

HISTORICAL STORIES FOR CHILDREN

Lessons from the ends of tyrants



Handwritten text, likely bleed-through from the reverse side of the page. The text is mostly illegible due to blurring and low contrast, but appears to contain several lines of a list or notes.

**HISTORICAL
STORIES FOR
CHILDREN**

Historical Stories for Children/ Editor Muhammad Sadeq Rahmati.-Qum: Ansariyan, 2006.

112 P

ISBN: 964-438-081-9

1. Islamic Stories. 2. Islam -- History --, From the beginning until 132 A.H. - - Stories. I. Rahmati,

Muhammad Sadeq, Ed. I. Title.

297.68

BP9.H9

حكايات تاريخية للأطفال باللغة الانجليزية

HISTORICAL STORIES FOR CHILDREN

Editor: Muhammad Sadeq Rahmati

Publisher: Ansariyan Publications

Third Reprint: 1420 - 1378 - 1999

Forth Reprint: 1427 - 1385 - 2006

Sadr Press

Quantity: 2000

No of Pages: 112

Size: 148X210 mm

ISBN: 964-438-081-9

ALL RIGHTS RECORDED AND RESERVED FOR THE PUBLISHER



ANSARIYAN PUBLICATIONS

P.O. Box 187

22 Shohada St., Qum

Islamic Republic of Iran

Tel: 0098 251 7741744 Fax: 7742647

Email: ansarian@noornet.net

www.ansariyan.net & www.ansariyan.org



IN THE NAME OF ALLAH MOST GRACIOUS MOST MERCIFUL

TABLE OF CONTENTS

<i>TITLE</i>	<i>PAGE</i>
ABU SUFYAN.....	5
MU'AWIYAH	45
YAZID	63
ABE AL-MALIL	85
UBAYDULLAH, SON OF ZIYAD.....	95
HAJJAJ.....	101



ABU SUFYAN

In the Name of Allah

It was an age when the whole of the Hijaz (Arabia) was covered in darkness and oppression and full of ignorance and corruption. It was a country where debauchery, wrong action and evil deeds were considered to be honourable. It was a time when women were deprived of all privileges in life, denied freedom and access to any spirituality. In those days, baby - girls were buried alive and they were even denied the right to live. It was to such a culture and way of behaving that the noble Prophet Muhammad (s.a.w.a.) came; he appeared amongst the people, carrying a life - giving message of peace and prosperity from his lord, Allah. His message was this:

قُولُوا لَا إِلَهَ إِلَّا اللَّهُ تَفْلِحُوا

Say: (O people), there is no god but Allah, so that you may achieve success.

The first action of the noble Prophet (s.a.w.a.) was to destroy and remove the false and superstitious gods of the idol - worshippers which they had made out of stone, wood, date - palms and other materials. Then, he affirmed that there was no god, only Allah and that man must submit to Him only and to no other power. Thus, the noble Prophet (s.a.w.a.) relying only on Allah for support, began calling the people to the correct way of life; he feared nothing, neither person nor political force.

In the same way, however, as darkness opposes itself to light and the forces of evil to truth, so there existed in opposition to this figure of truth and spiritual reality the satanic figures of darkness of that age; namely, the men of the Quraysh tribe. To avoid conflict, he kept his message hidden from these pharaonic - like people at the initial stages of his mission. The first to accept the faith of Islam was Khadijah, the noble wife of the Prophet (s.a.w.a.); then

Abu Talib, the uncle and guardian of Muhammad (s.a.w.a.) and Ali (a.s.), his cousin and faithful supporter, both accepted.

These distinguished servants of Allah worshipped and prayed out of sight of the *mushrikin* (the pl. of *mushrik*: polytheists) of Mecca, especially the rich and powerful amongst the tribe of the Quraysh. The holy Prophet Muhammad (s.a.w.a.) used every opportunity to call the poor servants and slaves of the Qurayshite nobles to worship Allah, the One, the Unique, and to keep them from worshipping the idols of falsehood and magic which had been erected by the chiefs of the Quraysh.

Gradually, however, from all quarters of Mecca murmurings of discontent began; then the cry of anger and revolt of the pleasure-seeking nobles was to be heard, loud and clear. The *kafirun* (the pl. of *kafir*; the people who do not believe in God) amongst the nobles of Mecca feared that the slaves would be roused and incited by the call of Muhammad (s.a.w.a.)

and as a result, they would be unable to keep them in slavery. Day be day, the voice of criticism grew louder until the name of the Messenger of Allah became known to every tribe in the Hijaz and in every corner of every town, people could be heard talking about a certain man who had brought a new *din* (a divine code for living and worshipping) and was boldly challenging the existence of the accepted gods.

The chiefs and nobles of the Quraysh, whose tyrannical leader was Abu Sufyan, complained to Abu Talib the paternal uncle and guardian of Muhammad (s.a.w.a.). They asked him to advise his nephew to stop slandering and challenging their gods. Muhammad (s.a.w.a.) was not to be deterred from his mission. It was during this period of psychological warfare between the forces of truth and falsehood that Allah revealed to the Prophet that he should begin to openly call the people to Islam, to the worship of the One, Unique God and to prevent his family and relatives from

worshipping the idols: وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ (and warn your tribe and those closest to you; Qur'an, 26:214). Acting on this divine order, he told Ali (a.s.) to organize a meeting and invite both his close family and the rest of his kin. Ali (a.s.) sent out letters of invitation to his own relatives and to those of Muhammad (s.a.w.a.) calling them to an evening meal at his own house. One after the other, the important members of the Quraysh, who were all related to the holy Prophet, arrived at the meeting; Ali (a.s.) received and served on them. When everyone had finished the meal, the noble Prophet (s.a.w.a.) began to speak: "Oh leaders of the Quraysh! Cease to worship idols! Put an end to your evil actions, corruption, debauchery, tyranny, usury and everything which is *haram* (forbidden according to the divine code), fear God, for on the Day of Judgement each person will be rewarded according to his actions..." Silence fell on the meeting; the *mushrikin* were so angry that they gnashed their teeth and would have torn the noble Prophet Muhammad (s.a.w.a.) to pieces

had they been able; they feared Abu Talib, however, and so restrained their evil desires. It was at this moment that the Messenger of Allah turned to face the sons of his paternal uncle Abdul - Muttalib and said: "Listen, sons of Abdul Muttalib. In truth, I do not believe that any other Arab has brought you something better than I have brought you. You must realize that I desire nothing for you but the best of this world and the next. Oh young men of Mecca! Do not listen to the words of these ignorant old men who pass their miserable lives in idolworship, magic, *shirk* (associating partners with Allah), tyranny and who strive to keep the people from knowing the Truth."

It was at this point in the speech of the noble Prophet that the men of importance amongst the Quraysh, their pride deeply wounded by these words, began to laugh and make fun of him, uproar then broke out in the meeting and they got up from their places and left.

After this, the noble Messenger (s.a.w.a.),

carrying out the divine order, called the closest members of his tribe to the worship of the One, Sublime God. He continued the task, sometimes openly, sometimes secretly, amongst both the common and the elite, taking advantage of every appropriate occasion until another more definitive message came from Allah *via* Jibril (Gabriel): *فَاصْدَعْ بِمَا تُؤْمَرُ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ* (So declare openly what you are bidden and turn aside from the polytheists; Qur'an 15:94). After hearing this divine order, he went up the Safa mountain near Mecca, gathering the nobles and leaders of the different tribes around him and with words full of beauty and meaning and declaring the *ayat* (the pl. of *ayah*, verses of the Qur'an) which had been revealed to him by Allah, he began to advise them: "O people, O leaders of the Quraysh! I demand nothing of you but that you say: *لَا إِلَهَ إِلَّا اللَّهُ* - "there is no god, but Allah."

Nobody from amongst the distinguished assembly dared to speak except for Abu Lahab, the uncle of the noble Prophet, who at the

instigation of Abu Sufyan cried out: "O Muhammad! Woe to you. Have you invited us here to listen to those same words you were saying before? O Muhammad, cease talking like this; don't ruin our lives. From the day you came to us and began to call the people to your god, a god which is unfamiliar to us, our slaves and servants have been taken away from us or they have deserted themselves. O Muhammad, why don't you leave the people alone? Why don't you stop talking like this?" Abu Sufyan laughed at himself, satisfied at how well his instigation of Abu Lahab had worked, and how Muhammad was powerless to do anything. The holy Prophet remaining polite and patient, looked at Abu Lahab with a pleasant smile; but he said nothing. The ignorant people stole glances at each other, bent their heads muttering and left the presence of the noble Messenger Muhammad (s.a.w.a.). From among this crowded assembly, however, several persons, who possessed a pure heart and spirit were attracted, as bees to the nectar, towards

the noble Prophet, and accepted his message. These persons were Ammar ibn Yasir and his mother and father, and Bilal, the Abyssinian. It was from this moment on, that the leaders of the Quraysh, in particular the most influential from amongst them, Abu Sufyan, the deceitful plotter of Mecca, began to work together to form a counter - force to Muhammad (s.a.w.a.).

THE CHANGING FACES OF ABU SUFYAN

Before we begin to consider the nature of Abu Sufyan's character, we must go back a few years to a time before the birth of the Prophet Muhammad (s.a.w.a.) and become familiar with the grand - parents of these two men. Abd Manaf was one of the grand - parents of both the Prophet (s.a.w.a.) and Abu Sufyan. It was into Abd Manaf's home that the baby twins were born, the toe of one of the twins was attached to the forehead of the other. The two twins were taken to a soothsayer to see what he thought of the matter. After seeing them, the

soothsayer said that if the twins were separated from each other, strife and bloodshed would reign between their off - spring for as long as this world existed.

As it was obvious that they would encounter enormous difficulties thus joined to each other, it was decided that they should be separated. One of them was given the name Hashim and the other Abdush - Shams. It is said that the toe of Hashim was attached to the forehead of Abdush - Shams. Later, Abdush - Shams who had no children of his own, adopted a butcher's apprentice called Umayyah and gave him all rights of inheritance.

It was at this point that the two forces of truth and falsehood were set, the one opposed to the other: on the one side stood Hashim, who was a peaceable man, fond of his friends and always entertaining guests and on the other, Umayyah who, because his true parents were not known, was a spiteful, malicious and ill - mannered man. (We have already explained that he was not the true son of

Abdush - Shams and that it is not known who his father or mother were; it is said that he came originally from the west.)

At that time, Abd Manaf was responsible for guarding and taking care of the Ka'bah of Mecca. After him, the responsibility was handed over to his son Hashim whose devotion and hard - working nature made him more suitable than anyone else. Umayyah, the adopted son of Abdush - Shams, who through his adoption was like a cousin to Hashim, became jealous. The fire of jealousy burned so fiercely in the heart of Umayyah that it drove him crazy with anger, his jealousy was no different from that of Cain for Abel. Umayyah, this son of unknown parentage, by trickery and deceit used every opportunity to draw together a group of persons around him in an attempt to destroy or undermine the social and political influence of Hashim. Umayyah schemed and plotted, caused disorder and chaos in people's hitherto peaceful lives.

Hashim, however, a fine good - natured

man, from whose family the Messenger (s.a.w.a.) was to appear, cordially invited Umayyah to come and exchange views with each other. Hashim advised and requested the latter to give up his evil actions. These gentle words of advice had no effect on the stony-hearted Umayyah and he continued as before his interference into other's affairs. Hashim, seeing that this selfish, black-hearted man would not cease his savage behaviour, was obliged to buy his peace with money and goods; thus he gave him several camels together with quantity of foodstuffs and succeeded in relieving the people of his evil actions for a few days. Umayyah, however, began to cause trouble again; openly acted in a bad manner and defiantly challenged Hashim.

The confrontation between truth and falsehood became so bitter that the difference between the two men broke into open strife and battle and the courts of justice were obliged to intervene. The two men appeared in court in order to settle their differences; the judge

began the proceedings; after a thorough investigation into the matter and after taking counsel, he decided that Hashim was in the right. Umayyah was ordered to return everything he had received from Hashim and to be exiled to Sham (now Syria). Umayyah went to Sham but he did not remain idle; even from his place of exile, he began interfering in other's affairs, plotted and schemed, and instigated the idol - worshippers against Hashim.

Unfortunately, this good generous man (Hashim) died at an early age leaving behind him a son called Shaybah who was living with his mother in another house. Hashim also had another brother whose name was Muttalib: this brother, like Hashim himself, was very well - mannered generous man. The responsibility for guarding the Ka'bah was entrusted to him. Muttalib invited his nephew Shaybah from Medina and brought him up with loving care; it is for this reason that he is called Abdul - Muttalib; that is, servant or slave of Muttalib.

But let us return to Umayyah. Umayyah

had many sons, who were all similar to Umayyah himself in their intentions and behaviour. Moreover, all the bad qualities of Umayyah were manifest to the utmost degree in the figure of one particular son whose name was Harb. Thus, it was that the two forces, one satanic, the other merciful, were again opposed to each other. Harb at the instigation of Abu Sufyan made plans to kill Abdul - Muttalib; fortunately, however, he was unsuccessful in his attempt and had to flee. The conflict between them continued in this way for a time until God gave Abdul - Muttalib several fine and worthy sons; one of them was Abdullah who was to have as a son the noble Prophet (s.a.w.a.). The two opposed parties and the two forces of truth and falsehood continued thereby to confront each other: on the one side Abu Sufyan and on the other side the noble Prophet Muhammad, the Messenger of Allah (s.a.w.a.).

Abu Sufyan's deceit and hypocrisy, his bad language and vile behaviour was notorious amongst the people of the Hijaz. His evil

actions and bad qualities were just like those of Hind, the "liver - eater" (who ate the liver of Hamzah, the uncle of the holy Prophet), who knew no bounds of modesty or decency; whether with her own people or with strangers. His sister, Um Jamil played an important role in hindering or tormenting Muhammad (s.a.w.a.). She was the wife of Abu Jahl and is mentioned by God in the Qur'an (*surah 111, ayah 4*) as the bearer of fuel for the fire. In fact, all the family of Umayyah (Hamamah, Rabi'ah, Hind, Abu Sufyan, Mu'awiyah and their grand - parents) are mentioned by the name of 'the cursed tree' in the Qur'an (*surah, 14, ayah 14*).

From his early youth, Abu Sufyan shunned no means in order to achieve his political and criminal aims; he took the infamous daughter of Umayyah, Hind, as a wife to further his own designs and it was together with this woman that he confronted Islam and the radiant figure of Muhammad (s.a.w.a.). Abu Sufyan believed that if his parents were unable, as a result of their struggle, to vest control of the Kabah from

the family of Hashim, then he himself should undertake this task. Abu Sufyan saw himself as the guardian of the dictatorial regime of the Quraysh and as the upholder of the traditional age of *jahiliyyah* (pre - Islamic period of ignorance). To this end, he began his ungodly action against the Messenger of Allah (s.a.w.a.), urging others to do the same. Furthermore, he persuaded them to make fun of the noble Master, Muhammad (s.a.w.a.) and engage in open conflict with him. He even went so far as to plot the death of Muhammad (s.a.w.a.). By studying the history of that age, we will discover that abu Sufyan was the ring - leader, responsible for all the battles undertaken against the Prophet; he even swore never to sleep with his wives until he had killed Muhammad (s.a.w.a.).

Finally, the situation became so bad that the tribe of Hashim, under the guidance of their own leader, Muhammad (s.a.w.a.), was forced to leave Mecca and take residence in the valley of Shi'b Abi Talib. The nobles and important

men of Mecca from all the different families drew together as a result of this. They held many meetings, finally deciding on the following plan of actions against Muhammad and his followers:

- 1) To effect an economic blockade: no foodstuffs and other basic necessities would be allowed to reach them.
- 2) All trade would be stopped and marriage to any of them would not be permitted.
- 3) Torture and harassment of them would be encouraged.

Other measures were also decided upon. Following these decisions, all roads leading to their encampments were closed and anyone caught dealing with them, was subject to deprivation and torture. It was during this period that the holy Prophet began to equip and prepare his forces for war (in the valley of Shi'b Abi Talib and in other places). He trained the strongest, most fiercest and most god-fearing amongst them in the skills of war.

For three years, the noble Prophet and his faithful supporters remained in these valleys, cut off socially and economically. Finally, however, the powerful leaders of Mecca grew tired of this situation and decided to lift the blockade. Deliverance of Hashim's tribe and the Prophet himself from this unfortunate situation gave the supporters of Islam an opportunity to consolidate their forces and allowed the god-fearing slaves and servants of the usurers and powerful men of Mecca to come out and join them. As a result of the resistance of the holy Prophet against the forces of Shaytan (Satan), the Abu Sufyans and pharaonic men of Mecca were left helpless: they gained nothing from their evil, inhuman policies. Their trade and industry had been disrupted and the source of their riches was in danger. In order to destroy the root of the problem of usury, the Messenger of Allah (s.a.w.a.) ordered his followers, who were suffering at the hands of the Meccans, to make *hijrah* (emigrate) from Mecca to Medina. By

this mean, they were delivered of the evils of these blood - sucking leeches.

The Quraysh had not remained idle; they held a series of meetings and in one of them, the *kuffar* (unbelievers) leaders made the following proposals:

- 1) To set fire to the house of the Prophet.
- 2) To exile him to a far - off town and keep him under guard.
- 3) To imprison him without food and force him to do hard labour.
- 4) To torture him.
- 5) To kill him by means of a hired - killer.

All of these proposals were rejected; it was then that one of the evil - minded men present made the following strange suggestion: "One man should be chosen from each tribe and together, sword in hand, we should strike the Prophet's head and cut him to pieces under the cover of darkness. By taking this path of action, we would be free of his troublesome action, would destroy all trace of him and no one

person in particular could be held responsible.” Shouts of approval were to be heard from everyone and this devilish scheme was unanimously accepted. Before carrying out this plan, however, they began to harass and torture the faithful supporters of the holy Prophet. Among those who especially suffered this campaign of harassment and torture at the hands of these vicious men, we may cite the names of Bilal, the Abyssinian, Ammar ibn Yasir and his mother and father. They were stripped naked and thrown onto the scorching sands of Arabia; children and youths from among the ignorant *kuffar* were persuaded to use every means to molest them.

The father and mother of Ammar ibn Yaser were martyred (*shahid*) under the effects of the torture. Bilal, the Abyssinian, Ammar and other supporters of the Prophet fell ill after the torture and lay for a long time in their houses, bed-ridden while recovering. Despite this torture and harassment, neither the holy prophet Muhammad (s.a.w.a.) nor those who

believed in his prophethood, gave up the task of calling the people to Islam. The latter loved the Messenger of Allah and Islam so passionately that *iman* (faith and trust in Allah) shone like a light in their hearts and they did not feel the pain of the torture.

Gradually, the number of the Prophet's supporters increased and brave Muslim revolutionaries appeared from amongst the people, especially from the class of slaves, servants and workers. The fire of their determination ignited the hearts of both the town and the village tribes and began to undermine and destroy the rule of the powerful, criminal nobles of Mecca.

THE HIJRAH OF THE MESSENGER OF ALLAH FROM MECCA TO MEDINA

Ten years have passed since the noble Prophet received the first revelation from Allah, not once during these ten years had he

taken a moment's respite from his mission. Indeed, his supporters and followers were not even left in peace at night by the idol-worshippers and tyrants of Mecca. These idol-worshippers and enemies of the Master Muhammad (s.a.w.a.) incited so much fear and uncertainty into the hearts of the people that no one dared to openly approach the Prophet. Abu Sufyan and Abu Lahab in particular, the leaders of these brutish, evil criminals, one day caused so much trouble that the holy Prophet as a result of this unfortunate situation, decided to leave for another region where he would be able to continue calling the people to Islam and to complete his mission. The noble Messenger, after reflection, chose Ta'if (which was an important town at the time), and alone he set off in its direction. On arriving at Ta'if, he made contact with the leaders of the different tribes and explained his divine mission and the *din* of Islam to them. The people of Ta'if not only refused to accept Islam, but they also made every effort to torment and molest the Prophet;

they even urged their own children to do the same. Men and women, accompanied by their ignorant children followed the noble Prophet, throwing stones at his body and legs until he fell, blood pouring from his wounds. Muhammad (s.a.w.a.) considered it likely that if he were to return to Mecca, the idol-worshippers and enemies of God would take him prisoner and kill him; if this were to happen, his mission would be incomplete. He thus decided to spend a few days in a safe place called Nakhlah. After several days, the noble Prophet, accompanied by a group of armed men to guard him, entered Mecca and settled in the *Masjidul - Haram* (the Ka'bah and the mosque surrounding it).

Abu Sufyan and his liver-eating wife, Hind, who were among the worst enemies of Islam, had been lying in ambush, awaiting the approach of the Prophet. They changed their mind and decided not to attack, however, disturbed at the sight of the armed men. Some time passed after this incident, during which he

would go to the small towns and villages calling people to wake up to the truth of his message, to the truth of Islam. One of the most pleasant areas we may mention by name, was the small town of Yathrib, which later came to be called as Madinatur - Rasul; "the Town of the Messenger." The inhabitants of Yathrib who, because of long years of bitter fighting with the people of Mecca, were obliged to live in very straightened circumstances; they joined the forces of Islam and swore that they would support the Master Muhammad (s.a.w.a.) to their last drop of blood. The noble Prophet took advantage of the situation and formed a military encampment of his armed forces. The people of Mecca, especially its leaders had slipped into a deep sleep, imagining that the holy Prophet's mission had lost its impetus and would soon fade into obscurity. Suddenly, however, they received news of the pact of the people of Yathrib with the Messenger which caused the colour to drain from their faces. The leaders and important nobles of the idol -

worshipping government of Mecca understood that the situation had changed. They feared that if the Muslims had established an important military encampment in the heart of the Arabian peninsula, as a result, the very foundation of the central government of the idol - worshippers in Mecca was in danger. The enemies of the Prophet, awoke from their sleep and once again went into action. The supporters of Muhammad (s.a.w.a.), living in very difficult circumstances because of the harassment and perssure on the part of the *mushrikin* of Mecca, requested permission of the holy Prophet to travel to another place where their lives would be safe. Two days later, the Messenger of Allah told them that the best place for them in the present situation was the town of Yathrib. He added: "You can make *hijrah* to this place, one by one. Secretly and in perfect safety." After this order had been given, the Muslims began to leave Mecca one at a time using different excuses and subterfuges to escape unnoticed, making their way to Yathrib.

The idol - worshippers of Mecca heard about this decision and prevented them from leaving.

Despite this, a large number of the Muslims escaped to the surrounding woody areas and joined the militant Muslims revolutionaries. This exodus continued until except for the Prophet and Ali (a.s.) and several elderly or invalid persons, no one remained in Mecca. The noble Master Muhammad (s.a.w.a.) received a further order from Allah to leave for Medina and to join his supporters. He realized, however, that because of the merciless officials of the idol - worshipping government, it could be difficult to escape without risking his life. As for Abu Sufyan, Abu Lahab and other notables amongst the Quraysh, they ordered that the Prophet's house be surrounded and that he himself should be killed. Prophet Muhammad (s.a.w.a.) was warned of the evil plan of the idol - worshippers and he realized that the sooner he left for Medina, the better. The noble Messenger thus had Ali sleep on his bed and said to him: "Allah has instructed that your life

be sacrificed for the sake of Islam.” Ali (a.s.), the true and lawful deputy and heir of the noble Messenger, lay down to sleep on the latter’s bed. Before the armed men of Abu Sufyan had encircled the Prophet’s house, the Prophet escaped out of another door under the cover of darkness. He made his way through the streets and alleyways and left Mecca. Forty men, armed with unsheathed swords, surrounded the house of the Messenger of Allah. It was near daybreak when they burst into the room where the Prophet usually slept. They were just about to strike their swords on the body of Muhammad (s.a.w.a.) when Ali (a.s.) raised his head from the pillow and said: “O! What’s going on?” Abu Sufyan’s armed men were taken completely by surprise and recoiled in anger and hatred like wounded snakes.

The *kuffar*, enemies of the holy Prophet, could hardly contain their rage when they realized that their plot had completely failed. They believed, however, that the Prophet must be hiding in some other house in Mecca and so

they dispatched their guards to search every place the Prophet was likely to have taken refuge in and ordered them to keep a watch on every highway. They, poor fellows, did not know that the noble Prophet was outside Mecca, sheltering in a cave. After walking on foot for over a week, he reached Medina and immediately began to think about forming a powerful army to wipe out all trace of idol-worship, ignorance and inhuman behaviour from Arab society and to save the people from their tyrannical oppressors. On several occasions, accompanied by a number of devoted men who were ready to die in the way of Allah, he attacked the caravans of the Quraysh and the nobles of Mecca. The latter, supported by the dictatorial government had used force to plunder the goods of the Muslims who had made *hijrah* to Medina. This action by Muhammad (s.a.w.a.) and his army caused fear in the hearts of the idol-worshipping community. One of the most important battles against the *kuffar* and idol-worshippers of

Mecca to occur in the first years of the *hijrah* of the holy Prophet, was the battle of Badr. Those who fought beside the holy Prophet, were later honoured above all the other Muslims.

One day a caravan of the Quraysh, headed by Abu Sufyan, accompanied by fifty armed guards was making its way towards Sham. They were bringing with them a thousand camels, the profit the idol - worshippers had made through trading and also goods stolen from the Muslims. The noble Prophet found out about this important caravan and together with three hundred and thirteen brave and faithful men set out to attack it on its way back. The Muslim army gathered in a place called Badr. There were, however, differences of opinion as to whether the battle should be fought or not. The holy Prophet had to decide which was the best line of action; so he took counsel with the commanders and officers of the Muslim army. Although during the meeting and decision taking Umar and Abu Bakr made a hypocritical show of support, others who were not truly

concerned with the advance of Islam were opposed to fighting; another group of men announced their willingness to fight alongside the Prophet. Shouting slogans of support for Islam, they were prepared to sacrifice themselves in the way of Allah. The Prophet gave the order to attack and the army of Islam surrounded the caravan. The courageous Muslim force struck the army of the *kuffar* so fiercely that the latter turned in flight leaving the camels and goods to the Muslims. It was total dishonour for those who had been opposed to fighting.

Abu Sufyan managed to escape with his life, however, and returned like a wounded animal to his house in Mecca. There he took counsel with his wife Hind. The latter was one of the leaders of Banu Umayyah; she was one of the rich pleasure - loving usurers of Mecca. She was the daughter of Umayyah's brother and the evil - minded wife of Abu Sufyan. Hind was the sister of Utaybah and Shaybah who were among the worst enemies of the Prophet. The name of

her mother was Hamamah. Hind was at first the wife of Abu Umar and Hafs Makhzumi; but when the latter realized how bad a woman she was, they divorced her. Hind had several husbands and one of them, as we have seen, was Abu Sufyan. Mu'awiyah, the later commander of Banu Umayyah, was the son of this very woman. It was while the holy Prophet was travelling from Mecca to Mdina that Hind, Abu Sufyan and his brothers, accompanied by the rest of the enemies of Islam tried every means to have him killed. It was these same enemies who caused several wars. During the battle of Badr, Hind's brother Shaybah was slain; Hind's heart began to burn with spite and began to consider how she would be able to take revenge.

When the battle of Uhud occurred, Hind played a leading role in the affairs. Inflamed by the recitations of epic poets, her thirst for revenge increased; it was she who had the worthy uncle of the Prophet, Hamzah, killed and later tore out the liver from his corpse. She

tried to eat it, but was unable to; she then cut off the limbs of this fine man and hung them about her neck. It is because of this action that she became known as the 'liver - eating' Hind. Other Quraysh women did the same thing to others. The holy Prophet became very angry at Hind's action and ordered her to be killed. Abu Sufyan, for his part, thrust his spear into Hamzah's mouth and pierced through his neck saying: "This battle, too, is under the leadership of Abu Sufyan and any injury to the Prophet and his followers, has been at my hand." Abu Sufyan made further plans to kill the Messenger of Allah (s.a.w.a.), making pacts with the Jews and the emperor of Rome; none of them succeeded, however, and in desperation, he gave a large amount of money to a hiredkiller, ordering him to slay Muhammad (s.a.w.a.) while he was praying. The hired - killer, however, was taken prisoner in the mosque before he could carry out the attempt; he confessed in front of everyone that he had been engaged on the part of Abu Sufyan. When this insidious man saw

every way of action blocked and realized that he would not be able to fulfil his aim, he resorted to other deceitful means: he decided to make up with the Prophet and he gave the impression he had become a Muslim. His action was just like all the present - day anti - Islamic politicians who accept the *din* only after realizing that they cannot achieve their aims by armed struggle.

When the Messenger of Allah marched from Medina with a large army to capture Mecca and was about to enter the town (of Mecca), Abu Sufyan immediately approached Abbas the paternal uncle of the Prophet and sought refuge. It was thus by compromise that he furthered his own aims. Umar ibn al-Khattab because of his hatred for Abu Sufyan, believed that he should not be given the opportunity to accept Islam; but rather should be put to death. To this end, he wanted to obtain the Prophet's permission to decapitate him. However, Abbas, the uncle of the Prophet supported Abu Sufyan and did not allow Umar to carry out the plan, saying that his life was under protection of

Islam.

Umar wanted to kill Abu Sufyan as the latter used always to say: "I swear by Allah, that if I remain alive, I will force this tribe to relinquish its rule." From these words, it was clear why Umar was the enemy of Abu Sufyan. He feared leadership of the Muslims would fall into the hands of Abu Sufyan after the death of the Prophet; if this happened, Umar's power would be curtailed.

Abu Sufyan was still waiting for a suitable occasion to strike Islam with a heavy blow. Several times he swore: "As long as I live, I will strike to wrest political power from the hands of these people and accomplish what my fathers failed to do." The noble Prophet realized that if Islam fell into the hands of these evil - minded people, it would be corrupted and the age of *jahiliyyah* would return. As the Prophet was fully aware of the evil scheming on the part of the tribe of Banu Umayyah, he foresaw calamity and misfortune for the Muslims of the next generation. He referred to this openly when he

said: **لِكُلِّ سُنْبِيءٍ آفَةٌ وَآفَةُ هَذَا الدِّينِ بَنُو أُمَيَّةَ** "Everything is afflicted by some calamity; and the calamity which will afflict the *din* of Islam, is Banu Umayyah." He also said: "The worst of the tribes amongst the Arabs is the Banu Umayyah."

Although Abu Sufyan is reckoned to be one of the holy Prophet's people, we know from his behaviours and evil intentions, how much harm he did to the cause of Islam; it was he who in the name of Islamic justice found his top positions of power amongst the ruling elite; it was he, too, who tried to corrupt the purity of Islam. It is at first surprising that the noble Prophet forgave such people and their actions, even turning a blind eye to the 'liver - eating' Hind, who had perviously been sentenced to death; but we realize that it is not for nothing that Allah called him (the Prophet):

رَحْمَةً لِلْعَالَمِينَ - a mercy to the world!"

When the Messenger of Allah left this world and a dispute broke out concerning who should be his rightful caliph and deputy, Abu

Sufyan went to visit Ali, hoping to incite him against Abu Bakr, Umar and others who were unlawfully claiming the caliphate and thus to stir up fresh strife within the Muslim community. Ali (a.s.) raised by the Prophet himself and aware of all the secrets of existence, whether past or present, understood the real intention of the evil Abu Sufyan; striking his fist on his chest, he declared: "O son of Umayyah! I can see what treacherous plot you have in mind. Your heart is not burning out of love for Islam, but rather for your own selfish desires." When Abu Sufyan realized that it was hopeless to try to deceive Ali (a.s.), he turned to Abu Bakr and Umar and began to compromise with them.

When Uthman became the third illegal caliph, Abu Sufyan found a way to increase his activity against Islam. It was at his (Uthman's) time that through guile and deceit he appointed Mu'awiyah (son of Abu Sufyan) as his commander. This was a preliminary step to gaining full control of the government. One day in the house of Uthman, he went on the *minbar*

(a small raised platform) to speak; turning to the Umayyids, he began: "O Umayyids! Seize hold of power as you would a ball in your hand and do not let it slip from your fingers." (Any thought of paradise and hell was far from his mind; for him the Day of Reckoning did not exist and only this world was of any value to his eyes.) This treacherous politician, Abu Sufyan, using cunning and deceit, persuaded the Umayyids to join forces with the usurper-caliph, Uthman. He saw that all the important positions of power within the country were given to them and he himself acted so inhumanly, so outrageously that mere words fail to describe the true nature of his action. Abu Sufyan even engaged a group of men to kill Uthman and to lay the blame on Ali (a.s.) who in his life had never caused wrong harm, even to an ant. It was Ali who said: "Even if the whole world were given to me, on condition that I take a straw from the mouth of an ant, I would not do it." His words and actions tear away the veil of deceit and hypocrisy: "The Umayyids have

not really accepted Islam. They have only covered their faces with the mask of Islam.” And on another occasion: “They have hidden their *kufur* (disbelief), so that they can better fight against the very fundament of Islam.” Ammar ibn Yasir, the faithful friend of Imam Ali (a.s.) and unflinching fighter in the way of truth said: “When the Umayyids appeared, all good departed and the evil of *jahiliyyah* returned.”

After the death of the Prophet, the true Islamic rule became corrupted; at the same time as the caliphate was being usurped, the Umayyids were gradually revealing their own evil designs, (we have seen what kind of strife and conflict they caused to Islam and the Muslims). It has thus become clear to us who were the true enemies of the Prophet (s.a.w.a.) and Ali (a.s.) and their families and what role they played in hindering the spread of Islam.

* * * *

MU'AWIYAH

In the Name of Allah

Mu'awiyah was the first king to rule at the beginning of the Islamic era. He was the founder of the reign of darkness and corruption. His mother was Hind who fought against the Prophet (s.a.w.a.). It was Hind who tore out the liver from Hamzah's body, and tried to eat it after sucking out the blood. Hamzah was the cousin of the holy Prophet who died fighting in the way of Allah (*shahid*), in the battle of Uhud. As a result of her action, she has become known as the 'liver - eating' Hind. Hind also cut off the ears and nose of Hamzah and hung them about her neck. The rest of the women who were with her, did the same to the other men who had died fighting in the way of Allah.

Hind had four husbands, one of them being Abu Sufyan. Abu Sufyan, one of the enemies of the Prophet from the beginning, was probably the father of Mu'awiyah. He sided with and incited those who were against Islam and against the supporters of the Prophet. Abu Sufyan ordered his son Mu'awiyah to arrange for the harassment of the Prophet's people and cause the disbelievers (the *kuffar*, or those who cover up the truth) to take revenge on the Prophet himself for the death of their followers. Thus it was that Mu'awiyah, who appeared to have accepted Islam, continued the hostilities against the Prophet, Ali (a.s.), and his progeny - which his father had begun. Through the trickery and deceit of his father, he was given a post as governor of the region of Syria (Sham, which in those days was a country, without well - defined borders, but corresponding roughly to present - day Syria and parts of Lebanon and Jordan) in the latter period of the illegal caliphate of Abu Bakr. He remained governor during all three caliphates of Abu Bakr, Umar

and Uthman. When the usurper - caliph Uthman and members of worthy Muslims were killed at the hands of the people, Ali (a.s.) who was unhappy at the state of community, was persuaded to accept leadership of the government. After a short time, however, Mu'awiyah, through guile and deceit, was able to incite Imam Ali's followers to turn against their master. Mu'awiyah who was an inefficient governor, then seized control of the government and the affairs of the Muslims. He was the first to oppose and change the purely Islamic nature of Imam Ali's government and to establish in its place himself as the first in the line of despotic dynastic rulers. He revived the royal customs, holding court while seated on an imposing throne. He was responsible for a reign of darkness and corruption; he drank wine, acted in a despicable way and used force to keep government of the Muslims in his hands.

Mu'awiyah's mother was one of the women who openly carried out vile and despicable acts against the Muslims. She used poisoned honey

to kill the Muslims fighting the way of truth and the faithful supporters of Ali (a.s.). Malik al-Ashtar, the commander of the Egyptian army, appointed by Ali (a.s.), also died *shahid* (in the way of Allah) after eating some honey poisoned by Mu'awiyah's mother. Mu'awiyah engaged a number of thugs and ruffians to attack the houses of Ali's friends and anyone who was fighting in the way of truth. Furthermore, he ordered them to seize the Muslims' wealth and to rape and harass the womenfolk. In the name of Islam, he changed many divine commandments and many of the directives given to the Muslim community by the Prophet. During his government and imperial rule, corruption, debauchery, drinking, gambling and plundering of the Muslim's wealth became a way of life. The life and property of a Muslim was not safe from Mu'awiyah and his despicable behaviour. It was he who played a part in the plot to kill Ali (a.s.), and later had Imam Hasan killed.

During Mu'awiyah's rule, especially during

the caliphate of Uthman, the military commanders, ministers of state and administrative officials plundered the *baytul-mal* (the public treasury of the Muslim community) and used bribes and extortion to achieve their ends. Mu'awiyah outstripped all his contemporaries in matters of guile and treachery, deceit and trickery. His breast burned with revenge and hate for the Muslims who were seeking the truth and trying to establish justice. He held secret meetings in which he ordered his military officers and spies to make trouble for these most devoted to Allah and the cause of Islam. It was thus decided that Ali (a.s.) and his sons be subject to the greatest harassment. Mu'awiyah in his usual treacherous way showed Uthman's robe and his wife Na'ilah's two fingers (which had been cut off during an attack on his own followers) to an assembly of people who had gathered in the mosques. By this action, he hoped to instigate them against Ali (a.s.) and his supporters. He ordered many of the village people and even

some of Ali's partisans who had enticed away with bribes to shout Islamic slogans and to act in every way as if they supported the cause of Islam. He even commanded that the Qur'ans should be stuck on to the ends of spears and that should be made known that: "Judgement between me and Ali (a.s.) shall be made only on the basis of the Qur'an."

It was Mu'awiyah's apparent acceptance of Islam which caused so much hypocrisy and internal division amongst the Muslim community. It was this deceiving facade which caused many of the divine commandments to be changed to fit in with the political situation. By means of his officials and cooperation of his close friends, he gathered together a great number of blood - thirsty, mercenary thugs from every corner of the Hijaz. He ordered them to attack all towns and villages which supported Ali (a.s.), killing or raping the inhabitants and plundering their goods. Mu'awiyah's aim was to ensure that anarchy and corruption spread to every part of the country. He commanded that

the houses of the Shi'ahs, in particular, should be destroyed or set on fire, and that these thugs should do everything possible to make life difficult for the Muslims in general.

At Mu'awiyah's word, a great army of his infantry accompanied by several mounted divisions were despatched to attack the Shi'ahs. Neither caravans, markets, nor houses belonging to the Muslims were spared by this attack. Mu'awiyah's mercenaries were trained to struck down and kill their victims just like hunting dogs lusting after their quarry. Mu'awiyah's friends and supporters were all corrupt and criminal, who recognized neither morals or good behaviour; they stood opposite the faithful upright supporters of Ali (a.s.) and his sons. The armies and partisans of the tyrant Mu'awiyah were so bloodthirsty that they killed babies, youths and even old men without mercy.

The aim of Mu'awiyah's vicious mercenaries was to prevent or discourage the people from supporting Ali (a.s.) and the cause of Islam, so that they might more easily plunder

the country's wealth and live a life of ease and luxury.

Mu'awiyah used such heinous stratagems that he managed to corrupt and bribe almost all those who had made a pledge of support for Imam Hasan (a.s.). He planted or infiltrated so many spies in the company and army of the Imam that the latter was obliged, because of the smallness of his army and the hypocrisy which grew around him, to make peace with Mu'awiyah. As a result of this treaty, the way was open for Mu'awiyah and his followers to increase their looting and plundering.

He was so cunning and malicious that he is looked to as an example by all tyrants and oppressors the world over. He is notorious for the way in which he succeeded in turning the Muslims themselves against Ali (a.s.) and his son Imam Hasan (a.s.).

These ignorant Muslims, who gave the appearance of accepting Islam, disobeyed the orders of the Imam when he prepared for war. It was these same Muslims who, after the peace

treaty with Mu'awiyah, rose up in condemnation of the Imam, clamouring for a reason why he had not gone to war. Such was the situation of strife and disorder which the Imam had to deal with. Although Imam Hasan (a.s.) - acting on the divine inspiration and with the shrewdness and perspicacity concordant with his position of Imam - made peace with this bloodthirsty man, the latter - whose only aim was power - did not leave off his hostilities against Islam and the family of the Prophet. By trick and stratagem, he had this noble man poisoned to death at the hand of his wife.

He employed political compromise and a hypocritical appearance of Islam to have Ali (a.s.) and his son, who were the true divinely - appointed caliphs, confined to their houses. For forty years, he held sway over the ignorant, unaware Muslims (who unfortunately are to be found in every community and in every age). What, after all, was to be expected from such a lying, dishonourable man who had seized control of the government by such violent

means? What can one expect from a man who had seized power without a thought for God and without the acceptance of the people? There was no limit to the treachery of a man who eliminated rivals so that he might enjoy a monopoly of power.

What can one expect from a man who persuaded his mercenaries and pillaging thugs to attack the life and honour of the Muslims, in particular the Shi'ahs of Ali (a.s.)? Because of the existence of such a bloodthirsty, evil man, the fear and terror in the hearts of those he oppressed or imprisoned increased daily, and the tyranny and darkness, corruption, killing and plundering became even more widespread.

Mu'awiyah's government was like all tyrannical governments. When it triumphed over its enemy, it subjected them to dreadful torture, giving full rein to their most evil desires and imagination.

What, one may ask, was the reason for such criminal behaviour? The first reason, was the sinister nature of his being and his bad

character. The second, his longing for power and desire to rule over the Muslims who were unaware of the true meaning of Islam. The third, his long - standing hatred for Muhammad (s.a.w.a.), Ali (a.s.) and their followers. The fourth, the pleasure he derived from torturing and molesting the followers of Ali (a.s.). It was Mu'awiyah, the so - called 'Muslim' ruler, who instructed a number of his agents to kill babies in front of their mothers and to execute men and women who supported Ali (a.s.). His bloodthirsty friends and supporters, also, used to kill and seize the wealth of innocent, defenceless Muslims. These thieves and professional murderers, because of their blind obedience to their evil, treacherous master knew no bounds to their criminal activity. When Mu'awiyah openly showed his hatred and hostility for Ali (a.s.) and his family, the bloodshed, killing, plundering and pillaging increased still further.

Mu'awiyah was a merciless tyrant who betrayed Islam and the Muslims; from a raised

platform in the mosque (*minbar*), he would order that Ali (a.s.) should be insulted and dishonoured. He told the assembled people that Ali (a.s.) did not pray and that he was a thief and instigator of rebellious activity. In Mu'awiyah and his friends' eyes, Ali (a.s.) was a trouble - maker, a thief and a man who did not offer his prayers and they themselves were the protectors of the life and property of the Muslims and servants of humanity.

In order to win over the younger generation and to inspire love for himself and his wicked son Yazid, Mu'awiyah ordered that sheep and goats be given away, and the boys and youths who received them be told they were a present from Mu'awiyah. After several days when the boys had become attached to the animals, he ordered his men to gather the sheep and goats together again under the cover of night and in the morning say that they had been stolen by Ali (a.s.). By means of this stratagem, he was able to institute hatred for Ali (a.s.) into their hearts. This is just a further example of the

trickery and treachery of Mu'awiyah.

Mu'awiyah, this despicable criminal tyrant, imagined that by inflicting such difficulties and by subjecting them to such torture, he would be able to turn Ali (a.s.) and his followers away from their divine goal. He imagined that he would be able to keep hold of the political power for ever, through deception and treachery of the people. But the name of Ali (a.s.), his sons, his friends and followers will live until the end of time, shining like stars in the book of history; and the name of Mu'awiyah, his father and his son Yazid and all their followers will always be remembered and cursed as bloodthirsty tyrants.

Mu'awiyah had imprisoned many of the Shi'ah supporters of Ali (a.s.) who were opposed to him and were fighting against tyranny and corruption. He ordered his officials to torture them or to have them buried alive in deep wells. Thus, many of those Muslims who had strong faith (*iman*) and who refused to abandon true Islam, died; buried in dark pits,

their hands, feet, ears and noses severed from their bodies. Whenever the prisons became so full of prisoners that there was no more room for their other victims, his officials knew it was time to dispose of them burying alive. Such was Mu'awiyah's animal - like behaviour towards the supporters of Ali (a.s.). Such was the devoted care he lavished on his agents that they carried out his orders for torture and execution with the smallest attention to detail; as a reward, Mu'awiyah would increase their rank or position and ordered them to receive payment from the public treasury (*baytul - mal*) of the Muslims.

In this fashion, all the godless, ambitious men of the world were attracted into his service. Whatever traces of conscience, humanity or Islam they still possessed, they sold in the hope of worldly gain. Mu'awiyah planted his spies amongst the people with the result that nobody felt free to speak even in the safety of his own home and nobody dared to mention the name of Ali (a.s.) or praise his action.

Fear and terror of Mu'awiyah filled the hearts of all the people, except for those with particularly strong faith (*iman*) who were the Shi'ahs of Ali (a.s.); the latter in no way feared the violence and torture of the agents of Mu'awiyah. They were willing to undergo the most terrible kinds of torture, rather than relinquish Ali (a.s.) or true Islam. May Allah greet and bless them!

Mu'awiyah had decided to erase the name of Ali (a.s.), his sons, his partisans and all those who had adopted the Shi'ah path from the pages of history by means of these mean, despicable acts. He decided, moreover, to invite the people to love and respect the wretched and cursed Banu Umayyah tribe; so that the way would be open for his son to take up the reins of power. In order to achieve this despicable aim, the killing, plundering, torture, tyranny, oppression and injustice continued unabated. All these abominable actions had the opposite effect as we all know: The names of the Banu Umayyah dynasty and its supporters

have become synonymous with oppression, corruption, treachery and the plundering of the Muslims' wealth. The name of Ali (a.s.), his sons and supporters will live forever as the champions of divine guidance, of Truth and as defenders of the oppressed. These two opposing forces demonstrate the clear distinction between truth and falsehood.

Now it is up to you, reader, to choose one of these two ways.

* * * *

YAZID

In the Name of Allah

Yazid was the wicked son of Mu'awiyah who inherited his father's rule. He was the second of the dynastic rulers at the beginning of the Islamic era. His father Mu'awiyah had obtained power over the Muslim community through deceit and treachery. During the last days of his reign, he made the people pledge their support for his son Yazid. Thereupon, he installed him as his successor at an official ceremony. Yazid's mother was Maysun, who like Hind (notorious for having eaten the liver of Hamzah) was an impure and unchaste woman. His mother had slept with one of his father's slaves and the despicable, wine-drinking Yazid who was supposed to be the son of Mu'awiyah was really the offspring of that slave.

This has been confirmed by the noble Prophet, *Salla - llahu alayhi wa alihi wa sallam* (s.a.w.a. - may Allah's peace and blessings be on him and his progeny) who said: "The murderer of my son Husayn *alayhis - salam* (a.s. - peace be upon him), is a bastard"; which also applies to Shimr, Ibn Sa'd and Ibn Ziyad; since all of them were born out of wedlock.

Yazid had inherited all the qualities of his character and way of behaving from his father, Mu'awiyah, except for one thing: whereas Mu'awiyah governed by trickery and deceit, compromised with the demands of Islam even to the point of building mosques, Yazid, however, shamelessly committed the most criminal and despicable acts. Throughout his life and especially during his period of rule, this tyrant, who reigned over the unfortunate unaware Muslims in the name of Islam, became notorious for the following:

- 1) He owned monkeys which would dance for him dressed in gold-embroidered multi-coloured

clothes.

- 2) His racing dogs were renowned the world over.
- 3) He was passionately fond of gambling.
- 4) His addiction to wine set a clear example for his successors.
- 5) He acted disrespectfully towards the Haram, Mosque of the Prophet (s.a.w.a) and towards other Mosques of the Muslims.
- 6) He killed the offspring of the Messenger of Allah (s.a.w.a.) and committed numerous other crimes at the tragedy of Karbala'.
- 7) He forced the womenfolk to take off their veils (from both the *muhajirun*, that is, those who left Mecca for Medina, and also from amongst the *ansar*, that is, those already living in Medina.
- 8) He killed countless people of Medina and he and his supporters were responsible for the rape of numerous

women of Medina.

He arrested and made prisoners the supporters of Ali (a.s.).

10) He was responsible for damaging the house of Ka'bah and its embroidered covering.

He committed many other despicable crimes which are at least as famous as those we have listed.

Yazid was the first person who made debauchery, rape of women and children, corruption, wine - drinking, music and dancing commonplace behaviour within the Muslims' lands. Yazid, in fact was a man who devoted his life to wine - drinking, luxury, indulgence, racing dogs, gambling and rape of women and young girls. It was Yazid, the so - called caliph of the Muslims who killed the offspring of the Messenger of Allah and their faithful supporters. Immediately after killing Imam Husayn (a.s.) it was this same man who sat back to repose in front of a feast of food and wine, surrounded by musicians, singers and wine -

pourers.

Yazid, like his father had done before him, deliberately and openly changed the divine laws to suit his own wishes. He committed such despicable acts during his rule (which lasted only three years and nine months) that he has been cursed by Allah and the people until the end of time. The most abominable of these was the murdering of Imam Husayn (a.s.), his family and a group of his supporters, during the first year of his rule. He set fire to their tents, tortured the women and baby children and rode over the body of Imam Husayn (a.s.) and others who had died fighting in Allah's way (*shuhada'*) on horseback. Moreover, in the second year of his rule, an event known as Harrah took place which was the scene of further bloody atrocities on his part. Like Mu'awiyah and his bloodthirsty agents, Yazid and his corrupt followers did not shun any criminal act, however disgusting or tyrannical. It was this event which clearly demonstrated to the Muslims and to all men the world over the

extent of his corruption and violation of the most basic of human rights.

A group of men from Medina (like other of that time who were forced at spearpoint or bribed to make a pledge to Yazid) made their way to visit this so - called 'Muslim' ruler at his place of government in Syria (or more accurately Sham, a country which roughly corresponds to present - day Syria and parts of Lebanon and Palestine). They were able to see with their own eyes what kind of man was the man who was ruling as a caliph of Islam, namely a man who loved wine, racing dogs, gambling and a life of ease and luxury and shamelessly violated the honour of men, women and children alike. They returned to Medina in a state of profound unease: when they had told the people of the situation, a large group of men gathered and rose in defiance of the murderous regime.

They expelled the governor of Yazid and his wicked and blood - thirsty agents from Medina.

From this moment onwards, the ranks of those rebellions to the government of Yazid grew larger day by day; cries of 'death to Yazid and his corruption' rang out all around Medina. People spoke out for Islam from the platform (*minbar*) of the mosques, from the streets and squares, and whenever people would gather together, they courageously declared their opposition to Yazid, saying, "anyone who has killed the progeny of the Messenger of Allah, anyone who drinks wine, does not fast or pray, is addicted to gambling and racing dogs, anyone who indulges in luxurious living, dancing and music, anyone who rules corruptly, thinking only of his own interests and never of the poor deprived people - such a man has no right to such a position of power and authority over the Muslims; such a man must step down from his position and make way for another man. We, Muslims of Medina, have pledged our allegiance to a man called Abdullah Ibn Handhalah who is often called Ghasil al-Mala'ikah; we cannot bear to live under the

tyranny and corruption of the debauched drunkard Yazid and his agents". News of this rebellion of the Muslims of Medina reached Yazid's ears. Yazid ordered his hated agents to go as soon as possible to the scene of the demonstrations: they were to quell the demonstrators and to stop the cry of those seeking truth and justice from reaching the ears of the rest of the ears of the rest of the Muslims.

The bloodthirsty Yazid had a man called Muslim ibn Uqbah (also known as Mushrif, the wanton spendthrift) brought before him, the latter had been a faithful friend of Yazid's father Mu'awiyah. He despatched Muslim ibn Uqbah at the head of a large army to crush the rebellious Muslims in Medina. After marching for sometime, they came to a halt in the rocky area near Medina known as Harrah. The people of Medina set off towards them in order to defend their lives and honour.

In this place, known as Harrah, a heavy battle took place between the armies of truth and falsehood, many of the Muslims from

Medina were killed. The rest were forced to retire, unable to withstand the sheer size and weaponry of this murderous army of Yazid, they took refuge in mosques (including the Holy Prophet's mosque) in order to save their lives. It was the custom in those days to respect the sanctity of mosques, the *Haram* of the Prophet and large cemeteries; anyone taking refuge, then would be safe from any harm. The people of Medina, under the impression that even the armies of the usurper - caliph Yazid would respect this custom, took refuge in these places. They did not realize that these were the same godless people who had molested the Prophet, breaking his teeth, throwing dirt on his face and committing countless other despicable acts. They were the same people who while claiming to be Muslims, placed Ali (a.s.) under house arrest, killed his sons and tortured his faithful supporters. It was these same ignorant people who in the name of the Qur'an and claiming to defend the rights of every Muslim, disregarded the divine commandments and

made corruption a commonplace in the society of the day.

Muslim ibn Uqbah, the commander of this army of bloodthirsty men, entered the mosques and the *Haram* sanctuary of the noble Prophet on horseback in search of those who had sought refuge there, in total violation of the ancient custom. They put everyone to the sword, the mosque and the *Haram* of the noble Messenger (s.a.w.a.) were drenched in blood. These godless mercenaries acted as they wished: desecrating and ruining these sanctuaries of Islam, they then attacked Medina itself killing countless inhabitants and violating the honour and property of others; even women youths and young children were not spared the slaughter. The murderous commander, acting as his master Yazid would have done, allowed his army the total freedom of the city for three days; taking advantage of this permission, Yazid's mercenaries gave free rein to their base animal - like instincts. Thousands of women and unmarried girls were raped even within the area

of the Prophet's mosque. These savage godless men acting in accordance with the saying 'the way the common people live is dictated by the behaviour of their kings' imitated the behaviour of Yazid; following the example of their savage, debauched tyrant - king, they subjected those who had fled to the mosques to unspeakable atrocities.

After the army - commander and his vicious mercenaries had subdued the rebellion of the Muslims by their slaughter and rape of the inhabitants of Medina, they forced those who survived the attack to make a pledge of allegiance to Yazid; after exacting this pledge under the threat of death, they continued and increased their reign of terror. A group of the surviving Muslims, fearful for their lives and property, swore an oath of allegiance to Yazid; others, however, who resisted and refused to accept dictatorial tyranny of Yazid, were killed by the savage mercenaries. Such was the reality of what took place at Harrah, just one atrocity among the thousands committed by Yazid in

the name of Islam and as a so - called 'Muslim' ruler. Another of the despicable acts Yazid became notorious for, was his destruction and setting fire to mosques.

Abdullah ibn Zubayr was one of the rebellious muslims, whose independence and determination to secure a true Muslim government caused Yazid considerable trouble; the latter, in order to destroy Abdullah ibn Zubayr and his supporters, sent an army commanded by Husayn ibn Namir to Mecca.

The army marched towards Mecca, and came to a halt in the hills overlooking the area of the Ka'bah; they then began to hurl great boulders and fiery missiles from their huge catapults on to the house of the Ka'bah, destroying its walls completely and setting on fire the wooden part of the structure and the embroidered drape - covering; then the barbaric mercenaries of the tyrant Yazid began to attack the town itself with missiles, staffs, cudgels and swords killing, raping and plundering the inhabitants of Mecca.

The people of Mecca were in desperate situation, there was no way open to them but to entrust their face to Allah and raise their hands in prayer to plead for the death of Yazid. They prayed that Allah may deliver them of this corrupt dictator who was responsible for all the killing and tyranny. It was not long before news reached Mecca of the death of Yazid; the commander of the army and his army of brutal mercenaries returned to Sham and as a result, the defenceless people of Mecca were delivered of the merciless attackers.

After three years, nine months and twenty - two days of dictatorial government, Yazid left this world. He died of a kind pleurisy (a serious illness with inflammation of the delicate membrane of the thorax and the lungs, marked by pain in the chest or sides). His grave became a dirty rubbish dump, a fitting end for such tyrant, a fitting end for a man who violated the honour and property of the Muslims, a fitting end for anyone who allows his satanic desires to take precedence over the laws and

commandments of Islam and anyone who attempts to change the divine code.

* * * *

A FLOWER FLOURISHES AND BLOOMS IN A HEAP OF DIRT THE SECOND MU'AWIYAH

Before the bloodthirsty, wine - drinking traitor Yazid died, he obtained for his son Mu'awiyah through menace and bribery a pledge of allegiance from the Muslims. At a special ceremony, he declared his son to be his successor after his death. Yazid's son, from his earliest childhood had been trained and educated by a good Muslim teacher, who had faith in Allah. His teacher had told him that his father and father's father had seized power through deceit, treachery and the use of force against the family of the Prophet; they had taken control of the affairs of the government claiming to be the true caliphs of the Muslims. This conscientious teacher showed Yazid's son the difference between truth and falsehood; he

taught him that only someone who led a perfect life and whose concern was for Islam and for the benefit of the people had a right to the caliphate and the government of the Muslims' affairs; "such persons" he said "were only to be found in the family of the Prophet, that is, Ali and his sons and progeny". The teacher continued: "If you understand this, then refrain, after the death of your father, from taking the reins of government into your hands: Oh son of Yazid, you are responsible in the eyes of Allah and on the Day of Judgement, you will be questioned as to your actions in front of all the people. You would be questioned why you accepted government of the Muslims while there existed a man perfectly suited to the position; i.e. Zaynul Abidin, son of Imam Husyan (a.s.). Do you not realize that your father seized control of the affairs of the Muslims through deceit, treachery and by plotting and threatening." These words of the teacher had a profoundly good effect in the heart of this receptive pupil and his love for Ali

(a.s.) and hate for his grandfather Mu'awiyah grew increasingly stronger during his period of learning and training. It was for this reason that on the death of the despicable Yazid his son, Mu'awiyah the second succeeded him but remained only forty days in power. Conflicting forces were at work in the heart of Mu'awiyah the second: the forces of truth versus the forces of falsehood. This inner commotion continued until the day of truth triumphed and he stepped onto the *minbar* of the mosque to make a speech, after cursing his father and father's father he began, "Oh people. My grandfather, Mu'awiyah made war on the noble Prophet (s.a.w.a.) and Ali (a.s.) and the latter were the most suited to the position of governing the Muslims. Mu'awiyah, through deceit and treacherous scheming usurped the caliphate of the Muslims, which was rightly due to the family of the Prophet. He committed actions during his life which you, better than I, are most familiar with. After Mu'awiyah, my father Yazid seized control of the government, which as

before should have been given to the family of the Prophet (s.a.w.a.). He killed the offspring of the Prophet (s.a.w.a.) and manipulated the divine code of living which is Islam; he committed countless crimes and barbaric atrocities which you are better aware of than I. The truth is that I am ashamed even to speak about them.

He deccrated the sanctuary of the *Haram* and the mosque of the Prophet (s.a.w.a.) and destroyed or set fire to other mosques. He violated the honour and the property of the Muslims. I confess I cannot bear to talk about anymore of his horrible actions. Thus I am placing control of affairs into your hands and you are free to choose your own ruler.”

After finishing his speech, he returned home and sat crying for a long time. His mother came to him and said: “Oh son, what a pity you did not die in my womb and I did not hear these poisonous words of yours from the very same *minbar* from which Mu’awiyah and your father used to speak...” Thus she continued until

Mu'awiyah the second replied to his mother: "What a pity that I did not die and was not spared the indignity of having a wine - drinking father and a shameless mother."

Mu'awiyah lived only a few days longer, dying at the age of twenty - two. After his death, Mu'awiyah's teacher who was responsible for awakening the conscience of Yazid's son was buried alive. They realized that it was he who influenced Mu'awiyah the second and had taught him the truth about Islam. Although the influence of the teacher on Mu'awiyah's spirit and intellect was considerable, it was not the ultimate cause of his abandoning the position of caliphate.

There was another more important reason; one day while the son of Yazid was sitting deeply in thought in his home, he heard the raised voices of two slave - girls conversing with each other. One of them had turned to the other who was the more beautiful and charming, saying: "Your beauty is the cause of the pride and arrogance of the Sultans." The

beautiful slave - girl replied: "What better Sultanate exists than the rule of beauty and charm? No king in his arrogance can refuse the request of a beautiful woman; thus I hold sway over all the kings of the world." The other slave - girl said: "What I ask you, is the good in being a power ruler: every king who wishes to fulfil his duty and responsibility towards the people, cannot expect to live a life of ease and comfort. If, however, a king wants to spend his life in luxury, easy living indulgence in sensual pleasure and debauchery, then he has ruined his claim to kingship and has failed to fulfil his duty towards the people. He will be responsible before Allah and the people: his place will be in hell and he will not be spared the punishment of Allah. Thus, we can see that sultans and kings cannot enjoy both this world and the next." The slave - girl's words affected the heart of Yazid's son and consequently he abandoned the sultanate and delivered himself of its heavy responsibilities and Allah's punishment in the next world.

* * * *

ABE AL-MALIL

In the Name of Allah

After the downfall of the hated dynasty of Abu Sufyan, it was the Marwan family who came to power. The Marwan family seized control of the muslim government which had been usurped previously by Abu Sufyan in the wars against the family of the Prophet (s.a.w.a.). They then proceeded to direct the affairs of the community in the name of Islam.

Marwan, whose son Abd al-Malik was noted for his ignorance and stupidity, was little suited for the responsibility of ruling. He began a conflict with a man called Zubayr and after a reign of terror, killing and plundering, he extracted an oath of allegiance from him and his followers under the threat of death. Likewise, among the first people to make a pact support

with him were the tribes of Jordan, but only (as they themselves admitted) for fear of being killed if they did not accept.

Marwan was known by various other names such as: 'the monkey' 'the lizard' and 'the crocodile'. This despicable evil man acquired these names because of the thin and sickly shape of his body reminded people of these animals; moreover, he used to set out in search of the Prophet (s.a.w.a.) and when he found him, he stood and made ridiculous monkey - like gestures. The Prophet of God would curse him and pray that God turn him into the very creature he was apeing; thus it was that he became afflicted with the shaking palsy: without warning, his whole body would suddenly begin to tremble.

There is a *hadith* (a saying) of the Prophet (s.a.w.a.) which describes Marwan's bodily organ as resembling a lizard. The noble Prophet (s.a.w.a.) has declared that the lizard is a filthy animal and any person killing one, should take a *ghusl* afterwards (*ghusl* is the washing of the

whole body in a special way to purify oneself spiritually and bodily). The Prophet (s.a.w.a.) has also stated that whenever one of the Banu Umayyah family dies, he changes after death into the form of a lizard or crocodile. It is for this reason that people are reminded of lizards at the mention of any of the Banu Umayyah family.

ABD AL-MALIK IBN MARWAN

After the death of Marwan, his son Abd al-Malik came to power. Before taking over the affairs of government, he was always to be found in the Mosque, praying or reading the Qur'an. He was so devoted in his worship that he became known as the 'Dove of the Mosque'. As soon as news reached him that he was to succeed to the caliphate, however, he closed the Qur'an and said: "Farewell, from now onwards we are to be separated from each other. Since it is now a question of government of the Muslims, I have no need for the *din* of Allah (*din* is the Islamic code for living which Allah

revealed to his Prophet Muhammad s.a.w.a.) or the Qur'an." Before coming to power, Abd al-Malik would become angry if someone were to kill an ant; but as soon as he took control of the government, he spent his life killing and torturing the Muslims. Indeed no matter how many people he killed, he could never satisfy his thirst for blood. In this respect, he was no different from his forefathers. Even when Hajjaj wrote to him informing him that huge members of Muslims and Shi'ahs had been killed, it made no impression on his stony heart.

One day a noble asked him, "O King! I have heard that you even drink wine; is this to be expected of the caliph and ruler of the Muslims?" Abd al-Malik replied, "By God I swear it is true, but wine is nothing compared to the blood which I am fond of drinking". Such is the way of behaving of those who desire to rule merely by force and oppression; such people will exterminate anyone once they consider to be an obstacle in their path - even if it means killing their closest friends or members of their

own family. Abd al-Malik thought only about power and by what means he could secure and retain his control over the government; he never considered the needs of the people or the country as a whole. Abd al-Malik was shameless, tight-fisted and bloodthirsty and all his agents and supporters resembled him.

It was Abd al-Malik who appointed the following men, all famous for their vicious and despicable behaviour to the various posts within the Muslims lands:

- 1) Hajjaj, who was the most bloodthirsty criminal of that time. He was ruler over lands stretching over present-day Iran and Iraq. His name has become proverbial for ferocity and brutality.
- 2) Muhallab, who was the most baseless and shameless governor in the history of the people of Khurasan (in eastern Iran).
- 3) Hisham, the son of Isma'il, who was the governor of Medina.

- 4) Abdullah, who was Abd al-Malik's own son. He was appointed to serve in the government in Egypt.
- 5) Musa ibn Nasir who was the governor of Maghrib (the present - day Morocco).
- 6) Muhammad, son of Yusuf ath-Thaqafi and brother of Hajjaj who lived in Yemen.
- 7) Muhammad ibn Marwan who ruled in the Arabian peninsula.

All these ministers or representatives of Abd al-Malik were corrupt and tyrannical.

Abd al-Malik became famous by the name Abu Dhubab (the father of the flies). It is said that his mouth emitted such a foul stench that flies passing anyway near his face, would perish because of the intensity of the smell. He was also notorious under the name Rashah al-Hajar, indicating that he was excessively miserly. (It was the same Abd al-Malik who initiated the minting of dirhams and dinars with specifically Islamic designs; upto that time

Roman coins had been the normal currency.)

Abd al-Malik was perhaps the first so-called Islamic ruler to deliberately try to do away with the divine injunction "command others to do good deeds and forbid them from doing bad deeds" (*al-amr bil-ma'ruf wan-nahy anil-munkar*). He did not allow trained teachers to teach the people about the *din* of Islam; moreover he did not allow anyone to talk publicly about the reality of this world and the next. Despite this anti-Islamic activity, he nevertheless decided to change his political position with regard to the family of the Prophet (s.a.w.a.), and the sons of Ali (a.s.). With this in mind, he wrote to his governor Hajjaj that he should stop harassing the progeny of the Prophet. The reason for this change was that he had seen with his own eyes how, soon after Abu Sufyan's family had bloodied their hands in the slaughter of Ali's sons, their government weakened and they lost political power. From this, it is obvious that Abd al-Malik changed his mind about killing the

progeny of the Prophet (s.a.w.s.) and the other leaders of the Muslims; not because he feared God, but for fear of losing his position as King. After twenty - one years of dictatorial rule, he died.

**UBAYDULLAH,
SON OF ZIYAD**

UBAYDULLAH, SON OF ZIYAD

Ziyad, the father of Ubaydullah is commonly attributed with various fathers as his debauched mother was known to have committed adultery with many men; therefore, he is known by various names such as: -

- Ziyad, son of his father;
- Ziyad, son of his mother;
- Ziyad, son of Ubayd;
- Ziyad, son of Sumayyah.

His name has become linked to Mu'awiyah for the same reason; indeed he is also known as the son of Abu Sufyan as it is believed his mother also slept with the latter. We can see from these and other examples that all the men who opposed the Prophet (s.a.w.a.) and his Shi'ahs

had immoral parents or grand - parents. Four persons, in particular who became notorious for their opposition to Ali (a.s.) and his progeny, were illegitimate. The four, noted for their treachery, cunning and evil were Mu'awiyah, Amr ibn al-As, Ziyad and Al-Mughirah ibn Shu'bah.

It was Ziyad who had the Shi'ahs of Ali (a.s.) and other Muslim leaders captured and put them to death. Before killing them, he would have his victims' arms and legs cut off and would blind them by thrusting a hot iron into their eyes. Ziyad, through hypocritical cunning, managed to worm his way into the Shi'ah ranks and get to know the most important among them. After this despicable treachery, he would order his men to take them prisoners and subject them to torture.

Ziyad was the first to employ bitter aloes (a plant used in small quantities for medicinal purposes) to poison the Shi'ahs of Ali (a.s.) and it was he who began the practice of burying his victims alive. It was Ziyad, too, who encouraged

the people to curse and slander Ali (a.s.).

Ubaydullah's mother (Marjanah) was notorious for her immorality.

THE WAR BETWEEN TRUTH AND FALSEHOOD

During the early period of Abd al-Malik's rule, the Shi'ahs of Kufah rose up in revolt determined to avenge the bloody death of Husayn ibn Ali (a.s.). They chose five of the bravest and most militant from among them as leaders and started out towards Sham (Syria) to try and destroy Ubaydullah ibn Ziyad who was of Abd al-Malik's rivals. Ubaydullah also went out to meet them at the head of a thirty - thousand strong army of his henchmen and torturers. A fierce battle ensued between the forces of Truth and Falsehood and after terrible slaughter on both sides, the Shi'ahs, unable to withstand the sheer size of the enemy army, were defeated. It was Ubaydullah who planned the killing of Imam Husayn and his supporters.

It was not long, however, before Mukhtar

ath - Thaqafi rose up to avenge the death of Imam Husayn (a.s.). He defeated the armies of Ubaydullah and killed large number of the enemy. Ubaydullah, the brutal tyrant, was put to death at the hands of Mukhtar ath - Thaqafi himself, the latter cut off the tyrant's head and brought it before Imam As-Sajjad (a.s.) (the fourth Shi'ite Imam), who expressed satisfaction at the death of one of the bitterest enemies of Islam.

* * * *

HAJJAJ

In the Name of Allah

Hajjaj was the bloodthirsty governor of Iraq and Iran. Unlike the rest of mankind, he refused to take his mother's breast after being born. It is said that Shaytan (Satan) appeared in human form and said he should be given the blood of animals and insects for four days.

After this, Hajjaj accepted his mother's breast. It was this incident which caused him to become a mean and merciless man; indeed, for as long as he lived, he never once stopped killing people.

For twenty years, he held the position of governor of Iraq and Iran. He was appointed by the merciless tyrant - kings of the Banu Umayyah family.

Hajjaj, like his masters, thirsted after the

blood of his opponents. Hajjaj, this bestial tyrant was especially eager to kill the followers of Ali 'alayhis - salam' (peace be upon him), and his progeny.

His most pleasurable hours were spent torturing to death any of the friends and supporters of Ali who were brought captive before him.

He enjoyed watching his innocent victims being dismembered and slowly bleeding to death before his pitiless eyes. During his rule, treachery, plundering and killing became so commonplace that one noted scholar has observed: If all the nations of the world were to each select their most despicable and hated criminals, either from modern times or past ages none would be baser, none more savage than Hajjaj.

Hajjaj was the enemy of mankind, the enemy of all that is fine and noble in man. He was a man who was appointed governor by those who themselves had usurped the caliphate of the Muslims. He was the enemy of

Islam, the Prophet and especially Ali and his supporters.

He was the source of the treachery and bloodshed committed by all the so - called Muslim rulers after him; and although he was, in reality, the bitterest enemy of the family of the Prophet, he tricked the people of that time by going to the mosques, giving advice to those present and even praying in congregation and in the Friday (*jum'ah*) prayers.

His prison consisted of merely four walls - roofless and so, open to the burning sun of summer or the bitter cold of winter.

The innocent prisoners, all Muslims, Shi'ahs and supporters of the struggle to establish Islam as a way of life were confined between these four walls and forced to endure the rigours of the climate !

Even the surrounding rocks and hills trembled at their cries of pain and anguish; the hearts of Hajjaj and his torturers remained stonily impassive. Whenever the prisoners tried to move out of the burning heat of summer and

seek the shelter of the shade cast by the walls, the merciless guards hurled stones and rocks at them or prevented them from approaching by stabbing at their defenceless bodies with their spears. The prisoners were fed on bread mixed with ashes. After torturing and harassing the prisoners, most of whom were Muslims leading the struggle to establish true Islam, he had them put to death in the most brutal way. At the time of Hajjaj's death there were thirty - three thousand men and women, sixteen thousand of whom were naked without even a blanket to cover themselves, still in his prison.

Hajjaj the tyrant - executioner had so many spies within the Muslim community that no one dared to even mention the name of Ali, alayhis - salam, or the members of his family.

Like Mu'awiyah, Yazid and the rest of the Banu Umayyah leaders, he was extremely sensitive to the name of Ali. He reacted in like manner even to the names of the important amongst the Shi'ah community. It was Hajjaj who tortured and killed the dearest and closest

companions of Ali, alayhis - salam, such as Kumayl, Qanbar (the servant of Ali) and Sa'id to name, but a few of the many hundred victims.

From the very beginning, the government of Banu Umayyah retained their political power through tyrannical oppression, torture, killing, corruption and plundering; their blueprint for government was based on the vilest desires and ambitions of man.

As we have seen, the reason why they killed all the courageous Muslims who were fighting in the way of Truth, was the latter's devoted allegiance to Ali, alayhis - salam. Hajjaj, the governor of Kufah, Sham (an area roughly corresponding to present - day Syria, Lebanon and Palestine) and Iraq, like all the Banu Umayyah rulers were enraged at the mere mention of Ali and his family.

Hajjaj despatched his spies and agents after Sa'id and others who were still free to have them captured and brought before him. Sa'id took refuge in the large cities of Iran, fleeing from place to place in an attempt to

throw off his pursuers.

At first, went to Isfahan; later hid in the city of Qum and then moved on to the province of Azarbayjan in the north - west of Iran. From there, he went to Iraq and finally sought safety in Makkah (Mecca). The governor of Makkah, like Hajjaj was a merciless, stony - hearted man. As soon as Sa'id and a number of noble Muslims tried to seek refuge in Makkah, he had them arrested and sent them in chains to the town of Kufah. All the Muslims who were truly devoted to the cause of Islam hurried out to greet Sa'id on his arrival.

The next day Sa'id, his hands and neck bound tight in chains, was brought before the bloodthirsty Hajjaj.

As soon as the enemy of Allah, Hajjaj, saw Sa'id, fear struck his heart; summoning up his courage, he shamelessly began to question Sa'id: What is your name ?

Sa'id replied: Sa'id (that is, the fortunate one).

Hajjaj : No, your name is Shaqiy (meaning:

the unfortunate).

sa'id : My mother, who gave me this name, must have known better.

Hajjaj : No, the name of both, you and your mother, is Shaqiy.

Sa'id : Only the Almighty Allah knows the secrets of the unseen.

Hajjaj : I will have you thrown into the fire of hell in this very world.

Sa'id : If I thought that you were capable of that, I would call you God.

Hajjaj : What are your beliefs concerning Muhammad (s.a.w.a.)?

Sa'id : Muhammad (s.a.w.a.) is the merciful Prophet of Allah.

Hajjaj : What kind of man was Ali (a.s)? Is he in Paradise or Gehenna?

Sa'id : If I were able to go to Paradise or Gehenna, I would know who was in Paradise and who in Gehenna.

Hajjaj : What do you know about the three caliphs (Abu Bakr, Umar and Uthman)?

Sa'id : What business do you have with them? Are you their defender or representative?

Hajjaj : Who do you love more, Ali (a.s.) or the caliphs?

Sa'id : I love whomever Allah loves them most, whomever Allah chooses as the more worthy.

Hajjaj : Which of the two is most loved by Allah?

Sa'id : Only the person who knows the secrets of the heart and that which is normally hidden of man's nature can answer that.

Hajjaj : Why do you not speak clearly, why don't you answer my questions in a straight - forward manner?

Sa'id : I do not want to tell you a lie.

Hajjaj : Why don't you smile?

Sa'id : Why should anyone want to laugh when he knows he has been created from dust and dust is burnt by fire.

Hajjaj : Then why do we laugh?

- Sa'id : None of you have pure hearts: your hearts are dead and full of darkness.
- Hajjaj : Oh Sa'id! Know that whatever you say, I will finally kill you.
- Sa'id : In that case, I will indeed be fortunate, and the name Sa'id given to me by mother is appropriate.
- Hajjaj : How would you like me to kill you?
- Sa'id : Oh unfortunate one! Whichever way you like: your punishment awaits you on the final day.
- Hajjaj : Would you like me to forgive you and set you free?
- Sa'id : If forgiveness is from Allah I desire it, if it is from you, then, no.

Hajjaj had an executioner brought before him and gave the order that the victim's head be cut off - as usual under his pitiless gaze.

The executioner bound Sa'id's hands behind his back and cut off his head as if he were a sheep. In his last moments alive, Sa'id said, "*Ashhadu an la ilaha illa Allah, Ashhadu anna Muhammadan Rasul Allah*", (I witness

that there is no god but Allah, I witness that Muhammad is the Messenger of Allah); then he turned to face the sky and said: "O Allah! don't allow Hajjaj any further respite, don't give him the opportunity to kill others".

It was at this very moment that the executioner severed the head from the body of this noble man and so further increased the number of crimes committed by Hajjaj. After this *shahadah* (a martyr's death in the way of Allah), Hajjaj went into a strange mood and finally became mad. He only lived fifteen days more and during this period was unable to sleep.

His death was slow and painful. He would lose consciousness for a while only to regain it and see before him form of Sa'id.

Such is the fate of the brutal tyrants of the world.

* * * * *





Ansariyan Publications
P.O. Box 187
22 Shohada Str. Qom
Islamic Republic Of Iran
Tel: 00 96 751 7741744 Fax: 7743647
Email: ansariyan@summit.net
www.ansariyan.org & www.ansariyan.net

15991-954438051-9



9 789644 958051