَلاَ وَمَا يَلْبَثُونَ إِلَّا كَرَيْثَمَا يُرْكَبُ الْفَرَسُ حَتَّى تَدُورَ رَحَى الْحَرْبِ وَتُعْلَقَ النُّحُورُ،عَهْدٌ عَهِدَهُ إِلَىَّ أَبى فَأَجْمِعُوا أَمْرَكُمْ ثُمَّ كِيدُونِ فَلا تُنْظِرُونِ»

Very soon, a war will be waged in which heads will be cut. It is the event my father predicted for me, so gather your tricks and apply them

[1] Tabari History – vol 4 – page 296

[2] Tabari History – vol 4 – page 346

immediately.[1]

These statements by Hussein (PUH) prove that he knew that he would be killed in fighting against Yazid, but he was also sure that his martyrdom would guide people revolutionarily and make them move in the way of defending the principles of Islam. Hussein (PUH) was certain about the ultimate victory of his uprising although he was killed in the battlefield.

The rule of parallel powers

Some narrow-minded prejudiced people such as Khezri raise this problem that how it is possible for a movement without enough military forces to defeat a powerful enemy by martyrdom of men and imprisonment of women. Khezri assumes that a massive power can be defeated only by a parallel power, so he condemns Hussein's uprising and claims that Hussein's martyrdom made Omayyad government more aggressive and brazen in its anti-Islam policies.[2]

Khezri also raises other problems such as confirming succession of Yazid and condemning Hussein's uprising against his government. Khezri is a prejudiced stupid person who neglects all the Islamic rules and traditions in caliphate and confirms the vinous and lecherous Yazid, who was not even competent to rule a village, as the ruler of all Islamic countries. Such problems raised by Khezri are so foolish and ridiculous that do not worth replying and discussing.

Anyway, in reply to Khezri's problem about parallel powers, it must be said that his idea is true, but power is not only the military type. Political, social and spiritual powers are sometimes stronger than the military powers. Throughout the history, it is experienced and proved that the spiritual power of someone may play a more effective role in victory of a group than their military forces may. It is universally accepted that political conquest of public minds is more important than the military conquest of lands; and political failure is worse than the military defeat because of losing the public support.

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[1] Lohuf - 59

[2] Almohazerat Allslamiah – vol 2 – page 67

A great privilege of Islam

A great privilege of Islam is expanding the aspects of battle to many fields. The Islamic method of battle is a mixture of military battle, more usual in Judaism, and political battle, more usual in Christianity. In Judaism, physical and material victory is very important, so the physical aggression is their first priority in achieving purposes. Besides, they feel humiliated by practical defeat. In Christianity, political and cultural victory is more important, so they take the political devotion as the first priority. They usually pretend to defending the truth and oppressed people, so they affect public minds by human rights slogans and follow their purposes.

In contrast to Jewish and Christian methods, Islam considers both the inner and outer powers important and teaches its followers to expand their viewpoint to infinite horizons. In order to reach divine and humanistic purposes, any kind of effective battle, even sacrificing lives, is considered necessary. In Islam, devotee pious men even plan for the time after their martyrdom. In the Holy Quran, both killing and being killed in the way of high purposes are praised,

﴿إِنَّ ٱللَّهَ ٱشْتَرَىٰ مِنَ ٱلْمُؤْمِنِينَ أَنفُسَهُمْ وَأَمْوَٰلَهُم بِأَنَّ لَهُمُ ٱلْجَنَّةَ ۚ يُقَٰتِلُونَ
فِى سَبِيلِ ٱللَّهِ فَيَقْتُلُونَ وَيُقْتَلُونَ ۖ وَعْدًا عَلَيْهِ حَقًّا فِى ٱلتَّوْرَىٰةِ وَٱلْإِنجِيلِ وَٱلْقُرْءَانِ ۚ
وَمَنْ أَوْفَىٰ بِعَهْدِهِۦ مِنَ ٱللَّهِ ۚ فَٱسْتَبْشِرُوا۟ بِبَيْعِكُمُ ٱلَّذِى بَايَعْتُم بِهِۦ ۚ وَذَٰلِكَ هُوَ ٱلْفَوْزُ
ٱلْعَظِيمُ ﴿١١١﴾﴾

Allah hath purchased of the believers their persons and their goods; for theirs (in return) is the garden (of Paradise): they fight in His cause, and slay and are slain: a promise binding on Him in truth, through the Law, the Gospel, and the Qur'an: and who is more faithful to his covenant than Allah? Then rejoice in the bargain which ye have concluded: that is the achievement supreme.

Sūrah 9, Verse 111

Therefore, faithful Muslims and pious political men believe that achieving purposes is not just dependant on military power, but sometimes political, cultural, emotional and advertising powers are more effective. Although Hussein (PUH) did not have military forces as many and powerful as Yazid did, he had so strong spiritual power in people's hearts and minds that Yazid could not imagine it. Hussein's spiritual power took root from his relationship with prophethood, his religious position, ethical values, social fame, high purposes and divine station. This spiritual power was so strong and effective that eventually defeated the vinous and wrongdoer Yazid, changed people's minds and hearts revolutionarily and guided them to the right path of true Islam.

Hussein's power was so considerable that even Mo'avieh advised his son, Yazid, to respect Hussein (PUH) in order to keep his government safe, but Yazid was so stupid and aggressive that did not heed to his father's recommendation, and killed Hussein (PUH) and imprisoned his family savagely. According to history, the strong and effective spiritual power of Hussein (PUH) and martyrdom of him and his companions made people rise up against his enemies and move revolutionary to clean the environment of Islam from the dirt of their existence although Hussein (PUH) himself was killed.

The truth is the most important weapon

Although killing an oppressed one by a tyrant ruler is an effective factor in revealing the evil nature of the cruel one and the gradual destruction of him, our discussion is on a more important factor in victory of humanistic and divine movements that is truth. In addition to superficial weapons in the hands of righteous men such as Hussein (PUH) and his companions, they are armed with their main weapon, being truthful. The truth is with them and they are with the truth. The truth is a universal conscience that is believed in by people from any race or religion; it can change people's hearts and minds revolutionarily especially when truthful people are repressed by untruthful ones. Therefore, wrongdoers will be repressed eventually and truthful people will be victorious ultimately.

It must be considered that the truth has two steps, proving the truth and demanding the truth. In other words, the truth is the principle of righteous

theoretical schools and practical movements.

In a critical and complicated situation when he was threatened by Mo'avieh's forces, Ali (PUH) referred to the second step of the truth and replied his brother, Aghil, by this statement 'الله مع الحق' (God is with truth). It means that victory of the truth is definite as God is with truth. The truth is the spring of recognition and movement in people that plays the most important role in their conscious or unconscious minds. Sooner or later, the truth will awaken people to follow truthful men and oppose untruthful ones and will lead to victory of the former and defeat of the later group. The truth is the criterion of the conscience, source of thought and motivation of actions in human beings especially in revolutionary situations that dramatic personal and social changes are very probable.

Ali's statement, 'الله مع الحق', is based on the Holy Quran:

﴿ لِيُحِقَّ ٱلْحَقَّ وَيُبْطِلَ ٱلْبَٰطِلَ وَلَوْ كَرِهَ ٱلْمُجْرِمُونَ ﴿٨﴾ ﴾

That He might justify Truth and prove Falsehood false, distasteful though it be to those in guilt.

Sūrah 8, Verse 8

It is the God's will that truthful people will be victorious spiritually and culturally as well as superficially and practically, and untruthful ones will be defeated and led to the decline of annihilation eventually. In the Holy Quran, the truth is introduced as the main weapon in hands of truthful men that can demolish untruthfulness.

﴿ بَلْ نَقْذِفُ بِٱلْحَقِّ عَلَى ٱلْبَٰطِلِ فَيَدْمَغُهُۥ ﴾

Nay, We hurl the Truth against falsehood, and it knocks out its brain, and behold, falsehood doth perish.

Sūrah 21, Verse 18

About truthful men, the Holy Quran says,

﴿ حَتَّىٰٓ إِذَا ٱسْتَيْـَٔسَ ٱلرُّسُلُ وَظَنُّوٓا۟ أَنَّهُمْ قَدْ كُذِبُوا۟ جَآءَهُمْ نَصْرُنَا فَنُجِّىَ مَن نَّشَآءُ ﴾

(Respite will be granted) until, when the apostles give up hope (of their people) and (come to) think that they were treated as liars, there reaches them Our help, and those whom We will are delivered into safety.

Sūrah 12, Verse 110

And about untruthful men, the Holy Quran mentions,

﴿ فَأَمْلَيْتُ لِلْكَٰفِرِينَ ثُمَّ أَخَذْتُهُمْ ۖ فَكَيْفَ كَانَ نَكِيرِ ﴾

But I granted respite to the Unbelievers, and (only) after that did I punish them: but how (terrible) was my rejection (of them)!

Sūrah 22, Verse 44

Truthful men will be victorious eventually even if they lose hope and feel repressed, and untruthful men will be defeated ultimately even if they reach superficial victory and feel superiority.

The secret of such divine tradition is that God wills to prove glory of the truth in its defeat, and humiliation of the untruth in its victory. In other words, God wills to make the defeat of the truth the means of its victory and victory of the untruth the means of its annihilation.

Hussein's movement was the best example of such divine tradition in which Hussein (PUH) and his companions achieved victory although they were killed and repressed savagely, and Yazid and his cooperators became defeated and finally demolished although they reached a superficial victory. Hussein's great miracle was reflecting the truth in the clear mirror of self-sacrificing and revolutionary courage, and the untruth in the mirror of dark tyranny and savagery. The bloody and reforming event of Karbala awakened truth-seeker conscience of people and encouraged them to repress the tyrants fundamentally.

Anyway, the truth and untruth are different in their methods of fighting.

Despite the untruth, the truth sees victory in guiding people revolutionarily, so it fights to the extreme of superficial defeat and does not prevent being killed. By this means, the roots of enemies will be cut and their eternal destruction will be near. The same method of fighting was employed Ibrahim (PUH) in breaking idols.

Cutting not only the branches, but also the roots

Ibrahim broke all the idols except for the biggest one. Why? Ibrahim's main purpose was not breaking only the superficial statue of idols, but he meant to cut the roots of idolatry in people's minds by claiming that the biggest idol was at fault. Men of God are determined to guide people and change their minds even if falling in fire is their reward. Generally, in the view of Ibrahim and other righteous men, repression of physical idols is not of great importance, as awakening people's minds and hearts is their purpose. People are makers and worshipers of idols and it is their minds and believes that must be changed. Without destruction of idolatry in people's minds, breaking the physical statute of idols is useless, as new idols will be made and worshiped again. Only through sacrificing movement of men of God, people will be guided revolutionarily and awakened wholeheartedly.

Based on this logic, problems of today Muslims take root from their devotion to colonialism, not from colonial forces. Stations of colonialism are not in west or east, but in hearts of devotees of colonialism. Colonialism is an idol more mysterious and luxurious than past idols. As the roots of idolatry were in hearts of idolaters, the roots of colonialism are in the hearts of colonized people. The Holy Quran says,

﴿ فَٱسْتَخَفَّ قَوْمَهُۥ فَأَطَاعُوهُ ۚ إِنَّهُمْ كَانُوا۟ قَوْمًا فَٰسِقِينَ ﴿٥٤﴾ ﴾

Thus did he make fools of his people, and they obeyed him: truly were they a people rebellious (against Allah..

Sūrah 43, Verse 54

According to history, the main policy of all colonizing pharaohs is

charming people by deceiving material, industrial and political means in order to humiliate them and dominate over them by distancing them from wisdom and glory and imprisoning them in carnal wishes. The miracle of Hussein (PUH) is rising up against the pharaonic powers seeking justice and freedom. His sacrificing battle gives people a revolutionary and freedom-loving spirit to free themselves from the material chains.

Infrastructure and superstructure of tyranny

Similar to any system, tyranny has both infrastructure and superstructure. The infrastructure of tyranny is accepting the cruelty by the oppressed ones, and the superstructure is cruelty of the tyrant. Naturally, the superstructure is based on the infrastructure. In order to free people from cruelty of tyrant, two aspects of battle must be done. First, the oppressed people must be awakened not to accept the cruelty of tyrants. This aspect of battle is mostly considered by men of God such as Hussein (PUH) who guided people revolutionarily to close the ways of cruelty to tyrants. Second, the tyrants must be opposed and their cruelty must be repressed. This aspect of battle is the second priority of divine men as its results are temporary or limited. Shallow and narrow-minded people take only the second aspect of battle into account and apply it as the criterion of assessment, while the superstructure of tyranny may not exist unless the infrastructure supports it.

The great service with which people of the world are provided is honest and sacrificing attempts of divine prophets and men of God who guided and awakened people by defending the truth and opposing the untruth. They rescued people from indifference, humiliation, conservation and general peace and encouraged them to object to corrupt and anti-God powers. This valuable fundamental method is even employed by the contemporary political men such as Gandhi and Mirzaye Shirazi.

Although Gandhi's superficial power was much weaker than the universal power of the U.K and he was repeatedly imprisoned, banished and threatened, his truthful aim and sacrificing attempts moved Indian people revolutionarily and finally managed to repress the colonial power of the old fox, the U.K. and free Indian people from their chains. Gandhi was not Muslim but he declared that he was inspired by Hussein's uprising in

planning his movement and resisting against the enemies.

Mirzaye Shirazi was a Muslim and Shiite legal authority who stood against dictators and corrupt powers without military forces, soldiers and swords. Even his followers were not equipped or organized, and some of them were banished or killed by the current government. Anyway, they resisted by their faithful and definite willpower, awakened public minds and encouraged them to repress the British company who had colonial purposes under the cover of economic and cultural developments.

What is the basic logic of Khezri?

These are some examples of divine and political battles done against dictators and tyrant powers that moved people revolutionarily without the necessary military forces, only through informing and effective sacrifices. The basic logic of Khezri that is rejected by Egyptian Eghad and Allameh Amini[1] and other fair researchers is that fighting in a battlefield where you face with an enemy unparalleled with your power is wrong. In his logic, the material power that is the manifestation of worldly facilities, and refers to human bodies is considered more important, and the spiritual power that is the power of the truth, and refers to human souls and minds is considered less important or unimportant. The reason of their mistake in analyzing Hussein's uprising is that they do not see the high and dominant power of truth. Their difference with men of God is their view in which they see both the battle and its purpose materialistically, so they see a battle rational only if the fighters are certain about superiority of their material power over that of enemies.

In addition to the mentioned discussions, it must be said that Khezri's logic is a tyranny-centered logic that humiliates and degrades people against tyrant powers. Such logic weakens the oppressed nations and empowers the tyrant governments more and more. Khezri's logic is a blind materialistic one that contemporary evidences ridicule it. In the modern world, there are a number of movements formed in weak and colonized countries such as Algeria, Vietnam, Cuba and Angola against

[1] Abu Shohada, page 191

the massive colonizing powers and managed to reach excellent victories through faithfulness, sacrificing and revolutionary methods although their power was unparalleled with that of the colonialism.

Another example is Palestine and Palestinian people who have resisted against the Zionist power for many years although their military and political powers are incomparable with those of Zionists who are supported by imperialistic and even Arabic powers. It is a long time that they have tolerated different problems and disasters and sacrificed many lives in attacking the equipped enemy in order to defend their dignity and religion, and they will be victorious eventually.

Undoubtedly, Hussein's movement against Yazid was extremely more effective than the mentioned examples, because the magnificence and righteousness of Hussein (PUH) was much brighter in the Islamic society, and the quality of his battle was much more efficient. The bloody battle Hussein (PUH) did was not restricted to some letters, speeches or some small operations. His battle consisted of incredible sacrificing activities that affected the deep hearts of Muslims and changed their minds and life revolutionarily. As a result, Muslims moved in a new path, cursed tyrant powers on their thrones and praised Hussein (PUH) in his site of martyrdom. Actually, people followed Hussein (PUH) and fought against cruelty.

Some teachings of Hussein's movement

Although Yazid's government continued existence after the Karbala event and repressed opponents such as Zeid and Yahya more daringly, and although tyrant powers will exist every time in different places of the world, Hussein's movement taught people a very important lesson that we must resist against the tyrant and anti-Islam powers with everything we have and until the last moment of our lives. It is the most significant practical teaching of Islam that affects the deep hearts of people and moves them in the way of opposing corrupt and tyrant powers.

The brightening movement of Hussein (PUH) not only encouraged people to rise up against Yazid, but also freed them from materialistic wishes and joined them to the divine eternity. Based on this inner change,

people formed revolutionary movements in the way of God. Unitarianism means proving God by rejecting anything other than God. Anything other than God includes tyrant powers that misguide people by pressure, wealth or deceit and imprison them mentally. The main role that Hussein (PUH) and his followers play is breaking the hegemony of such powers by their sacrificing movements, dominating God over people's minds and lives and encouraging people to defend truth and justice.

By seeing the highest levels of self-sacrificing done by the greatest and glorious people, Hussein (PUH) and the family of the Prophet (PUH), in the way of preserving the Islamic and humanistic values and opposing the corrupt powers, people were awakened and guided revolutionarily. They degraded and ridiculed the great tyrant powers, their wealth and forces and yielded to the power of truth, the Power of God.

According to fair researchers, the spiritual improvement of Islam had stopped after the Prophet's decease. Because of the corruption of next caliphs, most of the Muslims considered Islam a materialistic means to achieve wealth and power and neglected the spiritual teachings of Islam in their lives. On the other hand, the officials of the Islamic government that were responsible for religious teaching among people moved them towards profiteering and sensuality instead. In such dark situation, the awakening miracle of Karbala was necessary to revive Islam and introduce its super-material nature as a spiritual system. It was essential to remind Muslims that God is dominant over everything and everything must be sacrificed in the way of God, defending truth and justice. Because of such brightening and guiding effect, Hussein (PUH) is called,

«حُسَيْنٌ مِصْباحُ الْهُدى وَسَفِينَةُ النَّجاة»

Hussein (PUH) is the guiding light and saving ship.[1]

Hussein (PUH) was a savor who rescued people from themselves and the material chains of this world and led them to real felicity. The real felicity is getting free from personal wishes and joining God to avoid and oppose tyranny.

[1] Sadugh – vol 1 – page 260

The greatest heroic event

Hussein (PUH) is the spring of spirituality that reflects his revolutionary spirit in this statement,

«... وَهَيْهَاتَ مِنَّا الذِلَّةُ يَأبَى اللَّهُ ذَلِكَ لَنَا وَرَسُولُهُ وَالْمُؤْمِنُونَ وَحُجُورٌ طَابَتْ وَطَهُرَتْ وَأُنُوفٌ حَمِيَّةٌ وَنُفُوسٌ أَبِيَّةٌ ...»

Humiliation has never been with us. Neither God, nor the Prophet (PUH), nor pure and pious Muslims and nor the glorious souls accept from us the humiliation of obeying low and cursed people.[1]

This saying is the greatest heroic statement that reflects the maximum Islamic spirituality and the spring of revolutionary movements such as Karbala against the tyrant powers. This statement is the principle of divine prophets' teachings that invited people to sacrifice their lives in the way of faithfulness and justice as well as opposing polytheism and wrongdoing. Not by advising or delivering speech but by tolerating the most painful disasters and problems, Hussein (PUH) teaches people that martyrdom and prophethood are associated with each other, and the family of the Prophet (PUH) are ready to guide people, defend truth and justice and oppose corruption and wrongdoers even if it costs shedding their red blood and losing their families and lives.

The main purpose of the Islamic Jihad is reflecting such heroic devotions in humans' minds and deeds. This reflection is more important than seizing kingdoms as it is the root of fundamental changes in all aspects of life.

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The third discussion: Three contrary ideas

In the second discussion, the main purpose of Jihad was introduced as improving the faithful spirit and guiding people revolutionarily. As a result, interests of Islam will be preserved and the danger of enemies caused by people's ignorance will be lessened. In any case, certainty of

[1] Lohuf - 42

fulfillment of such purpose makes Jihad obligatory to Muslims even if it leads to martyrdom of fighters. Discussing this purpose of Jihad, reasons of making peace with Mo'avieh by Hassan (PUH) and Hussein (PUH) and the cause of Hussein's uprising against Yazid were discussed; moreover, the reason of difference in Hussein's method towards Mo'avieh and Yazid was analyzed. Briefly, this reason was introduced as the Islamic facade of Mo'avieh's government and open anti-Islam facade of Yazid's government that made Hussein (PUH) responsible for rising up against Yazid.

In the third discussion, we are going to discuss the difference between Mo'avieh and Yazid's government from another aspect that whether Hussein (PUH) had enough material facilities and military forces in Yazid' era to be certain about superficial victory. In reply to this question, there are three contradictory ideas. First, most of the Shiite and some Sunni scholars believe that Hussein (PUH) was not certain about the superficial victory, but he was sure about the real and cultural victory of his movement and it was the motivation of his uprising. Second, in reply to some Sunni brothers who condemned Hussein's uprising and called it unexamined and disastrous, Seyyed Morteza Alamol Hoda justified Hussein's uprising and said that he was firstly sure about even the superficial victory so he moved against Yazid, but the situation changed, he was left alone and was finally killed. Third, contrary to the second idea, Seyyed Habatoddin Shahrestani and some others believe that Hussein (PUH) was sure that he would not achieve superficial victory and was also certain about his martyrdom even if he promised loyalty to Yazid. Therefore, he left Mecca and Medina to save his life but he was surrounded in the middle of the way and was finally killed.

The second and third ideas are similar as they both focus on the superficial victory, forming a government and saving life. The mistake of these two ideas is considering the primary phases of Hussein's uprising important and ignoring the cultural and spiritual consequences of his movement. Being aware of martyrdom and being ready for it are two principles of Hussein's ideology that are neglected in the second and third ideas.

The reason of mistakes in analyzing and studying Hussein's uprising is

that the primary and intermediary phases of his movement are considered more important than the final phase and consequence of it. Actually, the core of the subject is considered as secondary issue and vice versa. The most important phase of Hussein's uprising is the last and final phase of it, not the primary and intermediary phases. Although these phases are important and must be discussed and analyzed, the last phase plays the most important role in the movement.

Correctness of the first idea based on two reasons

The first reason refers to Kufi people's invitation. It is said that Kufi people's invitation convinced Hussein (PUH) of superficial victory. In reply to this claim, it must be said that Hussein's uprising began by refusing to promise loyalty to Yazid and putting Mecca as the station of movement, before receiving invitation letters written by people of Kufeh. Evidence is the historical documents such as Tabari History and most of the Shiite and Sunni references. In Tabari History, you read, "Getting aware of Mo'avieh's death, people of Kufeh decided to oppose Yazid and said, 'As Hussein (PUH) and Ibn Zobair have refused to promise loyalty to Yazid and put Mecca the station of their movement, we invite Hussein (PUH) to Kufeh and promise loyalty to him.'[1]" These sentences prove that Hussein (PUH) rose up against Yazid before the invitation of Kufi People. In other words, Hussein's uprising made Kufi people write invitation letters, not their invitation made Hussein (PUH) rise up.

If we assume that Hussein (PUH) rose up after receiving the invitation letters from Kufeh, it does not mean that he felt certain about the superficial victory, as Hussein (PUH) had lived with Kufi people for many years and knew about their weak willpowers and uncertain loyalties. Hussein (PUH) knew that Kufi people are those about whom his father, Ali (PUH), complained and said,

«يا اَشْباهَ الرِّجالِ وَلا رِجالَ ...»

[1] Tabari History – vol 4 – page 261

Your appearance is men, but you are not men (you are disloyal).[1]

In addition, Hussein (PUH) knew that Kufi people are those who left his brother Hassan (PUH) alone, and his brother could not rely on thousands of his soldiers from Kufi people and had to make peace with Mo'avieh.[2]

Moreover, Hussein (PUH) had received many invitation letters from Kufi people after the martyrdom of his brother, Hassan (PUH), but he had always rejected their invitation because of their unreliable promises and loyalties.[3] Hussein (PUH) confirmed the following statement of Farazdagh and replied him, 'You are right'.

«قُلُوبُهُمْ مَعَكَ وَسُيُوفُهُمْ مَعَ بَنى اُمَيّة»

Their hearts are with you, but their swords are with Omayyad.[4]

Therefore, Hussein (PUH) did not know Kufi people reliable and loyal and never said that he counted on Kufi people and their cooperation. Instead, he clearly mentioned that he would be killed by people of Kufeh.

The second reason refers to Mo'avieh's death. It is claimed that Mo'avieh's death made an appropriate opportunity for Hussein (PUH) to be sure about his superficial victory. In reply to this assumption, it must be said that the situation when Mo'avieh died was worse than the time he firstly formed his government, twenty years ago. During the twenty years of Mo'avieh's governorship, he ruled Muslims with the most of evilness and enmity to the family of the Prophet (PUH) and weakened the religious beliefs and thoughts of people effectively. Besides, his government was much more established and firmer when he died in comparison to the time he was forming it.

During twenty years of all-dimensional domination, Mo'avieh's government cleared all the obstacles in its way and maximized its power. In the last years of his life, Mo'avieh had become so powerful that managed to firm succession of Yazid while he did not even dare to talk

[1] An Explanation to Nahjul Balagheh – vol 2- page 75

[2] Tabari Histroy, vol 4 – page 126

[3] Imamate and policy – vol 1 – page 164

[4] Tabari History, vol 4 – page 290

about it in the beginning years of his government. Succession of Yazid is evidence to complete establishment of Omayyad domination and isolation of its opponents. Moreover, the political and advertising methods of Mo'avieh's government had made many Muslims agree with their purposes. They trained Muslims with cursing Ali (PUH) and his family so deeply that next generations assumed daily prayers wrong without cursing Ali (PUH). Even people of Kufeh said, 'It is better for us to be condemned as unbelievers rather than as followers of Ali.' To make a long story short, the Islamic generation contemporary with the Prophet (PUH) Mohammad was substituted by a corrupt generation, opponent to the family of the Prophet (PUH).

The secret political system

Besides the deceiving advertising system, the spy network of Omayyad government controlled all affairs. For instance, Ma'aghal was one of the spies who bought off some followers of Hussein (PUH) and convinced them to join Omar Sa'ad's army.[1] Omayyad spy network was a secret system that tried its best to pave the way for Omayyad purposes. They planed and then watched the results of their evil programs. Even some of those who sent invitation letters to Hussein (PUH) were agents of Omayyad government or some opportunists who concealed their real face under the pretext of supporting Hussein (PUH), pretended to promising loyalty to him but changed the direction of movement to their desirable way and led to martyrdom of Hussein (PUH) bloodily in Karbala. History is evidence that some commanders of Omar Sa'ad's army encouraged people to write invitation letters to Hussein (PUH), but broke their fake promises of loyalty to him, repressed Hussein's movement and strengthened Yazid's army.[2] Briefly, one of the effective factors in Omayyad government was the secret or semi-secret spy network that played important roles directly or indirectly against the righteous men.

The main problem

[1] Tabari History – vol 4 – page 270

[2] Tabari History – vol 4 – page 270

The main problem that Hussein (PUH) rose up against was not Yazid or Omayyad government, but it was domination of an evil anti-Islam power on the Islamic society that misguided many Muslims practically and ideologically from the right path of Islam. Muslims had been so deviated that followed Yazid and supported his purposes automatically. Evidence to this fact is that Hussein (PUH) and his companions were killed by elites of Kufeh who wrote invitation letters to Hussein (PUH) but were bought off later and left him alone.

If we neglect the surprising depravity of Kufi people and assume them reliable, it is certain that people of Sham were as corrupt as the time they fought against Ali (PUH), even worse because of anti-Ali advertisements of Omayyad government. People of Sham had become so deviated that attacked Medina and destroyed Ka'abah in Yazid's favor. Therefore, assuming Kufi people loyal and reliable, the situation in Hussein's time was similar to Ali's even worse as people of Sham had become much more powerful and misguided during the twenty years of Mo'avieh's government. Consequently, Hussein's movement would have been repressed strongly by people of Sham and he would have been killed by Shami people definitely.

Knowing Kufi people and being aware of their weak promises and loyalties, the Omayyad government did not employ people of Sham for repressing Hussein's movement, as it was sure people of Kufeh would leave him alone and the corrupt ones would kill him, without interference of Shami people. Moreover, Yazid aimed to repress opponents in Kufeh and make there a safer place for his government.

Confirming the warnings

Decadence of Kufi people and dangerous domination of Omayyad government were crystal clear. For this reason, Hussein (PUH) was advised by his friends not to rise up, as it would definitely lead to death. According to unreliability and disloyalty of people of Kufeh, Hussein's friends predicted undesirable disasters. For instance, in Mecca where the situation was more stable and near to victory, Abdollah ibn Omar said goodbye to Hussein,

«اَسْتَوْدِعَكَ اللّه مِنْ قَتيلٍ»

I say Goodbye to someone who will be killed[1].

After Hussein's departure from Mecca, Ibn Abbas cried and said, 'Oh, Hussein!'

It is also said that those who invited Hussein (PUH) to Kufeh were sure about the superficial victory according to the number and determination of devotees of Hussein (PUH). They refer to Moslem ibn Aghil's letter to Hussein (PUH) in which he confirmed loyalty and willpower of Kufi people in fighting against Yazid.

In reply to this claim, it must be said that the situation was firstly in Hussein's favor as people had honestly decided to repress wrongdoers and expected the victory of truth. However, they were not deep political men to realize the current situation and predict future events wisely. For instance, Moslem ibn Osajeh, one of the main inviters, was deceived by Ma'ghal, a spy, and caused many disastrous problems for Hussein (PUH).[2]

About the other Kufi people, Farazdagh truly said that their hearts are with Hussein (PUH), but their swords are against him. Interestingly, Hussein (PUH) confirmed the probable dangers mentioned by advisors, and he was aware of his martyrdom in the battle.

Omar ibn Hosham was one of Hussein's relatives who advised him kindly and said, 'I am worried about your journey to Iraq as agents of Yazid are dominant on Iraq and control people's lives and properties. You know that people are slaves of money, those who have invited you might be bought off by Yazid's agents and leave you alone or fight against you.' Hussein (PUH) confirmed his statements and said,

«مَشَيْتَ بِنُصْحٍ وَتَكَلَّمْتَ بِعَقْلٍ»

You advised me benevolently and talked logically.[3]

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[1] Ibn Asaker History – vol 14 – page 201

[2] Ershad, vol 2 – page 46

[3] Tabari History – vol 4 – page 287

Another adviser entreated Hussein (PUH) moanfully not to go to Kufeh and called his journey a bloody devastating trip. He told Hussein (PUH),

«إنّی أُنشِدُكَ اللّه لَمّا انْصَرَفْتَ، فَوَ اللّهِ لا تَقْدِمُ إلّا عَلَی الأسِنَّةِ وَحَدِّ السُّيُوفِ»

I swear you in God to cancel your trip to Iraq, as you will see nothing but sharp swords and arrows.

In reply to these words, Hussein (PUH) said,

«يَا عَبْدَ اللّهِ! لَيْسَ يَخْفَی عَلَیَّ الرَّأْیُ وَلَكِنَّ اللّهَ تَعَالَی لايُغْلَبُ عَلَی أَمْرِهِ»

O man! I am not tricked and I know what you say, but the divine responsibility is higher than everything is.[1]

Then, he continued,

«وَاللّهِ لاَ يَدَعُونِّی حَتَّی يَسْتَخْرِجُوا هَذِهِ الْعَلَقَةَ مِنْ جَوْفِی فَإِذَا فَعَلُوا ذلِكَ سَلَّطَ اللّهُعَلَيْهِمْ مَنْ يُذِلُّهُمْ حَتَّی يَكُونُوا أَذَلَّ فِرَقِ الْأُمَمِ»

I swear in God that only killing me satisfies them. When I am killed by them, God dominates someone on them that humiliates them more severe than any other group.[2]

Why Hussein (PUH) went to Kufeh?

According to the mentioned statements by Hussein (PUH), he was not sure about the superficial victory but he was certain about being killed in his journey to Kufeh. Now, the question is why Hussein (PUH) went to Kufeh although he was sure about his death.

After Mo'avieh's death, people of Kufeh found it an appropriate opportunity to fight against Omayyad government, so they wrote many invitation letters to Hussein (PUH), asked him to come to Kufeh and promised loyalty to him. Islamic responsibility obliged Hussein (PUH) to accept their invitations and seize this opportunity. If Hussein (PUH)

[1] Tabari History – vol 4 – page 301

[2] Ershad – vol2 – page 77

had rejected their invitations and had not used that opportunity under the pretext of disloyalty of Kufi people, Muslims would have assumed that Hussein (PUH) verified Yazid's government or did not know objection to Yazid a necessity. Obviously, this wrong assumption would have misguided Muslims more than before and verified Yazid's corrupt government; and consequently, would have led to more threats to principles of Islam and interests of Muslims. Therefore, Hussein (PUH) was Islamicly and socially responsible for accepting even the superficial invitations of Kufi people, sending Moslem to equip them and moving towards them.

In reply to Ibn Abbas who advised him, Hussein (PUH) focused on this Islamic and social responsibility and said,

«هذِهِ كُتُبُهُمْ وَرُسُلُهُمْ وَقَدْ وَجَبَ عَلَيَّ الْمَسيرُ لِقِتالِ اَعْداءِ اللّه»

These are their letters and messages that oblige me to move against the enemies of Allah.[1]

More interestingly and in reply to someone's advice, Hussein (PUH) said,

«هَذِهِ كُتُبُ أَهْلِ الْكُوفَةِ وَلا اَراهُمْ اِلّا قَاتِلِي»

These are letters from Kufi people who will kill me.[2]

Because of this political and Islamic responsibility, Hussein rejected the suggestions offered by Ibn Abbas and Ibn Zobair. Ibn Abbas suggested Hussein (PUH) to go to Yemen and benefit from the mountains and Shiites there[3], and Ibn Zobair suggested him to stay in Mecca and benefit from his supports for the movement.[4]

Why Hussein did not stay in Mecca or go to Yemen?

The two mentioned suggestions must be analyzed to see why Hussein (PUH) rejected them both. Moreover, it must be focused again that

[1] Ibn Asker History – vol 14 – page 216

[2] Ibn Kathir History – vol 8 – page 169

[3] Tabari History – vol 4 – page 288

[4] Alkamel fi Tarikh – vol 4 – page 38

during the twenty years of Mo'avieh's government, the Islamic society went into so serious decline that even the people of Mecca and Medina, where the Prophet (PUH) established Islam there and its people knew the family of the Prophet (PUH), did not support Hussein's movement properly and only a few of them joined his army. The political and advertising government of Mo'avieh had charmed Muslims so deeply that made them indifferent towards the family of the Prophet (PUH). On the other hand, the massive power of Yazid and his facilities for superficial victory had frightened Muslims of being defeated and killed severely and savagely. Consequently, most of the Muslims in Mecca and Medina hid in their homes and left Hussein (PUH) alone although they liked and respected him in their hearts, although they knew Yazid and his cooperators tyrant and corrupt and although they were aware of the dangers threatened Hussein (PUH) and his family. If people in Mecca and Medina had fulfilled their Islamic responsibility and supported Hussein (PUH), he did not have to leave Medina and Mecca in the middle of Hajj to save his life, as agents of Yazid were looking for Hussein (PUH) to kill him.

Therefore, it is simplicity to assume that if Hussein (PUH) had heeded Ibn Zobair's advice and had stayed in Mecca and Medina, he would have achieved superficial victory. Hussein's life was so in danger in these two cities that he had to leave them immediately and set off his journey towards Kufeh.

The important point is that people of these two cities who left Hussein (PUH) alone, did not support him and did not join his army, after the Karabal event and Hussein's martyrdom, were awakened and changed so deeply and dramatically that, after a few months, moved the greatest revolution in the history of Hijaz against Yazid and caused the greatest damages to the Omayyad government. Because of Hussein's shocking self-sacrificing martyrdom, people of Medina and Mecca recalled their revolutionary braveries beside the Prophet (PUH) in his battles with unbelievers, especially Omayyad. This considerable and fundamental change would not have happened in people's hearts if Hussein (PUH) had stayed among them or even delivered revolutionary speeches for them. Only the Karbala event and the bloody martyrdom of him and his devotee

companions could have such massive revolutionary impact on Muslims and trigger devastating fires on Omayyad government.

Consequently, if Hussein (PUH) had stayed in Mecca and Medina, he would not have achieved any victory and would have been killed ineffectively. The second suggestion about Yemen was also inefficient as Yemen was not safer than Mecca and Medina for Hussein (PUH) and the tyrant and powerful Yazid did not count on Yemeni people differently. Perhaps, Ibn Abbas suggested Yemen to Hussein (PUH) only in order to cancel his journey to Kufeh, the center of danger.[1]

Hussein (PUH) who was ready for any kind of sacrificing in the way of Islam found out the Kufi people's invitation the best opportunity for fighting against the anti-Islam government of Yazid, as people of Kufeh had decided to oppose Yazid and seemed determined while people of Yemen did not. On the other hand, being killed among the enthusiastic people of Kufeh while they had invited Hussein (PUH) to help him in his movement was much more efficient and guiding than being killed in an ineffective situation while he was not invited and people were not eager to oppose Yazid. Evidence is his statement in reply to Ibn Abbas who said, 'I see you being killed beside Kufeh and its invitors.' Hussein (PUH) said,

«... لَأَنْ أُقْتَلَ وَاللَّهِ بِمَكَانِ كَذَا أَحَبُّ إِلَيَّ مِنْ أَنْ أُسْتَحَلَّ بِي بِمَكَّةَ»

I swear in God that I like being killed in Kufeh more than that in Mecca[2].

According to Kamelo Ziarat, in reply to Inb Zobair, Hussein (PUH) said,

«وَلَأَنْ أُدْفَنَ بِشَاطِئِ الْفُرَاتِ أَحَبُّ إِلَيَّ مِنْ أَنْ أُدْفَنَ بِفِنَاءِ الْكَعْبَةِ»

Burial near Kufeh is sweater to me than that in Mecca[3].

The seemingly irrational statements

Hussein's replies to Ibn Abbas and Ibn Zobair seem irrational because

[1] Alkamel fi Tarikh – vol 4 – page 39

[2] Ibn Asaker History – vol 14 – pages 200-203

[3] Ibn Asaker History – vol 14 –page 152

being killed in the way of defending the interests of Islam in Mecca was not wrong, especially for Hussein (PUH), and he could go to somewhere farther than Mecca such as Medina, Taef or Yemen in order to preserve the respect of Mecca. Therefore, the question is why Hussein (PUH) preferred being killed and buried near Kufeh to those in Mecca. The answer to this question is clear to any wise and revolutionist person, being killed near Kufeh, the centre of danger, and among those who invited him and promised loyalty and support to him could be much more effective and guiding than being killed somewhere less dangerous and among people who did not invite him and were not as eager and determined as Kufi people in opposing Yazid and the Omayyad government. Hussein's martyrdom near Kufeh could be much more shocking and tragic, would awaken Muslims more efficiently and lead to revolutionary revengeful movements against the Omayyad government.

It was mentioned that Kufi people were unreliable ones and Omayyad power had become a massive one, so Hussein (PUH) was certain about the impossibility of superficial victory, instead he was sure about his martyrdom in this way. Anyway, the Islamic responsibility of Hussein (PUH) obliged him to accept Kufi people's invitation although he knew that they would not support him properly. In the following section, some of Hussein's statements about his certainty of martyrdom are mentioned.

Determined and guiding statements

1- Imam Sajjad, Imam Hussein's son, said,

«خَرَجْنَا مَعَ الْحُسَيْنِ‌عليه السلام فَمَا نَزَلَ مَنْزِلاً وَلاَ ارْتَحَلَ مِنْهُ إِلَّا ذَكَرَ يَحْيَى بْنَ زَكَرِيَّاوَقَتْلَهُ، وَقَالَ يَوْماً وَمِنْ هَوَانِ الدُّنْيَا عَلَى اللَّهِ أَنَّ رَأْسَ يَحْيَى بْنِ زَكَرِيَّاعليهما السلام أُهْدِيَ إِلَى‌بَغِيٍّ مِنْ بَغَايَا بَنِي إِسْرَائِيل»

In our journey to Kufeh, I was with my father and saw that he repeatedly remembered Yahya, Zakaria's son, and said, 'It is the sign of this world's lowness that the head of Yahya was given to an evil Jewish.'[1]

These words show clearly that Hussein (PUH) was not sure about the

[1] Ershad – vol 2 – page 132

superficial victory but he was certain about being killed and that his head will be cut and sent to Obeidollah and Yazid.

2- In his political suggestion to Hussein (PUH), Ibn Zobair said, 'If you stay in Mecca and invite people to join your army, people will gather around you and you will succeed.' In rejection of his offer, Hussein (PUH) said,

«وَاللَّه لَاَنْ اُقْتَلُ خارِجاً مِنْهُ بِشِبْرٍ أَحَبَّ إِلَيَّ مِنْ اَنْ اُقْتَلُ داخِلاً فيه بِشِبْرٍ! وَايْمَ اللَّهِ لَوْ كُنْتُ فی جِحْرِ هامَّةٍ مِن هذِهِ الهَوامِّ لَاسْتَخْرَجُونی مِنْهُ حتّی يَقْضُوا فیّ حاجَتَهُمْ، وَاللَّه لَيَعْتَدُنَّ عَلَيَّ كَما اعْتَدَتِ الْيَهُودُ السَّبْتِ»

I swear in God that I like being killed out of Mecca more than that in Mecca. I swear in God that Omayyad will chase me to kill me even if I go to birds' nest. And I swear in God that Omayyad will disrespect me as Jewish who disrespected the Sabt, Saturday.[1]

3- Near Mecca, where the danger of his death was not very definite, Hussein (PUH) clearly said,

«وَاللَّهِ لاَ يَدَعُونِّی حَتَّی يَسْتَخْرِجُوا هَذِهِ الْعَلَقَةَ مِنْ جَوْفِی فَإِذَا فَعَلُوا سَلَّطَ اللَّهُ عَلَيْهِمْ مَنْ يُذِلُّهُمْ حَتَّی يَكُونُوا أَذَلَّ فِرَقِ الْأُمَمِ»

I swear in God that they will not give up pursuing me until they kill me. When they kill me, God will dominate someone over them that will humiliates them and make them the lowest and the most humbled nation.[2]

4- The following speech is the most important statement by Hussein (PUH) that was delivered to his companions in Mecca,

«الْحَمْدُ للَّهِ وَما شاءَ اللَّهُ وَلا قُوَّةَ إِلَّا بِاللَّهِ، وَصَلَّی اللَّهُ عَلَی رَسُولِهِ، خُطَّ الْمَوْتُ عَلَی وُلْدِ آدَمَ مَخَطَّ الْقِلاَدَةِ عَلَی جِيدِ الْفَتَاةِ، وَمَا أَوْلَهَنِی إِلَی أَسْلاَفِی اشْتِيَاقَ يَعْقُوبَ إِلَی يُوسُفَ، وَخيرَ لِی مَصْرَعٌ أَنَا لاَقِيهِ، كَأَنِّی بِأَوْصَالِی تَقَطَّعُهَا عُسَلاَنُ الْفَلَوَاتِ، بَيْنَ النَّوَاوِيسِ وَكَرْبَلاَءَ

[1] Tabari History – vol 4 – page 289

[2] Lohuf – page 44

فَيَمْلأُنَّ مِنِّى أَكْرَاشاً جُوفاً، وَأَجْرِبَةً سُغْباً لاَ مَحِيصَ عَنْ يَوْمٍ خُطَّ بِالْقَلَمِ، رِضَى اللَّهِ بِرِضَانَا أَهْلَ الْبَيْتِ، نَصْبِرُ عَلَى بَلاَئِهِ وَ يُوَفِّينَا أُجُورَ الصَّابِرِينَ،لَنْ يَشُذَّ عَن رَسُولِ اللَّهِصلى الله عليه وآله لُحْمَتُهُ هِىَ مَجْمُوعَةٌ لَهُمْ فِى حَظِيرَةِ الْقُدْسِ، تَقَرُّ بِهِمْ عَيْنُهُ، وَتَنْجَزُ بِهِمْ وَعْدُهُ، ألافمَنْ كَانَ بَاذِلاً فِينَا مُهْجَتَهُ، وَمُوَطِّناً عَلَى لِقَاءِ اللَّهِنَفْسَهُ، فَلْيَرْحَلْ فَإِنِّى رَاحِلٌ مُصْبِحاً، إِنْ شَاءَ اللَّه»

Praise to Allah who does what He wants and there is no power but His and praise to the Prophet (PUH). O people! As necklaces are hung on girls' necks, death is associated with human life. I am really eager to meet my ancestors as Jacob was eager to meet his son, Yusuf. I am glad to move towards the place in where I will be killed and I can see that wolves of Karbala shed my blood and fill their stomachs and pockets with it. We are happy about the destiny God has planned for us; we welcome any danger or disaster in the way of God and see the prize of our resistance being beside God. We are the beloved ones to the Prophet (PUH) that will join him in Paradise very soon and make him happy while we have developed his prophethood and have fulfilled our great responsibility. Be aware that one can join us only if he sacrifices everything even his life in the way of defending the truth and performing God's command.[1]

This speech shows that Hussein (PUH) was aware of his martyrdom in Karbala even before his departure from Mecca. In another statement near Karbala, Hussein (PUH) said,

اِنْزِلُوا هَاهُنَا مَحَطُّ رِحَالِنَا وَمَسْفَكُ دِمَائِنَا وَهَاهُنَا مَحَلُّ قُبُورِنَا بِهَذَا حَدَّثَنِى أَبى «عَنْ جَدِّى»

O my companions! Get off your horses that here is our station, where we will be killed and buried. This is a fact that may father reported from the Prophet (PUH).[2]

Generally, Hussein's statements are of two kinds. First, the words referring to he himself and his companions that prove Hussein (PUH)

[1] Lohuf – page 38

[2] Lohuf – page 49

was certain about his martyrdom, not about the superficial victory. Second, the words referring to Muslims' duty of opposing tyrant powers that do not include any mentioning about the superficial victory or defeat. Interestingly, in all Hussein's statements that are reported by his companions and friends, there is not even one sentence in which Hussein (PUH) feels certain about the superficial victory, because if he was even a little sure about victory, he had to let people know about it to encourage them and gather more military forces. For instance in Khavarej war, Ali (PUH) was certain about their victory and told his soldiers,

«واللَّهِ لايُفلَتُ مِنهُم عَشرَةٌ وَلا يُهلَكُ مِنكُم عَشرَةٌ»

I swear in God that even ten of them will not be rescued, and even ten of us will not be killed.[1]

Seemingly opposing words

Anyway, some people assume that some of Hussein's statements prove his certainty of superficial victory. One of those statements is the following conversation between Hussein (PUH) and Farazdagh in Mecca when the situation was near to victory.

«قَالَ الْحُسَيْنُ‌عليه السلام: بَيِّنْ لَنا نَبَأَ النَّاسِ خَلْفَكَ، فَقالَ لَهُ فَرْزَدَقٌ مِنَ الْخَبِيرِ سَأَلْتَ،قُلُوبُ النَّاسِ مَعَكَ وَسُيُوفُهُمْ مَعَ بَنى اُمَيَّةَ وَالْقَضاءُ يَنْزِلُ مِنَ السَّماءِ وَاللَّهُ يَفْعَلُ مايَشاءُ. فَقالَ لَهُ الْحُسَيْنُ‌عليه السلام: صَدَقْتَ، للَّهِ الْأَمْرُ وَاللَّهُ يَفْعَلُ ما يَشاءُ وَكُلَّ يَوْمٍ رَبُّنا هُوَفِى شَأْنٍ، إِنْ يُنْزِلُ اللَّهُ بِمَا نُحِبُّ فَنَحْمَدُ اللَّهَ عَلَى نَعْمَائِهِ وَهُوَ الْمُسْتَعَانُ عَلَى أَدَاءِالشُّكْرِ وَإِنْ حَالَ الْقَضاءُ دُونَ الرَّجَاءِ فَلَمْ يَعْتَدِ مَنْ كَانَ الْحَقُّ نِيَّتَهُ وَالتَّقْوَى‌سَرِيرَتُهُ»

Hussein (PUH) asked Farazdagh, 'Tell me whatever you understood from the situation in Kufeh.' 'You asked an informed person' Farazdaph replied, 'Briefly, their hearts are with you but their swords are with Omayyad and God is the manager of events and will destinies whatever He wishes.' Hussein answered him, 'You are right and all events are dependent on God's will, so if God wishes, the Omayyad government will

[1] Alkamil fi Tarikh – vol 3 – page 345

be demolished and we will thank God for this bounty; and if He does not wish that, our movement against Omayyad is a holy act that will satisfy God as well.[1]

According to this conversation, some people assume that Hussein (PUH) was certain about the superficial victory; however, it is clear that Hussein's statements are based on probability and possibility of events and do not refer to certainty or uncertainty of events. Moreover, Hussein (PUH) confirmed Farzdagh's words definitely, while they were disappointing words. Naturally, if Hussein (PUH) had been sure about the superficial victory, he would have replied Farazdagh as 'You are wrong. I know that hearts and swords of Kufi people are with me', but he did not.

Interestingly, near Kufeh and when their martyrdom was definite, Hussein (PUH) told his companions a statement that was very similar to his reply to Farazdagh in Mecca, when and where their victory was more probable.

«وَاللَّهِ إِنّی لَأَرْجُو أَنْ یَکُونَ ما أَرادَ اللَّه بِنا خَیْراً قُتِلْنا أَمْ ظَفَرْنا»

I swear in God! I hope that God has willed goodness for our movement, whether we defeat the enemy or being killed.[2]

This statement does not refer to certainty of victory, but means uncertainty of superficial victory.

Another example is the letter Hussein (PUH) wrote to people of Kufeh,

> 'Moslem has reported me that you are benevolent and determined in helping me to take the Islamic government from Omayyad. I ask God to will the best of events for us, and give you the award of your sacrificing act. Be aware that I had left Mecca on Tuesday the 8th of Zihajeh and I am coming towards you. I have sent you a messenger, when he arrives, get ready that I will join you if God wishes.'[3]

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[1] Ershad – vol 2 – page 67

[2] Tabari History – vol 4 – page 306

[3] Ershad, vol 2 – page 70

Irrational logic

It is said that such letters to Kufi people prove that Hussein (PUH) was sure about the superficial victory unless he did not encourage people to join and help him. They claim that if Hussein (PUH) had been sure about his martyrdom and its positive impact on Islam, he must not have invited people to join him and threaten their lives; he could ask people to leave him alone with enemies to be killed sooner and save Islam with his blood.

This logic is irrational as it considers the Islamic Jihad similar to any other kind of war and evaluates it with superficial victory or defeat. This logic neglects the main aspect of the Islamic Jihad that is the revolutionary guidance of people against the corrupt powers. In contrast, men of God only consider the main aspect of Jihad and neglect themselves as well as superficial victory or defeat. Therefore, they invite people to move against the corrupt powers although they are sure about their superficial defeat and the enemy's victory. This principle in Islam has many examples in the history. For instance, Ali (PUH) told people of Iraq,

سَيَظْهَرُ عَلَيْكُمْ بَعْدِى رَجُلٌ رَحْبُ الْبُلْعُومِ مُنْدَحِقُ الْبَطْنِ يَأْكُلُ مَا يَجِدُ وَيَطْلُبُ مَالاَ يَجِدُ»

O people of Iraq! I am certain that I will leave you and the tyrant Mo'avieh will dominate over you.

On the other hand, Ali (PUH) recommended them,

«اُقْتُلُوهُ وَلَنْ تَقْتُلُوه»

Kill Mo'avieh although I know you will not.[1]

Moreover, Ali (PUH) usually encouraged people to oppose Mo'avieh and reprimanded them for their negligence in fighting against Mo'avieh. According to the mentioned irrational logic, Ali (PUH) must have been criticized why he encouraged people to oppose Mo'avieh and threatened

[1] An Explanation to Mo'avieh – vol 4 – page 54

their lives while he knew that he would be killed and Mo'avieh would dominate over them, or why did he invite people to kill Mo'avieh while he knew they would not do that?

Answers to these questions are dark to materialists who look at the superficial and immediate results of duties, but bright to men of God who consider the spiritual and even long-term results of duties more important. Men of God believe that the value of a responsibility is in the duty itself and its spiritual results. In their views, although fulfillment of a divine responsibility might lead to superficial defeat and problems, they must give people the final warnings. According to this belief, feeling danger to the principles of Islam and human dignity, men of God such as Hussein (PUH) realize the necessity of guiding people revolutionarily and encouraging them to fight against the anti-Islam enemy although it does not lead to the superficial victory or leads to martyrdom.

The main mistake

Scientifically, any phenomenon has two aspects of 'affirmation' and 'demonstration'. Affirmation refers to possibility or impossibility of existence of the phenomenon and demonstration refers to occurrence or non-occurrence of the phenomenon. The main mistakes made about Hussein's movement take root from the affirmation aspect of it. The main mistake is assuming the divine movements for the purpose of superficial victory, so it is claimed that it is impossible even for men of God to rise up against the corrupt powers and guide people with their blood without certainty of superficial victory. Based on this mistake, the demonstration aspect is also misunderstood and Hussein's statements are justified as referring to his certainty of superficial victory. Such criticizers do not realize the religious beliefs, so they assess Hussein's movement only based on the superficial victory and material results.

Undoubtedly, Hussein (PUH) wished forming an Islamic government and encouraged people for it in his letters and speeches, but establishment of government was not his only purpose. Thus, Hussein's movement was not only for the purpose of forming a government, but also for more important spiritual, training and social aims that are better fulfilled by awakening people's conscience through martyrdom. These aims will be

fulfilled only if Muslims perform Jihad for the purpose of forming a government, defending people's life, property, rights or dignity as well as the religion in order to guide people and move them in the way of fighting against corrupt and anti-Islam powers although they are killed in this way. Briefly, in faithfulness school, the three aspects of 1- defending one's life, 2- certainty of martyrdom, and 3- encouraging people to oppose tyrant powers and establishing an Islamic government, are associated to each other and the presence of one aspect does not mean the absence of another aspect. Therefore, certainty of martyrdom does not necessarily mean that establishment of government and defending one's life are not our purposes, or establishment of government and defending one's life does not necessarily mean uncertainty of martyrdom.

Evidence to the mentioned associated aspects is Hussein's movement in which people were encouraged to oppose Yazid and form an Islamic government by Hussein (PUH). Furthermore, although Hussein (PUH) was certain about his martyrdom, he defended his own and others' lives in the battlefield. Similarly, Ali (PUH) encouraged people to kill Mo'avieh while he was certain about his domination over Muslims and his own martyrdom; besides, he defended his own and his companions' life. In other words, Ali (PUH) tried to establish an Islamic government while he was uncertain about fulfillment of his purpose and certain about his martyrdom.

From friends and enemies, no one criticized Ali (PUH) why you try for establishment of a government while you are certain about your martyrdom and domination of Mo'avieh, and nobody asked Hussein (PUH) why you encourage people to oppose and rise up against Yazid while you are certain about your near martyrdom. Actually, both friends and enemies knew that the awareness of martyrdom does not contradict taking the responsibility, and taking the responsibility does not contradict the divine destiny. It means that men of God do not give up defending their lives and encouraging people against tyrant powers even if they are aware of their martyrdom and its benefits to interests of Islam. Defending one's life, fighting against enemies of Islam and encouraging people to move against tyrant powers are holy responsibilities that might not be denied by men of God even in the last moments of their life, when they

are very near to martyrdom.

Consequently, advertising, political, military and conservative activities of men of God do not necessarily refer to their certainty of superficial victory, but they are responsible to fulfill their duties towards tyrant powers and common people until the last moment of their lives.

Any victory is not worthy to Hussein (PUH)

In all divine movements, men of God know a victory worthy only if it is achieved through fair, lawful and honest ways. Even if they possess enough military forces and facilities, men of God are not free to use them in any way to achieve the superficial victory because they are dependent on religion and conscience and are limited in using their abilities, so it may reduce the possibility of their superficial victory.

Evidence to this ideology is Moslem ibn Aghil who had the opportunity of killing Obeidollah unwarily, while Obeidollah was not aware of the attack. Moslem, however, did not kill him and lost this excellent opportunity as he remembered the Prophet's saying,

«قالَ رَسُولُ اللَّهِ: إنَ الْإيمَانَ قِيْدُ الْفَتْكِ»

Faithfulness is contradictory to killing someone unwarily.[1]

There are some more instances of such ideology in Hussein's movement. Generally, men of God and faithful Muslims do not follow Machiavellianism to achieve victory through any method. They follow the school of faithfulness and do not know any victory worthy; a victory achieved through cruelty is not valuable to them. Ali (PUH) said,

«اَلْغالِبُ بِالشَّرِّ مَغْلُوبٌ»

A winner who achieves victory through evilness is a loser.[2]

In contrast, tyrant powers such as Yazid try to achieve victory in any way and usually find unlawful and unfair methods such as bribery,

[1] Tabari History – vol 4 – page 271

[2] An Explanation to Nahjul Balagheh – vol 19 – page 239

subornation, threatening, torture and prevention of water more desirable. For instance, Moslem ibn Aghil and Hani were killed through evilness of Moslem ibn Amro and mysterious spies such as Ma'aghal.[1] At Yazid's command, many Muslims were captured and imprisoned on the pretext of any small suspicion and accusation.

Such instances reveal that one reason of superficial defeat for Hussein (PUH) and his faithful companions and superficial victory for Yazid and his corrupt cooperators is that faithful men manipulate only the fair and honest methods and treatments but corrupts and wrongdoers employ unfair and dishonest methods and treatments. The same reason is true about Ali (PUH) and Mo'avieh. The humanistic method of Ali (PUH) and anti-humanistic method of Mo'avieh led to superficial defeat of Ali (PUH) and superficial victory of Mo'avieh. For this reason, some shallow companions of Ali (PUH) asked him to manipulate similar policies and methods in reply to those employed by Mo'avieh, but he said,

«وَاللَّهِ! مَا مُعَاوِيَةُ بِأَدْهَى مِنِّى وَلَكِنَّهُ يَغْدِرُ وَيَفْجُرُ وَلَوْ لاَ كَرَاهِيَةُ الْغَدْرِ لَكُنْتُ مِنْ أَدْهَى النَّاسِ»

I swear in God! If I decide to manipulate deceiving, unfair and dishonest methods, I succeed more than Mo'avieh does, and my tricks will be more effective than his; but I believe in honesty, fairness and justice and do not want to manipulate unlawful and unfair methods[2].

Ali (PUH), who is the leader and model of Hussein (PUH) and all faithful Muslims, did not treat cruelly with humans or even animals and said, 'If the whole world is given to me as a prize for taking one seed from an ant, I will not do that.'[3] Based on this humanistic and divine ideology, Ali (PUH) did not take advantage of the opportunities he found in Seffin war for killing Amro-As, Mo'avieh's counselor, and preventing water from

[1] Tabari History – vol 4 – page 260

[2] An Explanation to Nahjul Balagheh – vol 10 – page 211

[3] An Explanation to Nahjul Balagheh – vol 11 – page 245

Mo'avieh's army.[1]

According to his enemies and friends, Ali (PUH) was a political man that would never be tricked or deceived. Ali (PUH) was a very clever political man who manipulated policy only restricted to fairness and honesty, his policy was not a free one like that of Mo'avieh. Amro-As who was a very deceptive man confessed about Ali (PUH),

«أَيْنَ أَنْتَ يَا مُعَاوِيَةُ مِنْ خُدْعَةِ عَلِيٍّ؟»

Ali (PUH) is so smart that he would not be deceived by you.[2]

Mo'avieh also confessed that, 'Ali (PUH) might not be tricked.'[3] If Mo'avieh and Amro-As succeeded in defeating Ali (PUH) in Seffin war through their trick of piking the Holy Quran, some of Ali's shallow and narrow-minded companions were deceived by this trick and forced Ali (PUH) to give up fighting against Mo'avieh. The open and secret bribes Mo'avieh paid and the deceiving mottoes they had, misguided some shallow followers of Ali (PUH). The confusing and complicated situation of Ali's time took root from the policies the first three caliphs, especially Othman, employed.

Briefly, the reason of the superficial failure of Ali's religious policy and Hussein's holy movement is that the first three caliphs, especially Othman, relied on wrongdoers such as Mo'avieh and provided them with all kinds of facilities; on the other hand, they deprived faithful men such as Ali (PUH) from such facilities and led to development of Omayyad. During his twenty years of governorship, Mo'avieh made the best use of opportunities Othman had provided him with and attracted Muslims to his government and the material world by any means. Mo'avieh weakened people's religious beliefs and distanced them from the right path of Islam so deeply that even if Ali (PUH) and Hussein (PUH) had succeeded in their movements against Omayyad, people would not have

[1] An Explanation to Nahjul Balagheh – vol 3 – page 331

[2] Imamate and Policy – vol 1 – page 137

[3] Fotuh Ibn A'atham – vol 3- page 57

tolerated their justice and truthful method and would have killed them eventually.

The great mistake

The main point is that the men of God such as Ali (PUH) and Hussein (PUH) do not want to dominate over people through force and deceit, but they want to absorb people's hearts and conscience even through martyrdom and guide them towards the divine and humanistic values. Besides, men of God try for the victory in the material world and defend their own and other's material rights but these are not their main purposes. Their main purpose is Hereafter and the Next World. They know this world as it is described in the Holy Quran,

﴿وَمَا هَٰذِهِ ٱلْحَيَوٰةُ ٱلدُّنْيَآ إِلَّا لَهْوٌ وَلَعِبٌ ۚ وَإِنَّ ٱلدَّارَ ٱلْءَاخِرَةَ لَهِىَ ٱلْحَيَوَانُ ۚ لَوْ كَانُوا۟ يَعْلَمُونَ ﴿٦٤﴾﴾

What is the life of this world but amusement and play? but verily the Home in the Hereafter,- that is life indeed, if they but knew.

Sūrah 29, Verse 64

The big mistake made by wrong-headed orientalists and shallow Muslims is neglecting this Quranic ideology in Ali (PUH), Hussein (PUH) and their followers' movements, so they criticize their methods and call them defeated. Coming out from the dark well of materialism, they will understand that true defeated ones are men of the world who trample on the humanistic conscience and eternal values for the sake of temporary carnal wishes and cause increasing problems for themselves and others. On the other hand, the true winners are the men of God who prefer the next world to this world, glory to lust and piety to carnal wishes. Men of God sacrifice everything even their lives in the way of defending truth and justice and opposing unjust wrongdoers. They welcome martyrdom in this way and encourage people to continue their way. Ali (PUH) said,

«اَللّهُمَّ ارْزُقْنی قَتْلاً فِی سَبِیلِكَ»

O' God! Please grant me being killed in your way.[1]

Hussein (PUH) also said,

«وَما أوْلَهنی إلی أسْلافی اشتیاقَ یَعْقُوبٍ إلی یُوسُفْ ... وَخیرَ لی مَصْرَعٌ أنَا لاقیهِ»

I am very eager to meet my ancestors, as Jacob was eager to see his son, Yusuf....I like the place in where I am going to be killed.[2]

Similarly, Hussein's companions made jokes the night before their martyrdom. In the battlefield next day, they took their armors off and welcomed death in the middle of swords and spears.[3]

In these pages, it was discussed that according to total domination of Omayyad government over the Islamic countries, insufficiency of his military forces and facilities besides other restrictions, Hussein (PUH) was not certain about his superficial victory but he knew that he would be killed in the way of Kufeh.

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Was Hussein (PUH) sure about the superficial victory?

As mentioned before, in reply to some Sunni brothers who condemned Hussein's uprising and called it unexamined and disastrous, Seyyed Morteza Alamol Hoda justified Hussein's uprising and claimed that he was firstly sure about the superficial victory and moved against Yazid, but the situation changed, he was left alone and was finally killed. Seyyed Morteza Alamol Hoda justified his idea with the following reasoning,

1- When Mo'avieh died, people of Kufeh wrote invitation letters to Hussein (PUH) again, promised loyalty and support to him and insisted on his coming to Kufeh. Seeing Kufi people's courage, determination and power and feeling Omayyad government unable to prevent them, Hussein

[1] An Explanation to Nahjul Balagheh – vol 9 – page 301

[2] Lohuf – page 38

[3] Tabari History – vol 4 – page 339-321

(PUH) was persuaded to rise up against Yazid. Despite the advisors, Hussein (PUH) did not know or guess disloyalty of Kufi inviters and did not predict the disastrous following events.

2- Firstly, the required facilities for the superficial victory were available for Hussein (PUH), but the situation changed against the interests of Hussein (PUH). After getting aware of martyrdom of Moslem ibn Aghil, Hussein (PUH) consulted with his companions and decided to turn back, but Moslem's children disagreed and wanted to take revenge of their father. Therefore, Hussein (PUH) changed his mind and said, 'Life is worthless after Moslem.' Then, they moved towards Kufeh and faced Horr's army in the middle of the way.

3- The reason of difference between Hassan and Hussein's methods towards Mo'avieh and Yazid is simple. Hassan (PUH) made peace with Mo'avieh as he knew that fighting against Mo'avieh would increase sedition, and his own and his companions' lives were threatened by traitors and betrayers. However, Hussein (PUH) was certain about his victory over Omayyad government with the aids of the volunteer forces joined him, so he rose up against Yazid but the situation changed suddenly against him. Therefore, Hussein (PUH) decided to give up and make peace with Yazid, but the Omayyad government did not accept their peace and imposed an unfair war on Hussein (PUH) and his companions. Consequently, Hassan and Hussein's methods were the same with the difference that Hassan's peace was accepted by Mo'avieh but Hussein's was rejected, so Hussein (PUH) defended his life and was killed honorably.[1]

The three ideas claimed by Seyyed Morteza Alamol Hoda include two points; first, Hussein (PUH) was certain about the superficial victory; and second, he rose up based on this certainty.

It must be focused that Mr. Alamol Hoda tried to justify Hussein's movement with general principles and superficial reasoning to persuade Sunni sects who do not know Hussein (PUH) infallible and condemn his uprising. The time Mr. Alamol Hoda wrote his book, Sunni ideologies were dominant and Shiite thoughts were isolated, so he had to justify

[1] Tanzihol Anbia – page 230-231

Hussein's uprising as a political and social movement performed by an Islamic character, not as an Infallible Imam, when he felt responsibility and found the situation appropriate. He did so to free Hussein's movement from accusations claimed by different Sunni sects. In the introduction part of his book, Seyyed Morteza Alamol Hoda wrote,

«وَلقَدْ سَئِلْتَ أحْسَنَ اللَّهُ تَوْفيقَكَ إمْلاء كِتابٍ فى تَنْزيهِ الأَنبياءِ وَالأَئِمَّةِعليهم السلام عَنِ الذُّنُوبِ وَالْقَبائِح كُلِّها ما سُمِّىَ مِنْها كبيراً أوْ صَغيراً وَالرَّدُّ عَلى مَنْ خالَفَ ذلكَ عَلى اخْتِلافِهِم وَضُرُوبِ مَذاهِبِهِمْ»

I am asked to write a book about the religious prophets and Imams to prove their infallibility. They are certainly pure from any kind of sin or wrongdoing, but we have to justify their acts in an acceptable way to followers of all religions and sects.

Anyway, similar to ideas of any scholar or scientist, ideas and statements of Mr. Alamol Hoda are also analyzable and discussable. Mr. Alamol Hoda himself does not believe in absolute correctness of his own ideas, as he does not know the juristic ideas of an Islamic jurisprudent obligatory for other jurisprudents, let alone one's political, historical and social ideas that might be studied more deeply by wiser men.

Only two ways

About the first point of his justifications, certainty of Hussein (PUH) about the superficial victory, it must be said that any claim must have evidence to be accepted as a true idea. 'Certainty' is a mental and abstract phenomenon that must be proved only based on Hussein's clear and direct statements or according to Hussein's current situation evidenced by authentic documents.

The first way is blocked as there is no clear and direct statement by Hussein (PUH) in which he specified his certainty of superficial victory. In contrast, a number of clear and direct statements are reported from Hussein (PUH) in which he specified his martyrdom. If Hussein (PUH) had been sure about his superficial victory, he would have told people about it to encourage and hearten them, as leadership necessitates

encouraging people for more accompany with the leader. Consequently, Hussein (PUH) never specified his certainty of superficial victory, so Mr. Alamol Hod has not referred to any of Hussein's statements.

About the second point of his justification, starting the movement based on certainty of victory, it must be said that there are not clear proofs to evidence Hussein (PUH) was sure of victory before starting the movement. The evidences Mr. Alamol Hoda mentions in his book are also weak proofs that are not reliable.

The first evidence he mentions is that if Moslem had killed Obeidollah in the opportunity his friends made for him, or if Obeidollah had been killed in his palace when it was surrounded by Moslem's army, Hussein (PUH) would have been able to enter Kufeh without any difficulty or problem and would have established his government. In reply to this idea, it must be said that all the mentioned possible events could have happened after the time Hussein (PUH) started his movement, so it does not mean that Hussein (PUH) started his movement based on certainty of victory. In addition, all the people who promised loyalty to Moslem broke their promises surprisingly and left him alone in the dangerous Kufeh unfairly, so he had to find refuge in an unknown woman's house, then that woman's son reported his presence in his house and led to Moslem's heart-breaking martyrdom in front of Kufi people's eyes.[1] If it is claimed that such undesirable events were not predictable, it is replied that the imaginary desirable events were also unpredictable.

The second evidence he mentions is that about thirty thousand people promised loyalty to Moslem and formed a great army for Hussein (PUH). In reply to this idea, it must be said that even if such army had been reliable, it was among the events happened after the beginning of Hussein's movement, so it does not mean that Hussein (PUH) was aware of it from the beginning and started his movement relying on such army. Moreover, a larger number of people, about a hundred thousand Kufi people as well as a good number of Muslims from Basreh, Hijaz, Yemen and Iran, had already promised loyalty to his brother, Hassan (PUH), but it did not make him certain of victory and, as you know, he was forced to

[1] Tabari History – vol 4- page 260 and 278

make peace with Mo'avieh.

The more unstable and complicated situation

During the twenty years, between Kufi people's promise of loyalty to Hassan (PUH) and their promise to Hussein (PUH), the situation had been changed very severely and became more unstable and complicated. In Hussein's time, the Omayyad government had already been established firmly and its military, political and spy stations had been scattered everywhere; besides, Muslims had been trained and grown with cursing Ali (PUH) and his family. This evil training had been so effective that people preferred to be condemned to atheism rather than Shiism. Generally, the situation in Hussein's time was much more severe and unpleasant than that in Hassan's time when the Omayyad government was at the beginning of its era and not very powerful. The number of people promised loyalty to Hassan (PUH) were greater, about a hundred thousand Muslims who were more faithful and determined, as they reprimanded Hassan (PUH) because of his peace and fought against Mo'avieh after the peace contract. However, the people who promised loyalty to Hussein (PUH) were evil betrayers who broke their promises easily by Yazid's bribes and killed Hussein (PUH) and cut his head and body in front of his family unfairly and savagely.

Since such desirable situations could not assure Hassan (PUH) of victory, the restricted and unstable situation in Hussein's time could never assure him of victory. Therefore, Hussein (PUH) never talked about his superficial victory, but repeatedly pointed to the problems and dangers in his way and talked about martyrdom of himself and his companions.

Was certainty of victory the reason of Hussein's movement?

Mr. Alamol Hoda claims that Hussein (PUH) started his movement based on his certainty of victory. This claim is false unless it is proved that if Hussein (PUH) had not been sure about his victory, he would not have started his movement, he would have promised loyalty to Yazid or made peace with him. Followers of this claim must be asked what Hussein (PUH) would have done if he had not been sure about victory. If they answer that Hussein (PUH) would have risen up against Yazid in

anyway, they have nullified their own claim. If they answer that he would have surrendered himself to Yazid and give up opposition, it is absolutely wrong according to the personality of Hussein (PUH) and his definite statements.

It was mentioned that Hussein (PUH) opposed succession of Yazid in Mo'avieh's time, when no invitation letter was sent to him. He was so determined in his objection to succession of Yazid that Mo'avieh wrote to Medina's ruler,

«... وَهُوَ لَيْثٌ عَرِينُ فَلا آمِنُ...»

Hussein opposes succession of Yazid like a roaring lion.[1]

In Medina, when no invitation letter from Kufi people was received, Hussein (PUH) told Ibn Zobair and Mohammad Hanafieh,

«اَمّا اَنَا فَلا اُبايِعُ اَبَداً - وَاللّهِ لَوْ لَمْ يَكُنْ فِى الدُّنْيا مَلْجَأٌ وَلاَ مَأْوًى لَمَا بَايَعْتُ يَزِيدابَدَاً»

I will never promise loyalty to Yazid. I swear in God that if do not find any refuge and if I see my life in danger, I will not promise loyalty to Yazid[2]

When the situation became more dangerous and Omar Sa'ad entered Karbala, Ibn Zobair said,

«لَمَّا نَزَلَ عُمَرُ بْنُ سَعْدٍ بِالْحُسَيْنِ‌عليه السلام وَأَيْقَنَ أَنَّهُمْ قَاتِلُوهُ قَامَ فِى اَصْحابِهِ‌خَطِيباً.
فَقَالَ: أَيُّهَا النَّاسُ! إِنَّ الدُّنْيَا قَدْ تَغَيَّرَتْ وَتَنَكَّرَتْ وَأَدْبَرَ مَعْرُوفُهَاوَاسْمَازَّتْ حَتَّى لَمْ يَبْقَ مِنْهَا
إِلَّا صُبَابَةٌ كَصُبَابَةِ الْإِنَاءِ وَخَسِيسُ عَيْشٍ كَالْمَرْعَى‌الْوَبِيلِ، أَلاَ تَرَوْنَ أَنَّ الْحَقَّ لاَ يُعْمَلُ بِهِ
وَأَنَّ الْبَاطِلَ لاَ يُتَنَاهَى عَنْهُ فَلْيَرْغَبِ‌الْمُؤْمِنُ فِى لِقَاءِ رَبِّهِ مُحِقًّا فَإِنِّى لاَ أَرَى الْمَوْتَ إِلَّا
سَعَادَةً وَلا الْحَيوةَ مَعَ الظَّالِمِينَ‌إِلَّا بَرَما»

When Hussein (PUH) was surrounded by Omar Sa'ad's army and his martyrdom was definite, he stood up among his companions and said, 'You see that bitter situations have surrounded us. The world has

[1] Imamate and Policy – vol 1 – page 200

[2] Maghtal Kharazmi – vol 1- page 182

changed, goodness is gone and evilness is left. Why is it so? Because the truth is not performed and untruth is not prevented. In such shameful situation, any faithful man is responsible for defending the religion of God and fighting against wrongdoers. Martyrdom in this way is the highest felicity and living under domination of corrupt governments is the worst shame.[1]

These revolutionary words that are said in a very dangerous situation show that Hussein (PUH) was still courageous and determined to continue his movement even when he was certain about his martyrdom. Naturally, such determination and strong willpower were because of Hussein's belief that fighting against Yazid is necessary in any situation.

Another interpretation is that since Hussein (PUH) and his companions were surrounded by Omar Sa'ad's army, and they found the superficial victory and rescue impossible, Hussein (PUH) told such revolutionary words to his army in order to encourage and hearten them and preserve his own dignity. It means that Hussein (PUH) had planned for superficial victory, but when he faced danger and found the superficial victory impossible, he changed the plan, encouraged and prepared his army for defending and martyrdom. In reply to this claim, it must be said,

First, it is not logical for someone who only seeks the superficial victory to change his attitude so quickly and prepare himself and his soldiers for martyrdom. Such person will give up revolutionary words and try to rescue his own and his soldiers' lives.

Second, there are some statements reported from Hussein that are said before their surrender by enemies. These words prove that Hussein (PUH) started and continued his movement against Yazid while he was completely aware of the dangers in this way.

«أَمَّا بَعْدُ، فَقَدْ أَتَانَا خَبَرٌ فَظِيعٌ قَتْلُ مُسْلِمِ بْنِ عَقِيلٍ وَهَانِئِ بْنِ عُرْوَةَ وَعَبْدُ اللَّهِ بْنِ يَقْطُرَ وَقَدْ خَذَلَتْنَا شِيعَتُنَا فَمَنْ أَحَبَّ مِنْكُمُ الِانْصِرَافَ فَلْيَنْصَرِفْ مِنْ غَيْرِ حَرَجٍ لَيْسَ عَلَيْهِ مِنَّا ذِمَامٌ»

My agents are killed and my inviters have broken their promises. Now,

[1] Tabari History – vol 4 – page 305

any of you who want to turn back is free.[1]

Although Hussein (PUH) had already found out that Kufi people have broken their promises and he was not surrounded by Omar Sa'ad's army yet, he was continuing his journey towards the dangerous Kufeh and asked his companions to leave him if they wish. Most of the soldiers in Hussein's army left the battlefield, but he and his loyal companions remained and fought until the last drop of their blood.

Both Sheikh Mofid and Tabari

Sheikh Mofid and Tabari, two Shiite and Sunni scholars, interpret the mentioned statements in the same way. They say that Hussein (PUH) let his companions leave him, as he knew some of them had joined his army on the purpose of superficial victory, so he let them leave the army freely to prove that his main purpose of movement was not the superficial victory. [2].(حتى يبقى معه قوم مستميتون)

This interpretation has some evidence in Hussein's words as he said, " فمن احب منكم الانصراف فلينصرف" (any of you who wish to leave is free to leave). It means that any of you who wish to stay in the dangerous situation and sacrifice his life is also allowed. Feeling the serious danger, Hussein (PUH) did not order his companions to leave him but allowed them. Therefore, some of his very loyal companions remained with him, continued the journey towards the dangerous Kufeh and sacrificed their lives in the battlefield of Karbala. Their welcome to martyrdom evidences that the superficial victory was not the main purpose of Hussein's movement.

It was discussed that Hussein was not certain about the superficial victory and even if he had had such certainty, it does not mean that he started his movement based on it. Now, this question is raised why some researchers know the reason of Hussein's movement his certainty of victory. Their mistake takes root from two subjects; first, people of Kufeh invited Hussein (PUH) with firm and strong promises of loyalty; second, Hussein (PUH) started his journey towards Kufeh after receiving the

[1] Ershad – vol 2- page 75

[2] Ershad – vol 2- page 76

invitation letters. Combining these two subjects, without considering other aspects, some researchers conclude falsely that the invitation letters were the reason of Hussein's movement and the invitation letters made him certain of the superficial victory.

Nevertheless, it was discussed that people of Kufeh sent the invitation letters after the beginning of Hussein's uprising, so his movement was the cause of letters not vice versa. Moreover, after getting aware of Moslem's martyrdom and breaking promises by Kufi people, Hussein (PUH) did not give up and return, but he continued his movement while he was aware of his martyrdom. It was a general answer to Mr. Alamol Hoda's idea about Hussein's movement. In the following, his ideas will be analyzed and criticized more in detail.

Did not Hussein (PUH) predict the probable dangers?

In his first sentence, Alamol Hoda wrote,

«وَلَمْ يَكُنْ فی حِسابِه أنَّ الْقَوْمَ يَغْدِرُ بَعْضُهُمْ وَيَضْعُفُ أهْلُ الْحَقِّ عَنْ نُصْرَتِهوَيَتَّفِقُ ما اتَّفَقَ مِنَ الأُمُورِ الْغَرِيبَةِ ...»

Hussein (PUH) did not know, predict or even guess that some Kufi people would break their promises and leave him alone, and unpredictable problems would happen to him.

It was mentioned that Mr. Alamol Hoda and some other Shiite scholars, who were reliable in Sunni scholars view, tried to reply questions raised by Sunni brothers about Hussein's movement based on Sunni believes that do not know Hussein (PUH) an infallible Imam. They managed to convince some Sunni opponents not to condemn Hussein's movement. However, as a Shiite scholar, Mr. Alamol Hoda believed that an infallible Imam must have more information and policy than common people have, especially in critical issues, to be competent for leadership as a divine Imam. Obviously, his own idea is different from his sentences in his book in reply to Sunni brothers because the mentioned sentence means that Hussein (PUH) was less foresighted than advisers were. It means that Hussein (PUH) was not as wise as the advisers were to predict the dangerous future events, so he caused the greatest tragedies in the history

for himself, his family and the Islamic society.

Undoubtedly, even if we assume Imam without the knowledge of the Absent, we cannot imagine him with so much ignorance in very critical issues associated with interests and benefits of himself, his family and the society. If we assume an Imam so ignorant, he would not be competent for leadership and Imamate. An Imam who does not have knowledge of the Absent and his superficial wisdom and knowledge is less than that of common people may never be the cause of positive reformation and he will lead people to misfortune and different problems.

Furthermore, Hussein (PUH) never rejected the advisers advice and never replied them by sentences such as 'you are wrong' or 'I am certain about victory', but he confirmed their warnings and replied them by sentences such as 'you are right', 'you talk rationally' and 'I am aware of what you say'. These replies prove that Hussein (PUH) was as foresighted as the advisers were, but interests of Islam and defending the religion were so important to him that he would rise up and fight against tyrant powers even if it would lead to his death. Besides, Hussein (PUH) was more bright-minded and self-sacrificing than the advisers, so he replied them,

«وَاللَّهِ اِنّی لَاَرْجُو اَنْ یَکُونَ ما اَرادَ اللَّه بِنا خَیْراً قُتِلْنا اَمْ ظَفَرْنا»

I swear in God, being killed or victorious is the same to me as both are God's will.[1]

Even the companions of Hussein (PUH) were aware of their martyrdom. For instance Zohair said, "About forty years ago, Salman told me, 'you succeed to take part in a battle against the enemies of the Prophet (PUH) and his family. Know that martyrdom in that war is better than any bounty.'[2]

In religious ideologies, knowledge of the Absent or future is a simple thing. In the Holy Quran, there are a number of examples about knowledge of Absent or future in Moses, Khezr, Solomon and Asef. Naturally, shallow and narrow-minded people will reject such

[1] Tabari History – vol 4 – page 306

[2] Tabari History – vol 4 – page 299

knowledge.

Some evidences that seem contradictory

In both Shiite and Sunni references, there are many instances of Hussein's prediction about his martyrdom. Some examples of such statements, whether based on knowledge of the future or social and political wisdom, were mentioned before. In this section, to be just, some instances of Hussein's statements that are evidenced for his unawareness of danger are mentioned.

The first instance: When Hussein's army faced with Horr's forces, one of his companions called Tarmah suggested Imam to trench in a near neighborhood. Hussein (PUH) rejected his suggestion and said,

«... وَلانَدْرى عَلى ما تَنْصَرِفُ بِنا وَبِهِمُ الأُمُورُ فى عاقِبَةٍ»

We do not know the consequence of events and actions.[1]

It is claimed that this statement proves unawareness of Hussein (PUH) about the future of his movement. In reply, it must be said that this statement is not about the general movement, but it is about the details of trenching when and where. If we assume the details of events and affairs unclear to Hussein (PUH), the general issue was definite and obvious to him. The general issue was facing with a great and serious danger in a very complicated and difficult situation that would definitely lead to martyrdom. As mentioned, according to historical documents, Hussein (PUH) had repeatedly talked about his martyrdom and confirmed warnings of advisors.

Moreover, in reply to the suggestion of trenching, Imam did not say, 'I do not know', but he said, 'we do not know'. It proves that the person who suggested trenching could understand from the situation that Hussein (PUH) was right and it was not a good time for making a decision about the next action. Besides, it was not necessary to tell the reality of all affairs to others, as it would cause more questions and objections by those who did not understand the reasons. For instance, in reply to

[1] Lohuf – page 41

questions of some people, Hussein (PUH) only pointed to the dream and did not explain more. It is reported in some historical books that Hussein (PUH) said, 'I will not tell the reality of my dream to anyone until I meet my God.'[1]

The secret of such conservation and concealment is that it is not necessary for Imam to explain the reason of any action in any phase, as it causes questions and reprimands by friends and enemies. Generally, the policy of religious leaders is not relying just on their spiritual knowledge and political wisdom, but they talk and act based on the superficial affairs and sometimes conceal the facts. Similar to men of policy, men of God have two real and superficial aspects. Misunderstanding and questioning events such as Karbala take root from ignoring one of the two aspects and considering just the superficial aspect.

The second instance: In his talks to enemy's army including Kufi people, Hussein (PUH) said,

«... وَالْمَغْرُورُ مَنِ اغْتَرَّبِكُمْ»

Relying on you, Kufi people, leads to being deceived.

According to this statement, some people claim that Hussein (PUH) did not predict breaking promises by Kufi people and was deceived by their letters. However, by this statement, Hussein (PUH) does not mean that 'I am deceived', but he means that Kufi people are unreliable and their promises are deceiving. About hypocrites, the Holy Quran says,

﴿إِنَّ ٱلْمُنَٰفِقِينَ يُخَٰدِعُونَ ٱللَّهَ وَهُوَ خَٰدِعُهُمْ﴾

The Hypocrites - they think they are over-reaching Allah, but He will over- reach them.

Sūrah 4, Verse 142

Anyway, being deceiving of one party does not necessarily mean being deceived of the other party. Evidence to the fact that Hussein (PUH) was

[1] Ershad – vol 2 – page 69

not deceived by Kufi people is his revolutionary speech told after the mentioned statement. If he had known himself being deceived, he would not have delivered such heartening revolutionary speech.

Did Hussein (PUH) decide to turn back?

In his second sentence, Mr. Alamol Hoda wrote that Hussein (PUH) decided to turn back to Medina when he found out about martyrdom of Moslem ibn Aghil, but Moslem's children disagreed and said that they were determined to take revenge on their father's murderer, so Hussein (PUH) said,

«لاَ خَيْرَ فِى الْعَيْشِ بَعْدَ هَؤُلاَءِ»

There is no goodness in life after Moslem's children.[1]

It means that Hussein (PUH), who had decided to turn back to Medina, changed his mind because of the emotional decision of Moslem's children and moved towards the dangerous Kufeh while he had freed some of his soldiers.

The biggest mistake made by Mr. Alamol Hoda is claiming that Hussein (PUH) decided to turn back when he felt the danger, but disagreement of Moslem's children made him continue his journey towards the dangerous Kufeh. Based on Alamol Hoda's logic, Hussein (PUH) left Medina in order to fight against Yazid militarily to achieve victory, become the caliph and reform all affairs in the world of Islam. Is it acceptable from such Hussein (PUH) with such high purposes to change his mind easily because of the emotional and inexperienced children of Moslem? It means that Hussein (PUH) agreed with Moslem's children decision about taking revenge on their father's murderer although he knew that Kufeh was dangerous and they would never succeed in taking the revenge. It also means that Hussein (PUH) firstly followed his high Islamic purposes, but later followed the personal purpose of Moslem's children while he knew it would never be fulfilled! It means that Hussein (PUH) put himself and his family in danger just because of the emotional

[1] Tabari History – vol 4 – page 300

decision of Moslem's children; is this justification rational and acceptable?

Obviously, such thing is not acceptable from any leader or any common person. It must be mentioned that Hussein (PUH) did not decide to turn back to Medina, because if he had decided to return, he would have ordered everybody, including Moslem's children, to turn back, especially when nothing prevented them. Moreover, if Hussein (PUH) had pointed to returning to Medina, he would have wanted to test his companion's willpower and determination for continuing the movement. Besides, the conversation between Hussein (PUH) and Moslem's children was an ethical talk, not a consulting one to follow them and ignore his own rational decision. Hussein (PUH) was someone who did not consult with anyone about his movement and did not heed to advisors who warned him and made the decision of uprising determinedly and strongly, so how is it possible for such person to let two young and mournful young men manage his affairs in that very critical situation?

In his third sentence, Mr. Alamol Hoda said Hussein (PUH) decided to make peace with Yazid when he found the danger serious and definite, but Yazid did not accept his peace. This statement will be discussed in some next pages under the title of "The claimed suggestions".

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Was Hussein (PUH) in danger anyway?

The third idea is Mr. Shahrestani's opinion that knows Hussein's movement a defending reaction. He believes that Hussein (PUH) was not only uncertain about the superficial victory, but also certain about his martyrdom whether he promised loyalty to Yazid or not. In his book, Mr. Shahrestani wrote, 'According to historical books, Hussein (PUH) knew that Omayyad was determined to kill him in revenge whether promising loyalty to Yazid or not. If Hussein (PUH) had promised loyalty to Yazid, again, he would have been killed without any revolutionary effect on people and the religion of his grandfather would have been disappeared. However, he did not promise loyalty to Yazid and fought against him; although he was killed in this way, his movement awakened the Islamic

society and revived the Islamic believes and humanistic dignity; it also preserved the religion of his grandfather, the Prophet Mohammad (PUH).'[1]

In some of his sentences, Mr. Shahrestani introduces Hussein's movement as uprising against the tyrant power of Yazid but focuses that the way of safe life was closed to him from the beginning of the movement.[2] In contrast, some stupid and ill willed ones claim that Hussein (PUH) left Mecca and Medina just in order to save his life, not to rise up against Yazid. Two of evidences mentioned by Mr. Shahrestani for his opinion are stated in the following, and then they will be discussed.

The first evidence is Hussein's statements in reply to a friend called AbuHorreh. He asked Hussein (PUH) why he left Mecca and Medina. Hussein (PUH) replied,

«إِنَّ بَنِی أُمَیَّةَ أَخَذُوا مالِی فَصَبَرْتُ وَشَتَمُوا عِرْضِی فَصَبَرْتُ وَطَلَبُوا دَمِی فَهَرَبْتُ، یاأَبا هَرَّةَ لَتَقْتُلُنِی الْفِئَةُ الْبَاغِیَةُ وَلَیُلْبِسَنَّهُمُ اللَّهُ ذُلاً شَامِلاً وَسَیْفاً قَاطِعاً وَلَیُسَلِّطَنَّ عَلَیْهِمْ مَنْ یُذِلُّهُمْ حَتَّی یَکُونُوا أَذَلَّ مِنْ قَوْمِ سَبَا ...»

O' AbuHorreh! I remained patient when Omayyad took my property and trampled on my dignity; but now they are going to kill me, so I have to escape. O' AbuHorreh! This tyrant group will kill me; but undoubtedly, God will stigmatize them and will dominate someone over them that humiliates them so severely to become lower than Saba'a nation.[3]

The second evidence is the criticizing letter Ibn Abbas wrote to Yazid after Hussein's martyrdom in Karbala. In his letter, Ibn Abbas wrote, 'Have you forgotten that you missioned your agents to kill Hussein (PUH), made him upset and nervous and finally forced him to leave his home and move towards Iraq? What is the reason of so much hatred? The reason is your hostility and enmity with the Prophet (PUH) and his

[1] Nezatol Hussein – page 21

[2] Nehzatol Hussein – page 23

[3] Tabari History – vol 4 – page 296

family.'[1]

In reply...

In reply to the mentioned evidences, it must be said that it is true that Hussein (PUH) was in danger and did not feel safety and freedom, but what was the reason of such danger? The reason was Hussein's opposition to Yazid's government, and Hussein (PUH) knew that his objection to Omayyad government would have no consequence but death. In historical documents, there is no evidence of Yazid's order for killing Hussein (PUH) unconditionally. According to history, Omayyad government firstly wanted Hussein (PUH) to promise loyalty, and it decided to kill him when he refused to promise loyalty. There are two evidences to this fact.

The first evidence is the letter Yazid wrote to Medina's ruler, Valid ibn Otbah. In his letter, Yazid wrote, 'Immediately after receiving my letter, call Hussein (PUH) and Ibn Zobair to promise loyalty to me. If they refused, cut their necks and send me their heads.'[2]

The second evidence is the letter Yazid sent to Kufeh's ruler, Obeidollah ibn Ziad. In his letter, Yazid wrote, 'I do not let you sleep and eat easily unless you extract Hussein's promise of loyalty to me, otherwise, kill him.'[3]

Hussein (PUH) was also aware of these two options, promising loyalty to Yazid or being killed. In his talk to Omar's son, he declared,

«... يَابْنَ عُمَرَ! إِنَّ الْقَوْمَ لايَتْرُكُونى إِنْ اَصابُونى وَإِنْ لَمْ يُصيبُونَنى فَإِنَّهُمْ يَطْلُبُونَنى اَبَداً حتّى أُبايِعَ وَاَنَا كارِهٌ اَوْ يَقْتُلُونَنى»

O' Ibn Omar! Yazid's agents will not free me if they capture me, they will chase me until they catch me to extract the promise of loyalty from me or

[1] Tazkarah – page 276

[2] Lohuf – page 16

[3] Norol Absar – page 130

kill me.[1]

The mentioned documents prove that Hussein's refusal of promising loyalty caused threatening of his life by Omayyad government. In other words, the danger of Yazid's government for Hussein's life was not the cause of his refusal, but Hussein's refusal of promising loyalty was the cause of Yazid's order for killing Hussein (PUH).

Besides, there is another evidence in which Hussein (PUH) introduces uprising against tyrant powers all Muslims' duty and responsibility.

«ایُّهَا النَّاس! قالَ رَسُولُ اللَّهِصلی الله علیه وآله: مَن رَأی سُلْطاناً جائِراً ... فَلَمْ یُغَیِّرْ عَلَیْهِ بِقَولٍ وَلافِعلٍ ...»

O' people! The Prophet Mohammad (PUH) said you must object to a tyrant ruler with your words or acts.

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The claimed suggestions

There is a claim about Hussein's movement that is evidenced with one of his statements. The question is that if Hussein (PUH) had not been sure of superficial victory and had been certain about his martyrdom and real victory through saving Islam from the threat of annihilation, why he suggested surrender or peace to the enemy when he faced Omar Sa'ad's army and found his martyrdom very near. This claim is referenced to the following statement by Hussein (PUH),

«اِخْتارُوا مِنّی خِصالاً ثَلاثاً اِمّا اَنْ اَرْجِعَ اِلی الْمَکانِ الَّذی اَقْبَلْتُ مِنْهُ وَاِمّااَنْ اَضَعُ یَدی فی یَدِ یَزیدَ بْنَ مُعاوِیَة فَیَری فیما بَیْنی وَبَیْنَهُ رَأیَهُ وَاِمّااَنْ تُسَیِّرونی اِلی ثَغْرٍ مِنْ ثُغُورِ الْمُسْلِمینَ فَاَکُونَ رَجُلاً مِنْهُمْ لی مالَهُمْ وَعَلَیْهِمْ ما عَلَیْهِمْ»

I have three suggestions, either let me turn back to Hijaz or take me to Yazid to promise loyalty to him and he is free to treat me in any way, or

[1] Maghtal Kharazmi – vol 1 – page 192

send me to borders of the world of Islam to live like other Muslims.[1]

According to this statement, it is claimed that Hussein (PUH) was firstly sure about his superficial victory, so when he faced the serious danger of death, he changed his plan and suggested surrender or peace. They claim that if Hussein (PUH) had been certain about his martyrdom from the beginning of the movement and had been sure that his uprising would guide people revolutionarily and repress the Omayyad government, he would not have given up and suggested surrender or peace.

Referring to such justification and reasoning, some criticizers come to wrong conclusions and claim that Hussein's plans were ruined, so they imagine him with weak will-power and humiliated character. It seems that this group has not known Hussein (PUH) or seen his sacrificing uprising, brightening speeches and shocking predictions. They have not even studied the mentioned statement correctly to find out incorrectness of it.

According to books in which Hussein's movement is studied, most of the problems and questions about his uprising take root from the mentioned statement by Hussein (PUH). Therefore, it is necessary to analyze that statement and some similar talks very carefully. That statement has a special political aspect that will be discussed some next pages under the title of "Two points".

The mentioned statement that is attributed to Hussein (PUH) is far from reality, even in the view of those who reported it, for some reasons:

1- If Hussein (PUH) had been ready to surrender himself to Yazid, he would have accepted Omayyad's suggestion of surrender, but according to historical documents, he did not accept their suggestion of surrender and selected fighting against them. One of Omayyad commanders, Zahr ibn Gheis, reported officially to Yazid,

[1] Ershad – vol 2- page 87

«وَرَدَ عَلَيْنَا حُسَيْنُ بْنُ عَلِيّ عليهما السلام فِي ثَمَانِيَةَ عَشَرَ رَجُلاً مِنْ أَهْلِ بَيْتِهِ وَسِتِّينَ رَجُلاً مِنْ شِيعَتِهِ فَسِرْنَا إِلَيْهِمْ وَسَأَلْنَاهُمْ أَنْ يَسْتَسْلِمُوا وَيَنْزِلُوا عَلَى حُكْمِ الْأَمِيرِ عُبَيْدِ اللَّهِ أَوِ الْقِتَالِ فَاخْتَارُوا الْقِتَالَ عَلَى الْاِسْتِسْلَامِ»

With eighteen people of his family and sixty of his companions, Hussein (PUH) faced with our army. We gave them two options to choose, surrendering to us or fighting against us, and they chose fighting and refused to surrender.[1]

Some people claim that Obeidollah was an aggressive dictator to him Hussein (PUH) did not want to surrender while Yazid was not as aggressive and tyrant as him and Hussein (PUH) did not have problem with surrendering to Yazid. Obviously, this justification is opposite to historical evidences. Yazid was similar to Obeidollah or even worse than he was. Yazid's evil qualities and his aggressive and savage character were explained in the second chapter. The crimes he committed in Medina and Mecca that are unparalleled in the history of the world prove the evil personality of Yazid. Interestingly, Yazid asked Obeidollah to repress the movement started in Medina like Hussein's movement, but Obeidollah did not accept and said,

«لا اَجْتَمِعُهُما لِلْفاسِقِ اَبَداً»

I do not accept two shames for the corrupt Yazid.[2]

The history clearly declares that Yazid summoned survivors of Karbala war together with the cut heads of martyrs to his palace in Sham while Hussein's head was hung on a spear from his nose.[3] They turned Hussein's family and the cut heads round the Islamic regions and the capital city. In Sham, when the family of the Prophet (PUH) were brought to his palace, Yazid hit Hussein's face and lips with a wooden stick and insulted him, he also insulted his family and said revengeful and blasphemous poems praising his own crimes. Such criminal acts are

[1] Tabari History – vol 4 – page 351

[2] Tabari History – vol 4 – page 371

[3] Moravejo Zahab – vol 3 – page 247

greater, more and harsher than Obeidollah's crimes.

Moreover, Hussein (PUH) called Yazid the centre of tyranny and corruption and the cause of annihilation of Islam. Therefore, Hussein (PUH) focused on Yazid and directed his opposition and fighting towards him and said, 'Yazid is a tyrant ruler that tramples on human rights openly.' He also said, 'Islam would die with governorship of Yazid.' According to these facts, is it true to say that Yazid was more reliable and better than Obeidollah and Hussein (PUH) was ready to promise loyalty to him?

2- Another evidence is the letter Yazid wrote to Obeidollah, this letter is reported in authentic historical documents. In his letter, Yazid wrote, 'It is reported to me that Hussein is coming to Iraq. It is your duty to put your spies and guards on roads and paths to capture his friends or even suspicious persons, but do not fight against him unless he wages war against you.'[1]

The very important point that is understood from this letter is that if Hussein (PUH) had been ready to surrender himself to Yazid and promise loyalty to him, Obeidollah would not have been allowed to fight against Hussein (PUH). Therefore, the fact that Obeidollah fought against Hussein (PUH) proves that Hussein (PUH) did not want to surrender himself to Yazid.

However, some people claim that Obeidollah fought against Hussein (PUH) without permission of Yazid. Many evidences prove ridiculousness of this claim. One of those evidences is Obeidollah's statement, 'Yazid allowed me to choose one of two options, killing Hussein (PUH) or being killed. So, I had to kill Hussein (PUH) to save my own life.'[2] Not only Yazid's friends, but also his enemies confirm that Yazid ordered Obeidollah to kill Hussein (PUH). For instance, Ibn Abbas focuses on this fact in his criticizing letter to Yazid.[3]

More important than the two mentioned evidences, Yazid confessed, in

[1] Tabari history – vol 4 – page 286

[2] Alkamil fi Tarikh – vol 4 – page 140

[3] Ya'ghubi History – vol 2 – page 248

his poems, to killing Hussein (PUH) and his family in revenge for his ancestors killed in Badr war and expressed his satisfaction of it.[1] In another poem, Yazid said,

نَعِبَ الغُرابُ فَقُلْتُ قُلْ اَوْلا تَقُلْ فَقَدْ اَخَذْتُ مِنْ آلِ الرَّسُولِ دُيُونى

Seeing the caravan of survivors of Karbala war, crows cawed and warned me but I told them, 'I do not care! Taking the revenge on the Prophet and his family is enough to me.[2]

Seeing Muslims' anger of killing Hussein (PUH), Yazid pretended to being sorry and put the blame on Obeidollah.[3] Evidence to falsity of this claim is that Yazid never reprimanded Obeidollah for killing Hussein (PUH), instead he praised him in the meeting he hit Hussein's face and lips with a wooden stick, said the following poem and asked his musicians to play a harmonious music with it.

اِسْقِنى شَرْبَةً تَرْوى مَشاشى ثُمَّ مِلْ فاسِقَ مِثْلَها ابْنِ زيادٍ
صاحِبِ السِّرِّ وَ الأمانَةِ عِنْدى وَلِتَسديدِ مَغْنَمى وَجِهادى

Give me another cup of wine to make me drunk, and then give wine to Obeidollah who is my reliable and honest ruler. He is the one who killed my enemies and firmed my kingdom.[4]

Yazid showed maximum of his savagery and evilness to not only the cut heads of Hussein (PUH) and his companions, but also the mournful and chained women and children from the family of the Prophet (PUH). He was so unfair, villainous and evil who told Zeinab,

يا صَيْحَةً تُحْمَدُ مِنْ صَوائِحْ ما اَهْوَنَ الْمَوْتُ عَلَى النَوائِحِ

How mourning of sorrowful women is pleasant and how death is easy for woeful elegists.[5]

According to these definite facts, is it possible to say that Yazid did not

[1] Lohuf – page 105
[2] Tazkarah – page 263
[3] Tabari History – vol 4 – page 353
[4] Moravejo Zahab – vol3 – page 67
[5] Lohuf – page 108

want to kill Hussein (PUH) and Obeidollah killed him willfully, without permission of Yazid? Never.

Is it fair?

3- The three claimed suggestions that are excuses in hands of criticizers also include the following shameful sentence that is attributed to Hussein (PUH).

«اَضَع يَدی فی يَدِ يَزيدَ فَيَری فيما بَيْنی وَبَيْنَهُ رَأْيَهُ»

I am ready to promise loyalty to Yazid and then he is free to do anything he wishes to me.[1]

The following more shameful sentence is added to the last one,

«فَنا شَدَهُمُ اللَّهَ وَالْاِسْلامَ اَنْ يُسيّرُوه اِلی اَميرالْمُؤمِنينَ يَزيدَ فَيَضَعُ يَدَهَ فی يَدِه»

To Kufi people who came to fight against him, Hussein (PUH) said humbly, 'I swear you in God, Islam and the Prophet (PUH)! Catch me and take me to Yazid to promise loyalty to him.[2]

According to Hussein's personality introduced before and his statements declared even before starting his movement, is not it clear that these shocking statements attributed to Hussein (PUH) are false and any conclusion drawn based on them is untrue too? Evidence to falsity of such claims is Hussein's words in the most dangerous phase of his uprising.

Hussein (PUH) was warned by his friends,

«إنَّهُمْ قَدْ أجْمَعُوا عَلی حَرْبِكَ فَرِرَأيَك»

O' Hussein! Think about a solution that all people are determined to fight against you.

In reply to them, Hussein (PUH) said,

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[1] Tabari History – vol 4 – page 295 and 313

[2] Tabari History – vol 4 – page 295

«حَسْبِیَ اللَّهُ وَنِعْمَ الْوَکِیل»

God is enough to me and I rely on Him.

Hussein's ideology and method are summarized in the following statement,

«هَیْهَاتَ مِنَّا الذِّلَّةُ یَأْبَی اللَّهُ لَنا ذلِكَ وَرَسُولُهُ وَالْمُؤْمِنُونَ وَحُجُورٌ طَابَتْ وَطَهُرَتْ وَنُفُوسٌ أَبِیَّةٌ وَأُنُوفٌ حَمِیَّةٌ مِنْ أَنْ تُؤْثِرَ طَاعَةَ اللِّئَامِ عَلَی مَصَارِعِ الْکِرَام»

I will never accept humiliation that is rejected and disapproved by God, the Prophet (PUH) and pious and faithful men. God and the Prophet (PUH) wish and our pure and pious nature requires accepting the honorable death and refusing the humiliating surrender.[1]

Even his enemy, Omar Sa'ad, told about Hussein (PUH),

«لایَسْتَسْلِمُ وَاللَّهِ الْحُسَیْنُ أَبَداً إِنَّ نَفْساً أَبِیَّةً لَبَیْنَ جَنْبَیْهِ»

I swear in God that Hussein (PUH) will never surrender himself to Yazid as the non-yieldable spirit of his father, Ali, is in his chest.[2]

How is it possible for such Hussein (PUH) to beg agents of Omayyad government humiliatingly to capture him and take him to the vinous Yazid? The Yazid who was called tyrant, vinous, illegal and disastrous to Islam by Hussein (PUH). Hussein (PUH) declared that promising loyalty to Yazid is Haram, illegal, and fighting against him and his government is obligatory and necessary to any Muslim.

«اَلا مَنْ رَأَی سُلْطَاناً جَائِراً ... - لِیَرْغَبِ الْمُؤْمِنُ فِی لِقَاءِ رَبِّهِ مُحِقّاً ... - فَإِنِّی لاأَرَی الْمَوْتَ إِلَّا سَعَادَةً وَلا الْحَیَوةَ مَعَ الظَّالِمِینَ إِلَّا بَرَماً ...»

Such accusations and shameful claims about Hussein (PUH) and his movement are the next crime Omayyad committed towards Hussein (PUH). Damaging the dignity and personality of Hussein (PUH) is much worse than killing his body in Karbala. Now, the question is why

[1] AL kamil fi Tarikh – vol 4 – page 63

[2] Tabari History – vol 4- page 315

Omayyad agents made such shameful accusations against Hussein (PUH)?

The claiming peace or humiliating surrender?

It is claimed that Hussein (PUH) decided to make peace with Yazid as his brother made peace with Mo'avieh. This is an absolutely false claim because the situations of making peace were completely different for Hussein (PUH) and Hassan (PUH). Hassan (PUH) made peace with Mo'avieh while Mo'avieh sent him a blank page with his signature at the bottom and let Hassan (PUH) write any condition he wished in it. Hassan (PUH) wrote very difficult conditions on that paper that questioned Mo'avieh's caliphate, let alone succession of Yazid. Although Mo'avieh did not carry out that contract, that peace was an honorable one for Hassan (PUH).[1]

Nevertheless, the peace that Hussein (PUH) could have made was a humiliating one with shameful begging to the corrupt Yazid, as it is claimed. Actually, such peace was not peace anymore but it was an embarrassing surrender that would degrade Hussein's dignity against Yazid's evilness forever. Such peace could have threatened the interests of Islam and isolated Hussein's followers, Shiites, eternally. Besides, Hussein's act of making peace with the corrupt Yazid would have become a model to Muslims throughout the history and they would have followed it as a rule, the rule of surrendering to any tyrant and corrupt power even if the interests of Islam are in danger! Is it possible for Hussein (PUH), who did not put on a tight shirt in the last moments of his life as it was a sign of humiliation, to accept surrendering to the corrupt Yazid and cause misguiding in the next generations of Muslims? Never!

It is worth mentioning that although Hassan (PUH) made peace with Mo'avieh and did not enter military war against him, Mo'avieh did not tolerate his presence and poisoned him and some other famous characters such as Sa'ad Vaghas in order to pave the way for succession of his Yazid. Could Yazid, who was more aggressive and tyrant and less experienced and political than his father, tolerate Hussein (PUH) who

[1] Alesabah – vol 2 – page 65

entered military war against him?

Some people claim that if Hussein (PUH) had promised loyalty to Yazid, he would have remained alive and could have leaded next generations of Muslims. This is a ridiculous claim as Hussein (PUH) was in his fifties and could not have lived for long after his surrender. Moreover, if Hussein (PUH) had remained alive to lead Muslims, he would have been a weak and humiliated leader who surrendered himself to the tyrant Yazid and confirmed his corruptions. This claim is more similar to a joke!

4- The Omayyad government was an evil system that tried to benefit from any event even the Hussein's movement and Hassan's peace by changing the nature and purpose of it. According to history, the Omayyad government spread many lies in the way of its evil policies, lies such as participation of Ali (PUH) in murdering Othman, writing the Holy Quran by Mo'avieh, obligation of cursing Ali (PUH) and his family, seditiousness of Abuzar, death of Malik ibn Ashtar as the result of being cursed by people of Sham and the caliphate of Omayyad as true successors of the Prophet (PUH).

Naturally, such corrupt government that was threatened by revolutionary movements such as Medina, Mecca, Tavvabin and Mokhtar uprisings, after the Karbala event, took hold of any lie or trick to silent people and prevent more rebellions. Therefore, they spread this lie that Hussein (PUH) had decided to promise loyalty to Yazid in order to preserve unity of Muslims, but Obeidollah did not let him arrive Sham and killed him in the middle of the way, without Yazid's permission. The same trick was played by Mo'avieh when he announced publically, but falsely, that Hussein (PUH) had accepted succession of Yazid and promised loyalty to him, so Mo'avieh invited people to follow Hussein (PUH) and promise loyalty to Yazid.

In addition to the four mentioned reasons for falsity of the three suggestions attributed to Hussein (PUH) and their shameful evidences, two more points are discussed in the following.

First: The claimed three suggestions reported in historical books such as Tabari History and Ibn Athir's History, the main documents, are

mentioned after statements such as 'It was said that...' or 'It was rumored that...'.[1] It proves that such claimed suggestions attributed to Hussein (PUH) were among the lies and rumors Omayyad government spread among common people in order to achieve their political purposes. Naturally, such lies are considered untrue in the first days when the real event is still remembered by witnesses and contemporary people, but after some decades, lies and rumors are considered true by next generations who did not see the event or real witnesses.

Second: The historical documents that reported such suggestions also rejected them by authentic evidences. For instance, in Tabari History and Ibn Athir's History, after reporting the claimed suggestions and attributing them to Hussein (PUH), a statement reported by Hussein's servant is mentioned who said, 'I never heard such suggestions from Hussein (PUH), I only heard that he said,

«دَعُونی لِأذْهَبَ هذِهِ الأرْضَ الْعَریضَةَ حَتّی نَنْظُرَ ما یَصیرُ إلَیْهِ أمْرُ النّاس»

Let me go through the vast earth to see what the destiny of people would be.[2]

Falsity of the claimed suggestions is not only believed by Shiites, but also by fair Sunni scholars such as Egyptian Eghad who believes that, 'According to the available historical documents, it is possible that Hussein (PUH) suggested meeting Yazid for negotiation, certainly not for promising loyalty or surrendering to him.'[3]

In the following, two of Hussein's statements are mentioned that are evidenced for his decision on turning back when he felt the serious danger. In a complaining statement, Hussein (PUH) told his companions,

«لَوْ تُرِكَ الْقَطا لَنامَ»

If they leave the bird, it will live comfortably.[4]

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[1] Alkamil fi Tarikh – vol 4 – page 54

[2] Tabari History – vol 4 – page 313

[3] Abu Shohada – page 101

[4] Tabari History – vol 4 – page 319

Another statement was told to Omar Sa'ad's army,

«فَبِمَ تَسْتَحِلُّونَ دَمِی ... إِنْ لَمْ یَکُنْ لَکُمْ دِینٌ وَکُنْتُمْ لاَ تَخَافُونَ الْمَعَادَ فَکُونُوا أَحْرَاراًفِی دُنْیَاکُمْ ... - أَمَا مِنْ مُغِیثٍ یُغِیثُنَا لِوَجْهِ اللَّه، اَمَا مِنْ ذَابٍّ یَذُبُّ عَنْ حَرَمِرَسُولِاللَّهِ و ...»

Why do you think my blood is Halal? If you do not believe in religion, live magnanimously or treat like ignorant Arabs at least. Is not there any helper to support our right? Is not there any defender to defend the family of the Prophet (PUH)?[1]

What was Hussein's purpose by telling such words?

Such statements are somehow true, but the question is what Hussein's purpose was by telling such words. The mentioned statements are based on three principles of "pacifism", "advice" and "policy".

The first principle: Hussein's revolutionary uprising was not conflicting with Kufi people although they formed the majority of Omar Sa'ad's army. As this war was somehow imposed on Kufi people and some of them were at least superficial friends to the family of the Prophet (PUH), Hussein (PUH) tried to prevent the war with pacifist talks such as, 'Why do you fight against the family of your prophet (PUH)?', 'Why do you ignore your invitations?' and 'Why do not you let me go to a safe place?' With such statements, Hussein (PUH) tried to convince Kufi people that he was not in war with them although they had broken their promises of loyalty. He wanted to make them understand that the war between Kufi people and the family of the Prophet (PUH) was the favorite of Omayyad government, as it could repress the enemy without participation of Shami people and army. Therefore, Hussein (PUH) tried to prevent this war in anyway and the mentioned statements by him did not mean agreement with or surrender to Yazid's government.

The second principle: With his statements, Hussein (PUH) aimed to advise them, turn them back to the right path and save them from eternal misfortune. Generally, the main purpose of Hussein (PUH) was guiding people and turning them back to the right path of the true Islam with

[1] Lohuf – page 61

advisory words. Hussein (PUH) wished to free them from the shame of cooperation with Yazid and return them to the arms of the true Islam. According to the history, Hussein's awakening talks such as 'Have you seen any crime committed by me that you fight against me?', 'Are not you Muslims or at least humans?' and 'Why do you trample on your Arabic tradition if you do not believe in religion?' affected some opponents so deeply that one of the commanders, Horr, and about thirty of soldiers in Omar Sa'ad's army changed their minds and hearts and joined Hussein (PUH).[1]

The third principle: The policy of Hussein's statement is the most important aspect of it. The defending and rightful words said by Hussein (PUH) made people of that time and any time aware that Hussein (PUH) was not the beginner of the war to be stopped by Omayyad government in order to prevent disunion. However, the Omayyad government was the beginner of war and Hussein (PUH) and his companions were defenders. Naturally, the defending aspect of Hussein's movement in addition to imprisonment of his family and martyrdom of his baby played definite and efficient roles in infamy and repression of Omayyad government. It can be said that the defending aspect of Hussein's movement damaged Omayyad government more than his martyrdom did. Hussein's defending battle revealed the evil and criminal nature of the Omayyad government definitely, eternally and completely. This impact moved the Islamic nations against the Omayyad and led to annihilation of them eventually.

This point is very important that Hussein (PUH) always focused on defending aspect of his uprising although he encouraged people revolutionarily with his speeches or letters. For instance, about his journey to Kufeh, he focused on invitation letters of Kufi people. His purpose of such attitude was preventing people from believing the lies Omayyad government would spread about his holy movement, lies such as introducing his movement a rebellion against the social discipline that was not supported by people. It is the policy of all corrupt regimes in the world to introduce the reformists as rebellious criminals and claim that majority of people do not agree with their ideology and activity. In this

[1] Ibn Asaker History – vol 4 – page 220-222

way, they try to oppress the movements of reformists.

An example of Hussein's defending attitude is his statement in reply to Omar Saa'd who asked him about the reason of journey to Kufeh,

«كَتَبَ إِلَيَّ أَهْلُ مِصْرِكُمْ هَذَا أَنِ اقْدَمْ، فَأَمَّا إِذْ كَرِهْتُمُونِي فَأَنَا أَنْصَرِفُ عَنْكُم»

Kufi people have invited me to their city; if they have changed their mind, I turn back.[1]

As you see, Hussein (PUH) did not reply generally about his uprising, but just pointed to his journey to Kufeh and referred it to Kufi people's invitation as a defending policy.

Another instance is Hussein's talks to the army of enemy that included most of the inviters,

«أَيُّهَا النَّاسُ! مَعْذِرَةً إِلَى اللَّهِ وَإِلَيْكُمْ إِنِّي لَمْ آتِكُمْ حَتَّى أَتَانِي كُتُبُكُمْ...»

O' people! The cause of my presence in your city is your letters and messengers that invited me to your city in order to lead you and guide you to the right path. Now, if you have broken your promises and changed your mind, I do not insist on staying here, so I turn back.[2]

In his talks to Kufi people, Hussein (PUH) referred his journey to Kufeh to invitation letters of Kufi people, not to his general uprising against Yazid.

By his defending statements, Hussein (PUH) aimed to prevent the accusation of causing rebellion in Kufeh. He meant to reveal the aggressive nature of Yazid's government and pave the way to political and practical repression of them. This awakening policy employed by Hussein (PUH) was very effective in attracting and guiding public minds. Ali (PUH) said, 'Never start a war but let your enemy begin it, so your defending attitude will be the cause of your real victory.'[3]

Based on this policy, Hussein (PUH) brought the invitation letters of Kufi

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[1] Ershad – vol 2 – page 85

[2] Tabari History – vol 4- page 303

[3] An Explanation to Nahjul Balagheh – vol 15 – page 104

people with him and showed them to people and military commanders.[1] Moreover, based on this defending policy, Hussein (PUH) brought his family with him to Kufeh because if he had left them in Medina, Omayyad agents would have imprisoned them in Medina to put Hussein (PUH) under pressure.[2] Furthermore, based on the defending policy, Hussein (PUH) declared that, 'My movement is not out of my carnal wishes, and I have not risen up to make chaos or rebellion. Islam has made it obligatory to any Muslims to promote to goodness and prevent evilness in the way of reforming the society and promoting justice.'[3]

Two more points

The defending method of Hussein (PUH) was not only giving an ultimatum to the enemy, but also encouraging people to rise up against Omayyad government. About the claimed three suggestions that were attributed to Hussein (PUH), two more points are mentioned in the following:

The first point: The claimed three suggestions, without the ridiculous statements evidenced for them, can be considered true. In Tabari history, the three suggestions are mentioned as 'turning back to medina or to a border area, or meeting Yazid'[4]. Perhaps Hussein (PUH) wanted to meet Yazid in order to negotiate about the problem. Even Ibn Kathir who is a fan of Yazid attributes the three suggestions to Yazid and writes, 'Yazid said he wished that Hussein could turn back to Medina, go somewhere else or visit him.'[5] According to this document, even Yazid himself did not claim that Hussein (PUH) would have promised loyalty to him.

Anyway, since Hussein (PUH) found Obeidollah a tyrant ruler that wanted Hussein (PUH) to surrender absolutely and insisted on military war, he offered three suggestions although he was sure that Obeidollah would never accept any of them. Hussein (PUH) offered suggestions to

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[1] Ershad – vol 2- page 80

[2] Lohuf – page 36

[3] Maghtal Kharazmi – vol 1- page 188

[4] Tabari History – vol 4 – pages 313 and 293

[5] History of Ibn Kathir – vol 8 – page 254

give the enemy ultimatum, prove his pacifistic attitude and reveal the aggressive and criminal attitude of the Omayyad government. Therefore, Hussein (PUH) succeeded in encouraging people revolutionarily and achieving his real purposes eventually.

The second point: by offering the mentioned suggestions, Hussein (PUH) aimed to kill time in order to find a better opportunity. Evidence to this policy is Hussein's decision in his visit with Valid, Medina's ruler. Hussein (PUH) was invited to a meeting with Valid and there he was asked to promise loyalty to Yazid. Politically, Hussein (PUH) replied Valid, 'Undoubtedly, you prefer me to announce my loyalty to Yazid publically, so let's postpone the ceremony to gathering people in the mosque'[1]. Killing time in this way, Hussein (PUH) left Medina immediately and went to Mecca, a safer place, and announced his objection to Yazid officially.

Perhaps, it is questioned that such political methods are trickery and unharmonious with the position of Imamate! The Prophet (PUH) said, الحرب خدعه[2] (War is trick). It means that when you are in war with an enemy, using rational and fair tricks is lawful and sometimes necessary in order to achieve your purposes.

Anyway, it was discussed that Hussein's statements were more defending and political because the Omayyad government had advertised vastly against Hussein (PUH), his companions and their movement in order to introduce them as anti-social rebels and justify Omayyad repressing reaction against him. One instance of such advertisements that had deep impacts on misguiding common people is mentioned in the next section.

Both tyrant and being oppressed!

After the Karbala event, Medina's ruler, Amro inb Sa'aid, gathered people in the mosque to give them the news. Impudently and shamelessly, he said, 'Damages to Hussein (PUH) were the result of his attacks to us. Nevertheless, we wished him alive to treat us cruelly and we treat him respectfully. However, he drew sword to us and aimed to kill us unfairly,

[1] Tabari History – vol 4- page 251

[2] Moravejo Zahab – vol 2- page 356

so we had no choice but killing him to defend our lives.

«...وَلكنْ كَيْفَ نَصْنَعُ بِمَنْ سَلَّ سَيْفَهُ يُريدُ قَتْلَنا اِلّا اَنْ نَدْفَعَ عَنْ اَنْفُسِنا ...»

In the middle of his advertising speech, one of the listeners stood up and said, 'Do you kill Hussein (PUH), Ali and Fatemeh's son and the Prophet's grandson, and talk nonsense about it? If Fatemeh had been alive and seen the cut head of her son, she would have cried a lot.' In reply to this objection, the evil ruler of Medina said, 'Shut up! Fatemeh's father, the Prophet (PUH), is our uncle and Fatemeh's husband, Ali (PUH), is our brother and their son, Hussein (PUH), was our dearest, but if Fatemeh had been alive, she would not have blamed us because his son attacked us first and we had to kill him to defend our lives.'[1] He meant that Hussein (PUH) was the invader and Omayyad were the defender, and defending one's life is the right of everyone!

Generally, the policy of all Omayyad rulers, similar to any tyrant ruler in the world, was pretending to being oppressed while they had treated others cruelly. They even recited elegies for their killed ones to introduce them as oppressed ones. They introduced themselves as just and kind men and misguided and confused common people's minds. In addition to this evil governmental advertisement, criminals of Karbala war shed tears and showed humanistic emotions for the wounded and injured survivors to pretend to kindness and blamelessness.

The mentioned example was just a part of the deceiving advertisements of Omayyad rulers in Medina among the friends of the family of the Prophet (PUH). In farther places where people did not know Hussein (PUH) as much as people of Medina, Omayyad agents introduced Hussein (PUH) and his companions as rebels and dissidents who objected to the current government and Omayyad had no choice but repressing them through killing them. Since Hussein (PUH) was aware of such evil policy in Omayyad rulers, he took hold of a defending policy to prove his pacifistic and Omayyad's aggressive attitudes. Actually, Hussein's defending policy worked as a number of movements were made in revenge for killing Hussein (PUH) and threatened the Omayyad

[1] An Explanation to Nahjul Balagheh – vol 9 – page 361

government and led to their annihilation eventually.

It was discussed that Hussein's statements were based on social, political and training purposes. The following statement must be explained as well.

«لَوْ تُرِكَ الْقطا لَنامَ»

If they leave the bird, it will live comfortably.

Hussein (PUH) means that the Omayyad's anti-Islam method has forced me to rise up, defend the interests of Islam and sacrifice my life to save the religion. This statement does not mean that Hussein (PUH) did not have any option to save his life or did not predict the danger of enemy from the beginning and that he became nervous when he found the danger serious and his martyrdom definite. It was discussed that Hussein (PUH) had this opportunity to promise loyalty to Yazid and save his life, but he felt himself responsible against the anti-Islam government of Yazid and prepared himself for any danger, even martyrdom. Therefore, he welcomed his martyrdom and said,

«... وَخيرَ لِي مَصْرَعٌ انَا لا قيه ...»

How nice the place is where I will face my holy Jihad.

Any fair person will ...

In this section, a number of Hussein's statements before and after his movement towards Kufeh are mentioned to make it clearer that Hussein (PUH) did not accept any humiliation in the way of opposing Omayyad government. He remained determined and strong in his way until the moment of his martyrdom.

١. ... أَما وَاللَّهِ لاَ أُجِيبُهُمْ إِلَى شَيءٍ مِمَّا يُرِيدُونَ حَتَّى أَلْقَى اللَّهَ وَأَنَا مُخْضَبٌ بِدَمِي؛

I swear in God! I will never accept any of Omayyad's requests until I meet my God drawn in my blood.[1]

[1] Lohuf – page 101

٢. ... كَأَنِّی بِأَوْصَالِی تَقَطَّعُهَا عُسْلاَنُ الْفَلَوَاتِ، بَيْنَ النَّوَاوِيسِ وَ كَرْبَلاَء؛

I see how my blood is shed in Karbala by wolves.[1]

٣. ... مَنْ لَحِقَ بِی اسْتُشْهِدَ؛

Anyone who joins me will be killed.[2]

٤. وَ أَيْمَ اللَّهِ لَيَقْتُلُونَنِی فَيَلْبِسَنَّهُمُ اللَّهُ ذُلاً شَامِلاً وَسَيْفاً قَاطِعاً؛

I swear in God! They will kill me and then God will humiliate them and kill them by swords.[3]

٥. سَأَمْضِی وماَ بِالْمَوْتِ عَارٌ عَلَى الْفَتَى إِذَا مَا نَوَى حَقّاً وَجَاهَدَ مُسْلِماً؛

I seek my purpose among different dangers and do not know death a shame for the fighter in the way of God.[4]

٦. الْقَتْلُ أَوْلَى مِنْ رُكُوبِ الْعَار؛

Being killed is better than surrendering to corrupt powers.[5]

٧. هَيْهَاتَ مِنَّا الذِّلَّةُ ... نُفُوسٌ أَبِيَّةٌ وَأُنُوفٌ حَمِيَّةٌ مِنْ أَنْ تُؤثِرَ طَاعَةَ اللِّئَامِ عَلَى مَصَارِعِ الْكِرَام؛

I will never accept humiliation. Faithful and righteous men will never prefer living with evils to dying honorably.[6]

٨. وَاللَّهِ لَو لَم يَكُنْ فِی الدُّنْيا مَلجَأٌ، وَلا مَأْوى لَما بايَعتُ يَزيدَ بنَ مُعاوِيَة اَبَداً؛

I swear in God! If I do not find any refuge in the world, again I will never promise loyalty to Yazid.[7]

٩. وَمِثْلِی لاَ يُبَايِعُ مِثْلَه؛

A person like me will never promise loyalty to a person like Yazid.[8]

١٠. فَهَلْ هُوَ إِلَّا الْمَوْتُ فَمَرْحَباً بِهِ؛

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[1] Lohuf – page 38
[2] Lohuf – page 65
[3] Ya'ghubi History – vol 2 – page 193
[4] Tabari History – vol 4- page 305
[5] Lohuf – page 70
[6] Lohuf – page 59
[7] Maghtal Kharazmi – vol 1- page 188
[8] Lohuf – page 17

I welcome the biggest damages in the way of fighting against Yazid.[1]

Even his enemies told about Hussein (PUH),

١٠. فَهَلْ هُوَ إِلَّا الْمَوْتُ فَمَرْحَباً بِهِ؛

I swear in God, Hussein (PUH) will never surrender as he has a non-yieldable spirit.[2]

١٢. فَاخْتَارُوا الْقِتَالَ عَلَى الِاسْتِسْلَامِ؛

Hussein (PUH) and his companions accepted death but not the surrender to Yazid. [3]

According to the mentioned clear statements said by Hussein (PUH) in all steps of his movement, any fair person will conclude that the sentences attributed to Hussein (PUH) are false or at least interpreted as discussed.

In the third discussion, Hussein's certainty or uncertainty of superficial victory as well as whether his movement was started based on such certainty or not were analyzed and studied. In addition, two ideas of Mr. Alamol Hoda and Mr. Shahrestani were discussed and problems in each idea were explained. Finally, it was concluded that Hussein (PUH) was not certain about the superficial victory, but he knew that he would have been alive if he had promised loyalty to Yazid. However, since Yazid's government was dangerous for interests of Islam and could threaten the principles of the religion, Hussein (PUH) felt responsibility for defending Islam and guiding people revolutionarily. Therefore, he decided to fight against Yazid until the last drop of his blood. He was certain about the real victory of his uprising although he was killed in this way.

The fourth discussion: The revolutionary speech delivered by Hussein (PUH)

In this section, Hussein's wishes about an Islamic government and Islamic rulers will be clarified based on his revolutionary speech

[1] Alakhbar altaval – page 254

[2] Tabari History – vol 4 – page 315

[3] Ershad – vol 2- page 118

delivered in the most critical time and situation, when he was surrounded by enemy and his martyrdom was very near. At that time, if he had had any certainty about the superficial victory, he lost it, as the danger and being killed were definite.

«ايُّهَا النَّاسُ! إنَّ رَسُولَ‌اللَّهِ‌صلى الله عليه وآله قالَ: مَنْ رَأَى سُلْطَاناً جَائِراً مُسْتَحِلّاً لِمَحارِمِ اللَّهِ نَاكِثاًلِعَهْدِ اللَّهِ مُخَالِفاً لِسُنَّةِ رَسُولِ‌اللَّهِ‌صلى الله عليه وآله يَعْمَلُ فِي عِبَادِ اللَّهِ بِالْإِثْمِ وَالْعُدْوَانِ، فَلَمْ يُغَيِّرْعَلَيْهِ بِفِعْلٍ وَلاَ قَوْلٍ كانَ حَقّاً عَلَى اللَّهِ أَنْ يُدْخِلَهُ مُدْخَلَهُ، اَلا وَإِنَّ هَؤُلاَءِ الْقَوْمَ قَدْلَزِمُوا طَاعَةَ الشَّيْطَانِ وَتَرَكُوْا طَاعَةَ الرَّحْمَنِ وَأَظْهَرُوا الْفَسَادَ فِي الْأَرْضِ وَاَبْطَلُوا‌الْحُدُودَ وَشَرِبُوا الْخُمُورَ وَأَحَلُّوا حَرَامَ اللَّهِ وَحَرَّمُوا حَلاَلَ اللَّهِ وَاسْتَأْثَرُوْا فِي اَمْوالِ‌الْفُقَراءِ وَالْمَساكِينِ، وَاَنَا اَوْلى مَنْ قامَ بِنُصْرَةِ دِينِ اللَّهِ وَاِعْزازِ شَرْعِه وَالْجِهادِ فِي‌سَبِيلِه، وَاَنَا اَوْلى مَنْ غَيَّرَ لَتَكُونَ كَلِمَةُ اللَّهِ هِيَ الْعُلْيا، وَقَدْ أَتَتْنِي كُتُبُكُمْ وَقَدِمَتْ عَلَيَّ‌رُسُلُكُمْ بِبَيْعَتِكُمْ أَنَّكُمْ لاَ تُسَلِّمُونِّي وَلاَ تَخْذِلُونِّي، فَإِنْ تَمَّمْتُمْ عَلى بَيْعَتِكُمْ تُصيبُوارُشْدَكُمْ فَاَنَا الْحُسَيْنِ بْنِ عَلِيٍّ وَابْنِ فاطِمَةِ بِنْتِ رَسُولِ اللَّهِ، نَفْسِي مَعَ أَنْفُسِكُمْ‌وَأَهْلِي مَعَ أَهْلِيكُمْ وَلَكُمْ فِي أُسْوَةٌ حَسَنَةٌ، وَإِنْ لَمْ تَفْعَلُوا وَنَقَضْتُمْ عَهْدَكُمْ وَخَلَعْتُمْ‌بَيْعَتِي مِنْ اَعْناقِكُم فَلَعَمْرِي مَا هِيَ لَكُمْ بِنُكْرٍ، لَقَدْ فَعَلْتُمُوهَا بِأَبِي وَأَخِي وَابْنِ عَمِّي‌مُسْلِمُ، وَالْمَغْرُورُ مَنِ اغْتَرَّ بِكُمْ فَحَظَّكُمْ أَخْطَأْتُمْ وَنَصِيبَكُمْ ضَيَّعْتُمْ، وَمَنْ يَنْكُثْ‌فَإِنَّما يَنْكُثُ عَلى نَفْسِه»

O' people! The Prophet Mohammad (PUH) said, 'Anyone who sees that a ruler treats cruelly, changes God's commands openly, breaks his promises, tramples of the Prophet's tradition and denies Muslims' rights but he does not oppose the ruler orally and practically, God will set the same hell destiny as that of the tyrant ruler for him.' O people! You know that the Omayyad government follows the way of evil, denies God's commands, corrupts the earth and tramples on laws. They change Halal to Haram and vice versa, drink wine, act lecherously and use the public treasury in the way of their own carnal and whimsical wishes. Therefore, I know it obligatory to any Muslim, especially myself, to rise up against this anti-Islam situation in order to fulfill God's command and defend the religion of God. You know that you sent me many invitation letters, promised loyalty to my agent, Moslem, and promised support and help to me. If you keep your promise, it will be beneficial to you, as my family

and I will support and guide you to the right path. If you do not fulfill your promise, it will be harmful to you. Anyway, breaking promises is not something new to you, as you did not keep your promises to my father, brother and cousin too. Relying on you, weak and undetermined people, leads to being deceived. Breaking the promise by you is against your own benefits and felicity.[1]

This speech is the most comprehensive and fundamental talk delivered by Hussein (PUH) during his movement. This speech has two aspects; first, Muslims' responsibility towards governments and rulers; second, qualities of the Islamic government and Islamic rulers. The two aspects are discussed in the following.

The first aspect: In his revolutionary speech, especially in its main part, Hussein (PUH) focuses that Islam is not only a personal religion, but also a social one. In addition to saying daily prayers and fasting that are personal duties in Islam, any Muslim has social duties such as promotion of good, prevention of evil and performing Jihad. Interestingly, in Islam, the personal duties have social effects and the social duties have personal effects. It is beautifully said,

«اَلْإِسْلامُ عِبادَتُهُ سَياسةٌ وَسَياسَتُهُ عِبادَةٌ»

In Islam, worshiping is policy and policy is worshiping.

Why personal and social duties are interrelated in Islam?

Discussing the social effects of personal duties as well as personal effects of social duties requires a separate book. However, in the current section, it can be explained that as human beings have two social and personal aspects, they have both personal and social duties as well. In addition, since the social and personal aspects of human are inseparable, the social and personal duties of him are interrelated too. Based on this ideology, a true and real Muslim is someone who fulfills both his personal and social duties. A Muslim who performs his personal duties perfectly but neglects his social duties, e.g. he does not care about tyranny of rulers, corruption

[1] Tabari History – vol 4 – page 304

of environment or problems in the society, is not a real Muslim and will have the same hell destiny as that of the tyrants.

In his revolutionary speech, Hussein (PUH) does not mean that the social duties are more important than the personal ones, but he means that the personal and social duties are so associated that fulfillment of one duty without performing the other is absolutely worthless. This point is so important that the Prophet Mohammad (PUH) said,

«مَنْ اَصْبَحَ وَلَمْ يَهْتَمَّ بِاُمُورِ الْمُسْلِمينَ فَلَيْسَ بِمُسْلِمٍ»

A Muslim who does not care about the social affairs of other Muslims, even in one day, is not a Muslim.[1]

and,

«اِذا رَأى النّاسُ الظّالِمَ وَلَمْ يَأْخُذُوا عَلى يَدِه اَوْ لِسانِه اَوْ شَكَ اَنْ يَعُمَّهُمْ اللَّهُ بِعِقابٍ»

Those who do not fight against tyrants will be punished in the same way as God punishes the tyrants although they were pious and worshiper in the world[2].

Evidence to this fact is the Holy Quran that condemns the Jewish contemporary with the Prophet Mohammad (PUH) for killing the previous divine Messengers.

﴿فَلِمَ تَقْتُلُونَ أَنبِيَآءَ ٱللَّهِ مِن قَبْلُ إِن كُنتُم مُّؤْمِنِينَ﴾

Why then have ye slain the prophets of Allah in times gone by, if ye did indeed believe?

Sūrah 2, Verse 91

Obviously, the Jewish people who were contemporary with the Prophet Mohammad (PUH) did not kill divine Messengers, but their ancestors had committed such crime. Since they agreed with or did not object to the

[1] Kafi – vol 2 – page 163

[2] Beharol Anvar – vol 100 – page 78

act of their ancestors, they were condemned by the Holy Quran as murderers and criminals.

The Islamic logic is that if you condemn cruelty, you must avoid it personally and prevent or oppose it socially. This is a comprehensive responsibility that is not restricted to present time or past time, individuals or the society and yourself or others. This responsibility is as expanded as all aspects of life and all corners of history and geography are. This responsibility is not only regional but also universal that makes you react to events and wrongdoings occurred all over the world.

The most important part of social duties

The most important purpose of the Islamic social duties is making the living environment peaceful and far from corruption and cruelty and leading it to perfection and development. According to this general purpose, it is concluded that the most important aspect of the Islamic social duties is people's responsibility towards governments and rulers. Since rulers dominate over all living affairs of people directly or indirectly and lead the society to their favorite targets, they are able to prevent corruptions and wrongdoings, solve people's problems and pave the way for development of the society. They are able to prevent crimes and wrongdoings by performing the criminal laws perfectly; they can train and teach public minds properly by managing the teaching centers and employing the advertising media. They can also consume public treasuries in the way of providing security, peacefulness and comfort for people.

Naturally, only competent rulers are able to perform the mentioned duties in a society and lead it to felicity; undoubtedly, incompetent rulers cause corruption in a society and lead it to the edge of decline. Ali (PUH) focused on competency of rulers and said,

«... فَلَيْسَتْ تَصْلَحُ الرَّعِيَّةُ إِلَّا بِصَلاحِ الْوُلاَةِ»

Reformation of a society is impossible unless competent rulers govern it.[1]

[1] An Explanation to Nahjul Balagheh – vol 11- page 91

Therefore, the awake and responsible people who want to fulfill their social duty must place the first priority on opposing the corrupt rulers who misguide people and lead the society to depravity. If this objection is performed properly, the majority of people will be awakened and moved against the wrongdoers. Then, the corrupt ruler will have no choice but resigning or changing the methods to the favorites of the society. Consequently, opposing a tyrant ruler is the most effective and necessary part of the Islamic social duty that will reform the official system, solve people's problems, develop the society and strengthen the nation against their foreign enemies. The Prophet Mohammad (PUH) said,

«أَفْضَلُ الْجِهَادِ كَلِمَةُ عَدْلٍ عِنْدَ إِمَامٍ جَائِرٍ»

The best and highest Jihad is that against the tyrant ruler.

Three associated kinds of Jihad

An interpretation of the Prophet's statement is that nations will be strong against foreign enemies when their internal affairs are well organized based on justice, and the internal affairs of a country will be justly and well organized when the dominant government and system are fair and just. According to history, nations who were deprived of a just and competent governing system lived under the domination of tyrant and corrupt powers, went to the edge of decline and humiliation and were oppressed by foreign enemies. In order to prevent such dangers, the Prophet (PUH) called opposing the internal tyrant rulers more important than fighting against foreign unbelievers. In Islam, jihad against the internal tyrant ruler is higher than that against the foreign unbelievers; in other words, jihad against the internal tyrant ruler supports the jihad against the foreign unbelievers.

In addition, jihad against one's carnal wishes, controlling one's desires, is called 'the greatest jihad'. This kind of jihad is higher than the two mentioned types, jihad against the internal tyrant ruler and jihad against foreign unbelievers. The greatest jihad is actually the basis of two other kinds. The three kinds of jihad, controlling one's carnal desires, jihad against the internal tyrant ruler and jihad against the foreign unbelievers, are associated to and dependant on each other. In other words, the

personal, regional and universal jihads are three connected rings in order of their priority.

Unfortunately, most of the Muslims did not pay enough attention to the important command of the Prophet (PUH). They paid most of their attention to the external jihad against foreign unbelievers to expand the Islamic kingdom, but neglected jihad against their carnal wishes and internal tyrant rulers. Contrary to the Prophet's command, Muslims agreed with domination of tyrant rulers and followed the rulers' and their own carnal wishes. Problems and declines in the Islamic countries take root from this fact that Muslims made peace with any tyranny, accepted any humiliation and put the highest priority on material affairs and their carnal wishes.

Hussein (PUH) rose up to fulfill the Prophet's command and awaken the depraved and humiliated Muslims by fighting against the anti-Islam Omayyad government. Hussein's movement became a revolutionary model to Muslims, made them sacrificing and alert and moved them to the way of opposing tyrant powers. In the mentioned revolutionary speech delivered by Hussein (PUH), he focused on objecting to internal cruel rulers, not fighting against foreign unbelievers. Why? Because he wanted to make people aware that as long as the inner body of an Islamic society is suffering from corruption and injustice, fighting against the foreign unbelievers and enemies is not the priority and will not be efficient too. The inner problems of a society must be solved sooner than the outer problems of it.

Reformers must begin their reformation from the nearer positions and then go to the farther ones. They must firstly fight against the corrupt and tyrant governments in order to change the internal affairs, improve the spiritual and religious beliefs of people and then perform Jihad against the foreign enemies. Such Jihad will be beneficial to interests of Islam and Muslims, not to interests of corrupt and tyrant governments.

However, the logic of corrupt governments is against the Prophet and Hussein's logic. They advertise widely that the internal social system is excellent and suitable and direct people's attention to foreign enemies. Usually, they exaggerate the danger of foreign enemy and encourage

people to fight against it. Therefore, they amuse people and strengthen their domination.

Anyway, the main point in revolutionary speech of Hussein (PUH) is reminding Muslims of internal reforms, objection to internal corrupt governments and formation of a competent and suitable government. In the beginning years of Islam, Muslims were more careful about this principle as they opposed the corrupt Othman and killed him because of his wrongdoings. However, unfortunately and similar to other Islamic facts, Jihad against an internal corrupt ruler was also forgotten by Muslims because of the repressing and misleading policies of the Omayyad government. Hussein's miracle was nullifying such corrupt policies with his strong speech and bloody movement forever. He showed the vital responsibility of Muslims in fighting against corrupt rulers practically and memorably.

Islamic government and ruler are parts of the body of Islam

The first part of the revolutionary speech of Hussein (PUH) was discussed in the last section. In this section, the second part of it that is about governments and rulers will be studied.

According to the revolutionary speech of Hussein (PUH), Islamic government and ruler are parts of the body of Islam, so Hussein (PUH) calls Muslims responsible towards them and encourages them to fight against corrupt rulers because it paves the way for establishment of a competent Islamic government. This idea is not only Hussein's ideology, but also the Islamic ideology, so Hussein (PUH) reports it from the Prophet (PUH). In order to understand this Islamic ideology better, two subjects must be discussed. First, why government and ruler are parts of the body of Islam? Second, what are the qualities of the Islamic government and ruler?

In reply to the first question, it must be said that Islam is the most comprehensive religion in the world that pays attention to all aspects of human life. It has laws and commands in personal, social, religious, ethical and even mystical aspects as well as economical, juristical, political and military affairs. Since governments and rulers dominate over

most of the mentioned aspects and affairs of human life, they are considered very important in Islam. In other words, fulfillment of the Islamic purposes in the mentioned aspects and affairs is dependent on the performing powers in a society, government and ruler.

In the Holy Quran, the importance of government is mentioned as,

﴿ إِنَّآ أَنزَلۡنَآ إِلَيۡكَ ٱلۡكِتَٰبَ بِٱلۡحَقِّ لِتَحۡكُمَ بَيۡنَ ٱلنَّاسِ بِمَآ أَرَىٰكَ ٱللَّهُۚ ﴾

We have sent down to thee the Book in truth, that thou mightest judge between men, as guided by Allah.

Sūrah 4, Verse 105

According to this Quranic verse, in Islam, there is a difference between personal and social affairs. Personal affairs must be taught by teachers and trainers, but social affairs must be taught, organized and performed by rulers and governors.

﴿فَلَوۡلَا نَفَرَ مِن كُلِّ فِرۡقَةٖ مِّنۡهُمۡ طَآئِفَةٞ لِّيَتَفَقَّهُواْ فِي ٱلدِّينِ وَلِيُنذِرُواْ قَوۡمَهُمۡ إِذَا رَجَعُوٓاْ

إِلَيۡهِمۡ لَعَلَّهُمۡ يَحۡذَرُونَ ﴾

if a contingent from every expedition remained behind, they could devote themselves to studies in religion, and admonish the people when they return to them,- that thus they (may learn) to guard themselves (against evil).

Sūrah 9, Verse 122

Generally, in Islam, social and governmental laws are superior to personal ones. Personal affairs are dependent on individuals, so teaching and training people may be enough for fulfillment of Islamic personal laws. However, social and governmental affairs are not just dependent on individuals, so teaching and training people may be insufficient in fulfillment of Islamic social and governmental laws. There must be competent, just and truthful governors and rulers to perform the Islamic

social laws and guide people with cultural, official or juristical methods to the felicitous lifestyle and destiny Islam promises.

Thaghalain Hadith

The Prophet Mohammad (PUH), taught Muslims the personal laws on one hand, and taught and performed the social and governmental laws on the other hand. He also introduced the Islamic law and its performers not only in his lifetime, but also after his decease in Thaghalain Hadith.

«إِنِّی تَارِكٌ فِيكُمُ الثَّقَلَيْنِ كِتَابَ اللَّهِ وَعِتْرَتِی أَهْلَ بَيْتِی ما إِنْ تَمَسَّكْتُمْ بِهِمَا لَنْ تَضِلُّوا أَبَداً وَإِنَّهُمَا لَنْ يَفْتَرِقَا حَتَّى يَرِدَا عَلَیَّ الْحَوْض ....»

In this hadith, the Prophet (PUH) introduces the Holy Quran as the basis of the Islamic law and his family (the twelve infallible Imams (PUTH)) as the performers and teachers of the Islamic law. The Prophet (PUH) emphasizes that relying on one and leaving or neglecting the other will not lead you to felicity. Calamities and problems of Muslims take root from ignoring the Prophet's recommendation about the Holy Quran and his family. Unfortunately, the family of the Prophet (PUH), teachers and performers of the Holy Quran, were rejected and only the Holy Quran was taken by Muslims, and it was claimed that the Holy Quran is enough to us, حسبنا كتاب الله. According to Thaghalain Hadith, the Holy Quran is not enough, as it requires divine teachers and perfect performers to guided people to ideal felicity. History witnesses that Muslims who took hold of the Holy Quran but neglected the family of the Prophet (PUH) went astray and to the edge of decline because they accepted domination of the corrupt Omayyad government and became humiliated under their forces.

Thaghalain Hadith includes many points consisting:

1- The Holy Quran and the family of the Prophet (PUH) are the legacy left from prophethood of the Prophet Mohammad (PUH).

2- The Holy Quran and the family of the Prophet (PUH) are inseparable until the Resurrection Day.

3- The Holy Quran is not enough; it can be perfectly effective only

along with the guidance of the Infallible Imams (PUH).

4- The reality of Quran is in the Infallible Imams (PUH), so relying on the Holy Quran requires relying on the Infallible Imams (PUH), and ignoring the Infallible Imams (PUH) is ignoring the Holy Quran.

5- Muslims are responsible towards both the Holy Quran and the family of the Prophet (PUH), and it is not two different responsibilities but one unique responsibility.

Another point about Thghalain Hadith is that the basis of it is not dogmatic, but it is rational and logical. The basis of this hadith is similar to medical rules and methods that are not effective unless a competent physician employ them efficiently considering the patient's problem. The social and governmental laws in the Holy Quran are not enough by themselves unless they are employed by competent law-performers and teachers to guide Muslims. Generally, any law is useful and effective if it is performed by competent performers. Corrupt governments and wrongdoer rulers who do not perform the laws of a society will lead people to misfortune and calamity. Therefore, in all countries of the world, besides introducing the laws, qualities of its performers are also introduced in order to respect the laws and guarantee the felicity of people. It is logically and rationally acceptable that since social and governmental Islamic laws are parts of the body of Islam, performers of such laws, the family of the Prophet (PUH) is also a part of the body of Islam and inseparable from it.

Until the last moment of life

As the Islamic government and competent rulers are associated with the Islamic laws and their suitable performance, Muslims are responsible towards the government and rulers if they wish performance of the Islamic laws perfectly. Generally, all nations who respect their favorite rules feel responsibility towards performers of such laws. In other words, favorite rules of a nation may be applied perfectly only if competent performers govern their country. Naturally, they will oppose governors who deny their favorite rules and will object strongly to those who

violate such rules.

Based on such responsibility, Ali (PUH) and his companions tried their best to free the Islamic government from the claws of hypocrites and establish the government of pious Muslims in order to perform the laws in the Holy Quran perfectly. They attempted in this way until the last moment of their lives, encouraged people and invited them to follow their way with their speeches, letters and activities. Wars such as Jamal and Seffin are examples of Ali's activities in this way, Shagshagieh[1] speech is a comprehensive instance of a plan for the Islamic government and the letter he wrote to Malik Ashtar is an example of Ali's letters. In Shagshagieh speech, Ali (PUH) describes an Islamic government and its competent rulers and encourages Muslims to establish such government. He focuses on qualities of competent Islamic rulers and requires them to be honest and pious, have scientific and practical competency and be aware of social, political, religious and humanistic secrets. Moreover, Ali (PUH) recommended his rulers to be careful in selecting their officials and even employ trained spies to control and observe them.

«... ثُمَّ تَفَقَّدْ أَعْمَالَهُمْ وَابْعَثِ الْعُيُونَ مِنْ أَهْلِ الصِّدْقِ وَالْوَفَاءِ عَلَيْهِمْ»

Observe your officials carefully and employ skillful spies to control their performance of the Islamic laws and preservation of the interests of Muslims[2].

Consequently, the issues of government and rulers are very important in Islam and are considered one of the most significant principles towards which all Muslims are responsible. Therefore, this saying that 'establishment of an Islamic government for the performance of the Islamic laws is unnecessary' is absolutely false and against the Islamic method. Such stupid and ridiculous sayings are made and spread by known and unknown hands of colonialism to make people indifferent against the tyrant powers and humiliate them in the way of their own interests and wishes.

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[1] شقشقیه

[2] An Explanation to Nahjul Balagheh – vol 17 – page 69

Now the question is 'What is the privilege of an Islamic government and what the advantage of an Islamic ruler is?'

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The main privilege of an Islamic government

The main privilege of an Islamic government is justice that will be applied through the Islamic laws by competent performers. The philosophy of justice and its deep impact on all natural and humanistic affairs and its association with life and felicity will be discussed in the fifth chapter. In the current section, the significance of justice in Islamic laws and its increasing and decreasing process in Ali, Mo'avieh and Yazid's governments will be studied. Moreover, the role of justice in formation of Hussein's movement and the later people's uprisings will be analyzed.

Justice means equality with law, but not any law. Justice is equality with a truthful and right law. In other words, truthfulness is the subject of law and justice is matching with law. Therefore, the truth has priority over law, and law has priority over justice. This ranking (1- truth, 2- law and 3- justice) shows just the difference of levels, but they are the same important.

Truth, law and justice are present in all affairs and aspects of life, so humans are responsible towards them in all affairs and aspects of their life. The Holy Quran evaluates everything, especially governmental affairs, with truth, law and justice and orders the Prophet (PUH) and his successors,

﴿وَأُمِرْتُ لِأَعْدِلَ بَيْنَكُمُ﴾

and I am commanded to judge justly between you.

Sūrah 42, Verse 15

﴿وَإِذَا حَكَمْتُم بَيْنَ ٱلنَّاسِ أَن تَحْكُمُوا۟ بِٱلْعَدْلِ﴾

And when ye judge between man and man, that ye judge with justice.

Sūrah 4, Verse 58

Two important points are realized from the mentioned Quranic verses:

First: Justice is the spirit of Islamic laws because instead of performing the Islamic laws, it is ordered to apply justice. Therefore, it is concluded that performing the Islamic law is the same as applying justice, and applying justice is the same as performing the Islamic law. The Islamic laws are introduced by the All-Wise God who knows everything and considers all the advantages and disadvantages of any issue. Therefore, the Islamic laws are all advantages without any disadvantage in.

Second: The Islamic government is responsible for promoting justice, not only talking about it. Interestingly, in Islam, promoting justice is not restricted to some people or some issues, but all people must feel responsibility towards promoting justice in all affairs. Moreover, in Islam, nobody is privileged to be exempt from justice; even the Prophet (PUH) and the Infallible Imams (PUH) are not exempt from the general Islamic laws.

To realize the methods and vastity of justice in Islam, the best way is looking at Ali's methods of governing and comparing his justice with Mo'avieh and Yazid's methods in ruling the Islamic government. This comparison clarifies the motivation of Hussein (PUH) for his movement against Yazid.

The amazing justice in Ali's government

As a caliph, Ali (PUH) told people, 'I am from you and I do not have any privilege considering law.'[1] Ali (PUH) was not similar to deceiving politicians to pretend to equality with people, he really showed this equality and justice in his manner and methods of ruling. As the ruler of the Islamic government, Ali (PUH) applied justice for everybody especially for his family and himself. As he was trained in the school of

[1] An Explanation to Nahjul Balagheh – vol 7 – page 36

Mohammad (PUH), Ali (PUH) did not apply nepotism for anyone and saw everybody equal towards the law. For instance, in the Prophet's time, a woman from one of aristocratic families committed thievery. Her relatives came to the Prophet (PUH) and asked him to ignore her punishment. The Prophet (PUH) replied them, 'I swear in God if my daughter, Fatemeh, had committed this crime, I would not have neglected her punishment. The past nations were destroyed because of neglecting the crimes of their relatives and nobilities and punishing only the low class and poor people.'[1]

Similar to the Prophet (PUH), Ali (PUH) performed justice in all affairs and situations without nepotism or negligence. In Ali's view, the law of God is higher than anything or anyone. Based on this decisiveness towards the law of God, Ali (PUH) reprimanded the chief treasurer of his government who lent Ali's daughter, Zeinab, a necklace from the public treasury.[2] One day, Ali's blind brother, Aghil, asked him a bigger portion of wheat and expected to enjoy a privilege as the caliph's brother. Although Ali (PUH) knew his brother's family was in need of food and he would join Mo'avieh to enjoy his bestowals, he rejected his older brother's request. Moreover, in order to show him the reality of his request, Ali (PUH) held a piece of burning iron near his hand and said, 'It is what you want from the public treasury'. When Aghil felt hotness of fire, Ali (PUH) told him, 'You cannot tolerate hotness of fire made by a man, how do you expect me to tolerate hotness of fire made by God?'[3] Ali's accuracy in keeping and using the public treasury was amazing. For instance, once Talheh and Zobair went to him and started talking about their personal affairs. Ali (PUH) turned off the light burning with the oil from public treasury and said using the public treasury for personal affairs is unlawful and Haram.[4] He also ordered his officials to use thinner pens in order to use fewer papers from the public treasury.[5] He divided the public treasury equally among people, his own portion was

[1] Beharol Anvar – vol 65 – page 47

[2] Tabari History – vol 4- page 120

[3] An Explanation to Nahjul Balagheh – vol 11 – page 245

[4] An Explanation to Nahjul Balagheh – vol 2 – page 172

[5] An Explanation to Nahjul Balagheh – vol 4 – page 30

the same as that of others and he was usually the last one who took his portion.[1]

Hussein's uprising took root from Ali's justice, the Islamic justice. This justice is not only about financial affairs, but also about legal affairs. That man of God, Ali (PUH), believed that all people have the same legal character. Despite the tyrant rulers who degrade people's personality and force them to bow before them, Ali (PUH) respected people and prevented them from bowing before or flattering him. For instance, when Ali (PUH) had a trip to Anbar city, people paid much money and spent a lot of time to welcome him luxuriously. Not only did Ali (PUH) not become haughty with such praise, but also he reprimanded people and said, 'Spending so much money and time to welcome rulers luxuriously is not useful to them and not effective to you. It only brings you difficulty in this world and punishment in the next world. Give up these flattering and corruptive compliments to get free from God's Wrath.[2]

Ali (PUH) believes in the equal legal characters not only for Muslims, but also for all humans even non-Muslims. In his letter to Malik Ashtar, Ali (PUH) writes,

«فَإِنَّهُمْ (النَّاسُ) صنفان، إمَّا أَخٌ لَك فی الدّینِ وَإمَّا نَظیرٌ لَك فی الْخَلْقِ»

All people are the same in their humanistic nature, so they are equal against the humanistic law.[3]

Another example of Islamic justice will be mentioned to show fourteen centuries ago, when the world was burning in the fire of racial and religious discrimination, Islam was the only religion in which the social justice under the flag of Unitarianism was performed equally for a Christian and the governor of the world of Islam. During his caliphate, Ali (PUH) found his stolen armor with a Christian. He brought the Christian to court and accused him of stealing his armor. The judge asked Ali (PUH), 'Do you have any witness to prove your claim?' 'No' Ali (PUH) replied. As he had no witness, Ali (PUH) accepted the court's

[1] Managheb Ale Abitalib – vol 1- page 377

[2] An Explanation to Nahjul Balagheh – vol 3 – page 203

[3] An Explanation to Nahjul Balagheh – vol 17 – page 32

decision against him and left it without his armor. The Christian, who found himself and the caliph of Muslims the same against the Islamic justice, fell in love with Islam and told Ali (PUH), 'I stole your armor to see your reaction to it. Now that I found the Islamic law performed so equally for a Christian and the ruler of the country, I convert to Islam.'[1]

Impossibility of coexistence without accepting the sameness

Such equality against law is specific to Islam and does not have parallel in any of the eastern or western schools. It is only Islam that really believes in sameness and coexistence of all humans. Ali (PUH) said,

«إِمَّا أَخٌ لَكَ فِي الدِّينِ وَإِمَّا نَظِيرٌ لَكَ فِي الْخَلْقِ»

If your brother is not in your religion, he is the same as you in nature[2].

Humans can have peaceful coexistence if they understand and accept their sameness of nature. In other words, coexistence is the outer method that takes root from the inner belief of sameness of natures. Therefore, people must accept the sameness of human natures to be able to coexist peacefully together. People may not coexist peacefully without accepting the sameness of human natures, even if they advertise widely about human rights or equality of rights.

The main privilege of Ali's government was its justice in all affairs and for all people. In contrast, the Omayyad government trampled on justice openly and committed cruelty impudently although they claimed succession of the Prophet (PUH). The Omayyad government, similar to any colonial power, acted based on racial, prejudicial and partial methods; they degraded common people, privileged themselves and treated people as their slaves who had to bow before and obey them blindly. In the first chapter, it was mentioned that Othman, the first Omayyad caliph, who was thought as pious, openly said, 'Against the Prophet's tradition, I give priority to Omayyad. If I had had the key of

[1] Alkamil fi Tarikh – vol 3 – page 401

[2] An Explanation to Nahjul Balagheh – vol 17 – page 32

Paradise, I would have given it to Omayyad.'[1]

The opposite understanding

One of Mo'avieh's statements that shows the method of Omayyad is the following,

«اَلْمالُ مالَ اللَّهِ وَاَنَا خَليفَتُهُ فَما آخُذُ مِنْ مالِ اللَّهِ فَهُوَ لی وَما تَرَكْتُهُ كانَ جائِزاً لی»

Any possession is God's and I am the caliph of God, so I am the owner of all God's possessions and I am allowed to give or take anything from it.[2]

In the Holy Quran, any possession is called the possession of God in order to nullify the personal and public possessions and emphasize on the divine possession in humans' life and thought. By this expression, the Holy Quran means to free people from materialism and lead them to the path of Unitarianism. However, the false Islamic rulers such as Mo'avieh interpreted it oppositely and meant it differently for people just in order to justify their wrongdoings. Mo'avieh meant 'God's possession' as permission of the caliph to use the public treasury in any way he wished without permission of people for any objection or criticism. Tyrant rulers claim that everything is their right and law is their command, so they manipulate the public treasury and law in the way of their policies and purposes under slogans of social interests, human rights, peace and justice.

Generally, it is the nature of all tyrant rulers to know their wishes as law, but they advertise their desires under titles such as social interests, human rights and religious beliefs in order to convince people and silent them. Actually, although they do not believe in religious beliefs and social interests, corrupt rulers manipulate them as political means in order to absorb and control people. In other words, corrupt rulers talk about law and somehow apply it just in order to keep their own interests, not to keep the public interests. They rely on law as far as it does not restrict them. Whenever they find law as an obstacle in the way of their purposes,

[1] Mosnad Ahmad – vol 1 – page 62

[2] Imamate and Policy – vol 1- page 81

they change it or interpret it differently to adapt it to their aims. Corrupt rulers usually provide people with good facilities to attract them and keep them satisfied in order to dominate over them more than before.

The political method of corrupt colonial powers is decorating the facade but leaving the depth empty. In this way, people are amused with the facade, so colonialists are able to dominate over them more easily. Although the corrupt governments pretend to respect the law, justice and humanistic services, they encumber people with different financial, social, political, racial and religious problems through their mysterious method, despite their attractive advertisements. As a result, people will not find opportunities to protest against the acts of tyrant rulers and will finally seek help from rulers to solve their problems. After surrendering to tyrant rulers, people are again repressed, deceived and manipulated by them in the way of their evil purposes. Tyrant rulers usually pretend to benevolence, claim dignity and honor and attribute people's problems to people's manners.

Tyrant rulers talk about justice and law to deceive and make people surrender to the government, but they do not actually intend to promote justice and law. In other words, tyrant rulers do not believe in justice and law to perform it. They only follow their political and non-political purposes and try to achieve them even by advertising justice and law, not performing it. The tyrant Omayyad and Abbasid rulers claimed that God is not just and did not believe in justice for God, so they justified their cruelties by saying how agents of God can be just when God is not just. For this reason, they forced people to accept their domination even if it is unjust and did not let any objection or opposition.

Justice and Imamate are dependent

In Shiism, two principles of justice and Imamate are dependent on each other, while in Sunnism, both of them are ignored. As Shiism believes in God's Justice, it does not let unjust rulers govern the society and considers this right specific to the Infallible Imams (PUH) who are just. However, Sunnism does not believe in God's justice, so it does not believe in just rulers necessarily. Unfortunately, the issue of injustice in God is a political, not a religious, matter made and spread by tyrant

Omayyad and Abbasid rulers in order to strengthen their domination as agents of God on earth.

As mentioned, Mo'avieh considered the public treasury as his own property and used it in the way of his political purposes such as succession of Yazid. He bought Muslim's religion by Muslim's money; and whenever bribing did not work, he followed his purposes by force. Although he trampled on justice and Muslims' rights in many aspects, Mo'avieh was a conservative politician who kept at least the facade of Islam, justified his wrongdoings by the Quran and hadith and pretended to support the interests of Muslims. In contrast, Yazid's government was much more corrupt as he wasted the public treasury completely, trampled on justice and all common rules, mocked at the Holy Quran, the Prophet (PUH) and the Resurrection Day openly, misguided people and encouraged them to fight against the religion of God.

The main criticism to Othman's government that led to his murder was dividing the public treasury among his Omayyad family, while it must have been given to poor people. The same was done in Yazid's government but much more expanded and severe. In Yazid's time, the public treasury was used in the way of Omayyad officials and Yazid's vinousness, lechery, fornication as well as buying expensive clothes and jewelries for dogs and monkeys.[1] Not only did Yazid not respect people's social rights, but also he treated them cruelly, repressed their rightful movements and bribed aristocrats of Kufeh and Sham in order to kill the family of the Prophet (PUH) and Muslims in Medina, the greatest disaster in the history of Islam against Muslims with money of Muslims.

Hussein's uprising was multidirectional

In his revolutionary speech, Hussein (PUH) made people aware of Omayyad financial injustice and said,

«أَيُّهَا النَّاسُ! مَنْ رَأَى سُلْطَاناً جَائِراً ...»

O people! Anyone who sees a tyrant ruler must...

[1] Moravejo Zahab – vol 3- page 68

«... اِسْتَأْثَرُوا فی اَمْوالِ الْفُقَراءِ وَالْمَساکینَ ...»

Yazid's government tramples on lower classes.

It is not surprising that Hussein (PUH) talked about financial problems in the society and condemned financial policies of Omayyad government because Hussein's uprising was not only a religious one, but also a multidirectional movement. Although economy is not the main principle in Islam, it is a subordinate issue about which there are many commands and directions in the Holy Quran. In Islam, hoarding, shortchanging, usury, adulteration and faking in business are illegal and considered the same as fighting against God. Generally, in Islam, opposite the materialistic schools, money is for dividing it among people and using it in the way of improving the society, not for saving and raising the capital. In addition to this humanistic logic and relative rules, Islam believes in rational and just exploitation of natural resources and public properties in the way of solving social, educational, military and financial problems. Based on this view, Muslims must watch all affairs of their society and environment for the sake of public interests. According to this responsibility, Hussein (PUH) talked about financial and legal affairs in his speech and said, 'Omayyad leaves worshiping God and follows corruption and lechery on one hand, and consumes public treasury, violates Muslims' rights and humiliates them on the other hand.'

Revolutionary movements such as Hussein's attempt are to encourage people to oppose and fight against tyrant rulers by referring to social justice rather than religious reasoning. Since the results of social justice are more touchable by people, religious or non-religious reformers try to encourage people to object to tyrant powers by talking about injustice in their society. The Holy Quran also focuses on this point and says,

﴿لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ﴾

We sent aforetime our apostles with Clear Signs and sent down with them the Book and the Balance (of Right and Wrong), that men may stand forth in justice;

Sūrah 57, Verse 25

Based on such Quranic verses, righteous and pious men such as Hussein (PUH) attempt in the way of truth and justice until the last moment of their lives, fight against tyrant powers that violate rights of lower classes and guide people not to let dictators humiliate them.

Hussein (PUH) and his followers never accept

Pious Muslims such as Hussein (PUH) and his followers never accept extreme deprivation of one group in the society while the group of corrupt wrongdoers is drowned in luxurious life made by poor people's portions from the public treasury. Is such tyranny and injustice acceptable by Hussein (PUH)? Never.

Hussein (PUH) and his followers are trained in the school of the Prophet Mohammad (PUH) who kissed the hands of workers to show their respect and position in the just religion of Islam and to defend the rights of poor people in the society. In the Holy Quran, jihad for the sake of poor people is considered the same as jihad in the way of God,

﴿وَمَا لَكُمْ لَا تُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالْمُسْتَضْعَفِينَ﴾

And why should ye not fight in the cause of Allah and of those who, being weak, are ill-treated (and oppressed)?

Sūrah 4, Verse 75

Hussein (PUH) and his followers were trained in the school of Ali (PUH) who said, 'Although I am the caliph, I am not privileged financially and not superior non-financially over others.'[1] This statement was not only some words said by Ali (PUH), but also a lifestyle experienced by him practically. His life was so simple that his followers asked him to live more easily, but he replied them,

«إِنَّ اللَّهَ تَعَالَى فَرَضَ عَلَى أَئِمَّةِ الْعَدْلِ أَنْ يُقَدِّرُوا عَلَى أَنْفُسِهِمْ بِضَعَفَةِ النَّاسِ كَيْ لَا يَتَبَيَّغَ بِالْفَقِيرِ فَقْرُه»

[1] An Explanation to Nahjul Balagheh – vol 7 – page 36

God had made it obligatory to Islamic rulers to live simply, similar to poorest people, so they will not feel shameful and deprived.[1]

Hussein (PUH) respected poor people as well, accepted their invitations and sat beside them on the ground in alleys.[2] Naturally, the kind Hussein (PUH) who was trained in Mohammad and Ali's school could not tolerate humiliation of Muslims and their deprivation under domination of anti-Islam Yazid. Hussein (PUH) could not remain silent and ignore his responsibility towards Muslims, as this silence was against the principles of Islam and would lead to the same destination as that of Yazid.

Justice is not performable by anyone

It was discussed that the main privilege of an Islamic government is justice for everyone in everything. However, promoting justice in all affairs continuously is very difficult and not performable by anyone. Promoting justice perfectly is dependent on the rulers who must have a correct understanding of rights and their means and aspects as well as a strong willpower and self-control to grant everyone his absolute right.

Obviously, such perfect performance is impossible or nearly impossible for most of the people and only the perfectly aware and determined men are able to do so. Therefore, Ali (PUH) said, 'Talking about justice is the easiest and the most frequent thing, but performing it is the most difficult and least thing.' In another description, Ali (PUH) said, 'In performing the justice, you are restricted, while in acting cruelly, your hands are free. In other words, performing justice is as difficult as targeting an aim and shooting it exactly, and acting cruelly is as easy as shooting without targeting any aim.'[3] According to this difficulty, Hussein (PUH) emphasizes on some specific qualities for rulers to be able to promote justice, invite people to treat justly and oppose tyrant powers. The specific qualities of just rulers will be discussed some next pages.

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[1] An Explanation to Nahjul Balagheh – vol 11 – page 36

[2] Ibn Asaker History – vol 14 – page 181

[3] An Explanation to Nahjul Balagheh – vol 20 – page 276

The main privilege of Islamic rulers

The main privilege of Islamic rulers is acting and governing based on the just Islamic laws. According to the Holy Quran, if Islamic rulers ignore the Islamic laws, they will become the same as unbelievers.

﴿وَمَن لَّمْ يَحْكُم بِمَآ أَنزَلَ ٱللَّهُ فَأُو۟لَٰٓئِكَ هُمُ ٱلْكَٰفِرُونَ﴾

If any do fail to judge by (the light of) what Allah hath revealed, they are (no better than) Unbelievers.

Sūrah 5, Verse 44

In an Islamic government, opposite to non-Islamic governments, the Islamic law is the principle based on which a ruler must act and govern the society. However, in non-Islamic governments, rulers are more important than laws and laws are sometimes changed by rulers or people's wishes; the Islamic laws are unchangeable and rulers and people must act based on them.

In non-Islamic governments, law is both institutional and comparative, but in Islamic governments, law is just comparative. It means that, in Islam, although rulers are allowed to create new laws for specific situations, the laws must be adapted to the principles of Islam. Therefore, the Islamic laws are not institutional and Islamic rulers are not independent. In Islamic governments, independent domination of no party, group or ruler is accepted; all governmental officials must be dependent on Islam and its laws.

Two letters from Hussein (PUH)

The issue that 'the Islamic law is principle and rulers are its means' is so important that justifies all political purposes and movements such as Hussein's uprising. Superiority of Islam over other schools in the world also refers to this issue. Therefore, in his speech, Hussein (PUH) points to it as the main reason and says that the current rulers do not perform the Islamic laws and oppose it openly, so they must be repressed practically and politically and a true Islamic government must be established.

In his letter to people of Basreh, Hussein emphasized on this issue and said,

«وَانَا أَدْعُوكُمْ إِلَى كِتَابِ اللَّهِ وَسُنَّةِ نَبِيِّهِ»

I invite you to the Holy Book and the Prophet's tradition.[1]

Interestingly, Hussein (PUH) does not invite people to his government and does not say 'I must be your ruler', but he invites people to the Holy Quran and the Prophet's tradition that means the Islamic laws and performance of them in the society. In other words, Hussein (PUH) focuses on the Islamic laws, not on the Islamic ruler because an Islamic ruler does not have any responsibility but performing the Islamic laws, so the Islamic law is more important than an Islamic ruler is. Even about the Prophet (PUH), his message is more important than his position and his position is the result of his message.

Naturally, if this principle is performed in a government, dramatic changes will happen in all affairs of the society. Rulers who believe that their responsibility is acting based on the Islamic law will respect the society, provide the nation with its interests and benefits and accompany people with the government effectively. Therefore, disagreements and confusions will be disappeared as most of the social problems take root from breaking the laws by rulers and acting abased on their own wishes. If rulers consider the law higher than themselves, all problems will be solved through legal solutions. If rulers try to improve the society honestly, people will feel safe mentally and physically. In an Islamic government, people live under the domination of the Islamic law, not rulers; that is actually the domination of God. An Islamic government is both a divine and republic system that has both material and spiritual benefits.

In another letter Hussein (PUH) wrote to people of Kufeh, he focused on the Islamic law as the principle, and on rulers as performers of the law and said,

[1] Tabari History – vol 4- page 266

«فَلَعَمْرِی مَا الْإِمَامُ إِلَّا الْحَاکِمُ بِالْکِتَابِ الْقَائِمُ بِالْقِسْطِ الدَّائِنُ بِالْحَقِّ الْحَابِسُ نَفْسَهُعَلَی ذَاتِ اللَّهِ»

I swear that someone is competent for governorship who acts based on Quran, performs justice, expands the truth in all aspects and endows himself to God.[1]

Consequently, only those are competent for governing an Islamic society who know the Islamic laws completely and are able to perform them perfectly. Naturally, such heavy responsibly may not be taken by anyone, as taking any duty requires having some specific qualities. Hussein (PUH) describes these qualities in four parts:

1- A ruler and his officials must perform the Islamic laws and never ignore them.

2- They must understand justice, the spirit of the Islamic laws, correctly and try to spread it.

3- They must take the truth as criteria in evaluating everything and dominate it over people's minds and deeds.

4- They must endow themselves to God and do not expect any political, financial or partial benefits from their attempts in the way of public felicity. They must just expect the pleasure of God that is not measurable materially.

The main dignity of an Islamic ruler

Any of the four mentioned qualities is a great advantage for an Islamic ruler that makes him superior to other rulers. However, the greatest advantage is the fourth one that shows the main dignity of an Islamic ruler and the purity of him who is free from carnal wishes and plays the role of an intermediate between God and people.

In another speech, Hussein (PUH) points to the fourth quality of an Islamic ruler and replies the question of how we can know God in this way,

[1] Tabari History – vol 4 – page 262

«فَقَالَ لَهُ رَجُلٌ: يَابْنَ رَسُولِ‌اللَّهِ! فَمَا مَعْرِفَةُ اللَّهِ؟ قَالَ: مَعْرِفَةُ أَهْلِ كُلِّ زَمَانٍ إِمَامَهُمُ‌الَّذِى يَجِبُ عَلَيْهِمْ طَاعَتُه»

God must be known from a pious and righteous ruler who has a very high spirit that makes him the mirror of God.[1]

Ali (PUH) states the same point as,

«إِنَّ الْاَئِمَّةُ قِوامُ اللَّهِ عَلَى خَلْقِهِ وَعُرَفَاؤُهُ عَلَى عِبَادِهِ، لاَ يَدْخُلُ الْجَنَّةَ إِلَّا مَنْ عَرَفَهُمْ‌وَعَرَفُوهُ وَلاَ يَدْخُلُ النَّارَ إِلَّا مَنْ أَنْكَرَهُمْ وَأَنْكَرُوه»

The true Islamic rulers, the Infallible Imams (PUTH), are the pillars of the human society and criteria of human values. No one may enter the Paradise unless they know him and he knows them, and no one may enter the Hell unless they do not know him and he does not know them.[2]

Prophet Mohammad (PUH) said, 'Anyone who dies without knowing his current Imam has died as an ignorant.[3]'

A true Islamic ruler who is able to fulfill all duties of an Islamic ruler and has all the mentioned qualities is only a perfect man, an Infallible Imam (PUH). An infallible Imam (PUH), a divine leader, is both an earthly and heavenly leader who manages the material affairs of this world by the law of God and guides people to the divine path of eternal felicity. The spiritual position of an infallible Imam (PUH) is greater than his other positions and it makes him rightful in performing the law of God as the agent of God.

The main role of Imamate

Imamate is the source of human guidance that leads them to God in all aspects and dimensions and distances them from depravity and decline. The main role of Imamate, the central issue in an Islamic government, is joining human hearts to God and purifying their souls; then, based on this

[1] Beharol Anvar – vol 23 – page 83

[2] An Explanation to Nahjul Balagheh – vol 9 – page 154

[3] Kafi – vol 1- page 377

inner revolution, Imam manages the worldly affairs without extreme control of security guards. In non-Islamic governments that human nature, inner reformation and spiritual glories are not taken into account, the material life and changeable wishes of majorities or minorities are the most important and central issues. Naturally, non-Islamic rulers have to control people with violent security forces and manage the affairs with complicated bureaucratic systems.

In the school of Islam, the humanistic and divine issues that are central in governmental systems are only clarified with guidance of an infallible Imam. The humanistic and divine issues train people spiritually, free them from materialistic chains and lead them to the great paths of glory and felicity. In the view of men of God such as Hussein (PUH), evil governments such as Yazid's that distance people from the humanistic and divine issues and lead them to declines of corruption and depravity are very dangerous, and fighting against them is of basic essentials.

The main privilege of an Islamic ruler is his divine character to whom anything except for the law of God is subordinate. However, materialist rulers do not guide people to felicity but lead them to depravity and calamity. About the fact that the Islamic law is the primary issue and Islamic rulers are the secondary issue, the four mentioned points in the following must be considered.

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The most important feature of an Islamic ruler

First: The most important feature of an Islamic ruler is that he is both a guider and a leader. He is a guider that shows you the way, and a leader that helps you in passing the way. It is the combination of knowledge and practice.

To make a utopia, Plato suggests that rulers must be philosophers and philosophers must be rulers. Philosophy means association of knowledge and practice that leads to political and official powers. Naturally, effectiveness of knowledge and practice is dependent on their combination and cooperation. The ideological aspect of Plato's idea about utopia is correct, but its practical aspect is the main problem. Although

Plato's idea enjoys the theoretical wisdom, it lacks the practical wisdom because it does not give a touchable model to people and does not oppose tyrant rulers who are obstacles in the way of achieving a utopia.

Not only in Plato's time, but also at the present time, many interesting plans such as social justice, international peace, human rights and globalization are suggested but none of them are performed perfectly because the offerers do not have enough honesty and revolutionary courage to do whatever they claim practically. On the other hand, the east has good ideological plans but weak practical plans, and the west has good practical plans but weak ideological plans. Therefore, both east and west do not achieve a desirable and suitable result and will suffer more from problems.

The school of Islam, combination of ideological and practical plans

Ignoring the problems corrupt governments and rulers made in the way of its perfection, the school of Islam is both eastern and western as it is the perfect version of each and does not suffer from their problems. The school of Islam combines ideology and practice, despite the eastern and western schools that manipulate ideology and practice in a parallel manner. Based on this feature, Muslims are called the 'middle nation' in the Holy Quran. Ali (PUH) emphasizes on both ideological and practical aspects of ruling a government and says,

«أَيُّهَا النَّاسُ! إِنَّ أَحَقَّ النَّاسِ بِهَذَا الْأَمْرِ أَقْوَاهُمْ عَلَيْهِ وَأَعْلَمُهُمْ بِأَمْرِ اللَّهِ فِيهِ فَإِنْ شَغَبَ شَاغِبٌ اسْتُعْتِبَ وَإِنْ أَبَى قُوتِلَ»

O' people! The most competent ruler is someone who is the most powerful and knowledgeable in governorship. If your ruler does not have such qualities, criticize him verbally first; and if he does not change his method, oppose him practically.[1]

It was mentioned that seeing a tyrant ruler governing the society and remaining silent and not opposing him verbally or practically will have

[1] An Explanation to Nahjul Balagheh – vol 9 – page 328

no consequence but having the same destiny in Hell as that of the tyrant ruler in the Resurrection Day, according to the Prophet (PUH) and Hussein (PUH).

Unlike Plato and other bright-minded scholars who suggest ideologies and plans for utopia, righteous Muslims such as Hussein (PUH) not only guide people to the right path and show them the plan of achieving a utopia, but also try their best practically, tolerate different problems and lead people revolutionarily to the way of achieving the utopia. In this way, righteous Muslims and men of God are ready to sacrifice everything even their lives, despite the claiming bright-minded scholars who sometimes oppose revolutionists and support tyrant rulers in order to keep their positions. For instance, in Hussein's time, some scholars prevented people from joining Hussein (PUH) and fighting against Yazid although they were aware of the danger of Omayyad government for Islam. About such scholars, Ali (PUH) said,

«رُبَّ عَالِمٍ قَدْ قَتَلَهُ جَهْلُهُ وَعِلْمُهُ مَعَهُ لاَ يَنْفَعُه»

There are a number of scholars whose knowledge is ineffective and the cause of their ignorance[1].

Consequently, the main feature of an Islamic ruler is defending truth and justice and training people revolutionarily both verbally and practically in the way of reforming the society and fighting against wrongdoers.

An Islamic government is similar to partnership

Second: An Islamic government, on one hand, obligates the rulers and officials to try their best for reformation and improvement of the society as well as for guidance and felicity of people. On the other hand, it obliges people to try their best for improvement of the society and asks them to control official organizations, criticize their mistakes or prevent their ignorance. Generally, in Islam, Muslims are involved in governing their country and responsible towards the performance of the Islamic law. About this involvement and responsibility, the Prophet (PUH) said,

[1] An Explanation to Nahjul Balagheh – vol 1 – page 223

«كُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْؤُلٌ عَنْ رَعِيَّتِه»

All of you are responsible about people.[1]

According to the Prophet's statement, Islam does not restrict controlling in a society to a specific class, group or individuals, but it places the responsibility for controlling the government and people on everybody. It means that the political power in Islam is not held by a specific group to cause dictatorship in the society, but it is divided among all people from all classes and groups. In other words, all people are responsible towards the power and have the power.

In Islam, similar to legality of gaining wealth and knowledge to the legal extents, Muslims are allowed to control the ruling power and actions in the society to its legal extent, not violating people's rights and not causing chaos in the society.

It must be explained that responsibility of everybody towards all people is not accepted absolutely in Islam, but it is recommended relatively under the limits of the society's interests and benefits. Islam expects this duty from any Muslim to the extent of his abilities and effectiveness of his actions for the Islamic society. Based on this assumption, 'promotion of good[2]' and 'prevention of evil[3]' are two important duties of any Muslim that have two advertising and practical aspects.

'Prevention of evil' aims to decrease crimes and 'promotion of good' aims to increase right deeds. With these two means, Islam invites all people to interfere in social affairs effectively. Ali (PUH) emphasizes on promotion of good and prevention of evil as advertising and practical duties and says, 'Promote to good and prevent evil; otherwise, God will dominate the worst of you over you and involve you in difficult problems. Then, you pray to God desperately but the situation will not be changed.'[4]

Ali (PUH) means that praying is not the only way of changing and

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[1] Sahih Bokhari – vol 1- page 215

[2] امر بالمعروف

[3] نهی عن المنکر

[4] An Explanation to Nahjul Balagheh – vol 17 – page 6

reforming governments as any purpose has specific means and reformation of a government is dependent on fulfillment of duties of everyone towards promotion of good and prevention of evil. Muslims are responsible to prevent rulers from doing wrong by criticizing and advising them verbally and, in case they do not heed, by opposing and stopping them practically. Muslims are responsible to train people Islamicly, move them in the way of reformation of the society and make corrupt rulers change their methods voluntarily or compulsorily. As a result, rulers find it necessary to respect the Islamic laws and Muslims' interests in the way of their felicity and wellbeing.

One of the most important effects of promotion of good and prevention of evil is forming the most rational, useful, perfect and inexpensive controlling system that plays the role of cultural, teaching and security organizations completely and publically and causes permanent and fundamental reforms rather than temporary and unstable ones.

An advantage of Shiism

It must be confessed that many Muslims have ignored their responsibility of promoting the good and preventing the evil especially towards the tyrant rulers and have surrendered themselves to them instead of fighting against them. Meanwhile, only Shiites took this responsibility to some extent and opposed tyrant rulers based on teachings they got from Hussein's movement. Generally, an advantage of Shiism is that, throughout history of Islam, Shiites have usually objected to wrongdoings of corrupt rulers although they have often been few in numbers and limited in facilities. In comparison to other sects of Islam, Shiites have caused more practical and ideological movements against tyrant powers; they have opposed cruel powers culturally and secretly when they could not rise up against them militarily and practically.

The revolutionary method of Shiism in defending truth and justice and opposing tyranny and wrongdoing takes root from the Holy Quran that focuses on necessity of justice and fighting against tyrant powers.

﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ أَطِيعُواْ ٱللَّهَ وَأَطِيعُواْ ٱلرَّسُولَ وَأُوْلِي ٱلۡأَمۡرِ مِنكُمۡۖ فَإِن تَنَٰزَعۡتُمۡ فِي شَيۡءٖ فَرُدُّوهُ
إِلَى ٱللَّهِ وَٱلرَّسُولِ إِن كُنتُمۡ تُؤۡمِنُونَ بِٱللَّهِ وَٱلۡيَوۡمِ ٱلۡأٓخِرِۚ ذَٰلِكَ خَيۡرٞ وَأَحۡسَنُ تَأۡوِيلًا ٥٩ أَلَمۡ تَرَ إِلَى
ٱلَّذِينَ يَزۡعُمُونَ أَنَّهُمۡ ءَامَنُواْ بِمَآ أُنزِلَ إِلَيۡكَ وَمَآ أُنزِلَ مِن قَبۡلِكَ يُرِيدُونَ أَن يَتَحَاكَمُوٓاْ إِلَى
ٱلطَّٰغُوتِ وَقَدۡ أُمِرُوٓاْ أَن يَكۡفُرُواْ بِهِۦ وَيُرِيدُ ٱلشَّيۡطَٰنُ أَن يُضِلَّهُمۡ ضَلَٰلَۢا بَعِيدٗا ٦٠ ﴾

59. O ye who believe! Obey Allah, and obey the Messenger, and those charged with authority among you. If ye differ in anything among yourselves, refer it to Allah and His Messenger, if ye do believe in Allah and the Last Day: That is best, and most suitable for final determination.
60. Hast thou not turned Thy vision to those who declare that they believe in the revelations that have come to thee and to those before thee? Their (real) wish is to resort together for judgment (in their disputes) to the Evil One, though they were ordered to reject him. But Satan's wish is to lead them astray far away (from the right).

Sūrah 4, Verse 59-60

In Almenar exegesis about the mentioned Quranic verses, you see,

«إِنَّ الأُمَّةَ مُجْمِعَةٌ عَلى اَنَّ الْاُمَراءَ وَالسَّلاطينَ إِنَّما تَجِبُ طاعَتُهُمْ فيما عُلِمَ بِالدَّليلِ اَنَّهُ حَقٌّ وَصَوابٌ وَذلِكَ الدَّليلُ لَيْسَ اِلّا الْكِتابُ وَالسُّنَة ...»

All Muslims agree that Islamic rulers must be obeyed only if they act based on the Holy Quran and the Prophet's tradition.[1]

It means that Islamic rulers are competent for governing an Islamic society only if they know the Islamic rules correctly and perform them suitably; otherwise, obeying them is illegal, Haram, and fighting against them is obligatory.

[1] Almenar – vol 4 – page 184

«لاَ طَاعَةَ لِمَخْلُوقٍ فِي مَعْصِيَةِ الْخَالِق - أَفْضَلَ الْجِهَادِ كَلِمَةُ عَدْلٍ عِنْدَ إِمَامٍ جَائِر»

An important question

Third: According to the Holy Quran and the Prophet's recommendations about opposing tyrant rulers, this question is raised why Muslims surrendered themselves to cruel, corrupt and anti-religion rulers and considered them as agents of God and successors of the Prophet (PUH).

In the second and third chapter, it was discussed that this unusual misguidance took root from Mo'avieh's government that was established by Abubakr, Omar and Othman and dominated increasingly through repressing the Prophet's companions and cursing Ali (PUH) and his family. According to the historical documents, the main attempt of Omayyad government was distancing Muslims from Ali (PUH) and his family, the right path of Islam. Therefore, they started cursing Ali (PUH), faked Hadith, weakened Muslims' willpower in opposing tyrant rulers and finally made them absolute obedient.

Such disastrous policy that was manipulated by Omayyad government was firstly established by Mo'avieh and then followed by his successors overwhelmingly. There are many instances of the effects of such policy in history books. In the following, two examples of Omayyad's interpretation of an Islamic ruler that was advertised and taught among people will be stated.

When Abdol Malek Marvan was the caliph, Hajaj ibn Yusef was his ruler in Iraq. Hajaj who was the example of tyranny said, 'Why some Muslims take a pilgrimage to the tomb of the Prophet? What is the worth of some pieces of bones? Why do not they visit the palace of Abdol Malek? Do not they know that the current ruler is higher than the Prophet?'[1] The corrupt Khalid who was the ruler of Mecca told impudently, 'If destroying Ka'abah satisfies Abdol Malek, I swear in God that I will demolish it.'[2]

There are many examples of such statements by Omayyad rulers in

[1] An Explanation to Nahjul Balagheh – vol 15 – page 242

[2] Imamate and policy – vol 2- page 61

history books, and it shows that Omayyad was dominant over all affairs of Muslims, even their culture and minds. They introduced caliphate more important than Prophethood and preferred the caliph to all religious holy phenomena, even the Prophet (PUH) and the Holy Quran. For instance, Yazid called the Holy Quran as a toy and the Prophet (PUH) as an actor![1]

In previous chapters, it was discussed that the Islamic caliphate went astray from the path Prophet Mohammad (PUH) wished and separated from prophethood. This depravity increased gradually and reached the highest point in Omayyad era. Caliphate had become dominant over prophethood and changed into dictatorial and hereditary kingdom. The evil Omayyad who dominated caliphate on prophethood and manipulated prophethood as a means of caliphate treated people dictatorially and cruelly, repressed revolutionary ideologies and movements harshly, misguided people about the Islamic political facts with faked hadiths and led Muslims to absolute surrender to tyrant powers, depravity and humiliation.

Surprisingly, Omayyad rulers managed to convince Muslims that corrupt governors such as Mo'avieh, Yazid, Marvan and Abdol Malek are the leaders of Islam and successors of the Prophet (PUH)! Thanks to the superficial Islamic government of Omayyad, many Muslims went astray from the right path of Islam and accompanied Omayyad in its evil political methods. Muslims became so deviant that accepted shameful wishes of Omayyad rulers about repressing the family of the Prophet (PUH), attacking Medina and destroying Ka'abah. Humiliatingly and ignorantly, they said, "انما علينا السمع و الطاعه" [2](We are to listen and obey). Muslims had become so misguided that knew the obedience of a tyrant, vinous and even unbeliever ruler obligatory to themselves. It is the worst and the most embarrassing logic in the history of Islam that dominated on Muslims' minds and changed them to anti-Islam Muslims.

More surprisingly, this disastrous logic that was the central principle of Omayyad policy was advertised and justified religiously by some

[1] Lohuf – page 105

[2] Alkamel fi Tarikh – vol 3 – page 505

materialist and dark-hearted scholars, this logic was taught to Muslims as an Islamic principle and was transferred into next generations. Consequently, it caused more and more calamity and depravity in the Islamic society. For this reason, men of God say, 'Some scholars are more dangerous to Islam than tyrant rulers, because a corrupt scholar prepares the situation for cruelty of a tyrant ruler[1].'

Hussein's movement clarified the concept of an Islamic ruler

Fourth: the issue of an Islamic ruler is a very critical subject that affects all affairs of Muslims' life. Moreover, this issue is not specific to Islam as all people believe in it but consider different qualities for it. Naturally, all people love justice and truth, so they prefer having a competent leader who is able to purify their living environment from dishonesty, cruelty and wrongdoing. Generally, the issue of Imamate or leadership is an international subject that has always been considered by all nations, this issue plays very significant roles practically and ideologically in all societies.

In studying the Hussein's uprising, if we consider at least this fact that his movement changed the concept of an Islamic ruler in Muslims' minds and nullified all tyrant rulers who claim competency for governorship practically with his blood not his words, we will conclude that his uprising was extremely worthy although it was not victorious superficially. Such movement clarified the reality of Imamate that is more important than Imam himself is and revealed it as the source of people's thoughts and actions. Such movement nullified all the advertisements and faked hadiths, fundamental dangers to the principles of Islam, by its guiding sacrifices. It convinced Muslims of any time that an Islamic ruler is specified by 'divine and humanistic' criteria not 'powerful and ruling' ones. Hussein's revolutionary, bloody and encouraging movement taught all people that a tyrant ruler not only is incompetent for governorship, but also must be repressed and fought against to cancel his domination from people's lives and minds.

This understanding was a white belief suggested by the red movement of

[1] Etejaj Tabarsi – vol 2- page 264

Hussein (PUH) to Muslims in the dark situation of Omayyad era. This understanding is of great importance by itself although it did not cause effective consequences immediately. However, the increasing movements made by Muslims trained in Hussein's revolutionary school against Yazid, Hajaj, Abdol Malek, Hosham and other tyrant Omayyad rulers were all practical consequences of Hussein's uprising that finally led to annihilation of Omayyad kingdom forever.

According to researchers, not only in Hussein's time, but also from the past to the present time, the bloody movement of Hussein (PUH) has caused many revolutionary uprisings against tyrant powers in the world of Islam and has provided many benefits to the interests of Islam.

If the revolutionary uprising of Hussein (PUH) had not been occurred, the reforming movements reported by history would have never happened too, as it did not happen during the twenty years of Mo'avieh's government. In that case, domination of Omayyad would have lasted for much longer, all Muslims would have accepted it and the concept of Islam that is defending truth and justice would have been annihilated forever although the facade of Islam might have been remained and manipulated by Omayyad.

With his bloody movement, Hussein (PUH) clarified the concept of Islamic government and an Islamic ruler and made Muslims aware of their responsibility towards tyrant and corrupt powers forever, he also proved the necessity of defending justice and truth to the extent of self-sacrificing and martyrdom practically, not verbally. This revolutionary guidance is the most important result of Hussein's uprising and even more important than establishment of an Islamic government.

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In the beginning of this chapter, the following three issues were mentioned; now, they will be discussed to study all aspects of Hussein's movement.

1- The special position of Hussein (PUH) considering caliphate and its role in his movement

2- Hussein's dream before his movement

3- The natural cause of Hussein's uprising and his martyrdom

The first issue: Caliphate was Hussein's

In order to discuss the first issue, some questions must be answered. Did Hussein (PUH) know caliphate his right and did Muslims know Hussein (PUH) rightful in caliphate? What was the effect of Hussein and Muslims' ideas about caliphate on his movement?

Obviously, Hussein (PUH) knew caliphate his absolute right and emphasized on it in different situations. For instance, in his severe reprimand to Mo'avieh, Hussein (PUH) said, 'You prevent us from caliphate and prepare it for you vinous son while caliphate is ours, inheritance of the Prophet (PUH) for his family[1].' Now, the question is to what extent Hussein (PUH) knew caliphate his absolute right. Was it limited to religious affairs or did it include worldly ones too?

Ignorant and biased ones believe that leadership of the family of the Prophet (PUH) was restricted to religious affairs and claim that they avoided involvement in political affairs. Obviously, this idea is wrong from the Islamic viewpoint because Islam is a comprehensive and perfect religion that involves political, social, economical and cultural affairs as well as religious and worshiping affairs. Islam combines interests of this world and hereafter, so it does not restrict the Islamic caliphate, but it considers the Islamic caliphate as the central principle on which all aspects of human life are dependent. On the other hand, an Islamic caliph is the successor of the Prophet (PUH) who managed all religious and non-religious affairs of Muslims. Actually, separation of religious and political affairs leads people to confusion and dispute and threatens the unity of Muslims.

One of the most important advantages of Islam

Separation of religion and policy means restricting the real God in mosques, churches and temples and dominating the false Gods, tyrant rulers, on people's lives. Polytheism in the past and polytheism at the present time, manifested in different forms, are both the results of

[1] Imamate and Policy – vol 1- page 162

separation of religion and policy. If tyrant rulers had not separated religion and policy and had moved policy to the religious way, deviatory and apostasy school would have never been formed.

One of the great advantages of Islam is combining religion and policy and depending the ruling of a society on laws of God. The Holy Quran considers religion as the root of a truthful government and a truthful government as the result of religion.

﴿ إِنَّا أَنزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ لِتَحْكُمَ بَيْنَ النَّاسِ بِمَا أَرَاكَ اللَّهُ ﴾

We have sent down to thee the Book in truth, that thou mightest judge between men, as guided by Allah.

Sūrah 4, Verse 105

According to such verses, Hussein (PUH) criticized indifferent and conservative scholars who opened the hands of tyrant rulers with their isolation and silence. Hussein (PUH) reprimanded them and said, 'Why do you only watch the situation while managing and governing the affairs must be in your hands, you who are reliable and confident in performing the law of God?'[1] He means that governorship of an Islamic society is the right and duty of pious and faithful men, and they are responsible to take it away from tyrant and corrupt rulers.

Moreover, Hussein (PUH) rebuked Mo'avieh for assigning Yazid as his successor and called caliphate the absolute right of the family of the Prophet (PUH). Did Hussein (PUH) oppose Yazid as a religious leader? Was Yazid a religious leader at all? Obviously, according to Mo'avieh's confession, Yazid and other Omayyad rulers were only to achieve kingdom and superiority, not leading people religiously.

Evidence to combination of religion and policy in Islam is Hussein's letter to Kufi people in which he mentions the qualities of a competent ruler and says, 'An Islamic ruler, the successor of the Prophet (PUH), is only someone who knows the laws of God well, someone who is able to

[1] Tohafol Oghul – page 238

perform them perfectly and endow himself to God.[1]' Another evidence is Moslem's reply to Obeidollah who asked him angrily the reason of his presence in Kufeh. Moslem replied him, 'People are tired of Omayyad cruelty, so they asked us to come here, save them from the tyrant rulers and manage their affairs based on the Holy Quran and the Prophet's tradition. Therefore, we are here now.'[2]

They must be told...

With plenty of evidences and witnesses, how much it is sorrowful that some ignorant and biased ones call men of God and Imams as indifferent people towards corruptions and tyrannies who only talk about problems and do not take the responsibility of Jihad against wrongdoers although it is commanded in the Holy Quran openly.

﴿فَقَٰتِلُوا۟ ٱلَّتِى تَبْغِى حَتَّىٰ تَفِىٓءَ إِلَىٰٓ أَمْرِ ٱللَّهِ﴾

then fight ye (all) against the one that transgresses until it complies with the command of Allah;

Sūrah 49, Verse 9

Such ignorant ones or mercenaries must be asked why Ali fought against Mo'avieh, Talheh, Zobair and Ayesheh in bloody wars that led to death of many Muslims. Did Ali's opponents have problem with Ali's religious speeches or his political acts? All Muslims know that Ali (PUH) fought against opponents for the Islamic government not for the religious leadership. Moreover, the religious leadership will find its purposes fulfilled only if an Islamic government rule the affairs. In corrupt governments, such as Yazid's, it is impossible to lead people religiously as agents of the government will repress any ideology or movement against the direction of the dominant government. Tyrant governments only allow the religious leadership that provides their benefits. Mo'avieh said,

[1] Tabari History – vol 4 – page 262

[2] Tabari History – vol 4 – page 282

«اَلنَّاسُ فی سَعَةٍ مالَمْ یَحُولُوا بَیْنَنا وَبیْنَ مُلْکِنا»

People are free to do anything they wish unless they make problems for our government.[1]

For instance, the British ambassador told about a Muezzin, 'If he does not threat our emperor, let him say whatever he wishes.' However, men of God have never restricted their activities to talking only about religious affairs for people; instead, they have always made people aware of political and social affairs, defended truth and justice with their prosperities and lives and moved people against the tyrant rulers, so they have always been chased, imprisoned, tortured and killed by tyrant rulers' agents.

Anyway, separation of religion and policy and irresponsibility of religious leaders towards governing affairs are the most dangerous logic advertised and spread in Islamic countries. On one hand, this logic denies the Islamic government led by religious men, so it introduces Hussein's movement as a defending reaction in which Hussein (PUH) escaped from city to city just to save his life; this logic does not consider Hussein's movement as a revolutionary one that aimed guiding people to oppose tyrant powers. On the other hand, this logic confirms domination of tyrant and corrupt governments indirectly, because it intends to suggest people that religious leaders such as Hussein (PUH) did not find it necessary to fight against tyrant powers, so Muslims must avoid opposing corrupt powers and remain silent; otherwise, they would be repressed by tyrant rulers, as Hussein (PUH) was repressed.

The problem is the claim made from the day the Prophet Mohammad (PUH) passed away,

«إِنَ قَوْمَکُمْ کَرِهُوا أَنْ تَجْتَمِعَ لَکُمُ النُّبُوَّةُ وَالْخِلاَفَةُ»

People do not like combination of governorship and Prophethood in one family.[2]

[1] Tabari history – vol 4 – page 249

[2] An Explanation to Nahjul Balagheh – vol 1 – page 189

Under such evil pretext, they seized the power, gave critical positions to Omayyad, denied men of God in political affairs and prepared the situation for the Karbala event. Even today, some ignorant and betrayal ones follow that dangerous logic and shout slogans of separation of religion and policy; they claim that religious men must abandon political and governing affairs and consider leading people religiously sufficient. Obviously, such idea strengthens and encourages tyrant and corrupt powers and makes the situation ready for repression of righteous men and revolutionary movements.

The impact of Hussein's position on his movement

As it was mentioned, Hussein (PUH) knew caliphate his absolute right but he did not seek his personal interests, instead he tried to revive and maintain interests of Islam and Muslims. In other words, although Hussein (PUH) knew caliphate his absolute right, he did not want to face any danger for material purposes. Hussein (PUH) who was trained in Ali's school told Ibn Abbas, 'I swear in God! Your world is lower than an old shoe to me and I do not want it unless it is an opportunity to confirm the truth and nullify the untruth.'[1]

It was impossible for Hussein (PUH), the pious and glorious man of God, to go after the material world and sacrifice everything even his life for it. Now the question is how Hussein's idea about his absolute right of caliphate influenced his movement. This idea made the responsibility towards the position of caliphate and interests of Islam and Muslims heavier on Hussein's shoulders. Since Muslims, both friends and enemies to the family of the Prophet (PUH), respected Hussein (PUH) and believed in his competency for caliphate, Hussein's responsibility towards the situation in the world of Islam was more serious and enormous. Therefore, sooner or later, Hussein (PUH) would be followed as the successor of the Prophet (PUH) and his silence or uprising would be modeled by Muslims.

Generally, it is the quality of a religious leader whose silence or movement will be followed by people. Actually, the social position of an

[1] An Explanation to Nahjul Balagheh – vol 2 – page 185

Imam or a religious leader is his influential spiritual power that attracts people's hearts and minds and moves them to the purposed aim. This fact is called 'charisma' in human science and is more touchable when the leader is a favorable religious man. Although such characters do not have massive superficial powers, they are able to influence people's hearts and minds deeply and change their humanistic and religious ways.

This fact means that if the favorable leader goes astray from the right path or neglects right deeds in his method, people will be misguided as well. Therefore, a leader is both personally and socially responsible towards his followers. Although the Holy Quran knows everyone responsible for his own acts, it knows social leaders responsible for their own and people's wrongdoings.

﴿وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ﴾

no bearer of burdens can bear of burdens can bear the burden of another.

Sūrah 6, Verse 164

﴿لِيَحْمِلُوا أَوْزَارَهُمْ كَامِلَةً يَوْمَ الْقِيَامَةِ وَمِنْ أَوْزَارِ الَّذِينَ يُضِلُّونَهُمْ بِغَيْرِ عِلْمٍ﴾

Let them bear, on the Day of Judgment, their own burdens in full, and also (something) of the burdens of those without knowledge, whom they misled.

Sūrah 16, Verse 25

Thus, scholars and nobles are generally more responsible in a society and their social responsibility is heavier than that of common people; the more knowledgeable and favorable they are, the more responsibility is on their shoulders.

If Hussein (PUH), as the practical and ideological leader of Muslims, had silenced towards Yazid's government, he would have been personally and socially responsible for surrender of Muslims, even in future generations,

to tyrant powers and for more domination and cruelty of Yazid and future tyrant rulers.

Hussein (PUH) pointed to his critical position and responsibility and said,

«... وَاَنَا اَوْلی مَنْ قامَ بِنُصْرَةِ دینِ اللّهِ وَاِعْزازِ شَرْعِه وَالْجِهادِ فی سَبیلِه»

I am more responsible than other Muslims are to rise up against the corrupt Omayyad government and perform jihad in the way of God.

This statement proves the social and Islamic rule that greater characters are more responsible towards corruption and wrongdoing of rulers; they must act stronger than others do to save people from depravity and calamity and be courageous in fighting against corrupt powers.

Hussein's position not only burdened the heavy responsibility of uprising on him, but also guaranteed the victory of his movement. Although the glorious and divine position of Hussein (PUH) was not a superficial power, he had a very strong spiritual and mental power that would encourage Muslims to oppose Omayyad government and repress Yazid's government in Muslims' hearts even if Hussein (PUH) was killed by Yazid's agents. All mentioned events were natural consequences of Hussein's movement that meant victory of Hussein (PUH) and defeat of Yazid. In the second chapter, it was discussed that the first purpose of the Islamic Jihad is not achieving superficial victory, but guiding and encouraging people revolutionarily to continue the way of movement in defending truth and justice. In the fourth chapter, it will be clarified that Hussein's movement achieved superficial victory eventually and annihilated the Omayyad government forever.

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The second issue: Hussein's dream

The second issue is the dream Hussein (PUH) had and it is said that his dream was effective in his movement. Dreaming is a personal experience that does not cause a general rule. In the current book, dreams are not taken as bases of investigations and discussions, but Hussein's dream will be mentioned as it clarifies the reality of his uprising.

Hussein (PUH) talked about his dream with Abdollah ibn Ja'afar, his sister's husband. Abdollah ibn Ja'afar was fond of Hussein (PUH) and aware of his decision for uprising against Yazid. Therefore, he asked Medina's ruler to promise security and safety to Hussein (PUH) in his trip from Mecca to Medina. He did so to make Hussein (PUH) sure of security in Medina and change his mind about going to Kufeh for uprising. In reply to Abdollah's suggestion, Hussein (PUH) pointed to his dream and said,

«... إنّی رأیتُ رُؤیا فیها رَسُولُاللّهِصلی الله علیه وآله، وَأُمِرتُ فیها بِأَمرٍ، أنَا ماضٍ لَهُ، عَلَیَّ کانَ أولا.فَقالَ لهُ: فَما تِلکَ الرّؤیا؟ قال: ما حَدَّثتُ أحَداً بِها، وَما أنَا مُحَدِّثٌ بِها حتّی ألقَی رَبّی»

'I saw the Prophet (PUH) in dream and he ordered me to do an important thing. I will obey the Prophet (PUH) either it is beneficial or detrimental to me' Hussein (PUH) told. 'What was your dream?' Abdollah asked Hussein (PUH). 'I have not explained it to anyone and I will not until I meet my God' Hussein replied.[1]

Although this dream is not clear in details, two important points can be understood about it:

First: Hussein (PUH) stated that he would obey the Prophet (PUH), so he rejected the promise of security in Medina and moved towards Kufeh to fight against Yazid's government. Therefore, it can be understood that the Prophet (PUH) ordered him to rise up against Yazid and his government, and Hussein (PUH) carried out his order.

Second: Hussein (PUH) stated that he would obey the Prophet (PUH) either beneficial or detrimental to him although he was sure that the Prophet's command was beneficial to him. Hussein's point to possibility of danger and harm in his movement shows that his friends had predicted difficult problems for him in his movement. Hussein (PUH) did not reject their predictions of danger, but insisted on rising up against Yazid to show the necessity and importance of this movement. It proves that Hussein (PUH) was not certain about the superficial victory; otherwise,

[1] Tabari History – vol 4 – page 292

he would emphasize on it to calm his worried friends down and make them sure of his safety.

Another question can be asked now that whether the dream was the reason of uprising. For two reasons, the issue of the dream was not important in starting the movement at all.

The first reason: Hussein (PUH) opposed succession of Yazid from Mo'avieh's time and objected to his future government. He was so opposing to Yazid that even Mo'avieh could not prevent his objection with threats. Therefore, Hussein's movement and uprising against Yazid started many years before this dream.

The second reason: The important revolutionary speeches delivered by Hussein (PUH) for people prove that Hussein (PUH) knew fighting against Omayyad his responsibility whether he was ordered by the Prophet (PUH) in dream or not. If Hussein's uprising had been because of his dream, he would not have delivered his speech based on defending the interests of Islam, the general rule of the Islamic Jihad. Therefore, the dream was not the cause of uprising, but it confirmed his movement.

Now, it can be asked why Hussein (PUH) replied Abdollah ibn Ja'afar with his dream. As it was mentioned, different people from Hussein's friends tried to change his mind about traveling to Kufeh in order to avoid any danger or harm to Hussein (PUH) and his family. Hussein (PUH) replied each one according to his personality. Abdollah ibn Ja'afar was extremely worried about Hussein (PUH) and his family, so Hussein (PUH) could not calm him down by logical reasons. Therefore, he pointed to his dream and the Prophet's order to convince and silent him. In other cases and in reply to other friend who tried to change his mind, Hussein (PUH) usually focused on his responsibility as the responsibility of any Muslim towards Islam and did not mention his dream at all. For instance, in reply to Ibn Abbas who insisted on changing Hussein's mind about going to Kufeh, Hussein (PUH) said,

«... استخیرالله وانظر ما یکون»

Surrender yourself to God and watch what He does.[1]

However, before and after this statement, Hussein (PUH) said,

«قَدْ أَجْمَعْتَ عَلَى الْمَسِيرِ»

I am determined in my decision for going to Kufeh[2].

There are some more examples of dreams Hussein had before his movement. Although none of them is the main cause of Hussein's uprising, some of them will be mentioned just to complete the current discussion.

In his way to Kufeh, Hussein (PUH) had a dream about which he talked to his son, Ali Akbar. Hussein (PUH) said, 'I saw our caravan moving towards Kufeh while the angle of death accompanied it.'[3] Obviously, this dream proves that Hussein (PUH) was not hopeful about the superficial victory and knew that the destiny of his movement would be unpleasant. Another dream that is reported by Seyyed Ibn Tavoos, mentioned in the third chapter, refers to the conversation between Hussein (PUH) and his brother, Mohammad Ibn Hanafieh. Hussein (PUH) said, 'The Prophet Mohammad (PUH) told me in dream, 'Go to Iraq that God wishes to see you killed, and take your family with you as God wishes to see them imprisoned.'[4] This dream also proves uncertainty of Hussein (PUH) about the superficial victory as well as his certainty of martyrdom and imprisonment of his family.

The third issue: The natural cause of Karbala war

The third issue is finding the natural reason of Karbala war. Was fighting against Yazid a defending battle or an uprising or both of them? To answer this question, an introduction must be stated.

There are many people or nations who have deep friendly relations and there are a number of people or nations who have deep difference and are

[1] Tabari History – vol 4 – page 287

[2] Tabari History – vol 4 – page 288

[3] Tabari History – vol 4 – page 308

[4] Lohuf – page 63

old enemies. What is the reason of such friendship or enmity? Most of the people assume that the cause of enmities and differences is material and worldly affairs, but it is a shallow assumption. Actually, friendships and enmities take root from human characters and personalities, and material and worldly affairs just prepare the situation for manifestation of them. Living experience proves that people with common personalities make friends and people with different personalities make enemies. Therefore, by analyzing personalities of two different people who have never met each other, we can predict their friendly or unfriendly relation in case they meet. According to the Prophet Mohammad (PUH),

«الْأَرْوَاحُ جُنُودٌ مُجَنَّدَةٌ فَمَا تَعَارَفَ مِنْهَا إِئْتَلَفَ وَمَا تَنَاكَرَ مِنْهَا إِخْتَلَفَ»

Human spirits are similar to an army, those who are harmonious merge and those who are discordant dispute[1].

This fact is also mentioned by Hussein (PUH) in his talk to Valid, Medina's ruler. Hussein (PUH) said,

«أَيُّهَا الْأَمِيرُ! إِنَّا أَهْلُ بَيْتِ النُّبُوَّةِ وَمَعْدِنُ الرِّسَالَةِ وَمُخْتَلَفُ الْمَلَائِكَةِ، بِنَا فَتَحَ اللَّهُ وَبِنَا خَتَمَ، وَيَزِيدُ رَجُلٌ فَاسِقٌ شَارِبُ الْخَمْرِ، وَقَاتِلُ النَّفْسِ الْمُحَرَّمَةِ مُعْلِنٌ بِالْفِسْقِ، وَمِثْلِي لَا يُبَايِعُ مِثْلَهُ»

We are the family of Prophethood and the centre of revelation and God has made us sources of felicity. However, Yazid is a corrupt and vinous man who kills innocent people and acts lecherously openly, so someone like me will never promise loyalty to someone like Yazid.[2]

Hussein (PUH) could say, 'I do not promise loyalty to Yazid' but he said, 'someone like me will never promise loyalty to someone like Yazid' in order to point to the natural reason of his disagreement with Yazid. Exceeding from discord between two people, Hussein (PUH) points to different natures of peacefulness and violence, rationality and irrationality, truthfulness and untruthfulness as well as God-centeredness

[1] Moravejo Zahab – vol 2- page 294

[2] Lohuf – page 17

and self-centeredness. With this general answer, Hussein (PUH) makes people aware that two different natures may not make real peace. Even if some situations restrict their conflict for some time, the root of their discord will remain under soil and will come out one day.

The main reason of conflicts between followers of the truth and followers of untruth is the natural essence of human beings that include two opposing powers, the evil-prompting self (carnal soul) and the good-prompting self (intellectual soul). Not only the human sciences such as ethics, philosophy, mysticism, history, psychology and sociology, but also living experience proves that the intellectual soul is a divine power that leads humans to the way of God, makes them just, benevolent and courageous and causes different felicities and perfections. However, the carnal soul is a material and worldly power that leads humans to the way of evil, makes them self-centered, tyrant and hypocrite and causes different depravities and corruptions.

Two phases of internal and external conflicts

Followers of the truth step on the way of intellect and nature, while the followers of untruth step on the way of carnal wishes and act against their nature. As the intellectual soul is against the carnal soul, followers of each direction are against the other too. Moreover, both followers of the intellectual soul and the carnal soul are busy with two internal and external conflicts. Followers of the carnal soul oppose their nature and intellectual soul and repress it; then, they follow their illegal wishes and violate people's rights. As the result, they enter another conflict with defenders of justice and truth and oppose followers of intellectual soul. On the other hand, followers of the intellectual soul oppose their carnal soul and take the control of it; then, they enter the conflict with external manifestations of carnal wishes to defend justice and truth.

In other words, external conflicts are the results of internal conflicts. For this reason, internal reformation is preferred to external reformation as the former brings about the later. Therefore, the conflict between Hussein (PUH) and Yazid takes root from their natural and spiritual difference, not from their personal, familial and political discords.

In the Karbala event, there are many examples of such spiritual and natural differences. For instance, crimes such as trading on beheaded bodies by horses, killing babies, preventing water from women and children, annoying Hussein's family and rescued ones by insulting them and disrespecting the cut heads of martyrs are not justifiable by any pretext. If there had been a court and it had called Omayyad rightful in killing Hussein (PUH) and his companions to keep the social system safe, that court would have certainly condemned their mentioned actions after the war, as they were savage and ineffective crimes that only proved enmity of Omayyad with the family of the Prophet (PUH), resulted from their natural and spiritual discord.

An important issue

As the followers of the truth do not fight against the followers of untruth for the material purposes and worldly positions, followers of untruth do not fight against the followers of the truth for the material purposes and worldly positions. Worldly and material purposes are the superficial reasons of their conflicts, but the real cause of their discord is their natures. Followers of untruth are humiliated people whose corrupt nature is made up of egoism, cruelty and hypocrisy, so they feel jealous and hatred towards the followers of the truth whose pure nature is made up of glory, kindness, justice and honesty. They will enter conflicts with followers of the truth even if material, partial, national and racial excuses are not made.

Not only one's nature, personality and attitude are effective in someone's actions, but also one's actions are also efficient in his characteristic qualities as well as living plans and purposes. For instance, eating, doing and telling illegal, Haram, things contaminate one's soul and lead it to the edge of decline. Reprimanding Yazid's army, Hussein (PUH) points to this fact and says, 'For you whose bellies are filled with Haram, it is natural to commit any crime very easily.'[1]

As the pious and faithful people go further in goodness with repetition of right deeds, wrongdoers go further in depravity with repetition of illegal

[1] Al-Kamil fi Tarikh – vol 3 – page 281

and criminal acts. Corrupt wrongdoers go on their savagery to the extent they change into wild animals that enjoy violence and viciousness. For instance, less than a complete sheep is enough to a wolf not to feel hunger, but it hurts many sheep just as he enjoys hurting and damaging. Tyrant and cruel men are similar to wolves that enjoy criminal deeds and savage treatments and establish their lives on dead bodies of suppressed and innocent people.

Criminals of the Karbala event were accustomed to savagery and violence; they not only ruled with tyranny, but also lived with it. For instance, Obeidollah ordered his army to trade on dead and beheaded bodies of martyrs although it was useless for him, but his carnal wishes asked him to make fun with swimming in bloods of righteous men.

Both uprising and defending

Disagreement between Hussein (PUH) and Yazid was a reciprocal discord, so Hussein's movement was both uprising and defending. On one hand, Khezri believed that Yazid did not oppose Hussein (PUH) and did not intend to hurt him, so Hussein's movement was a rebellious one against Yazid's government. On the other hand, Shahrestani believed that Hussein (PUH) was certain that Yazid would kill him whether promised loyalty or not, so he left Medina to Mecca to defend his life. In contrast to the mentioned two ideas that know Hussein's movement just an uprising or a defending reaction, it must be said that Hussein's movement was both uprising and defending.

The mentioned two ideas are wrong as they consider the discord between Hussein (PUH) and Yazid one-sided, while the discord between the truth and untruth has always been reciprocal. It is not true to assume that Hussein (PUH) opposed Yazid while Yazid did not have any problem with Hussein (PUH) or Yazid hated Hussein (PUH) while Hussein (PUH) was fond of Yazid. The discord and conflict between Hussein (PUH) and Yazid, as those between the truth and untruth, were reciprocal not one-sided.

This reciprocal disagreement has always been present among people, nations and societies in all places and times. Actually, it is a natural and

unavoidable requirement that is manifested in specific times according to the suitable situation. Hussein (PUH) pointed to this fact in his reply to Mecca's ruler who invited Hussein (PUH) to make peace with Omayyad.

«لِی عَمَلِی وَلَکُمْ عَمَلُکُمْ، أَنْتُمْ بَرِیئُونَ مِمَّا أَعْمَلُ وَأَنَا بَرِیٌ مِمَّا تَعْمَلُونَ»

Our actions and your actions are different, and we disagree with your deeds and you disagree with ours.[1]

In this statement, Hussein (PUH) emphasizes on the deep difference between his and Omayyad's methods and directions that naturally causes cold and warm conflicts reciprocally. Therefore, such conflicts are both defending and uprising.

In the current book, the uprising aspect of Hussein's movement is analyzed and discussed more because Hussein (PUH) himself called his movement an uprising rather than a defending reaction.

«وَأَنَا أَوْلَی مَنْ قامَ بِنُصْرَةِ دِینِ اللَّهِ وَإِعْزَازِ شَرْعِهِ ...»

I am more responsible than others are to rise up for defending the divine and humanistic values.

[1] Tabari History – vol 4 – page 289

Chapter Four:

How Hussein's uprising proved victorious?

In the last chapter, it was discussed that Hussein (PUH) was certain about the real victory of his movement. The real victory of Jihad is guiding people revolutionarily in the way of defending truth and justice and fighting against violators of truth and justice. Such movement will lead domination of wrongdoers to the edge of decline and save the principles of Islam from danger. In this chapter, we discuss how Hussein's movement proved victorious and what phases it passed to achieve victory.

The truth supports victory

Two factors are the most important in victory of Hussein's movement. First, Hussein's movement was truthful and justifiable in people's minds in comparison to the anti-Islam government of Yazid. Any movement needs a strong support to develop and lead it to a victorious destiny. The strong support of any movement is truthfulness of the movement that attracts people undoubtedly, move them in the way of opposing tyrant powers and lead it to practical and real victory.

People's nature seeks justice and opposes tyranny, so people are ready to defend oppressed ones practically, develop the truth and rise up against untruth. For this reason, all religious and worthy schools establish their principles on the truth and untruth or justice and cruelty, the essence of human nature, and invite people to their purposes based on it. The Holy Quran says,

﴿لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ﴾

join not in worship (others) with Allah. for false worship is indeed the highest wrong-doing.

Sūrah 31, Verse 13

According to this Quranic verse, Unitarianism is in harmony with justice and polytheism is in harmony with cruelty, so human nature tends to Unitarianism as it tends to justice. On one hand, people support truthful and just movements as well as anti-polytheism movements because they both are harmonious with human nature. On the other hand, people oppose pagan movements and cruel treatment as they both are against the human nature.

According to human nature that opposes cruelty and seeks justice, people always confirm and continue the way of martyrs who were killed in the way of defending justice and fighting against cruelty. Therefore, uselessness and ineffectiveness of a martyr's blood is impossible, especially martyrs who are important characters and sacrifice everything they have, even their life, in the way of defending truth and justice and fighting against tyrant wrongdoers. Blood of such martyrs attracts people's nature, feeling and conscience, influences their living and thinking environment, moves and encourages them in the way of fighting against corrupt governments and continuing the method of martyrs. Consequently, domination of corrupt and tyrant powers will be defeated and the school of truth and justice will be victorious.

The impact of Hussein's character

All Shiite and Sunni documents witness the noble and glorious personality of Hussein (PUH) at the time of his movement. Hussein (PUH) was the most famous and important person in the world of Islam as he was the Prophet's grandson and because of his social and personal character. Even his enemies such as Mo'avieh and Amro-As told about him,

«حُسَيْنٌ أَحَبُّ أَهْلِ الْأَرْضِ إِلَى أَهْلِ السَّمَاءِ»

Hussein (PUH) is the most favorite person among angles.[1]

This statement proves that Hussein (PUH) was the best example of purity and goodness, honesty and righteousness, honor and glory, humanity and fairness, and generally the manifestation of truthfulness. Actually, Hussein's character was the manifestation of the truth and the truth was the manifestation of Hussein (PUH). He was the most favorable person among habitants of sky and the earth, in spite of Yazid who was the most hateful character among angles and faithful Muslims. Farazdagh pointed to this fact with this statement,

«قُلُوبُهُمْ مَعَكَ وَسُيُوفُهُمْ مَعَ بَنى اُمَيَّةٍ»

Their hearts are with you but their swords are with Omayyad.

Most of the Muslims believed that Hussein's uprising was rightful and Yazid's government was unlawful. This firm belief that was strengthened by attractiveness of Hussein's personality influenced Muslims' minds and actions so deeply that moved them in the way of opposing Yazid and fighting against his government. This belief caused a number of uprisings and movements by Muslims after the sacrificing uprising of Hussein (PUH) in revenge for his unfair murder. Muslims who had been encouraged and guided revolutionarily rose up to take revenge against Omayyad. They killed most of the criminals in the Karbala event and led the Omayyad government to annihilation. After taking terrible revenges, Muslims said, 'Today is similar to Karbala but it may never equal it'; they also said, 'If we die today, we will not be sorrowful because we killed thousands of Omayyad in revenge for Hussein (PUH).'[2]

Disastrous lack of political experience in Yazid

The second factor that was effective in victory of Hussein's movement was lack of political experience in Yazid that let him apply an open anti-Islam method. It was mentioned that Mo'avieh had at least this political talent not to act against Islam openly. With this policy, he managed to

[1] Ibn Asaker History – vol 14 – page 179

[2] An Explanation to Nahjul Balagheh – vol 7 – page 131

develop gradually and become the caliph of the world of Islam eventually. Mo'avieh was so careful about the Islamic policy that rejected any anti-Islam acts or put the blame of anti-Islam acts on others. For instance, when Ammar, the prophet's companion, was killed by his soldiers in Seffin war, Mo'avieh blamed Ali (PUH) for his death and claimed that Ali (PUH) brought him to the battlefield, so it is Ali's fault. Generally, Mo'avieh committed many crimes and did many wrongdoings but concealed most of them under the mask of Islam or justified them by Islamic reasons. Mo'avieh was so politically experienced that knew his domination would be established only through pretending to Islam in order to silent Muslims and keep them under control.

In contrast, the inexperienced and proud Yazid was so stupid that invalidated all attempts of his father and revealed the evil nature of Omayyad government by causing the tragic Karbala event, the most shameful event in the history of Islam. On one hand, any Muslim condemned the violent and disgusting crimes committed in Karbala war; and on the other hand, Yazid was so politically inexperienced that did not even justify his embarrassing crimes by Islamic or demagogic reasons. Instead, he hurt public feelings with hateful reasoning, insulted the Prophet (PUH) and mocked at the Holy Quran and the Resurrection Day openly and publically. Yazid was so impudent that said publically, 'Islam, the Holy Quran and the Prophet (PUH) are all lies, and I see my familial honor in taking the revenge for my killed ancestors in Badr war against the family of the Prophet (PUH).'

Anyone benefited from political talent could predict the disastrous consequences of killing Hussein (PUH) and other members of the family of the Prophet (PUH), especially so savagely and stupidly; therefore, Muslims rose up against Omayyad government, led it to the edge of decline and annihilated it forever. For this reason, Mo'avieh had always advised Yazid not to hurt the family of the Prophet (PUH), especially Hussein (PUH) as the most favorable character among Muslims, openly.

Fortunately or unfortunately

Mo'avieh had willed Yazid, '...My son, I am worried the most about you because of Hussein (PUH) who is the dearest, the most favorable and

loved person among Muslims, so I ask you to respect him and his family, do not violate his right and give him whatever he wants. Other opponents to you such as sons of Abubakr, Omar and Zobair are not very important and you can repress them severely.[1] In his will, Mo'avieh wrote to Yazid,

«... وَإِنْ ظَفَرْتَ بِهِ فَاصْفَحْ عَنْهُ ...»

If you defeated Hussein in war, make peace with him and treat him kindly.[2]

Fortunately or unfortunately, Yazid acted against his father's will. Yazid not only killed Hussein (PUH) and his companions savagely and violently, but also turned the cut heads of martyrs on spears along with the chained women and children throughout the Islamic countries, insulted the chained and sorrowful family of Hussein (PUH) in his palace, hit the cut head of Hussein (PUH) with a wooden stick and insulted it. Then, he said blasphemous poems mocking at the Prophet (PUH), the Holy Quran and Islam openly and publically. Therefore, Yazid clarified and proved rightfulness of Hussein (PUH) and evilness of himself and moved Muslims in the way of rising up against Omayyad government determinedly and strongly.

The stupid method of Yazid was absolutely beneficial to Hussein's movement, because if Hussein (PUH) had risen up against Mo'avieh, it would have been extremely less effective. Since Mo'avieh was the source of deceitful political tricks, he would have avoided killing Hussein (PUH) firstly; and if he had to kill him, he would have killed him simply and secretly and would have certainly put the blame of it on others. Mo'avieh was so deceitful that would have justified killing Hussein (PUH) with Islamic reasons and would have lessened the impact of Hussein's movement. In contrast, Yazid was so aggressive, stupid and inexperienced that could not justify Karbala event with so much violent and disgusting crimes. Bringing the chained family of Hussein (PUH) with the cut heads on spears to Sham and telling blasphemous and revengeful poems cleared up any doubt about evilness of Yazid, so Yazid

[1] An Explanation to Nahjul Balagheh – vol 20 – page 133

[2] Tabari History – vol 4 – page 238

himself convinced Muslims about corruption of his government and helped Hussein's movement to develop and achieve real victory eventually.

The victorious advertising war

The rescued ones from the family of the Prophet (PUH) used the best of their opportunity for connecting and talking to people in different places. Actually, Yazid made a very special advertising opportunity for Hussein's family to talk to people, tell them about what happened in Karbala and encourage them to oppose Yazid's government by rounding the caravan of rescued ones, including mostly women, around different Islamic regions and bringing them to Sham. The rescued ones described the realities of Karbala event such as being prevented from drinking water, killing babies, trading on dead bodies by horses, cutting the heads and putting them on spears, attacking and burning women's tents. With their words and descriptions, they burned hearts, shed tears and awakened Muslims who were misguided by Omayyad government's advertisements for years.

The imprisoned family of the Prophet (PUH), especially Zeinab (Hussein's sister), was pioneer in the advertising and cold war against Omayyad government. Although she had suffered from many tragic sorrows and taken the responsibility of many hurt women and children, Zeinab delivered extremely effective and revolutionary speeches for people in the way and in Yazid's palace. Under the control of Yazid's guards and beside the cut heads of martyrs, the rescued family of the Prophet (PUH) advertised against Yazid, awakened people about Omayyad's corruption and encouraged people revolutionarily to rise up against Omayyad government bravely and dauntlessly. An example of their excellent words, that cut hearts of enemies like sharp swords and revealed evilness of Omayyad, is Zeinab's speech delivered in Yazid's palace, in front of people. She said,

«اَمِنَ الْعَدْلِ يَابْنَ الطُّلَقاءِ تَخْديرُكَ نِسائَكَ وَاِمائَكَ وَسَوْقُكَ بَناةِ رَسوُلِ اللّهِ سَبايا...»

O' Yazid! You are the son of those who were freed by our grandfather,

the Prophet (PUH). Is it fair to hide your women and girls under veil, treat them respectfully and leave them comfortably but take the Prophet's girls along with the cut heads of their beloved ones from place to place? O' Yazid! You killed the Prophet's children bloodily and imprisoned their family, do you think that it is humiliation for them and honor for you? Very soon, your eyes will be opened and you will see your fate the same as the hell destiny of your evil ancestors whom you invite to watch this day because of your stupidity. The day you understand the reality of what you did, you wish you were disabled and deaf not to commit such horrible crimes.[1]

The mentioned awakening and burning words were only a small example of Zeinab, Imam Sajad and other rescued ones' revolutionary speeches delivered in Kufeh, Sham, Medina, Mecca and other places and threatened positions and lives of Yazid and his Omayyad officials. Such determined and courageous words increased the revolutionary effect of Hussein's movement and encouraged people against Omayyad government.

It is not exaggeration to claim that the cold and advertising war Zeinab and other prisoners waged against Yazid was as effective as the military war Hussein (PUH) and his companions fought in against Yazid's army. As the result of such cold and advertising war, Hussein's revolutionary uprising influenced peoples' hearts more quickly and deeply and made people angry and hateful about Yazid and the Omayyad government. Speeches and words of prisoners were so effective that even Yazid's family shed into tears and objected to him. Therefore, Yazid who said blasphemous and revengeful poems when he saw the cut heads of martyrs had no choice but withdrawing from his aggressive and attacking attitude and putting the blame on Obeidollah to calm people down.[2]

We found that two factors were the most important ones in victory of Hussein's movement. First, most of the Muslims knew Hussein (PUH) and his uprising rightful, and Yazid and his government incompetent and untruthful. Second, Omayyad government employed an unfair method

[1] Lohuf – page 106

[2] Tabari History – vol 4 – page 388

that was against all humanistic, political and traditional values against Hussein (PUH) and his family. Now, we will discuss how Hussein's movement proved victorious and what steps this victory passed. The victory of his uprising had two practical and ideological aspects. The practical aspect is discussed in the current chapter, and the ideological one will be analyzed in the fifth chapter.

Even in Yazid's relatives and cooperators

As it mentioned in the third chapter, the main purpose of Jihad and uprising is brightening the method of Islam, awakening and encouraging nations to rise up against corruption and tyranny and sacrificing in the way of defending interests of Islam. According to the special and favorable personality of Hussein (PUH) and the hateful character of Yazid, it is not necessary to prove that Hussein's movement was victorious although he was killed in it. Historical documents witness that killing Hussein (PUH) in that horrible way made Muslims, even Yazid's relatives and cooperators, so angry that led to open objections against Omayyad government, increasing opposition to Yazid and continuation of Hussein's way.

For instance, Yahya ibn Hakam was an Omayyad official who sharply criticized Yazid and Omayyad government when he saw the cut heads of martyrs on spears and the chained and imprisoned women and children from the family of the Prophet (PUH). He reprimanded the Omayyad government and said, 'You have separated from the Prophet (PUH), so I will not cooperate with you in any act.'[1] He also rebuked Yazid and said, 'Hussein's family reserved more respect than Ibn Ziad's kin.'[2] However, the evil and dictator Yazid always silenced such criticisms with force and threat.

Interestingly, Yazid's son, Mo'avieh, declared his hatred of his father's crimes in Karbala and resigned from his succession.[3] This amazing event shows that the victory of Hussein (PUH) and the defeat of Yazid were so

[1] Tabari History – vol 4 – page 356

[2] Tabari History – vol 4 – page 352

[3] Managheb Kharazni – vol 2- page 184

obvious and expanded that moved not only Muslims, but also Yazid's dearest son against the Omayyad government. Yazid's son was so hateful about his father's acts that reprimanded his father and his grandfather on rostrum in Sham, the centre of Omayyad government, and called Ali (PUH) and Hussein (PUH) rightful in caliphate.

Not only Yazid's family, but also Ibn Ziad's family, who were famous for savagery, changed so dramatically that Ibn Ziad's brother told him, 'I wish our family remained humiliated forever, but you did not hurt Hussein (PUH).'[1] Even Ibn Ziad's mother who was an impure woman rebuked his son and said, 'You are an evil! Did you kill the Prophet's son? Be sure that you will never see Paradise.'[2] Ibn Ziad himself was also angry with Yazid; in reply to his letter about attacking Medina and repressing rebels, Ibn Ziad said, 'I will never take the responsibility of two shames for the corrupt Yazid.'[3] Omar Sa'ad, the commander of Yazi'd army, became very hateful even among his family and had to stay at home like desperate and miserable prisoners.[4] Similarly, other criminals and officers involved in Karbala event became rejected from Islamic lands and were cursed, repressed and hated by Muslims.

By mentioning such examples, we do not mean to show the influence of Hussein's bloody uprising on Omayyad relatives, but we are to say that when Hussein's martyrdom in that horrible and tragic way affected cruel Omayyad so deeply, let alone Muslims who were fond of Hussein (PUH) and the family of the Prophet (PUH). Undoubtedly, Hussein's movement awakened Muslims and encouraged them to repress and oppose Omayyad government. In other words, hatred and anger of Muslims after Hussein's martyrdom towards the Omayyad government witnesses the victory of Hussein (PUH) and the defeat of Yazid. The opposition of Muslims to Omayyad government shows that Omayyad lost its political influence in the society, and Muslims' objection to Yazid shows that people accepted Hussein's method and continued his way; therefore, Hussein (PUH) won and Yazid lost the battle.

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[1] Tabari History – vol 4 – page 357

[2] Alkamil fi Tarikh – vol 4- page 265

[3] Tabari History – vol 4 – page 371

[4] Tazkarah – page 259

The first sign of Hussein's victory

Based on the mentioned hatred and anger, Muslims of Medina rose up against Omayyad government and deposed the Omayyad ruler of Medina and his officials humiliatingly. Muslims of Medina were pioneers in continuing Hussein's method because they were mostly companions of the Prophet (PUH) and fond of the family of the Prophet (PUH), especially Hussein (PUH). People of Medina loved Hussein (PUH) so deeply that Mo'avieh said,

«... كَأَنَّ عَلى رُؤُسِهِمُ الطَّيْرُ ...»

People of Medina are so attracted by Hussein that become motionless when they see him, like someone that a bird has sit on his head.[1]

Obviously, such people who loved Hussein (PUH) so deeply would certainly rise up in revenge for his blood against his murderers; besides, they were seeing massive sorrows and grieves in the family of the Prophet (PUH) in Medina and the results of Omayyad tyranny towards them in faces of rescued ones.

Yazid sent the rescued ones from the Karbala event to Medina and the family of the Prophet (PUH) made the best use of this opportunity and reported all the events happened in Karbala in details to people of Medina. By their descriptions, people of Medina became more encouraged than before to rise up against Omayyad revolutionarily. In that critical situation, some poets such as Bashir ibn Jazlam said revolutionary poems and encouraged Muslims to move and rise up against the Omayyad government. The following poem is an example of his sayings:

يَا أَهْلَ يَثْرِبَ لاَ مُقَامَ لَكُمْ بِهَا قُتِلَ الْحُسَيْنُ فَادْمُعِي مِدْرَارٌ
الْجِسْمُ مِنْهُ بِكَرْبَلاَءَ مُضَرَّجٌ وَالرَّأْسُ مِنْهُ عَلَى الْقَنَاةِ يُدَار

O people of Medina! Do not remain in Medina any more, go to deserts and cry continuously for Hussein (PUH). How can you stay at home while Hussein's bloody body is left alone in Karbala and his cut head is

[1] Ibn Asaker History – vol 14 – page 179

turning round on spear?[1]

In addition to tragic scenes people of Medina witnessed from sorrows and grieves of the family of the Prophet (PUH), Omayyad rulers in Medina talked impudently, revengefully and happily about the Karbala event and made people more and more angry and hateful towards Yazid and the Omayyad government. For instance, seeing the family of the Prophet (PUH) crying and mourning for their martyrs in Karbala, Amro Ibn Sa'aid, an Omayyad ruler, said impudently, 'Today, Hashemite cry for their killed ones in Karbala like Omayyad who cried for their killed ones in Badr war[2]'. The evil Marvan also focused on such ignorant imaginations and said, 'By killing Hussein and repressing the family of the Prophet, we took the revenge for our ancestors and firmed bases of our kingdom.'[3]

Such poisonous words besides repressing the active followers of Hussein (PUH) made people of Medina so angry that led to their movement against the Omayyad government eventually. Feeling the threat of uprising by people of Medina, Yazid invited their nobles to Sham, welcomed them warmly and presented them a large amount of money. Such hospitability and kindness by Yazid increased their determination of uprising and revolutionary anger towards Omayyad. In their trip to Sham, nobles of Medina witnessed corruptions and wrongdoings of Yazid with their own eyes, reported them to people of Medina and encouraged them to rise up against Yazid.

Openly, they told people of Medina, 'We are coming back from a man who does not believe in any religion, drinks wine, plays with dogs, holds dancing and gambling meetings, does incestuous adultery and spends days with dead drunks and nights with whores. Therefore, we take you witness that we resign him from caliphate and command Jihad against him.'[4] Abdollah ibn Hanzaleh was one of the nobles of Medina who was invited to Sham; he said, 'I accepted the money Yazid presented us only

[1] Lohuf – page 115

[2] Ershad – vol 2 – page 123

[3] Tazkarah – page 266

[4] Tabari History – vol 4 – page 380

for the purpose of buying military facilities against him. If I do not have any helper except for my eight sons in fighting against Yazid, I will not give up and will perform jihad against him.'[1] Abdollah ibn Hanzaleh did not only talk about a movement against Yazid, but also played an important role in forming the uprising, encouraging people to fight against Yazid and sacrificing his own and his eight sons' lives in the battlefield.

An interesting issue

Although the uprising of people of Medina was repressed harshly and bloodily by the evil Moslem ibn Oghbeh who was sent by Yazid with ten thousand savage soldiers to whom properties and women of Medina were called lawful for three days and a number of dead people and bastard babied were left from their attack to Medina, it is discussable what changed the hearts and minds of people of Median so dramatically that made them dauntless and strong against Yazid's army.

Did not they know that the tyrant government of Yazid killed Hussein (PUH) and his companions in the most savage and bloodiest way and turned their cut heads on spears round the Islamic lands although they were the dearest people among Muslims? What could Yazid do with people of Medina who were incomparable militarily to Yazid's army and not as dear as the family of the Prophet (PUH)? Abdollah Ibn Moti'e was one of the advisors who told Hussein (PUH), 'Please cancel you plan of uprising as it is a very dangerous decision. After you who are the most respectful and dearest people among Muslims, the Omayyad government would become more brazen towards other opponents and will kill them savagely too.'[2]

Undoubtedly, people of Medina were aware of the deathful domination and anti-Islam purposes of Omayyad government as well as their weaker military power in comparison to Yazid's army, but they signed a death treaty and showed their readiness for martyrdom. Such amazing courage and determination was the result of Hussein's bloody movement and his

[1] Alkamil fi Tarikh – vol 4- page 380

[2] Alkamil fi Tarikh – vol 4 – page 41

martyrdom that trained Muslims revolutionarily, encouraged them to rise up against tyrant governments and taught them not to yield to cruel rulers even if they promise you safety or wealth. Although people of Medina were allowed for three days to confirm Yazid's government, they rejected their shameful permission and selected red death in the battlefield of fighting against tyranny and corruption.

The movement in Medina was not restricted to people of Medina as it was all Muslims' wish. The uprising of Medina that was leaded by the Prophet's companions and pious Muslims who were respectful among all people aroused the revolutionary feelings of all Muslims and made them move and oppose against the Omayyad government. About the hateful and revengeful feelings of Muslims towards Yazid and his government, Yazid said,

«... فَبَغَّضَنی بِقَتْلِه اِلی الْمُسْلِمینَ وَزَرَعَ فی قُلُوبِهِمُ الْعَداوَةَ فَاَبْغَضَنی البِرَّ وَالْفاجِرَ بِما اسْتَعْظَمُوهُ مِنْ قَتْلِ الْحُسَیْنِ علیه السلام»

By killing Hussein, Obeidollah made me detested in Muslims views and planted seeds of enmity and opposition to our government in people's hearts.[1]

Such words prove that Omayyad government lost its political influence on people and led them to revolutionary movements against the anti-Islam Omayyad government, Hussein's ultimate purpose. This revolutionary feeling did not stop, but increased and expanded gradually to the extent it annihilated Omayyad government forever.

Iraq was another place deeply affected by Hussein's martyrdom. In Iraq, considerable movements formed by noble characters such as Soleiman ibn Sorad in revenge for Hussein's blood and in continuation of his uprising against Omayyad government. This group who were regretful of rejecting Hussein's request for help formed movements called 'Tavvabin'. According to the following Quranic verse, they signed a death treaty and promised to sacrifice their lives in the way of Hussein (PUH).

[1] Tabari History – vol 4 – page 389

﴿فَتُوبُوٓاْ إِلَىٰ بَارِئِكُمۡ فَٱقۡتُلُوٓاْ أَنفُسَكُمۡ﴾

So turn (in repentance) to your Maker, and slay yourselves (the wrong-doers);

Sūrah 2, Verse 54

After consulting and planning about their uprising, this revolutionary group who were trained by the red blood of Hussein (PUH) went to Karbala and cried for Hussein (PUH). Then, they started their movement by leadership of Soleiman ibn Sorad and, in a more critical situation, by Ibrahim ibn Malik (Malik Ashtar's son). In their way to Sham for fighting against Yazid and repressing the Omayyad government, Tavvabin were stopped by Yazid's army including thirty thousand soldiers. Although they were allowed to turn back, Tavvabin did not accept Yazid's permission of safety and said, 'We are safe in this world but we want to fight against wrongdoers to compensate our fault in leaving Hussein (PUH) alone in order to guarantee our safety in the next world.'[1]

The revolutionary groups were mostly from Iraq especially Kufeh in which Hussein's martyrdom was much more effective than in somewhere else, according to his statements and historical documents. Such groups did not shout only revolutionary slogans, but attacked the Omayyad army strongly with their few soldiers, fought bravely against them, sacrificed their lives in the way of Hussein (PUH) and encouraged people of Iraq against the Omayyad government more than before.

For the Omayyad government, Iraq had always been a poisonous soul that made many problems for it with different revolutionary movements people taught from Ali (PUH) and Hussein (PUH), and movements made by people of Iraq against tyrant powers have always been effective in the history of Islam.

[1] Tabari History – vol 4 – page 469

A practical lesson

Undoubtedly, if Hussein (PUH) had not risen up against the Omayyad government and had silenced against their wrongdoings, Muslims of Hejaz, Iraq and other Islamic places would have never opposed the Omayyad government and fought against it bravely and bloodily. They would have made peace with Omayyad government as they did the same in Mo'avieh's era. Hussein (PUH) and his companions' martyrdom and sacrificing guidance awakened Muslims and made them strong and dauntless in the way of fighting against tyrant powers. Leaving home to the battlefield against Omayyad army, Mos'ab ibn Zobair told Hussein's daughter 'Sakineh', his wife, 'We may have no excuse for silence against Omayyad because of your father who rose up against tyranny although he knew his defeat.'[1]

The Karbala event was the lesson of knowing the truth and sacrificing in the way of the truth. It was not only an oral lesson, but also a practical lesson. According to Hussein (PUH), his movement was a model for all Muslims in all times not to yield to tyrant and anti-Islam powers. This bloody lesson influenced minds and hearts of thousands of Muslims revolutionarily, moved them in continuation of Hussein's method and caused very effective uprisings in Medina, Kufeh and other Islamic places against the Omayyad government.

The rule of force or speed

It may be said that the powerful Omayyad government repressed all the revolutionary movements made in Medina and Kufeh as it repressed Hussein's movement. In reply to this idea, two points must be mentioned,

First: In the third chapter, it was discussed that the purpose of divine movements is not only achieving the superficial victory, but any awakening and guiding effect that moves people against wrongdoers is worthy as the purpose of movement, even if the performers of movement lose their lives in this way. Hussein (PUH) said,

[1] Tabari History – vol 5 – page 6

«اِنّی وَاللّهِ لَاَرْجُو اَنْ یَکُونَ ما اَرادَ اللّهُ بِنا خَیْراً قُتِلْنا اَمْ ظَفَرْنا»

Killing or being killed in the way of God is favorable to us[1].

Second: Domination of tyrant powers that is established on people's blood and repression of their revolutionary movements is an unstable domination that will collapse sooner or later. By suppressing revolutionary and justice-seeker people, tyrant powers reveal their evil nature, increase people's anger and prepare the situation for an overall revolution and annihilation of their domination.

Both in nature and human society, it is a rule that pressing one side leads to explosion of other side. In a society, the more tyrant rulers repress people and force them to do what rulers want, the sooner and stronger people will pass the way of uprising against the government. After this phase, the tyrant government will go to the edge of decline quicker and quicker as it is passing a steep path. This is the rule of speed that leads tyrant powers to absolute annihilation sooner than that they expect.

The rule of force or speed reveals that when tyrant powers repress rightful revolutionary movements of people to keep their domination, annihilation and death of that tyrant power are near. Their destruction starts from a public hatred towards the rulers and officials, then this feeling leads to uprisings and movements and finally the tyrant power will be collapsed.

The repressed movements in Hijaz and Iraq passed the same way and had the same effect. Although these movements were repressed by the Omayyad government, they damaged the Omayyad government by causing some later movements in Hejaz and Iraq. A big movement in Hijaz leaded by Ibn Zobair and an effective movement in Iraq leaded by Mokhtar were formed after the repressed movements of Kufeh and Medina. Mokhtar and Ibn Zobair's movements were even more effective and expanded as Muslims were awakened and encouraged more than before, so they damaged the Omayyad government severely and increased their speed of annihilation.

[1] Tabari History – vol 4- page 306

Two significant issues

After the last two movements leaded by Mokhtar and Ibn Zobair, Omayyad government lost its domination on Mecca and Kufeh. Ibn Zobair became the ruler of Mecca and Mokhtar became the ruler of Kufeh. The Omayyad government was so passive against them that ordered to build a new Ka'abah in Sham to prevent people from traveling to Mecca for Hajj pilgrimage.[1] As an agent of Hussein's brother, Mohammad Hanafieh, Mokhtar took the control of Kufeh as the caliph and made big problems for the Omayyad government. In order to clarify the effects of Hussein's movement, two significant issues must be explained.

First: The victorious movements formed independent regional governments against the central Omayyad government and damaged the political power and influence of it. The Omayyad government that was the most powerful in Mo'avieh's era and even still strong at the beginning of Yazid's government became so weak and vulnerable that different uprisings and movements formed in different corners of the Islamic country threatened it every day. According to Eghad, 'After killing Hussein, Omayyad government lost the control of affairs.'[2]

Second: All movements and uprisings formed after the Karbala event took root from the revolutionary, awakening and guiding movement of Hussein (PUH). Ibn Zobair who leaded the movement in Mecca encouraged people against the Omayyad government by reminding them the Karbala event and talking about Hussein's bloody martyrdom. Similarly, Mokhtar and Soleiman ibn Sorad who leaded the movements of Kufeh declared their purpose as taking the revenge for Hussein's blood and following his Islamic aims against the Omayyad government. Generally, all movements and uprisings formed after the Karbala event were the results of Hussein's bloody and sacrificing uprising in the way of Islamic and anti-Omayyad purposes.

[1] Ya'ghubi History – vol 2- page 261

[2] Abu-Shohada – page 175

Confirmation of Abdol Malek

This fact that all movements formed against the Omayyad government were the results of Hussein's uprising is so obvious and clear that even Abdol Malek ibn Marvan who was an Omayyad ruler and enemy to the family of the Prophet (PUH) confirmed it and said,

«... وَجَنِّبنی دِماءَ اَهْلِ هذَا الْبَيْتِ فَاِنّی رَأَيْتُ بَنی حَرْبٍ سَلَبُوا مُلْكَهُمْ لمَّا قَتَلُواالْحُسَيْنَ عليه السلام»

Prevent killing anyone from the family of the Prophet (PUH) as I saw that Bani Harb (Yazid's tribe) lost its kingdom only because of killing Hussein[1].

Abdol Malek found that Muslims rose up against the Omayyad government under the leadership of Ibn Zobair, Soleiman, Mokhtar, Ibn Ashtar and Ibn Hanzaleh only to take the revenge for Hussein's blood because of their love to the family of the Prophet (PUH). He understood that Muslims were ready to sacrifice everything in the way of following their path and repressing their opponents. It was a lesson to the next rulers not to hurt the family of the prophet (PUH) openly, to respect them and preserve the Islamic facade of their acts at least superficially. The next rulers had to insult Yazid in their speeches in order to calm Muslims down and prevent their movements against their government.[2] It was the political and psychological impacts of Hussein's movement and martyrdom that not only guided Muslims revolutionarily, but also restricted the enemies of Islam.

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Some punishments

Besides the anti-Omayyad movements, some of the revengeful attempts of Mokhtar and his companions are worth mentioning. It did not take very long that Mokhtar and his revengeful companions managed to

[1] Aghdol Farid – vol 5 – page 140

[2] An Explanation to Nahjul Balagheh – vol 6 – page 17

attract many Muslims especially Shiites. They summarized their plan in this sentence, 'Eating and drinking are unlawful to us until we clear the earth from Hussein's murderers.'[1] According to this holy purpose, they pursued criminals of Karbala everywhere and every time, captured them individually or in groups and killed them harshly. For instance, they killed 248 criminals in one day. In the battle between Obeidollah and Ibn Ashtar, Obeidollah was killed, his body was burnt and his head was sent to Hussein's son in Medina[2].

Interestingly, Obeidollah, who was the ruler of two big countries, Iraq and Iran, and his name frightened his opponents, became so humiliated after the Karbala event that did not feel safety even in his palace and was always afraid of Hussein's followers. In fear of his life, he left Kufeh to Sham at night secretly while he was tied under the belly of a camel.[3] With this trick, he managed to hide himself from Hussein's revengers who chased him everywhere. He escaped to Sham and made a big army from Omayyad soldiers to repress the movements formed in revenge for Hussein's blood, but he was killed in the most terrible way only six years after the Karbala event. Such happenings are lessons to wise people and the sign of a divine tradition called 'repressing the cruel and cruelty'.

In the mentioned battle between the Omayyad government and Hussein's revengers, more than seventy thousand agents of Omayyad government were killed.[4] This number does not include the soldiers who jumped into river to save their lives but they were drowned. Generally, in wars between Omayyad government and followers and revengers of Hussein (PUH), more than hundreds thousands of Omayyad agents were killed. However, more important than death of evil Omayyad agents, the intense hatred flared inside Muslims against Omayyad officials was the result of Hussein's uprising and martyrdom. This intense hatred moved most of the Muslims for the interests of Hussein (PUH) and his purposes, against the Omayyad and their positions. Could Hussein (PUH) influence, guide and awaken Muslims so deeply and revolutionarily as well as repress

[1] Tabari History – vol 4 – page 529

[2] Tabari History – vol 4 – page 524

[3] Lohuf – page 25

[4] Maghtal Kharazmi – vol 2- page 233

Omayyad and tyrant rulers so severely and vastly by establishment of his government and taking the position of the caliph?

Revengeful punishments were not restricted only to battlefields. Revengers of Hussein (PUH) punished his murderers, those who hurt his dead body and those who damaged his property very harshly. For instance, Shemr was chased and captured; his body was cut into pieces and thrown to hungry dogs. Omar Sa'ad was killed in his house; his head was cut and sent to Mohammad ibn Hanafieh in Mecca. Someone called 'Badi' whose crime was insulting Hussein (PUH) by taking off his turban was captured by revengers, his hands and feet were cut and then his body was left alone until he died of a killing pain. They did the same to someone who cut Hussein's finger to steal his ring. Six men who stole Hussein's properties were excoriated, and the other men who traded on Hussein's dead body by horses were nailed to the ground, then revengers traded horses on their bodies until they died.[1]

A tradition that is not violable

Generally, revengers of Hussein (PUH) captured criminals of Karbala in Iraq or anywhere else and punished them harshly. Not only the criminals of Karbala, but also suspects, and those who insulted Hussein (PUH) even in one word and those who helped the Omayyad government even a little were captured and punished severely by revengers.[2] According to some historical documents, about eighteen thousand people who were involved in Karbala event were killed humiliatingly,[3] something that Yazid, Obeidollah, Omar Sa'ad and Shemr did not even imagine or think about.

It is a divine tradition that is not violable. Tyrant people, who are ungrateful towards the bounty of men of God living among them and treat them cruelly, will suffer from inner and outer tribulations and will be repressed humiliatingly under the pressures of opponents or even friends. According to this definite tradition, Hussein (PUH)

[1] Tabari History – vol 4- page 524

[2] Maghtal Kharazmi – vol 2- page 219

[3] Beharol Anvar – vol 45 – page 386

recommended the criminals of Karbala,

«وَاَمَا اللَّهِ لَوْ قَدْ قَتَلْتُمُونی اَلْقَی اللَّهُ بَاْسَکُمْ بَیْنَکُمْ وَسَفِكَ دِمائَکُمْ ...»

I swear in God! If you kill me, God will cause disputes and conflicts among you until you kill each other.[1]

Not only Hussein (PUH), but also any wise man could predict and understand this divine tradition. For instance, Zeid ibn Argham was a wise man who said, 'You killed Hussein (PUH) who was the symbol of all glories and empowered Obeidollah who is the symbol of all corruptions. You will see that Obeidollah and his evil cooperators will repress and humiliate you harshly and shamelessly.'[2]

The criminals of Karbala were punished not only by revengeful movements, but also by God with different diseases or problems. For instance, Hussein (PUH) cursed the man who banned water from him and his family and said, 'I hope you never feel satisfied with water!' This man suffered from terrible thirst while his family filled his stomach with water and other liquids. Finally, he died of severe thirst while his stomach was exploded by water.[3] Someone else who had taken off Hussein's shirt was punished by suffering from bleeding his hands in winter and dryness of his hands as woods in summer.[4] According to Zohri, 'All of the criminals of Karbala were punished in this world either by revengers or by disease, poverty, humiliation and problem.'[5]

Anyway, the most important issue is that Hussein's movement and martyrdom awakened Muslims and moved them in the way of defending the truth and fighting against corrupt powers. This influence was so deep and efficient that caused military revolutions in Hijaz and Iraq in which Muslims signed death treaty, cried encouraging slogans such as 'For Hussein's bloods', fought against the tyrant Yazid and followed Hussein's way. Therefore, many achievements and successes were gained, the

[1] Tabari History – vol 4 – page 346

[2] Alkamil fi Tarikh – vol 4 – page 81

[3] Tabari History – vol 4 – page 343

[4] Tabari History – vol 4 – page 345

[5] Tazkarah – page 280

Islamic spirit was developed in people and domination of wrongdoers was decreased and weakened.

Under the attacks of different uprisings and revengeful movements, the Omayyad government tried many different solutions, sometimes repressing and harsh and sometimes deceiving and kind, to solve the problems. However, none of the solutions was so effective to overcome the problems. Meanwhile, Omar ibn Abdolaziz who was the best Omayyad ruler carried out some fundamental reforms. For instance, he prohibited cursing Ali (PUH), a public duty from Mo'avieh's era, and called Ali (PUH) superior to Abubakr, Omar and Othman. He also turned Fadak back to the family of the Prophet (PUH) and reprimanded Yazid and his cooperators on rostrums because of their crimes in Karbala. Nevertheless, the revolutionary feelings had developed so extremely and deeply in Muslims that even such peaceful activities by some Omayyad rulers did not calm people down. In spite of many political and military tricks and activities, Muslims were encouraged revolutionarily more and more and the Omayyad government approached annihilation and destruction little by little.

Public minds, the most important issue for nations and governments

'Public minds' is a very important issue that plays significant roles in all aspects of social life, especially in critical and conflicting situations. Both logic and experience prove that any movement in harmony with public minds would be successful and eventually victorious, but any movement contrary to public minds would be finally defeated although successful in beginning. Because of the definite impact of public minds, governments, even superpowers, usually emphasize on public minds although they are provided with strong military and performing means. Governments usually try to attract people and public minds through advertising, spying or training organizations. Establishing and relying on such organizations are the results of this fact that governments know their success more dependent on their domination on public minds rather than on people's bodies. In other words, governments know that the real victory is not the superficial victory, but it is the political and ideological victory achieved

through attracting people's hearts and minds to the favorite purpose.

The result of Hussein's uprising was attracting public minds and absorbing Muslims' hearts miraculously. Amazingly, although Muslims knew the bloody death of Hussein (PUH) and his companions and saw harsh repressions of their movements, they were still determined in their purpose of following Hussein's way and fighting against tyrant powers. Instead, the more Omayyad government suppressed their movements violently, the more determined and courageous Muslims became in their revolutionary decision.

It can be said undoubtedly that it is only Hussein's uprising throughout history that attracted public minds so vastly and deeply that changed people's hearts and minds revolutionarily, encouraged them to fight against tyrant powers sacrificingly and strengthened them in taking the revenge against Hussein's murderers completely.

Roots of ridiculous doubts

The revolutionary movements made by people in revenge for Hussein (PUH) in following his way, after the Karbala event, prove that Hussein's uprising achieved the real victory and fulfilled its high purposes. Doubts about the consequences and victory of Hussein's uprising take roots from considering the temporary and superficial results of events, while the permanent and fundamental changes caused by an event in a society are of much greater importance. Islamic researchers must consider the cultural and psychological effects of revolutionary events such as Karbala first. They must analyze the influences of Hussein's uprising on guiding people revolutionarily against tyrant powers, the revival of spiritual life for Islam. As a result of such study, we can find out how a miraculous movement trampled on all advertisements and attempts of Omayyad government and changed people's minds and hearts deeply, and how the Islamic society was freed from humiliation and moved in the way of defending justice and fighting against tyranny.

Anyway, Hussein's uprising provoked public minds amazingly against the Omayyad government, as the biggest danger to interests of Islam. Consequently, Muslims' minds and living environments got ready for a

public revolution. Gradually, different movements and uprisings were formed in different corners of the Islamic world; for instance, in Khorasan, the farthest place to the Omayyad capital, a movement was formed by leadership of Abu-Moslem under the support of Hashemite. They encouraged people to follow Hussein's way and take the revenge for him city by city and village by village. Interestingly, they usually emphasized that, 'We swear in God! Our uprising is not for kingdom and wealth, but it is for Hussein (PUH) to continue his way and repress the Omayyad government that treated the family of the Prophet (PUH) cruelly.'[1]

The Omayyad massacre

The Omayyad party and government were destroyed and annihilated by revengers of Hussein (PUH) in battlefields or cities. For instance, a large number of Omayyad agents were massacred in a big and luxurious party Saffah had held. He invited many Omayyad nobles to this party, welcomed them warmly and served them luxuriously. Before the main meal, a poet came and said some poems. He asked the guests, 'Where is Hussein ibn Ali (PUH)?' 'Omayyad killed him' the guests replied. Then, the poet asked again, 'Where is Ali ibn Hussein (PUH)?' 'Omayyad killed him' guests replied again. The poet asked the same question about all martyrs of Karbala and guests answered the same, laughed and felt proud.

Saffah had already prepared and weaponed his soldiers who were waiting for Saffah's order. On Saffah's order, his soldiers attacked the Omayyad agents, killed them bloodily and cut their bodies into pieces. Immediately after this event, Saffah and his soldiers started eating the main meal beside the warm and half-alive bodies of Omayyad agents. They continued eating until all Omayyad people in the party died. Then, Saffah said,

«لا أُبالی مَتی طَرَقَنی الْمَوْتُ وَقَدْ قَتَلْتُ بِالْحُسَیْنِ اَلْفاً»

Now, I am not afraid of death because I killed thousands of Omayyad in

[1] An Explanation to Nahjul Balagheh – vol 7 – page 154

revenge for Hussein (PUH).[1]

The revolutionary groups killed uncountable number of Omayyad agents. They chased Omayyad people everywhere, captured them and punished them in the most severe way. After killing them, revengers traded horses on their dead bodies, cut their dead bodies into pieces and threw them into rubbishes. Revolutionary groups exhumed dead bodies of Mo'avieh, Yazid, Marvan, Abdol Malek, Hosham, Valid and other Omayyad rulers and burnt their remained bodies.[2]

An interesting lesson

An interesting lesson, among hundreds of amazing lessons, from repression of Omayyad and victory of the family of the Prophet (PUH) is the bad fame of Omayyad generation throughout the history and their anonymity at the present time, and excellent reputation and good fame of the family of the Prophet (PUH) throughout the history, at the present time and forever. Although Yazid had twelve or fourteen sons, according to historical documents, all of them were killed and repressed by revolutionary groups so harshly that no known descendant is left from them now. The Omayyad family had become so hateful by Muslims that even the names of Yazid and Mo'avieh were eliminated from Damascus's mosque, Mo'avieh's palace.

Although Omayyad killed all the family of Hussein (PUH) except for a sick and near-death son whose life was threatened repeatedly in Karbala by Shemr and in Kufeh by Obeidollah, a large number of Hussein's descendants are left even today especially from that sick son, Imam Sajjad (PUH). Hussein's descendents dispersed in different areas such as Iran, Iraq, Hijaz, Yemen, Egypt, Syria, Lebanon, Jordon, Morocco, Pakistan, India, etc. like shining stars in dark nights. Similar to their ancestors, most of them leaded Muslims in critical social situations of their place and guided people to felicitous purposes. According to Shiite and Sunni references, the universal savior, Mahdi is also from the family of Hussein (PUH), who will fulfill all divine wishes and purposes of men

[1] Tabari History – vol 4 – page 524

[2] An Explanation to Nahjul Balagheh – vol 7 – page 131

of God throughout the history.

Meanwhile the revengeful activities of revolutionary groups, some Omayyad people such as Marvan and his family escaped to Musel in Iraq. As they were extremely hateful among Muslims, people of Musel did not let them stay in their lands, so they had to go to Jordon. There, they were also chased and threatened. Except for a few of them who survived and escaped to Spain, most of them were killed by revengers.[1]

The runaways established a kingdom in Spain for hundreds of years; but after annihilation of their kingdom in Spain, their descendants escaped to England that was a safe island then. Undoubtedly, the lost generation of Omayyad who are still present in places such as Europe and Middle East follow their evil genetic path and manifest in holy coverings such as Abol Faraj Esfahani who manifested as a clergyman. Anyway, the most important thing is that they lost their domination on Islamic lands and the evil dark effects of their kingdom were destroyed by revolutionary groups. Under the reforming thoughts of revolutionary groups, Muslims moved in a new and bright way that led to political, social and cultural developments. Although the family of the Prophet (PUH) were again deprived from their absolute right of caliphate and the later governments were not ideally Islamic, the family of the Prophet (PUH) and their followers could live safer and more respectfully, and holy things of Islam such as Ka'abah, the Holy Quran and the Islamic principles were more respected and considered by rulers and Muslims.

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An example of considerable developments

An example of considerable developments was the growth and progression of the school of the family of the Prophet (PUH) that was repressed and weakened in Omayyad era. For instance, Imam Sadigh (PUH), the scientific centre of Shiism, could freely teach and spread the Islamic and scientific knowledge to a large number of students. In Omayyad era, Muslims did not dare to take the family of the Prophet

[1] An Explanation to Nahjul Balagheh – vol 2- page 205

(PUH) at least as religious leaders, but they had to curse them and learn the Islamic teachings from Omayyad scholars who changed any religious issue according to their interests and wishes easily. For instance, there are thousands of faked hadiths reported by Abu-Harireh, but the number of hadiths reported by Hassan (PUH) and Hussein (PUH) are much fewer than that reported by Abu-Harireh, while they lived among Muslims for many years, were respected by them as the greatest scientific characters and successors of the Prophet (PUH). A comparison between these two situations proves that the Islamic scholarship that was repressed and isolated in Omayyad era was revived by Hussein's uprising and developed since Saffah's government. Thanks to the Karbala event, the principles of Islam as well as the Islamic teachings and jurisprudence were revived, preserved and developed. If Hussein's uprising and his martyrdom had not been occurred, all the Islamic teachings and principles would have been destroyed and disappeared through the dark method of Omayyad government.

It is claimed that Saffah and other Abbasid rulers took hold of Hussein (PUH) and taking his revenge as an excuse to encourage and move people against the Omayyad government for their own purposes. As a consequence of revolutions and social changes, good opportunities were made for the family of the Prophet (PUH) to teach and expand the Islamic knowledge and develop the Islamic teachings. This claim is somehow correct, as all Muslims including Abbasid were encouraged against Omayyad so seriously that they rose up revolutionarily and overthrew the Omayyad kingdom. Interestingly, the revolutionary groups emphasized on Hussein's uprising and martyrdom during their movement and even after their victory. They were happy of taking the revenge for Hussein (PUH) and following his movement.

It was a public revolution

Abbasid and other opponent groups could succeed only because there were suitable situations for their movements against the powerful and universal Omayyad government, and the suitable situation was Muslims' awakening and resistance against the Omayyad government resulted from Hussein's bloody uprising. If this readiness had not been occurred in the

society as a result of Hussein's movement, Abbasid would have never been able to oppose the universal Omayyad emperor, let alone destroying them.

That great revolution against the powerful Omayyad was not only Abbasid or other opponent groups' movement, but also a public revolution launched by extreme public hatred towards the Omayyad government caused by the Karbala event. Even Yazid understood this hatred from the first days after Karbala and said, 'By killing Hussein, Obeidollah made me detested in Muslims views and planted seeds of enmity and opposition to our government in people's hearts.'[1] Abdol Malek had also understood the danger of inner reforms in people's hearts as the cause of outer revolutions in the society, so he advised his rulers not to oppose the family of the Prophet (PUH) because he had realized the problematic and disastrous consequences of it.

The most effective factor in destruction of governments

Islamic researchers confirm that the main reason of the destruction of Omayyad government is Hussein's uprising and his martyrdom that guided Muslims revolutionarily and moved them in the way of fighting against tyrant powers. This fact is also proved by the social philosophy that the main cause of annihilation of governments is their tyranny that makes people dissatisfied, angry and finally rebellious against the dominant power. The Prophet Mohammad (PUH) said,

«اَلْمُلْكُ يَبْقى مَعَ الْكُفْر وَلا يَبْقى مَعَ الظُّلْمْ»

Governments may remain with atheism, but they may not remain with tyranny.[2]

Ali (PUH) also said in a wise statement,

«قُلُوبُ الرَّعِيَّةِ خَزَائِنُ رَاعِيهَا فَمَا أَوْدَعَهَا مِنْ عَدْلٍ أَوْ جَوْرٍ وَجَدَه فيها»

[1] Tabari History – vol 4 – page 389

[2] Beharol Anvar – vol 75 – page 331

People's hearts are rulers' funds, and rulers will find anything they already saved in them, either justice or tyranny.[1]

It means that a tyrant ruler who treats people cruelly is actually treating himself cruelly but indirectly. Any tyranny prepares the situation for reaction against the tyrant and the reaction to the cruel agent will lead to his destruction eventually.

The reason of ignorance about this philosophy by powerful tyrant rulers is that cruelty leads to depravity, and depravity is darkness and ignorance. Therefore, tyrant rulers do not understand this fact and divine tradition that their cruelty will turn back to them internally and externally.

Anyway, the main cause of the destruction of governments is their tyranny and, undoubtedly, the worst shame and the most cruel crime committed by Omayyad government was killing Hussein (PUH) and his companions in Karbala in the most savage, unfair and bloody way. This fact made Muslims so angry and agitated that led them to harsh and serious uprisings against the Omayyad government. Although the Omayyad government repressed Muslims' movements in Medina, Mecca and Kufeh again bloodily and disastrously, they all prepared the situation for harsher and stronger reactions to Omayyad government and its cruelty. Furthermore, the severe repressions of movements in Medina, Mecca and Kufeh were incomparable to the Karbala event and they were resulted from it as well.

Iran, the centre of greater anti-Omayyad movements

The centre of the most anti-Omayyad movements was Khorasan, in the east of Iran. Shiites and followers of the family of the prophet (PUH) launched their movements, encouraged and weaponed the Islamic societies against the Omayyad government. It is a proud of Iranians who could raise the flag of Islamic revolution in many places, in spite of the severe oppression engulfed the Islamic societies in Omayyad era. Iranians managed to gather Muslims together effectively, in the proper time, against the Omayyad government and influences of their evil

[1] An Explanation to Nahjul Balagheh – vol 11 – page 94

domination.

Generally, Iranians were fond of the family of the Prophet (PUH) from the beginning years of Islam and against the Omayyad government. Their affection towards the family of the Prophet (PUH) was so deep that when Yahya ibn Zeid, Hussein's descendant, was imprisoned and killed in Khorasan by Omayyad agents, Iranians named their newborn sons Yahya after him, made rings from his prison chain and wore it proudly.[1] According to history, Iranians played very critical roles in Mokhtar's movement and formed two-thirds of his army in the battle against Yazid's army leaded by Obeidollah.[2] One reason of Iranian's fondness for the family of the Prophet (PUH) is Salman, the Prophet's Iranian faithful and pious companion, who made Iranians familiar and affectionate to the family of the Prophet (PUH) during his governorship in Mada'en.

Although followers of the family of the Prophet (PUH) were also existent in other places such as Hijaz, Yemen, Iraq, Egypt, North Africa and India, Iranians were affected by the anti-tyranny and truthful method of them more than others were. Therefore, they sacrificed more than others did in the way of following Hussein (PUH) and repressing his opponents. Moreover, Iranians accepted Shiism sooner and more expanded than other nations did as their official religion.

Eghad and Allameh Tabatabaei's words

In addition to historical documents and their witnesses to Karbala events, discussions and analyses of Shiite and Sunni scholars are worth mentioning as well. The Sunni scholar, Eghad, explains and analyzes the events as, 'Catastrophic consequences of Karbala continued one after the other until they led to the complete annihilation of the powerful Omayyad emperor. Meanwhile, a man called Saffah became the ruler and destroyed the Omayyad kingdom in one night. His harsh methods of killing Omayyad agents were followed for a long time after him.' Eghad writes, 'In Ashura day, Hussein (PUH) and his companions were killed and defeated, but he left an invitation among Muslims based on which

[1] Maghatelo Tallebin – page 105

[2] Beharol Anvar – vol 45 – page 334

Abbasid and Fatemi governments were formed. Ayyubi and Othmani rulers took hold of Hussein's ideology and established their kingdoms based on it. Hussein's invitation was followed by Arabian, Iranian and Indian rulers for years and is also respected by Muslims forever.'[1]

The Shiite scholar, Allameh Tabatabaei, explains the victorious results of Hussein's movement as, 'Hussein (PUH) was determined not to promise loyalty to Yazid. He knew well that he would be killed by the powerful military force of Omayyad army as well as through the ignorance and decline of Muslims, especially Iraqi people. Some friends recommended him not to start his movement, but Hussein (PUH) replied them he would never confirm the Omayyad government, and he was sure that they would kill him anywhere they found him. Then, Hussein (PUH) emphasized that he would leave Mecca to prevent disrespect of the Holy Shrine by shedding his blood there.' Allameh writes, 'The Karbala event, imprisonment of women and children, turning the caravan of prisoners round cities, informative speeches of Zeinab and Imam Sajjad (PUH) in Kufeh and Sham made Omayyad disrespectful, revealed the evilness of their acts and invalidated the long-term advertisements of Mo'avieh against the family of the Prophet (PUH). The Karbala event destroyed the Omayyad government and confirmed Shiism.'[2] Allameh mentions in another book that, 'Islam is alive now only because of the Karbala event. If it had not happened, Omayyad would have disappeared even the name of Islam.'[3]

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Purpose or result?

In the last sections, practical results of Hussein's movement were mentioned. Now, the question is whether the mentioned effects were Hussein's purpose of uprising or the natural results of his movement.

Result of an action is the natural effect of it done either intentionally or unintentionally. For instance, the result of planting a seed in soil is

[1] Abu-Shohada – page 194 and 181

[2] Shiism in Islam – page 134 - 136

[3] Belives, vol 4 – page 53-54

growing and fruiting the plant under suitable conditions. This result occurs either someone who plants it is aware of this result or not.

Purpose, however, is something a person wishes, wants and tries for it. For instance, using the fruits of a plant is the purpose of someone who plants it. In other words, purpose is the favorable result of an action. There are two reasons for the fact that favorable results of Hussein's movements were actually his purposes of uprising.

First: Hussein's predictions about the consequences of his martyrdom proves that he foresaw defeat, humiliation and annihilation for his murderers. Even in Mecca and before the Karbala war, Hussein (PUH) said,

«أَيْمُ اللَّهِ لَتَقْتُلُنِي الْفِئَةُ الْبَاغِيَةُ وَلَيُلْبِسَنَّهُمُ اللَّهُ ذُلّاً شَامِلاً وَسَيْفاً قَاطِعاً وَلَيُسَلِّطَنَّ اللَّهُ عَلَيْهِمْ مَنْ يُذِلُّهُمْ حَتَّى يَكُونُوا أَذَلَّ مِنْ قَوْمِ سَبا»

I swear in God that after killing me, God will dress them with comprehensive humiliation, surround them with sharp swords and dominate someone on them who degrades them worse than Saba'a nation.[1]

Second: Hussein (PUH) knew his uprising against the corrupt anti-Islam Omayyad government rightful and truthful. Moreover, according to Hussein (PUH), fighting against wrongdoers and defending the religion were the responsibility of any Muslim. Hussein (PUH) knew the victory of the truth and defeat of untruth as a divine tradition. Therefore, he was sure about his ultimate victory. The Holy Quran focuses on this divine traditions and says,

﴿ إِنَّا لَنَنصُرُ رُسُلَنَا وَالَّذِينَ ءَامَنُوا۟ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا وَيَوْمَ يَقُومُ ٱلْأَشْهَٰدُ ﴿٥١﴾ ﴾

We will, without doubt, help our apostles and those who believe, (both) in this world's life and on the Day when the Witnesses will stand forth,-

Sūrah 40, Verse 51

[1] Tabari History – vol 4 – page 296

﴿ وَلَقَدْ سَبَقَتْ كَلِمَتُنَا لِعِبَادِنَا الْمُرْسَلِينَ ﴿١٧١﴾ إِنَّهُمْ لَهُمُ الْمَنصُورُونَ ﴿١٧٢﴾ وَإِنَّ جُندَنَا لَهُمُ الْغَالِبُونَ ﴿١٧٣﴾ ﴾

171. Already has Our Word been passed before (this) to our Servants sent (by Us), 172. That they would certainly be assisted, 173. And that Our forces,- they surely must conquer.

Sūrah 37, Verse 171-173

﴿ وَمَن يَتَوَلَّ اللَّهَ وَرَسُولَهُ وَالَّذِينَ آمَنُوا فَإِنَّ حِزْبَ اللَّهِ هُمُ الْغَالِبُونَ ﴿٥٦﴾ ﴾

As to those who turn (for friendship) to Allah, His Messenger, and the (fellowship of) believers,- it is the fellowship of Allah that must certainly triumph.

Sūrah 5, Verse 56

The Quranic verses guarantee victory of men of God, but it does not mean that they will achieve victory necessarily in their lifetime. As you know, many righteous men are killed by wrongdoers and could not gain superficial victory, but the Holy Quran means that they will finally reach real victory by fulfillment of their purposes.

The divine guarantee

The mentioned Quranic verses are a divine guarantee that the truth is victorious and untruth is defeated in any case. According to this guarantee, men of God feel confident, hopeful and courageous in the way of fighting against wrongdoers, welcome death and see their victory in their martyrdom. Men of God are so certain about their victory that are ready to oppose untruth even individually. For instance, Ibrahim (PUH) rose up against the corrupt society alone and was not afraid of the danger of burning or death. Or Moses (PUH) who rose up against the powerful Pharo individually and dauntlessly. And the Prophet Mohammad (PUH) who continued his invitation to Unitarianism determinedly although the number of his companions were few and enemies threatened his life in

different ways.

The common point among the mentioned men of God is that they all were certain about their real and superficial victory although they were incomparable to their enemies in number of soldiers, organizations, military facilities and wealth. With their light of faithfulness, men of God knew that their martyrdom in the way of Jihad against wrongdoers will affect people's hearts and minds deeply, guide them revolutionarily and move them against wrongdoers. Naturally, based on this revolutionary movement, more uprisings will be formed in the society, the sacrificing way of martyr leaders will be followed, stations of corruption will be destroyed and the ultimate purpose of martyr leaders will be fulfilled. For instance, the divine and humanistic purposes of Yahya and Christ were followed and fulfilled and their enemies were repressed although they were killed by their opponents.

Therefore, those who claim that Hussein (PUH) knew his movement truthful but did not know his victory certain damage the dignity of Hussein (PUH) and confirm their own stupidity. For a religious Imam or any faithful man, we must consider at least the awareness of the historical events and their consequences as well as the interpretation of the mentioned Quranic verses. Undoubtedly, any faithful or fair man will understand that the truth and followers of the truth are victorious even in this world although they are repressed or killed by opponents. It is impossible for wrongdoers and tyrant powers to remain dominant; it is absolutely against the divine tradition.

A disaster and tragic loss too

Now this question may be asked if Hussein's martyrdom had positive effects for Islam and if his movement was victorious not defeated, why we know his martyrdom a tragic loss and mourn it. Why do we call the Karbala event a catastrophic tragedy? Why do we curse Hussein's murderers? Why did Imam Sajjad (PUH) say to people of Medina, 'Death of Hussein (PUH) and his companions, imprisonment of his women and children and turning their cut heads on spears were all great damages to

Islam, the most disastrous event in Islam.'[1]

In reply, it must be said that Hussein's movement and martyrdom had both positive and negative aspects, like any event in the world. Killing of the best men by the hands of the worst men is the negative aspect of the Karbala event, and saving Islam by guiding and awakening people against the Omayyad government is the positive aspect of it. The honor of saving Islam does not contradict the tragedy of Hussein's bloody martyrdom, as they are two different aspects of one event.

In some wars leaded by the Prophet Mohammad (PUH), although Muslims achieved the superficial victory, the Prophet (PUH) felt deep sorrowful for martyrs who made victory possible by sacrificing their lives. Then, the Prophet (PUH) was not asked about the reason of his sorrow for someone whose martyrdom increased his honor and led to victory of Islam. It is realizable by any wise man that happiness of great victorious acts is not against sorrow for death of the beloved ones by evils.

Imam Sajjad (PUH) described the disasters happened in Karbala for people of Medina in order to encourage them to move against the Omayyad government and follow Hussein's method. Generally, people must be reminded about Hussein (PUH), his bloody martyrdom and the purpose of his movement in order to prevent ignorance, laziness and indifference in them against the tyrant and corrupt powers. If we do not curse Hussein's murderers and if we do not mourn for Hussein's martyrdom, it might be claimed by stupid opponents that Hussein's murderers must be praised as they caused revival of Islam and the current excellent position for Hussein (PUH)!

Besides describing the disastrous events of Karbala to people of Medina in order to encourage them against the Omayyad government, Imam Sajjad (PUH) pointed to the positive aspect of Hussein's movement in reply to reprimands of opponents and said,

«... وَكَفى بِذلِكَ فَخْراً»

[1] Lohuf – page 117

Karbala is our greatest honor.[1]

Zeinab, Hussein's sister and the second hero of Karbala, told Yazid proudly,

«اِنّی مَا رَأَیْتُ إلّا جَمیلاً»

I saw nothing but beauty.[2]

Imam Sadigh (PUH) said, 'Hussein (PUH) is the martyr who sacrificed his blood voluntarily and enthusiastically and rescued people from depravity and humiliation.'[3] The great scholar, Seyyed ibn Tavoos, states, 'If we had not been ordered to mourn for Hussein (PUH), we would have celebrated Ashura day as it is the day of revival of Islam.'[4] Since Karbala events led finally to destruction of Hussein's enemies and victory of Hussein's school, Allame Tabatabaei believes, 'Hussein's movement insured Islam forever.'

Any fair and just wise man believes that as long as Hussein's blood exists in Muslims' hearts, Karbala is alive in Muslims' minds and Hussein's sacrificing acts are modeled by Muslims in their lives, no tyrant and anti-Islam power is able to dominate over Muslims for a long time. Sooner or later, they would be destroyed humiliatingly and their domination would be repressed harshly by revolutionary lessons Muslims learnt from Hussein's movement.

[1] Ehtejaj – vol 2 – page 33

[2] Lohuf – page 94

[3] Arbae'in and Fetr prayers

[4] Lohuf – page 20

Chapter Five:

Hussein's Ideology

At the beginning of chapter four, it was stated that Hussein's movement has two practical and ideological aspects. The practical aspect was fighting against the Omayyad government, encouraging and guiding Muslims revolutionarily to rise up against the Omayyad government and annihilate their kingdom. The ideological aspect that is more important than the practical one refers to lessons people learnt from the Karbala event. Hussein (PUH) introduced Islam as sacrificing in the way of defending truth and justice and fighting against corrupt and tyrant powers. This teaching is the greatest model of immortality to Muslims and glorious men forever. In the current chapter, the ideological aspect of Hussein's movement will be discussed more comprehensively although it was briefly pointed to in the last chapter.

What was the main danger of the Omayyad government?

Some scholars believe that the danger of the Omayyad government was reviving the corrupt methods of Rome and Iran and spreading wrongdoings among people. Some others believe that they revived traditions of ignorant Arabs in preferring Arabs to non-Arabs, Omayyad to non-Omayyad and repressing people's rights. It is also said that the main danger of Omayyad was repressing pious and faithful Muslims such as the family of the Prophet (PUH), cursing and killing them unfairly and savagely. Although all these sayings are true, the main danger of Omayyad was much greater.

The main danger of Omayyad government was sitting on the throne of Islam, claiming being Muslims and pretending to supporting humanity but treating Muslims cruelly, committing crimes, doing wrong and corruption, and talking blasphemously. Omayyad claimed relying on

God, the Holy Quran, the Prophet Mohammad (PUH), hadith, justice and glory but transformed Islam into a different thing. They manipulated the religion for their political purposes and justified their wrongdoings by religious reasoning. Although they were unbelievers and wrongdoers, played the role of religious leaders for Muslims, leaded congregational prayers, reported faked hadiths for people to confirm Mo'avieh and disgrace Ali (PUH). They distorted realities of Islam about caliphate, government and leadership in order to justify their method of governorship. This distortion was the greatest danger of Omayyad to principles of Islam that if had not been repressed by guiding, awakening and brightening movement of Hussein (PUH), it would have trampled on all holy things and believes in Islam or, at least, would have invalidated them as political means in hands of rulers. Two examples of thousands of faked hadiths whose danger to Islam was more than that of practical crimes of Omayyad are mentioned in the following:

قالَ عَجْرَفَةٌ سَمِعْتُ رَسُولَ اللَّهِ يَقُولُ إِنَّهُ سَتَكُونُ هَنَاتٌ وَهَنَاتٌ فَمَنْ أَرَادَ أَنْ يُفَرِّقَ أَمْرَ «هذِهِ الأُمَّةِ فَاضْرِبُوهُ بِالسَّيْفِ كائِناً مَنْ كانَ»

Ajrafeh reported from the Prophet (PUH), 'After me, tyrant rulers make many problems for Muslims, but it is obligatory to Muslims to tolerate the problems and not to oppose rulers. If they object to rulers, they must be repressed by swords in any position they are.[1]

«مَنْ كَرِهَ مِنْ أَمِيرِهِ شَيْئاً فَلْيَصْبِرْ، فَإِنَّ مَنْ خَرَجَ مِنْ طَاعَةِ السُّلْطَانِ شِبْراً مَاتَ مِيتَةً جَاهِلِيَّةً»

If you do not like something about your ruler, be patient and tolerate it because anyone who opposes the current ruler will die as ignorant and unbeliever.[2]

The purposes of such faked hadiths that threatened the principles of Islam were denying the necessity of justice and justifying rulers' dictatorship and corruption as well as preventing Muslims from any objection to

[1] Sahih Moslem – vol 6 – page 22

[2] Sahih Bokhari – vol 8 – page 177

tyrant rulers and forcing them to yield to cruelty and humiliation.

Hussein's uprising nullified their policy

The great disaster is that faking hadith and distorting the realities of Islam were not a subordinate policy in the Omayyad government, but it was their main policy performed on all rostrums under the cover of cursing Ali (PUH) and his family as well as attributing anything they wished to the Prophet (PUH). Thousands of agents were missioned to inculcate Omayyad's favorable teachings to all nations of Muslims and make them more and more depraved and misguided. Besides this dangerous policy, Omayyad prevented pious and faithful Muslims such as the family of the Prophet (PUH) from guiding and awakening Muslims about the tyranny and corruption in their society. By means of threatening and deceiving people as well as accusing the family of the Prophet (PUH) of doing wrong, Omayyad government distanced Muslims from the family of the Prophet (PUH) and condemned them for acting illegally and anti-socially.

Evidence to this fact is the very few number of authentic hadiths reported from Hussein (PUH) as the noblest and the most glorious character in the world of Islam who lived for about sixty years among Muslims and was always respected by them. In contrast, a large number of faked hadiths are reported from the corrupt Abu-Harireh who was supported by the Omayyad government and made up thousands of false hadiths. Such shocking statistics prove that the evil Omayyad government led the Islamic culture and society to the decline of depravity and misguidance and prevented any reforming or advertising activity by pious Muslims.

In such dark situation, the bloody movement of Hussein (PUH) against the anti-Islam government of Omayyad was the best and the only way to save Islam. Hussein's guiding and strong movement against the Omayyad government made them disrespectful among Muslims, nullified all faked hadiths they made up against the family of the Prophet (PUH) and invalidated their culture and superficial Islamic facade, the basis of their policy.

Greater than the impact of thousands of hadiths, speeches and books,

Hussein's Karbala affected Muslims' hearts and minds deeply and revolutionarily, introduced the true Islam as sacrificing in the way of truth and justice and fighting against tyrant and corrupt powers. This fundamental teaching and revolutionary guidance trained many devotees in the way of defending the truth and fighting against the corrupt and tyrant powers.

Hussein's lesson, the lesson of true Islam

Now, it must be clarified what lessons the sacrificing and religious movement of Hussein (PUH) have taught Muslims as a result of which revolutionary guidance and reformation can happen in a society. Briefly, the main lesson of Hussein's school is the lesson of true Islam that guides people to God practically, frees them from materialism, encourages them to defend truth and justice and invites them to move against tyrant and corrupt powers. The Omayyad government had convinced Muslims that rulers, as successors of God on earth, must be obeyed even if they are tyrant and wrongdoer and had threatened them that opposing and objecting to rulers, even corrupt, is committing great sins and becoming unbelievers.

Hussein's uprising, however, nullified the anti-Islam and humiliating advertisements of Omayyad not with ink of pens on papers but with his red blood in people's hearts. He clarified this Islamic and definite fact that fighting against tyrant and corrupt rulers is not only the sign of faithfulness and the spring of felicity. However, denying this responsibility and accepting humiliation under the domination of tyrant powers are great sins and the same as unbelieving. This important Islamic fact that is the principle of Hussein's movement is clear in his revolutionary speeches for encouraging people against the Omayyad government.

«أَفَلاَ تَرَوْنَ أَنَّ الْحَقَّ لاَ يُعْمَلُ بِهِ وَأَنَّ الْبَاطِلَ لاَ يُتَنَاهَى عَنْهُ لِيَرْغَبَ الْمُؤْمِنُ فِى لِقَاءِاللَّهِ مُحِقّاً، فَإِنِّى لاَ أَرَى الْمَوْتَ إِلَّا سَعَادَةً وَلاَ الْحَيوةَ مَعَ الظَّالِمِينَ إِلَّا بَرَماً»

Do not you see that the truth is not acted and untruth is not prevented? I see death nothing but felicity and life nothing but misery under the

domination of tyrant powers.[1]

In one of his beautiful statements, Ali (PUH) states the same meaning and says,

«اَلْحَیوةُ فِی مَوْتِکُمْ قَاهِرِینَ وَالْمَوْتُ فِی حَیاتِکُمْ مَقْهُورِینَ»

Your life is in your death while victorious and your death is in your life while defeated.[2]

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Clarifying the nature of faithfulness

Any ideology has a fundamental basis that clarifies its religious, social and political believes. Hussein and Ali's statements clarify the basis of their ideology, faithfulness and the religious spirit. Their statements reveal the view of men of God about critical issues such as the reality of life and death, the relation between justice and tyranny, the interrelation between social and individual affairs, the reason of humiliation and misery, the way of felicity and perfection, the Islamic idea about governments and rulers and Muslims responsibility towards them. Therefore, Hussein and Ali's statements, some other hadiths and Quranic verses in addition to some scientific expressions are the centre of our discussion based on which we analyze the Hussein's ideology.

Hussein and Ali's statements include two significant points that are the basis of later discussions. First, life and death are the results of justice and tyranny. Life and its perfect form, felicity, are the results of justice; and death and its perfect form, misery, are the results of tyranny. Second, justice and tyranny are not restricted to some affairs, but they are unlimited and present in all individual and social affairs of human life. These two issues introduce a new philosophy that will be discussed briefly in next sections.

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[1] Tabari History – vol 4- page 305

[2] An Explanation to Nahjul Balagheh – vol 3 – page 244

Life and justice are not restricted

Despite the common assumption, life is not restricted to physical existence but it is infinitely expanded even in non-living things. The Holy Quran says:

﴿وَإِن مِّن شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ وَلَٰكِن لَّا تَفْقَهُونَ تَسْبِيحَهُمْ﴾

there is not a thing but celebrates His praise; And yet ye understand not how they declare His glory!

Sūrah 17, Verse 44

From the philosophical view, everything, living or non-living, is alive and the life itself. Death does not mean lack of existence but it is the lowest level of existence in a different form of living. Therefore, life and death are simultaneously present in everything.

Similarly, justice and tyranny are not restricted to some extremes or cases, but they are infinitely present in all affairs. The Holy Quran says:

﴿كِلْتَا الْجَنَّتَيْنِ آتَتْ أُكُلَهَا وَلَمْ تَظْلِم مِّنْهُ شَيْئًا﴾

Each of those gardens brought forth its produce, and failed not in the least therein

Sūrah 18, Verse 33

According to this Quranic verse, going astray from the natural method leads to tyranny and consequently to decline and death; and following the natural method leads to justice and consequently to life and perfection. Briefly, justice and tyranny, similar to life and death, are included in all affairs and everything.

We do not discuss on the physical, the superficial, aspect of life and death. However, the reality of life and death from the rational and mystical view is the matter of discussion now. By means of physical and metaphysical experiences as well as the rational and mystical idea of men

of God, the Quranic viewpoint, we are going to study life and death under justice and tyranny.

The perfect life of any creature is gained through its specific just rules, and its death is the result of distancing from its just rules. For instance, human body is alive as long as it uses water, air, light and food properly based on its just rules; otherwise, the human body will suffer from abnormal natural conditions, tyranny according to the Holy Quran, and will lose its current quality of life. Therefore, the human body will change its form of existence and will continue its life in a different form.

Just rules, the basis of life, are actually different aspects of the universal justice dominant on the whole universe. Associating with this universal justice leads to life and perfection, and distancing from it leads to superficial or real death. Therefore, and according to Hussein and Ali's statements, the real life of any creature will be manifested under the just rules or justice, so justice is alive, the life itself and the source of life.

Not only the basis of engendering, but also the means of legislation

Justice is not only an abstract concept in minds, but also a concrete phenomenon dominant on whole the universe, like soul dominant on body. Justice is effective on life and perfection; justice is also the cause of generation of material. In condition of lack of justice, there would be no material to talk about it. Generally, justice is not only the basis of engendering, but also the means of legislation. The Holy Quran points to the engendering role of justice and says,

﴿ وَلَكُمْ فِي ٱلْقِصَاصِ حَيَوٰةٌ يَٰٓأُو۟لِى ٱلْأَلْبَٰبِ ﴾

In the Law of Equality there is (saving of) Life to you, o ye men of understanding;

Sūrah 2, Verse 179

As justice is the source of life, it is the source of power as well, so the Holy Quran states,

﴿ بَلْ نَقْذِفُ بِالْحَقِّ عَلَى الْبَاطِلِ فَيَدْمَغُهُ ﴾

Nay, We hurl the Truth against falsehood, and it knocks out its brain, and behold, falsehood doth perish.

Sūrah 21, Verse 18

According to the Holy Quran, justice is the source of life and power, so it is able to defeat tyranny. The immediate or ultimate victory of defenders of justice over agents of tyranny refers to the powerful nature of justice that defeats its opponents and supports its defenders. Be careful, victory of justice over tyranny is the cause of the immediate or eventual victory of a defender of justice on an agent of tyranny. In other words, the victory of just people on tyrant people is the manifestation of the victory of justice over tyranny as the natural and general rule in the universe. Nature is associated with justice, in harmony with justice and in the way of justice, so it goes on for justice and against tyranny automatically and leads to real victory of justice and real defeat of tyranny eventually.

Now, we can understand why Hussein (PUH) and Ali (PUH) see life and victory in justice, and death and defeat in tyranny. Now we can understand how they sacrifice everything in the way of defending justice and fighting against tyranny. Now we can understand why the Holy Quran knows martyrs alive and says,

﴿ وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءٌ عِندَ رَبِّهِمْ يُرْزَقُونَ ﴿١٦٩﴾ ﴾

Think not of those who are slain in Allah's way as dead. Nay, they live, finding their sustenance in the presence of their Lord;

Sūrah 3, Verse 169

It means that martyrs live a higher and better kind of life immediately after losing their material life. Their new life is extremely high and excellent, joining God and living beside Him. Why martyrs are alive forever? As justice is the source of life and a martyr is a justice-seeker

who is overwhelmed by this spring, it is natural that he ascends from lower to higher levels of life and benefits from the spirit of life and the life of spirit.

The basis of both engendering and legislation

It was discussed that justice is passing the natural way that leads to life and perfection of its results; and tyranny is going astray from the natural way that leads to death and its disastrous consequences. Justice is the basis not only in generation, but also in legislation. Legislation is dependent on generation and generation is the reflection of legislation, so justice that plays an important role in engendering must play the same significant role in legislation.

From the Islamic viewpoint, legislation aims to lead human being into elective perfection, so it must be in harmony with the generation system of human being. As the engendering system is based on justice, the legislation system must be based on justice to be beneficial and effective; otherwise, it leads to danger and harm.

According to this reasoning, the school of Islam takes justice as the basis of both legislation and generation systems and evaluates all affairs based on this criteria. In the Holy Quran, faithfulness and right acts are the manifestations of justice, and polytheism and wrongdoing are the manifestations of tyranny. Generally, in Islam, all acts are reflections of justice or tyranny.

﴿لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ﴾

join not in worship (others) with Allah. for false worship is indeed the highest wrong-doing.

Sūrah 31, Verse 13

Polytheism is an example of tyranny and faithfulness is an example of justice.

﴿وَمَن يَتَعَدَّ حُدُودَ اللَّهِ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ﴾

if any do transgress the limits ordained by Allah, such persons wrong (Themselves as well as others).

Sūrah 2, Verse 229

Any wrong act far from the pleasure of God is an example of tyranny and any right act in harmony with the pleasure of God is an example of justice. According to the Holy Quran, faithfulness and right acts lead humans to Paradise, and polytheism and wrong acts lead them to Hell.

﴿اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ﴾

give your response to Allah and His Messenger, when He calleth you to that which will give you life;

Sūrah 8, Verse 24

It means that accepting the invitation of God and the Prophet (PUH) is following the path of justice through right acts as well as fighting against tyranny through avoiding polytheism and wrong acts. This kind of living leads us to the real and perfect life in Paradise. Generally, the mentioned Quranic verses mean that the real life of humans is dependent on ideological and practical justice, and real death of humans is dependent on ideological and practical tyranny.

In addition to the Holy Quran, living and historical experiences confirm that felicitous people and societies could achieve their developments and perfect life only through justice as the basis of their acts, and wretched people and societies at the edge of decline reached their misery through going astray from justice, doing or accepting tyranny.

Justice as the main and Imamate as the subordinate issue

The privilege of Shiism is knowing justice as the centre of any affair based on the Holy Quran, history, experience and rational thinking.

Therefore, justice is the basis of principles and branches of the religion in Shiism. Significance of Imamate in Shiism refers to necessity of justice in this school, and it considers special qualities for an Imam, as he is responsible for performing justice in a society. If justice had not been essential for felicity of a society, it would have not been necessary for a leader to be just and anyone would have been allowed to dominate over people even a tyrant one such as Yazid. Thus, justice is the main and Imamate is the subordinate and dependent issue.

Now, the root of difference between Shiite and Sunni Muslims is clarified. Their difference does not refer to the subject of Imamate, but it takes root from their difference in the issue of justice. Sunni brothers do not requisite justice even for God, let alone rulers as the agents of God. Therefore, they accept the domination of any ruler, even a tyrant one, and yield themselves to it easily. Naturally, such ideology reprimands movements such as Hussein's in defending the justice and opposing the tyranny. However, the Holy Quran knows objection to tyranny the responsibility of any Muslim and introduces justice as the main purpose of divine Messengers.

﴿لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ﴾

We sent aforetime our apostles with Clear Signs and sent down with them the Book and the Balance (of Right and Wrong), that men may stand forth in justice;

Sūrah 57, Verse 25

The main purpose of religious leaders is performing justice and trampling on tyranny through guiding people really and revolutionarily. According to this purpose, during his prophethood, the Prophet Mohammad (PUH) fought against tyranny, performed justice in all affairs. He also asked his companions to consider and promote justice and avoid tyranny in all affairs of their life in order to achieve internal and external perfection and get free from internal and external misery. The Prophet Mohammad

(PUH) said,

«إِيَّاكُمْ وَالظُّلْمَ فَإِنَّهُ يُخَرِّبُ قُلُوبَكُمْ»

Avoid tyranny that it destroys your hearts.[1]

He means that a tyrant will be repressed not only by strong and harsh reactions of suppressed people, but also through the destruction of his heart, death of his soul. As a germ causes problems in inner organs of body and then manifests as outer symptoms on body, tyranny damages one's heart and destroys his soul firstly, so a cruel one will be destroyed firstly internally and finally externally by natural reactions of suppressed ones.

A tyrant tramples on his own natural principle of life and thought, justice, and leads his soul and conscience to distance from the right path and tend to dark and misguiding directions. Therefore, a tyrant will suffer not only from outside problems caused by his cruelty, but also from inside anxieties, confusions, phobias and miseries; he will be burnt in the fire of his guilty conscience. His inner and outer problems take root from blindness of his soul that has caused loss of his mental and conscientious resistance. Therefore, a tyrant goes and leads astray from the right path and brings different calamities and miseries for his people or nations if he has a political or social position.

The Holy Quran reports the statements Abel told Cain,

﴿ إِنِّيٓ أُرِيدُ أَن تَبُوٓأَ بِإِثۡمِي وَإِثۡمِكَ فَتَكُونَ مِنۡ أَصۡحَٰبِ ٱلنَّارِۚ ﴾

For me, I intend to let thee draw on thyself my sin as well as thine, for thou wilt be among the companions of the fire.

Sūrah 5, Verse 29

It means that a tyrant shoulders the responsibility of his own and the suppressed one's wrongdoings. As a punishment for the tyrant, the load of sins committed by the suppressed one will be shouldered by the cruel

[1] Beharol Anvar – vol 75 – page 352

one. For this reason, according to Islamic traditions, a backbiter loses the rewards of his good acts and takes the sins of someone he backbit, as backbiting is a tyranny committed by tongue.

The reciprocal role of the justice-seeker

It is a reciprocal phenomenon. On one hand, a tyrant causes the destruction of himself and the perfection of the suppressed one; and on the other hand, the suppressed one who stands against the tyrant, by relying on justice and truth, causes the perfection of himself and the destruction of the tyrant one. By considering this phenomenon carefully, we can realize that the main role is played by the justice-seeker and the tyrant has a dependent role. In fact, the justice-seeker becomes an obstacle in the way of the tyrant by his justice-seeking method and revolutionary courage and makes the tyrant react hatefully and prepare the situation for his own decline and destruction.

The Holy Quran knows the felicity of justice-seeker and misery of the tyrant two effects of one cause, the justice-seeking method of a just one. For this reason, Hussein (PUH) told his opponents, 'God will glorify me and disgrace you.[1]' To Kufi people who were weak against Mo'avieh, Ali (PUH) told, 'God will grant me better than you and will give you worse than me[2].' Consequently, the justice-seeker has a reciprocal role that provides the perfection and felicity of himself as well as the misery and destruction of the tyrant.

In spite of dualism in which two good and bad Gods are believed, Islam believes in only one God who is the source of goodness and welfare and reflects justice. In Islam, tyranny is the lack of justice as darkness that is the lack of brightness. In other words, tyranny is the opposite face of justice as darkness that is the opposite face of brightness. Therefore, the darkness of a tyrant is the shadow of the brightness of a justice-seeker, so they move simultaneously and are inseparable.

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[1] Tabari History – vol 4- page 346

[2] Imamate and Policy – vol 1 – page 151

Tyrant rulers take hold of untruth

It is said that tyrant rulers do not have a realistic mind because they deny the truth instead of confirming it. Naturally, you can deny something only if you know what it is, so tyrant rulers deny the truth while they are aware of it. Tyrant rulers manipulate the superficial truth in two ways; first, they pretend to being truthful and decorate themselves with superficial signs of it; and second, they change even the facade of the truth with their evil purposes. Therefore, only knowing the truth is not enough to find the right path, but it requires a real faithfulness to confirm the truth.

Tyrant rulers claim truthfulness and justice and associate themselves with their religious, humanistic and ethical methods but their relation is not a real one, it is a political relation for the sake of their purposes. In other words, they manipulate the facade of the truth in order to repress the reality of the truth and strengthen their domination.

History witnesses many tyrant rulers and governments that fought against the reality of the truth by means of the facade of the truth. For instance, Sameri misguided people by means of Moses' signs and Gharun violated people's rights by knowledge he learnt from men of God. Yazid and his agents justified their crimes in Karbala by referring to the Holy Quran. Usually, corrupt rulers and hypocrite scholars take hold of the religion, much more than the pious and faithful religious men do, just in order to justify their wrongdoings with religious reasons. Therefore, justice and truth are manipulated by both justice-seekers and tyrants, but respectively in a good and bad way.

A tyrant is enslaved by a justice-seeker

Since a tyrant misuses truth and justice and it is against the humanistic and universal conscience, he will be opposed by justice and justice-seekers that are supported by the humanistic and universal conscience eventually. Ali (PUH) said,

«... وأسِئ إلى مَنْ شِئْتَ تكُنْ أسيرَه ...»

You will be enslaved by anyone to whom you treat cruelly[1].

A tyrant is enslaved by a justice-seeker, dependent on and in need of him, similar to shadow that is dependent on and in need of light for existence although they are opposite superficially.

Since tyranny is against the nature and conscience of any human being, tyrant rulers suffer from internal crises in addition to external crises made by open or hidden oppositions of justice-seekers. Gradually, tyrant rulers feel anxiety and confusion in their internal and external worlds and finally demand the light of justice shone from men of God to solve their mental and environmental problems and save them from disastrous consequences of their cruelty.

Leaving justice and justice-seeker out from the world leads to destruction of all values and contamination of tyrants' lives with poisonous conflicts and unfavorable humiliation. Filled with wealth and industry but far from justice, the world may not be a peaceful and pleasant place to live in; even the wealth and industry may cause problems and dangers. In contrast, wherever justice is dominant, life is sweat and peaceful even if wealth and industry are not present there. Under the shadow of justice, wealth and industry are manipulated fairly and effectively by all people equally. Life without justice is the centre of pain and suffering, especially for tyrants, as they need justice at least politically and will be yield to justice-seekers eventually.

Tyranny is misusing justice

Tyranny, the existence of tyrants and their means are basically the results of justice. If justice had not been presented as the cause of existence for everything, tyranny and tyrants would not have found opportunities for manifestation. Although it is said that tyranny is against justice, it is more curious to say that tyranny is misusing justice. It means that the just and wise system of the world provides everyone with means and opportunities based on justice, but the tyrant manipulates these means and opportunities unfairly against the justice. In this way, he stands

[1] An Explanation to Nahjul Balagheh – vol 18 – page 212

against the light of justice and makes the shadow of tyranny. Since this shadow is against the divine and natural tradition, it will be annihilated sooner or later. In the presence of the light of divine justice, a tyrant will find all his attempts useless and dangerous and will be extremely regretful. The Holy Quran says,

﴿كَذَٰلِكَ يُرِيهِمُ ٱللَّهُ أَعۡمَٰلَهُمۡ حَسَرَٰتٍ عَلَيۡهِمۡۖ﴾

Thus will Allah show them (The fruits of) their deeds as (nothing but) regrets.

Sūrah 2, Verse 167

Even during his worldly life, a tyrant tastes the visible and invisible poisons of his tyranny and suffers from different internal and external torments. However, because of his stupid proud or proud stupidity, a tyrant hides his feeling under the cover of deceiving amusements and continues his cruel treatment. Sooner or later, such covers will be taken off and a tyrant will wake up from his dreams. In such critical situation, a tyrant finds out his dark or lost conscience, looks at his dark destiny and feels the anguish of justice in him. He watches his decline to hell and cries the shout of regret, faithfulness and justice, but this emergency faithfulness may not be useful to him. His internal fire of regret blazes more and more and burns him; it is the real misery, the real hell and the real death.

On the other hand, since a justice-seeker is in harmony with the system of creation, the system of justice, he may not be defeated really. Since a justice-seeker moves in the way of God, he approaches the source of truth and justice and achieves perfection; it is the real life, the real felicity and the real Paradise.

Human decline is in tyranny itself not in its consequences

All wise people are aware of the felicitous consequences of justice and disastrous results of tyranny. Human decline is in tyranny itself that destroys his soul and then his life, not in its catastrophic consequences in

this world and hereafter. According to scholars such as Sheikh Bahaei, the real hell and paradise are in our souls as the results of our just or cruel actions, and the external hell and paradise are manifestations of them.[1] Based on this high fact, men of God such as Hussein (PUH) and Ali (PUH) take justice and tyranny as the centre of their acts and words and call them the principle of everything.

A big mistake made by most of people and even scholars is preventing people from tyranny by warning them about its consequences in this world and hereafter. However, according to the Prophet (PUH), the most important damage of tyranny is to the tyrant himself. Tyranny destroys one's conscience, heart and soul so severely that causes great anxieties and confusions. The tyrant will be deprived of mental health and real life, and will suffer from blindness of soul and guilty conscience. As a result of such hell life, a tyrant will become humiliated and miserable more and more by revolutionary awakening of people.

Man is manifested in his intentions, not in his actions

Punishments and natural consequences of tyranny are conventional results of it that may be lessened or escaped from, but the effects of tyranny on one's soul and heart are essential results of it that may not be escaped from. Evilness of tyranny contaminates and corrupts human soul and leads him to real death and hell. Anyone is associated to his act and joins it gradually; finally, he will be so unified with his act that will manifest in his act. According to some Islamic traditions, humans are manifestations of their intentions.

«إِنَّ اللَّهَ يَحْشُرُ النَّاسَ عَلَى نِيَّاتِهِمْ»

A tyrant who intends to burn others in the fire of his tyranny is actually burning himself in the fire of contaminating his soul. Going astray from the path of justice and truth, a tyrant suffers from horrifying problems caused by his cruelty. Briefly, the guilty conscience and the anxious mind of a tyrant will annoy him more than the outer problems do.

[1] Arbaein – hadith 39-33-3

The opposite of what is said about a tyrant and tyranny is true about a justice-seeker and justice. Values and anti-values are prior to their natural or conventional consequences, any phenomenon is the main issue and its results are the subordinate ones. For instance, committing a crime is worse than its results because it is against the just and peaceful nature of a human; so it ignites the fire of opposition in one's soul and burns him gradually. The same philosophy is true about truth and justice. Besides the felicitous consequences of justice and truth, they perfect human soul and lead him to the real paradise as the source of values. The path of felicity and welfare for humans passes only through this high ideology although they gain the superficial and temporary developments.

The difference between justice-seekers such as Hussein (PUH) and tyrants such as Yazid is that the first group knows the felicitous life in demanding justice and fighting against tyranny although it leads to defeat or death. This group sacrifices everything even life in defending justice and truth and achieves superficial and real perfections eventually. The second group, however, knows the reality of life in benefiting more and more from this world although it requires violating other people's rights. This group commits or accepts tyranny, opposes justice and justice-seekers and causes different difficulties for it and others.

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The first issue discussed in previous sections was about justice and tyranny, their natural and real meanings in addition to their internal and external consequences for tyrants and justice-seekers. The second issue that will be discussed in next sections is about limitlessness of justice and tyranny and their inclusion in all affairs.

The basic meaning of Hussein's revolutionary statements

The second issue is that justice and tyranny are not restricted, but they are limitless and included in all affairs and in all aspects. Therefore, human responsibility towards justice and tyranny is also unrestricted. As justice and tyranny are included in all affairs and aspects of human life and mind, anyone is responsible to defend justice and oppose tyranny in any form. According to this fundamental and comprehensive responsibility,

Hussein (PUH) rose up against current tyrants and encouraged people to join him. He said,

«أَفَلاَ تَرَوْنَ أَنَّ الْحَقَّ لاَ يُعْمَلُ بِهِ وَأَنَّ الْبَاطِلَ لاَ يُتَنَاهَى عَنْهُ لِيَرْغَبَ الْمُؤْمِنُ فِي لِقَاءِاللَّهِ مُحِقّاً، فَإِنِّي لاَ أَرَى الْمَوْتَ إِلَّا سَعَادَةً وَلاَ الْحَيوةَ مَعَ الظَّالِمِينَ إِلَّا بَرَماً»

Do not you see that the truth is not acted and untruth is not prevented? I see death nothing but felicity and life nothing but misery under the domination of tyrant powers.[1]

The basic meaning of this revolutionary speech is that reformation of an individual life depends on reformation of the social life, and reformation of social life is dependent on reformation of governmental system. In fact, Hussein (PUH) draws a connection between the individual life and the social life on one hand, and between the social life and the governmental system on the other hand. Hussein (PUH) tries to make people aware of this fact that their individual life will be improved only through reformation of social life and the social life will be improved only by reformation of the governmental system.

Not only statements of men of God, but also the history of nations shows that the main cause of difficulties and miseries of nations is corrupt governments that make different problems for people by their dictatorial and misguiding methods. Thus, bright-minded nobles of any society are responsible to fight against corrupt rulers and pave the way for developments in social and individual lives.

Government in a society is the same as mind in a person

As a person will find felicity only through reformation of his mind, soul and heart, a society will achieve welfare only through a just and truthful government. Reformation of a governmental system, as the centre of managing a society, leads to reformation of social and individual lives.

The role of mind in human life is similar to that of government in a society. As society is more important than individuals are, the role of

[1] Tabari History – vol 4- page 305

government is also more critical and expanded than that of mind. For this reason, Islam considers the issue of government very important and takes it the purpose of prophethood.

﴿ إِنَّآ أَنزَلۡنَآ إِلَيۡكَ ٱلۡكِتَٰبَ بِٱلۡحَقِّ لِتَحۡكُمَ بَيۡنَ ٱلنَّاسِ بِمَآ أَرَىٰكَ ٱللَّهُۚ ﴾

We have sent down to thee the Book in truth, that thou mightest judge between men, as guided by Allah.

Sūrah 4, Verse 105

For this reason, Shiism takes 'Imamate' the centre of a truthful and just government, one of the fundamental principles, and knows all Muslims responsible towards it.

The bigger and the smaller family

Ali (PUH) said,

وَأَعْظَمُ مَا افْتَرَضَ اللَّهُ سُبْحَانَهُ مِنْ بَيْنِ تِلْكَ الْحُقُوقِ، حَقُّ الْوَالِي عَلَى الرَّعِيَّةِ «وَحَقّ الرَّعِيَّةِ عَلَى الْوَالِي»

The greatest right established by God is the right of a ruler towards people and the right of people towards their ruler.[1]

This reciprocal right between a ruler and people is more important that all other rights, even the right between parents and children because the former refers to a bigger family and the later refers to a smaller family. It means that leadership of a society, as the centre of a humanistic-divine system, is the highest position.

Ali's statement is one of the important principles of Islam that is unfortunately less considered. Ali (PUH) means to heighten the horizon of views from individual, familial, social, regional and national affairs and harmonize them with the divine-humanistic system or the government of truth and justice. Ali (PUH) and his followers give

[1] An Explanation to Nahjul Balagheh – vol 11 – page 91

priority to the government of truth and justice and prefer it to all ideological and practical affairs. In fact, in Islam, a true and just government is the most important matter.

Actually, human beings have passed the same process by distancing from national, partial, familial, tribal and racial issues and considering the global, humanistic and international issues. As a baby needs milk and protection in the beginning months of his life, grows gradually until he becomes independent and finally finds his way of life, human societies take hold of subordinate and subsidiary issues in the beginning steps of their development. However, through their improvements in cultural, scientific, social and humanistic subjects, human societies overstep the subsidiary issues and approach the common humanistic fact, a comprehensive responsibility towards performing truth and justice for all people by establishment of a divine-humanistic government.

It was discussed that three aspects of humanistic responsibility, humanistic government and humanistic life are interrelated to each other. Now, the question is about the common point among these three aspects. This common point clarifies the basis of Hussein's movement from individual, social and governmental aspects as well as the real cause of conflicts and disputes in societies. How tyrant governments and revolutionary movements are formed? Why the current ideologies are unable to discover the reason and solve the problem? To answer these questions, an important issue must be analyzed.

Dangerous rejection of the three ideas

It has always been a matter of dispute among scientists whether the individuals and the individual life or the society and social life or both are fundamentally important. Any of these three ideas is wrong for some reasons whose explanation is out of the capacity of the current book. Briefly, all the three ideas are rejected and a fourth idea is true. The fourth idea is that human is of the greatest importance that is included in both individual and social lives. Rejection of the mentioned three ideas is near to the danger of separation between 'one's self' and 'others'. This separation leads to conflict and opposition between the two parts. Those who consider 'one's self', 'others', or both important go far from the

human unity. Two views of 'me' and 'you' are two blades of one scissors that cuts the tree of human unity into pieces, makes different groups and parties in a society and causes many conflicts and disputes.

Any duality is made of two parts and any two-part phenomenon will face opposition and conflict inevitably. Any two-centered phenomenon is against the human-centered viewpoint, as human is a unified phenomenon including both individual and social aspects. The self-centered view seeks the wishes and interests of one's self and ignores those of others, so it goes towards violating rights of others and committing tyranny. The others-centered view seeks the needs and interests of others and ignores individuals' wishes, so it goes towards accepting tyranny and being suppressed. Only the human-centered view is free from committing tyranny and accepting it, as it is not dual but unified.

Both committing tyranny and accepting it are associated with cruelty, and they are common in going astray from the path of justice and truth. Practically, it is experienced that a tyrant claims being suppressed in hard situations, and a suppressed one plays the role of a tyrant in opportunities he finds.

Generally, it is a natural rule that any excessiveness includes tyranny as it is distancing from moderation. Thus, a tyrant has qualities of a suppressed one and a suppressed one has qualities of a tyrant. Therefore, Hussein (PUH) fought against both committing tyranny and accepting it. Reporting from the Prophet (PUH), Hussein (PUH) reprimanded the suppressed ones and said,

«... وَلَمْ يُغَيِّرْ عَلَيْهِ بِفِعْلٍ وَلا قَوْلٍ كانَ حَقّاً عَلَى اللَّهِ اَنْ يُدْخِلَهُ مُدْخَلَهُ»

Not only a tyrant, but also a suppressed one who allows the tyrant treat him cruelly will be entered to Hell.

The Holy Quran rebukes the suppressed ones who accept tyranny and says,

﴿قَالَ لِكُلٍّ ضِعْفٌ﴾

Doubled for all.

Sūrah 7, Verse 38

Considering an individual as a society

One of the privileges of Islam is rejecting 'one's self' and 'others' and ignoring 'me' and 'you' that cause two positive and negative evils of committing tyranny and accepting tyranny. The Holy Quran considers the human-centered viewpoint as the source of kindness and self-sacrificing.

﴿مَن قَتَلَ نَفْسًۢا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِى ٱلْأَرْضِ فَكَأَنَّمَا قَتَلَ ٱلنَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَآ أَحْيَا ٱلنَّاسَ جَمِيعًا﴾

if any one slew a person - unless it be for murder or for spreading mischief in the land - , it would be as if he slew the whole people: and if any one saved a life, it would be as if he saved the life of the whole people.

Sūrah 5, Verse 32

This Quranic verse considers an individual as a society, emphasizes on human unity and rescues people from the quagmire of 'me' and 'you', 'myself' and 'yourself'. The Holy Quran gives the priority to unity of human essence rather than to their superficial differences.

Scientists know that although the world of creation is superficially different, it is a unified system that includes interrelated sections. The same unity is among human beings; as long as humans are not enslaved in individual ownerships and disputing conflicts, they are in kind and unifying relations with each other. This is the real humanistic relation based on justice, kindness and unity, and in the way of humanistic values, humanistic rights and humanistic governments. Such unity among humans invites all people to stand against tyrant powers and prevent them from violating human rights.

The prophet Mohammad (PUH) focuses on unity of humans and their common responsibility towards justice and says,

«الْمُؤْمِنون كَالْجَسَدِ الْوَاحِدِ إذا اشْتَكَى عُضْوٌ تَداعى لَهُ سَايِرُ الْأَعْضاءِ بِالْحِمى»

Faithful Muslims are like a body in which if any organ is damaged, all other organs try to help and support it.[1]

Human is the main principle, not individual or society

Human unity does not contradict human individual and human society, but it means that human is the main principle and greater than all times, places, races, histories, economies and policies. The principle of human is more important than all main and subsidiary issues. Although social interests are more important than individual interests, human is more important than individual and society. Human is superior to individual and society, it is the source of individual and society and the intermediate between them. Generally, individual and society in addition to individual values and social values are subordinates of human. Ignoring human and humanity as the main principles invalidates all individual and social values as well. Therefore, Islam emphasizes on human and humanistic values instead of individual and social interests.

The motivation of movements such as Hussein's is defending the humanistic values even if it damages the individual and social interests. It is not true to say that Hussein (PUH) rose up for social interests, but his movement and martyrdom were in the way of respecting human rights and humans as agents of God on earth.

Even the modern sciences confirm this philosophy by calling different kinds of knowledge with the word 'human'. For instance, we have 'human sciences', 'human races', 'human culture', etc. According to the Islamic philosophy, the common human soul includes all individuals and societies. The common human soul is not an abstract issue separate from human life, but it is a touchable and comprehensive fact manifested in all human beings. The main role and significance of this common soul is

[1] Al-Kafi – vol 2- page 166

performing unity, justice and kindness if material and egoistic wishes do not stop it.

Therefore, a real human is someone who oversteps subordinate, subsidiary and superficial affairs such as personal, familial, racial, economic, political, social, regional and historical matters, steps in the way of the common human soul and evaluates everything with that criterion. In other words, anyone limited in the mentioned subsidiary affairs is not a real human, but he is in human form and play the role of means and tools in the way of worthless affairs. A valuable human who seeks perfection is someone who prefers main issues to subordinate ones as well as essence to appearance. A real human considers his role as a human the most important and respects people's rights as human rights.

Hussein (PUH) and men of God know right, respect and glory of human the centre of the divine system and feel a heavy responsibility towards them. Their responsibility is neither a social nor an individual one, but it is a humanistic responsibility taken from the common human soul as the intermediate between individuals and society. An ideal Islamic government is established based on the common human soul, not based on the individual, social, racial, historical, regional and other main and subsidiary structures.

Consequently, the best way of training and reforming people is familiarizing them with the common human soul. Only through this way, more agreements and devotions and less disputes and conflicts will become possible, the way of the government of truth and justice will be paved and the world of wrongdoers will be restricted.

This way is very important to Hussein (PUH) and he says very excellent words about it.

«... إِمَّا أَخ لَكَ فِی الدِّینِ وَإِمَّا نَظِیرٌ لَكَ فِی الْخَلْقِ ...»

People are you brothers either in religion or in nature[1].

[1] An Explanation to Nahjul Balagheh – vol 17 – page 32

The reality of conflicts between intellect and soul

All conflicts between 'intellect and soul', 'glory and carnal wishes' and 'reality and interest' are actually conflicts between two aspects of generality and detail in human. By the detail aspect, human goes to the dark trail of egoism or altruism, the source of materialistic ties as well as cold and warm individual and social conflicts that finally lead to committing tyranny or accepting tyranny. In contrast, by the generality aspect, human goes to the key path of unity and kindness, the source of freedom and cooperation, and tries to establish a truthful and just government for the purpose of perfection and development.

Worldly attachments, either personal or social, are changing continuously, so someone who relies on them will be changing every time too. Materialistic people usually do not have loyalty, courage, resistance and kindness, fight against each other for small things and commit tyranny and murder easily because their favorite world is changing every time and their interests and desires are changing with it simultaneously. In contrast, men of God believe in the common humanistic value, rely on its realistic and brightening effects and move in the way of real values not the imaginary and superficial ones. Therefore, they become more knowledgeable and resistant, benefit from glories and unifications and distance from corruptions and conflicts.

Many scholars talk about realities that lead us to felicity and welfare, but how can we achieve reality? As the way of achieving sunlight is getting out of dark corners, the way of achieving reality is also getting free from worldly and materialistic personal or social attachments. As we live in a material world, getting free from the worldly attachments themselves is impossible, but it means getting free from excessive mental and emotional dependence on them. Such independence prepares you for gaining all valuable successes.

Islam aims to free humans from worldly attachments

The real purpose of Hussein's ideology and the ultimate result of revolutionary events such as Karbala are rescuing people from dark worldly attachments and excessive reliance on properties, positions,

families, races, economies and policies; in fact, Islam aims to lead humans to eternity. Before death that frees humans from worldly attachments, people can free themselves from personal and social materialistic ties, achieve absolute freedom and experience the real life. Freedom from worldly attachments makes people courageous and resistant in the way of defending truth and justice and helps them in fighting against corrupt and tyrant powers.

If we do not get ourselves free from worldly attachments, we will lose the reality, go astray from the right path, accept tyranny or commit tyranny. Moreover, the time our separation from worldly attachments happens inevitably by death, we will be drowned in the horror of real death and confusion.

Consequently, we found that humans are common in reality; and as the result of this unification, they have the same attitude and responsibility towards kindness, freedom and establishment of the government of justice and truth. Human unification moves them in the way of opposing egocentric and aggressive tyrant powers. It is worth mentioning that the common reality among humans affects their mystical aspect deeper than their social aspect. In other words, it is actually the mystical aspect that influences the social aspect. The common human spirit is a way to Unitarianism as long as it is not contaminated with 'me' and 'you' separations.

Unification and Unitarianism are tied together

The Holy Quran points to human unification and says,

﴿يَٰٓأَيُّهَا ٱلنَّاسُ ٱتَّقُوا۟ رَبَّكُمُ ٱلَّذِى خَلَقَكُم مِّن نَّفْسٍ وَٰحِدَةٍ﴾

O mankind! reverence your Guardian-Lord, who created you from a single person

Sūrah 4, Verse 1

This Quranic verse does not only refer to human unification, but also emphasizes on divine unification, Unitarianism. It says that although

humans are different in appearance, they are unified in reality so they can recognize their only God and understand Unitarianism better.

The secret of repetition of unity of humans or common reality in the Holy Quran is avoiding separative privileges and rejecting polytheistic imaginations. In the Holy Quran, both Unitarian and human spirits, especially from the social aspect, are emphasized simultaneously. In the Islamic logic, two Unitarian and social spirits are so associated with each other that develop or fail together. Therefore, religious scholars focus on 'Unitarianism' and 'unity' as two means that lead humans to paths of spirituality and responsibility, and the destruction or development of each one is dependent on that of the other one.

Materialists who ignore the Unitarian spirit are actually trampling on humanistic and social spirits, and clergymen who ignore the humanistic and social spirits actually destroy the Unitarian spirit. History also evidences that, through all eras and times, Unitarians have always been humanitarian and humanitarians have always been Unitarian, and tyrants have always been unbelievers and unbelievers have always been tyrant. For this reason, the Holy Quran knows uprising in the way of God and in the way of humans the same,

﴿وَمَا لَكُمْ لَا تُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالْمُسْتَضْعَفِينَ﴾

And why should ye not fight in the cause of Allah and of those who, being weak, are ill-treated (and oppressed)?

Sūrah 4, Verse 75

In the Hamd Sūrah, the heart of daily prayers, we say,

﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ۝٥﴾

Thee do we worship, and Thine aid we seek.

Sūrah 1, Verse 5

This verse is in plural form, not in singular form, to prove that a faithful Muslim does not see himself alone; it also refers to this fact that human is not an individual but a social reality. This verse connects the divine nature to the humanistic generality and moves people in the way of one God and one nation.

A special logic

The common humanistic fact has a fundamental influence on training the social-Unitarian spirit and plays an important role in religious and social movements. The common humanistic fact has two positive and negative impacts. It moves people in the way of the Creator and creation on one hand, and rejects wrongdoers even in relationship with men of God on the other hand. About Noah's son, the Holy Quran says,

﴿إِنَّهُۥ لَيْسَ مِنْ أَهْلِكَ﴾

He is not of thy family

Sūrah 11, Verse 46

The Holy Quran justifies this verse with a special logic and focuses that Noah's son was rejected from humanistic and familial centre, as he was a wrongdoer and far from his divine-humanistic nature.

﴿إِنَّهُۥ عَمَلٌ غَيْرُ صَٰلِحٍ﴾

For his conduct is unrighteous.

Sūrah 11, Verse 46

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ كُونُوا۟ قَوَّٰمِينَ بِٱلْقِسْطِ شُهَدَآءَ لِلَّهِ وَلَوْ عَلَىٰٓ أَنفُسِكُمْ أَوِ ٱلْوَٰلِدَيْنِ وَٱلْأَقْرَبِينَ﴾

O ye who believe! stand out firmly for justice, as witnesses to Allah, even as against yourselves, or your parents, or your kin,

Sūrah 4, Verse 135

The mentioned two verses take human and God under manifestations of truth and justice as the central point and based on which reject the general logic of peace. The Holy Quran means that faithful people are those who fight in the way of truth and justice, the way of divine-humanistic nature, and against corrupt tyrants from any class or in any position. Unfaithful people are also materialistic and egoistic persons who avoid truth and justice and move in the way of worldly and personal interests. Briefly, faithful people move in the way of their divine nature, and unfaithful ones move in the way of the natural nature, so they pass two opposite methods and will conflict with each other eventually.

Similar to light and shadow

The material nature, the source of materialistics' acts and thoughts, and the divine nature, the source of the Unitarians' acts and thoughts, are both from God and they will return to God, similar to light and shadow that are both from sun but contradictory. Divine nature is the general conscience and unifying, and material nature is the subsidiary emotion and separating. Divine nature is the divine attraction and brightening, and material nature is the carnal attraction and darkening. Divine nature is infinite and comprehensive, and material nature is restricted and ineffective. Divine nature focuses on spiritual power and moves in the way of justice, courage and respect, while material nature emphasizes on material power and moves in the way of ignorance, tyranny, lust and humiliation.

Followers of the truth such as Hussein (PUH) and followers of untruth such as Yazid are actually followers of the divine-humanistic and the materialistic-carnal natures respectively. In both followers of the truth and untruth such as Hussein (PUH) and Yazid, two natures of divine and materialistic are present; but in followers of truth, the divine nature is dominant over the materialistic nature and in followers of untruth, the materialistic nature is dominant over the divine nature. As a result of this difference, their methods are contradictory as well. Followers of the truth prefer the divine nature, hereafter, soul and religion respectively to the material nature, this world, physical body and policy. On the other hand, followers of untruth prefer the material nature, this world, physical body

and policy respectively to the divine nature, hereafter, soul and religion. Therefore, they have two opposite ideologies and methods, establish opposite governments and enter conflicts inevitably.

Ali's significant statement

About Mo'avieh, Ali (PUH) has a very important statement:

«سَأَجْهَدُ فِي أَنْ أُطَهِّرَ الْأَرْضَ مِنْ هَذَا الشَّخْصِ الْمَعْكُوس ...»

I try to clean earth from this opposite person.[1]

'The opposite person' is the best expression to describe Mo'avieh and similar egoistic materialists because they dominate the material nature over the divine nature; they sacrifice reality to their interests, justice to their wishes and glory to their lust. About such people, the Holy Quran says,

﴿أَذْهَبْتُمْ طَيِّبَاتِكُمْ فِي حَيَاتِكُمُ الدُّنْيَا﴾

Ye received your good things in the life of the world.

Sūrah 46, Verse 20

The Holy Quran reprimands 'opposite people' who consider the material world and its decorations important instead of conscience, intellect and the divine nature.

In Aghdol Farid, an interesting evidence is reported for the opposite quality in Mo'avieh. It is said that he laughed when he was angry.[2] Since Mo'avieh had enslaved his divine nature to his material nature and had distanced from the path of reality, everything became opposite in him. For instance, he introduced lie as the truth and the truth as lie, men of God as evils and evils as men of God. He changed many realities and established his dark domination over people through his hypocritical

[1] An Explanation to Nahjul Balagheh – vol 16 – page 289

[2] Aghdol Farid – vol 5 – page 155

methods. About the evil methods of Mo'avieh, Ali (PUH) said,

«لُبِسَ الْإِسْلاَمُ لَبْسَ الْفَرْوِ مَقْلُوباً»

He dressed Islam with an inside out cover.[1]

The biggest danger of Mo'avieh was hiding his evil purposes under the cover of Islam. He trampled on divine-humanistic rights for his own financial and political purposes. This quality is the same as Satan's feature who was restricted to 'me' and preferred the material nature to the divine nature; Satan preferred himself to Adam and opposed his divine nature, and even his God.

The most important lesson in the story of Adam and Satan

The most significant lesson in the story of Adam and Satan is that Satan focused on 'me' and ignored the divine nature. Therefore, a human being can save himself from destruction, join God and achieve felicity only if he ignores 'me' as well as personal and worldly attachments; otherwise, he would oppose God and the divine nature as Satan and his followers did.

History evidences that all corrupt and tyrant people have been far from the divine nature and tied to their carnal and material wishes. They follow their own interests and desires, so they trample on others' rights. Mo'avieh confessed to this quality in him by the following statement in justifying succession of his son, Yazid.

«إبْنی اَحَبُّ اِلیَّ مِنْ اَبْنائِهِمْ»

I love my son more than I love their sons[2].

In Karbala event, Yazid who was an evil manifested as human focused on 'me' and said,

«لَيْتَ اَشياخی بِبَدْرٍ شَهِدُوا - وَاتَّبَعَتْ الشيْخَ فيما قَدْ فَعَلْ»

[1] An Explanation to Nahjul Balagheh – vol 7 – page 191

[2] Imamate and policy – vol 1 – page 196

I follow my ancestors and kill Hussein (PUH) to take their revenge.

The result of Mo'avieh's egoism is succession of Yazid and the result of Yazid's egoism is Karbala catastrophe. Generally, egoism is the centre of worldly, anti-God and anti-human attachments and leads to evil consequences. Even if faithful people focus on egoism, they will go astray from the path of truth and justice, follow their material nature and carnal wishes, violate other people's rights and cause conflicts and disasters.

'Me', the source of tyrannies and corruptions

'Me' does not focus on one's self only, but it ignores others. Arrogance does not mean haughtiness only, but it humiliates others. Egoism is a restricted structure that rejects anything other than itself and causes conflicts, tyrannies and corruptions. Egoism sees everything not in harmony with its wishes against itself and tries to repress it. 'Me' is a poisonous sword that separates even two brothers, Abel and Cain, and sheds many bloods. 'Me' is the separating personal nature that establishes different deviatory schools, tyrant governments and corrupt structures and leads to martyrdom and repression of men of God such as Hussein (PUH).

Throughout history, it has always been the evil egoistic spirit that dominated over people under the cover of familial, racial, national, social and religious prejudices. Meanwhile, only a few faithful people took hold of the truth and justice as God and human's desire, rejected 'me' and 'you' and established the divine-humanistic structure, school and government based on humans equality and unification.

This reviving path is highly manifested in Ali's life that broke disputing and differencing 'me and you', focused on the common divine spirit of all humans and said,

«ایُّهَا النّاسُ! إنَّمَا أنَا رَجُلٌ مِنْكُمْ لِی مَا لَكُمْ وَعَلَیَّ مَا عَلَیْكُمْ وَالْحَقُّ لایُبْطِلُهُ شَیْئٌ»

O people! I am from you. I am responsible towards your rights and you

are responsible towards my rights.[1]

Ali (PUH) lived and governed the Islamic country beside people, and considered friends and enemies equal against the law of God. Similar to Ali (PUH), Hussein (PUH) described his purpose of movement as,

«نَفْسی مَعَ اَنْفُسِكُمْ وَاَهْلی مَعَ اَهْليكُمْ»

I am with you and my family is with yours.

The Holy Quran introduces the Prophet Mohammad (PUH) as,

﴿قُلْ إِنَّمَآ أَنَا۠ بَشَرٌ مِّثْلُكُمْ﴾

Say: I am but a man like yourselves.

Sūrah 18, Verse 110 / Sūrah 41, Verse 6

﴿رَسُولٌ مِّنْ أَنفُسِكُمْ﴾

an Messenger from amongst yourselves.

Sūrah 9, Verse 128

The mentioned Quranic verses are not simple sentences, but they are very important. The question is why the Prophet (PUH) in his peophethood, Ali (PUH) in his caliphate and Hussein (PUH) in his movement emphasized on their unity with people instead of talking about their promises and purposes, like other rulers. They deny and reject 'me' and 'you' and take hold of truth and justice, God and humanity, as the basis of their ideology and practice. The secret of this special revolutionary method is that men of God know that 'me' and 'you' have a separating and darkening nature that manifests in material, official, political, racial and national interests and desires, restricts people, deviates them from the path of truth and justice and leads to establishment of tyrant and corrupt

[1] An Explanation to Nahjul Balagheh – vol 7 – page 36

governments such as Yazid's and martyrdom of men of God such as Hussein (PUH). Men of God try to train people with their teachings and activities and guide them to the divine-humanistic path. In such path, people join and feel responsibility towards each other, fight against corrupt powers and pave the way to real developments and perfections.

The real root of feeling responsibility

First, we must discuss why human being feels responsibility and sacrifices his life in the way of defending justice and truth and fighting against opponents of justice and truth. Feeling of responsibility towards other people and their welfare takes root from the feeling of unity, the feeling against 'me' and 'you'. People who do not believe in unity among humans do not feel responsibility towards other people and may violate other people's rights for their own interests and desires. In order to guide people towards cooperation, agreement and fulfillment of their responsibilities, they must be freed from disputing structures of 'me' and 'you', and then they can join divine-humanistic unity. Therefore, people will see other people's interests as their own interests and will try for welfare of others as their own welfare because they do not see two interests, but one humanistic interest that includes desire and welfare of all human beings.

Two opposing ideas

Some scholars such as Allameh Tabatabaei believe that the first principle in human being is possession that leads to conflicts and arguments. In contrast, some other scholars such as Motahhari believe that the first principle in human being is affection and kindness that leads to cooperation and self-sacrificing acts. If we look from the view of 'me' and 'you', the first idea is true; and if we look from the view of humanity, the second idea is true. Although conflicts and arguments have always been present in human societies, it does not take root from the human principle because the human principle is the common divine soul, kindness and affection. For instance, branches of a tree hit each other because of wind or other external causes, but they take root from one source and are the same in their nature and origin.

Since human nations take root from one origin, they are related to and feel responsibility towards each other. If humans become ensnared in separating and disputing affairs such as financial, familial, national and political affairs, catastrophic events such as Karbala will happen. If humans move in the way of their common divine soul and fulfill their responsibilities towards each other, they will reach felicity in this world and hereafter. The most important quality of human being is having both the divine aspect and the disputing material aspect, and highness or lowness of humans refers to their portion from each aspect.

Under this viewpoint, kindness, self-sacrificing and cooperation as well as the true social affairs, governmental issues and reforming movements take root from one origin, the divine-humanistic principle. In contrast, all tyrannies, corruptions and problematic affairs caused by cruel agents such as Yazid take root from depravity from the divine-humanistic method.

The new culture

The divine-humanistic method causes dramatic changes in both practical and ideological aspects. This method shows human as an expanded structure, not a restricted one, and frees human from declining limits. This open and revolutionary method establishes a new culture that solves difficult discussions about 'individual for society or society for individual', 'nation for government or government for nation' and 'majority for minority or minority for majority'. Such discussions are based on the word 'for' and require priority of one part to the other, but the divine-humanistic method guides people to the path of unity and Unitarianism, rejects 'me' and 'you' and denies any priority or privilege in human societies.

The purpose of revolutionary movements such as Hussein's is freeing humans from disputing and separating worldly attachments, rescuing them from reliance on subsidiary affairs such as national, racial and familial issues and moving people in the way of their divine nature, cooperation, self-sacrificing, values and perfections.

The most important mistake made by most of the scholars is paying not

enough attention to the divine-humanistic nature as the only effective factor for freedom, development and perfection. Instead, they emphasize on subsidiary issues such as nations, governments, history, economy, etc., so they do not achieve the desirable result and face different contradictories and calamities in this world.

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The responsibility of teachers in a society

The revolutionary way of Hussein (PUH) can be clarified to people only by teachers who must introduce the divine-humanistic soul to people and justify the necessity of promoting justice and truth and fighting against tyrant and corrupt powers. Teachers must remind people of Hussein's sacrificing activities in the way of truth and justice and rescue their nature from material darkening attachments. Consequently, people would move in the way of defending truth and justice and fighting against their opponents.

Hussein's revolutionary speeches are the best examples of reforming teachings of divine teachers. Hussein (PUH) asked all people especially nobles of the society, 'Do not you see that the truth is not performed and untruth is not prevented?' Hussein (PUH) reminded people of corruptions and wrongdoings of rulers as well as their responsibilities towards these depravities.

Governor of a corrupt government

The Prophet (PUH) confirms Hussein's revolutionary method and says,

«أَفْضَلُ الْجِهَادِ كَلِمَةُ عَدْلٍ عِنْدَ إِمَامٍ جَائِرٍ»

The highest Jihad is promoting justice against a tyrant ruler.[1]

The Prophet (PUH) means that rulers of a society reflect the ideas and qualities of people, so awakening of even a part of a society against a tyrant ruler leads gradually to awakening of the most of the society and a

[1] Mosnad Ahmad – vol 3- page 19

great revolutionary movement against corruption and tyranny in that society. Then, tyrant rulers would have no choice but resignation to or respecting the public interests in order to preserve their position. This is a general rule proved by history and experience. Focusing on this general rule, Hussein (PUH) wrote in his revolutionary letter,

«وَأَنَا أَدْعُوكُمْ إِلى كِتابِ اللَّهِ وَسُنَّةِ نَبِيِّهِ صلى الله عليه وآله، فإنَّ السُّنَّةَ قَد أُمِيتَت، وإنَّ البِدعَةَ قَدأُحيِيتْ»

I invite you to the Holy Book and tradition of the Prophet (PUH) because the Prophet's tradition is died and innovations in religion are revived[1].

With this small letter, Hussein (PUH) clarifies a very important fact that the power of faithful revolutionary people is the greatest human power that is able to expand waves of freedom and justice-seeking in ideological and practical aspects of human life, shake the pillars of tyranny and corruption stations and pave the way to fundamental reformations.

Another point understood from Hussein's letter is that people are responsible for establishment and domination of a tyrant ruler, as they do not oppose him and yield themselves to him. If people do not remain silent against and do not cooperate with a tyrant ruler, it is impossible for the tyrant governor to threaten the interests of people and continue his wrongdoings for a long time. In his short letter to people, Hussein (PUH) focuses on the important role of people against rulers and considers the power of people more effective than that of rulers. Therefore, he asked people of Kufeh, Basreh, Medina and Mecca to wake up from the dream of humiliation and ignorance and pave the way for establishment of the government of truth and justice. If you do not oppose them, they will remain on thrones of power and will bring you more and more disasters while all your problems would be your own fault because you helped their domination and confirmed their corruptions with your silence. However, if you fight against them with determined decisions, you will repress them in a short or long time and reform your society to a better one.

[1] Tabari History – vol 4 – page 266

The privilege of men of God such as Hussein (PUH) is that they know themselves victorious even if they become defeated in the way of their reforming movements. Their logic is told by Hussein (PUH),

«اِنّی لَاَرْجُو اَنْ اَرادَ اللّهُ بِنا خَیْراً قُتِلْنا اَمْ ظَفَرْنا»

I know everything God destines for me a good one, either defeated or victorious.[1]

This logic is confirmed by the Holy Quran where it talks about Ibrahim and his opposition to centers of atheism and polytheism.

﴿ وَكَذَٰلِكَ نُرِيٓ إِبۡرَٰهِيمَ مَلَكُوتَ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ ﴾

So also did We show Abraham the power and the laws of the heavens and the earth.

Sūrah 6, Verse 75

The divine aspect of religious movements

Generally, religious movements have two public and divine aspects, the former is the subsidiary facet and the later is the main facet that must be understood more deeply by people in order to free them from shallow aims and guide them to honesty and devotion. Hussein (PUH) put the first priority on the divine aspect of his movement. For instance, about his son and his sacrificing jihad, Hussein (PUH) said,

«عَلیٌّ مَمْسُوسٌ فِی ذاتِ اللّهِ»

My son, Ali, is joined with the Essence of God.

Joining with the essence of God means freeing from all attachments and ties, sacrificing life in the way of defending truth and justice and presenting God the whole existence honestly.

Such statement clarifies that the main purpose of Hussein's movement was something higher and greater than establishment of government,

[1] Tabari History – vol 4 – page 306

repression of Yazid or encouraging people against them. The most important purpose of Hussein (PUH) was freeing human hearts and souls from traps of attachments and ties and joining them with God. Through this method, Hussein (PUH) reformed all aspects of people's lives, from the depth of their hearts to the external environment of their lives, so fundamentally that they were ready to sacrifice everything in the way of God to join God. This is the greatest spiritual lesson learnt from Hussein's movement that frees us from material ties and moves us in the way of defending truth and justice.

Hussein (PUH) knows his movement a model to all humans in all times and says,

«وَلَكُمْ فِىَّ أُسْوَةٌ حَسَنَةٌ»

This is the best model for you.

He means that his sacrificing movement against tyranny and corruption is a model to all humans that teaches them the lesson of fulfillment of the divine responsibility, the lesson of going beyond this world and joining the next world. Therefore, Hussein (PUH) said,

«كُلُّ اَرْضٍ كَرْبَلا وَكُلُّ يَوْمٍ عاشُورا»

All places are Karbala and all times are Ashura.

The more accurate Islamic teachings

The more accurate Islamic teachings say that the soul of any human is the main Karbala for him and the external events are its consequences. Any human has two divine and natural, spiritual and material, or heavenly and earthly aspects in his soul. Therefore, before any external conflict between goods and bads, any human soul is the battlefield of conflicts between carnal wishes and intellect, lusts and glory, or tyranny and justice. The more one's soul defends truth and justice and follows God and conscience, such as Horr, the more it goes on in the way of Hussein (PUH); and the more it follows lusts and wishes and considers unworthy affairs important, such as Omar Sa'ad, the more it goes on in the way of

Yazid.

The Prophet Mohammad (PUH) said, 'Your enemy is your soul in your chest' and 'the main jihad is that against one's soul.' It means that the main Yazids are hidden in our unworthy and destroying carnal wishes; they oppose our divine conscience and cause the roots of external Karbalas. Obviously, repression of inner Yazids is more necessary than that of outer ones. Without repressing the inner Yazids, annihilation of outer Yazids is impossible or at least ineffective. Thus, in the school of men of God, the inner jihad is the root of the outer jihad and the outer jihad is the result of the inner one. Any worthy social revolution is the result of a revolutionary reformation in people's hearts and minds. The miracle of Hussein's movement is teaching the lesson that the real felicity and perfection are dependent on one's readiness for sacrificing everything, even life, in the way of God, truth and justice.

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The training role of Hussein's movement

Historical documents prove that Hussein's movement, especially under the glory of Hussein's personality and attractiveness of his self-sacrificing act, played a very significant training role in Muslims' hearts, caused many revolutionary changes in the Islamic societies and repressed many tyrant rulers. According to fair-minded researchers such as Eghad, all movements against tyrant powers in the Islamic countries, happened from the first century until now, are the results of the everlasting lesson Hussein's movement and martyrdom taught Muslims. If Karbala event had not been occurred, other Islamic movements would not have happened as well, tyranny of dictator rulers would have increased and the interests of Islam and Muslims would have been threatened more and more.

The influence of Hussein's movement on political and revolutionary awakening of people and formation of uprisings against tyrant powers has been so deep that tyrant rulers, such as Motavakel, tried to fight against even his dead body and tomb and advertise against his movement in order to preserve their governments safe against the revolutionary

uprisings of Muslims inspired by Hussein (PUH) and his martyrdom. They tried to keep Muslims away from Hussein's tomb as the guiding and encouraging centre for people, so tyrant rulers destroyed his tomb and planted vegetables on it. Furthermore, many Muslims were punished harshly because of their affection to Hussein (PUH).

Surprisingly, although tyrant and corrupt rulers such as Motavakel tried their best to turn the light of Hussein (PUH) out, Hussein's name, method and aim remained steadfast in people's hearts and minds as a holy and guiding fact and moved many Muslims in the way of fighting against tyrant powers.

One instance of innumerable revolutionary trainings of Hussein (PUH) is the honorable life of a faithful scholar called 'Sekkit' who was the teacher of Motavakel's children. He stood against Motavakel and repressed his massive power by his great courage learnt from Hussein (PUH). One day, Sekkit was asked by Motavakel, 'Which one do you know better, my children or Ali's children, Hassan and Hussein?' 'Do you compare your children with Hassan and Hussein?' Sekkit replied courageously 'I prefer Ghanbar, Ali's slave, to your children.' Motavakel became extremely angry and mad of this reply and ordered to cut his tongue from back of his head.[1] Could such aggressive and harsh reactions make followers and devotees of Hussein (PUH) disappointed and undetermined? Never.

Another instance is the poet, 'Farazdagh'. Although he was a cowardly poet who received presents from Omayyad rulers and usually praised them in his poems, after the Karbala event he changed so deeply and woke up so revolutionarily that praised Imam Sajjad (PUH), Hussein's son, and said a very excellent poem about Karbala, Hussein's martyrdom, glories and superiorities of the family of the Prophet (PUH) as well as the weakness and lowness of Hosham, the current ruler, and corruptions of the Omayyad family and government. Accused of telling the truth, he was imprisoned. Imam Sajjad (PUH) sent him some presents to thank him for his poem, but he sent the presents back and said, 'I told such poems to defend the family of the Prophet (PUH) and their guiding

[1] Alkani and Alghab – vol 1 – page 314

school, in order to repress their tyrant opponents.[1]

Dee'bel was another poet trained in the school of Hussein (PUH). He had experienced the difficulties of telling poems in praise of Hussein (PUH) and criticism of his opponents, but he said, 'I have carried my gallows tree on my back for forty years, but I will never leave the red path of Hussein (PUH).' In thanks for one of his beautiful poems about Hussein (PUH) and his martyrdom, Imam Reza (PUH) presented him with his gown and some money. People of Ghom asked Dee'bel to sell them the gown of Hussein's grandson and suggested him much money, but he refused to sell the gown. Finally, people of Ghom insisted on selling the gown so much and offered him so high prices that Dee'bel sold the gown to them. They cut the gown into pieces and divided it among themselves to keep it as a holy thing, a piece of the dress of Hussein's grandson. It is reported they were so happy of having a piece of Imam Reza'a gown as if they had flown into sky.

In the last chapter, it was mentioned that people of Khorasan named their newborn sons Yahya after Hussein's grandson who was imprisoned and killed by Omayyad agents; they made rings from his prison chain and wore it proudly.[2]

The mentioned examples are only a few instances from among millions of cases about devotees to Hussein (PUH) and his method. The large number of current books about Hussein's personality, martyrdom and different aspects of his movement in addition to a number of articles, papers, theses, poems and stories in different languages are all effects and consequences of Hussein's honest movement in the way of God that no other event in the history is parallel to it.

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The main consequence of Hussein's Karbala

The importance of praises told and movements formed after Karbala do not refer to poets and revolutionary reformers, but they all prove the deep

[1] Aghani – vol 3- page 20

[2] Maghatelo Tallebin – page 105

influence of Hussein's uprising and martyrdom on people's minds and hearts. Hussein's movement affected people so revolutionarily and changed them so fundamentally that they knew his tomb a holy place and his descendants as holy people.

The main consequence of Hussein's movement is not encouraging people against Yazids to repress their governments and punish their agents. Obviously, Yazid and other tyrant rulers are not so worthy that Hussein (PUH) and his family sacrifice their dear lives just in order to repress them. Even the superficial victory of Hussein (PUH) was a subsidiary effect of his movement. The main consequence of Hussein's uprising is awakening the sleeping conscience of people, training them heavenly, strengthening them with the divine spirit, encouraging them to fight first against their inner Yazids and then against the outer tyrant rulers. Therefore, people would get free from material attachments and ready for self-sacrificing acts in the way of defending truth and justice against tyranny and corruption.

Hussein (PUH) is a spiritual leader for people throughout history and his method is a model for all nations. Following his method, many revolutions have happened against tyrant and corrupt governments that have led to social reformations and developments. For instance, the Islamic revolution of Iran against Pahlavi Regime was a great uprising inspired by Hussein (PUH) that moved by self-sacrificing activities of revolutionary and faithful people. Iranians succeeded to repress the inner and outer tyrant powers and make an excellent model for all Islamic countries.

If Iranians had not been trained with the school of Hussein (PUH), their revolution against the eastern and western powers would have never been successful. As long as their revolution passes the right path and follows the method of Hussein (PUH), it will remain powerful and victorious over enemies and opponents. Any revolution must be looked after carefully in order to prevent trapping in the political and practical interferences. Tyrant powers have always tried to manipulate revolutions in the way of their own interests and benefits and humiliate nations with different deceiving methods, but the Holy Quran promises,

﴿وَلَا يَحِيقُ ٱلْمَكْرُ ٱلسَّيِّئُ إِلَّا بِأَهْلِهِۦ﴾

but the plotting of Evil will hem in only the authors thereof.

Sūrah 35, Verse 43

The only way of rescuing Muslims

In the critical situation of Islamic countries, eastern and western powers have taken the control of their economical, political, ethical, cultural and religious affairs directly or indirectly by the help of their agents. In such catastrophic situation, the only way of rescuing Muslims is following the revolutionary movement of Hussein (PUH) to free their hearts and souls from chains of materialism, fight against inner and outer enemies with the strong power of justice-seeking and pave the way for freedom and perfection.

Fortunately, not only Shiite, but also Sunni scholars have found out this fact that the only way of fighting against internal and external tyrant powers is following Hussein's school and learning lessons of courage, heroism and self-sacrificing from his movement. About the advantage of Shiism over Sunnism, Allae'li, a Sunni scholar, said, 'Shiites recall the Karbala event in Ashura day every year and revive the spirit of courage and self-sacrificing in people by reminding Hussein's revolutionary movement. Therefore, the only way of fighting against colonial eastern and western powers and their agents is following and learning about Hussein's movement.'[1]

The Karbala event is not only for crying

The famous hadith in which crying for Hussein (PUH) is recommended and paradise is promised as the result of it does not mean that the Karbala event is only for crying and any mourning for Hussein (PUH) leads us to Paradise. Generally, any activity would be effective under specific conditions and crying for Hussein (PUH) would be useful only if we do

[1] Alae'li – page 121

not act against Hussein's method. Crying for Hussein (PUH) may not lead those who commit tyranny or help tyrant rulers in humiliating people to Paradise, as criminals of Karbala such as Omar Sa'ad cried for tragic situation of Hussein's women and children but he was cursed to hell.

Generally, the purpose of mourning for Hussein (PUH) and his family is opposing Yazid and tyrant rulers as well as supporting the family of the Prophet (PUH) and the suppressed people. Mourning rituals are actually battlefields with weapons of tears and sympathy that encourage people against tyranny. Mourning rituals for martyrdom of Hussein (PUH) and his companions are actually praising men of God and joining Hussein's movement.

There are a number of hadiths about intercession of Hussein (PUH) in the Resurrection Day, but it must be emphasized that Hussein (PUH) may not intercede those people who have gone astray from his path completely. Such people have either committed tyranny or accepted it, so Hussein (PUH) and his God would never confirm them.

Hussein's Karbala is not only for crying or for hoping to Hussein's intercession, but for following its method to gain Islamic and faithful spirit and defend truth and justice similar to Hussein (PUH) and his companions.

Unfortunately...

Unfortunately, some Muslims do not pay attention to the purpose of Hussein's movement and do not learn the necessary lesson from it. Some Muslims manipulate Hussein's blood in the way of their own interests, hold mourning rituals without considering Hussein's method and school and follow their own purposes under the cover of crying for Hussein (PUH). The worst insult to Hussein (PUH) and his movement is repressing Hussein's friends and ideology by claiming followership of Hussein (PUH).

Hussein (PUH) describes people who claim his followership while they are materialists as,

«النَّاسُ عَبِيدُ الدُّنْيَا وَالدِّينُ لَعْقٌ عَلَى أَلْسِنَتِهِمْ يَحُوطُونَهُ مَا دَرَّتْ بِهِ مَعَايِشُهُمْ فَإِذَامُحِّصُوا بِالْبَلاَءِ قَلَّ الدَّيَّانُونَ»

People are slaves to the world and religion is just some words on their tongues. They rely on the religion when it is beneficial to them and reject it when it threatens their personal interests.[1]

The special quality of true followers

The special quality of true followers of Hussein (PUH) is their freedom from carnal wishes. They do not go astray from the path of justice-seekers and do not yield themselves to tyrant powers. In contrast, they are pious sacrificing reformers who put the priority on Islamic and humanistic benefits instead of the personal and material ones and fight against corrupt tyrants until the last drop of their blood.

The Holy Quran describes them as,

﴿وَجَعَلْنَاهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنَا﴾

And We made them leaders, guiding (men) by Our Command.

Sūrah 21, Verse 73

They are revolutionary social models for all people in defending truth and justice, and fighting against tyranny and corruption. Men of God would eventually be the intermediate between God and people, opposite to wrongdoers who will finally be hated even by their followers.

﴿وَأَتْبَعْنَاهُمْ فِي هَٰذِهِ الدُّنْيَا لَعْنَةً﴾

in this world We made a curse to follow them.

Sūrah 28, Verse 42

The secret of the popularity of men of God, opposite the hatefulness of wrongdoers, is that the truth is the centre of conscience and humanistic

[1] Tohafol Oghul – page 245

values and wishes. According to the Holy Quran, the truth is God and God is the truth.

﴿ ذَٰلِكَ بِأَنَّ ٱللَّهَ هُوَ ٱلْحَقُّ ﴾

That is because Allah - He is the Reality;

Sūrah 22, Verse 62

Although they are opposed firstly, men of God are dominant over people's souls and will eventually guide and awaken them against tyrants. Therefore, men of God who are to reflect the truth will finally be liked and accepted by people. Since truth and justice are attractive and holy, pioneers of truth and justice are also holy and attractive, especially at the present time when people are more knowledgeable and informed about evil consequences of tyrant and dictator powers. Today, pioneers of truth and justice are more attractive than before and more effective in people's guidance, health and security.

The general progress of human beings

Human experiences prove that not only pure and pious people, but also all human beings agree with Hussein's method as it is in harmony with their nature. Gradually, all human beings are joining Hussein's school against tyranny and colonialism, and they will eventually repress tyrant and corrupt powers in the world. The general progress of human beings is accepting and following the justice-seeking method of Hussein (PUH) more and more and distancing from materialism and tyranny farther and farther. Finally, all human beings will go from darkness, corruption, lust and materialism to brightness, righteousness, glory and spirituality under the guiding light of Hussein (PUH).

The reason of such progress is that human beings have experienced many different ideologies and schools but have found nothing but misery and anxiety as the result of them. Therefore, naturally, human beings are eager to reality of truth and justice more than before. When tyrannies make humans reach the end of their ropes, it is the best time for welcoming the truth and men of truth. Hussein (PUH) pointed to this

special time and said,

«دَوْلَتُنا آخِرَ الدُّوَلِ»

Our government is the last government on earth.[1]

Domination of the truth and men of God is the last stage of human progress arrived after passing dark cols and achieving perfection. It is promised by all divine religions that righteous men will finally dominate over the earth and demolish tyrants and wrongdoers.

The lesson of Hussein's movement is recognizing two parties of the truth and untruth by bloody sacrificing acts. Hussein (PUH) teaches us that pious and faithful people see the felicity of this world and the next world in defending truth and justice and sacrifice everything, even their lives, in the way of guiding people revolutionarily to achieve real perfection. In contrast, tyrants and wrongdoers see the felicity and life in achieving material attachments and carnal wishes, so they cause many difficulties for themselves and others.

The everlasting and significant lesson of Hussein's school is that righteous faithful people are those who fight against both polytheist and Muslim tyrants culturally and practically. Such faithful people are not afraid of any power and welcome martyrdom as a bridge to eternal felicity in this holy battle. Hussein (PUH) was an example of such faithful people who knew God enough for him in his opposition to Yazid and said,

﴿ٱلَّذِينَ قَالَ لَهُمُ ٱلنَّاسُ إِنَّ ٱلنَّاسَ قَدْ جَمَعُوا۟ لَكُمْ فَٱخْشَوْهُمْ فَزَادَهُمْ إِيمَٰنًا وَقَالُوا۟ حَسْبُنَا ٱللَّهُ وَنِعْمَ ٱلْوَكِيلُ ﴿١٧٣﴾﴾

Men said to them: "A great army is gathering against you": And frightened them: But it (only) increased their Faith: They said: "For us Allah sufficeth, and He is the best disposer of affairs."

Sūrah 3, Verse 173

[1] Ershad – vol 2 – page 385

Hussein (PUH) was not worried about anything in the way of fulfillment of his divine-humanistic responsibility, defending truth and justice. He knew any danger easy, welcomed any difficulty, saw only God and did everything just for God. It is the real faithfulness; it is the highest human position; it is the real human life and it is Hussein's ideology.

