

أُمُّ الْبَنِينَ السَّلَامُ عَلَيْكَ يَا بَنَاتِ الطَّيِّبَةِ الطَّاهِرَةِ

السَّلَامُ عَلَيْكَ يَا بَنَاتِ الصَّابِرَةِ الشَّائِكَةِ

THE SCHOOL OF THE LADY OF BAQI,
BIBI UMM AL-BANIN (P)

اولادى و من تحت الخضراء كلهم
فداء لأبى عبدالله

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَأَنْ لَوْ اسْتَقَامُوا عَلَى الطَّرِيقَةِ لَأَسْقَيْنَاهُمْ مَاءً غَدَقًا لِنَفْتِنَهُمْ فِيهِ وَمَنْ

يُعْرِضْ عَنْ ذِكْرِ رَبِّهِ يَسْلُكْهُ عَذَابًا صَعَدًا

Had they (jinn and mankind) remained steadfast in their religion (Islam), We would certainly have given them abundant water to drink as a trial for them. God will make those who disregard the guidance from their Lord suffer increasing torment.

(Surah Mubarak Jin, vv. 16-17)

Introduction

The Noble Qur'an, which is the caller and guide to the "truth of Tawheed," presents the trial and test of creation with the "Karbala of Aba Abdillah al-Hussain (p):

وَأَنْ لَوْ اسْتَقَامُوا عَلَى الطَّرِيقَةِ

الطَّرِيقَةُ الْوَلَايَةِ لِعَلِّيٍّ عَلَيْهِ السَّلَامُ لِنَفْتِنَهُمْ فِيهِ قَتْلُ الْحُسَيْنِ عَلَيْهِ السَّلَامُ (1)

"If they had remained steadfast upon the path..." (Surah al-Jinn, v. 16), the path here refers to the Wilayah of Ali (p).

"...so that We might test them" (Surah al-Jinn, v. 17), meaning, by the killing of Hussain (p) they would be examined and tested [to determine their steadfastness upon the path of Wilayah].

In other words, the measure of creation's steadfastness in the great matter of the Wilayah of the Supreme Wali (Guardian) of God, which is itself the reality of Tawheed, is determined through the Karbala of Aba Abdillah al-Hussain (p). And since it has been said:

إِنِّي أَمَرْنَا صَعْبٌ مُسْتَصْعَبٌ لَا يَعْرِفُهُ وَلَا يَقْرُرُ بِهِ إِلَّا... عَبْدٌ مُؤْمِنٌ نَجِيبٌ امْتَحَنَ
اللَّهُ قَلْبَهُ لِلْإِيمَانِ (2)

“Our matter (command) is difficult and extremely hard, and none recognizes it nor acknowledges it... except a believer whose heart God has tested with faith”. Success and salvation in this divine trial is attained only through absolute orientation toward the Wali of God, that is, by dissolving oneself in his (Wali of God) sacred existence.

The most eminent examples of the fortunate and successful in this great trial are the companions of Hussain, “the souls who were dissolved in your sanctuary” (p). They are the very ones whom Aba Abdillah al-Hussain (p) described with his blessed word as “the most loyal, the most virtuous, and the best of companions”. (3)

Among them, the leader and guide of all the companions of Hussain (p), whose lofty rank was the envy of them all, is our master, the Moon of the Hashemites, Abal-Fadl al-Abbas (p). He gave the most complete and perfect expression to steadfastness upon the path of Wilayah through sacrificing himself for his master, as is mentioned in Ziyarat al-Nahiya al-Muqaddasa:

السَّلَامُ عَلَى أَبِي الْفَضْلِ الْعَبَّاسِ بْنِ أَمِيرِ الْمُؤْمِنِينَ، الْمُوَاسَى أَخَاهُ بِنَفْسِهِ، الْآخِذِ لِعَدِهِ مِنْ أَمْسِهِ، الْفَادَى لَهُ الْوَاقَى (4)

The blessed being of the Moon of the Hashemites, Abbas son of Amir al-Mu'minin (p), was raised in the sanctuary and care of a mother who taught him, from the very first steps he took in this world, the path of self-sacrifice for the Master. This spirit of devotion and sacrifice was the fruit of a school whose foundation was laid by the Lady of Baqi, Lady Umm al-Banin (p), when she declared:



أولادى وَمَنْ تَحْتَ الْخَضِرَاءِ كُلُّهُمْ فِدَاءٌ لِأَبَى عَبْدِ اللَّهِ الْحُسَيْنِ (عليه السلام) (5)
 “My sons, and everyone beneath the sky, are all sacrifices for Aba Abdillah al-Hussain (p)”.

An unparalleled foundation, one that history had never before witnessed.

Therefore, those who seek success and salvation in the great divine trial must become students of this school, whose teachings presented to the world a moon like Abbas, son of Amir al-Mu'minin (p).

With this introduction, we turn to the luminous school of the Lady of Baqi, so that we may learn from her blessed presence the true meaning of self-sacrifice for Aba Abdillah (p).

===== ❖ ❁ REFERENCES ❁ ❖ =====

- (1). Tafsīr Furāt al-Kūfī, p. 511; Tafsīr al-Qummī, vol. 2, p. 389
- (2). Tafsīr Furāt al-Kūfī, p. 428; Bihār al-Anwār, vol. 2, p. 185
- (3). al-Irshād fī Ma'rifat Hujaj Allāh 'alā al-'Ibād, vol. 2, p. 91
 [“Indeed, I know not of companions more loyal or better than my companions, nor of a household more righteous and closer in kinship than my household”.]
- (4). A passage from Ziyārat al-Nāhiya al-Muqaddasa
- (5). Tanqīh al-Maqāl fī 'Ilm al-Rijāl, vol. 3, p. 70



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَمَنْ قَتَلَ مَظْلُومًا فَقَدْ جَعَلْنَا لَوْلِيَّهِ سُلْطَانًا فَلَا يُسْرِفُ فِي الْقَتْلِ إِنَّهُ كَانَ مَنْصُورًا

Do not kill the soul whom Allah has forbidden except by right. If he is slain unjustly, We have given his heir authority. But let him not exceed the limit in slaying, for he will be helped.

(Surah Mubarak al-Isra v. 33)

Part One

Lady Umm al-Banin (p) is a noblewoman who, through her way of life and conduct, manifested the reality that all the people of the earth are a ransom for Imam Aba Abdillah al-Hussain (p).

According to the statement of Imam al-Sadiq (p), in his interpretation of verse 33 of Surah al-Isra, even if every person on earth were to be killed in retaliation and vengeance for the blood of Tharallah (the Blood of God), Aba Abdillah al-Hussain (p), it would not be considered excessive in killing. In other words, true retaliation has not yet been fully realized for it to be considered excessive:

عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ وَمَنْ قَتَلَ مَظْلُومًا فَقَدْ جَعَلْنَا لَوْلِيَّهِ سُلْطَانًا فَلَا يُسْرِفُ فِي الْقَتْلِ قَالَ:

نَزَلَتْ فِي الْحُسَيْنِ عَلَيْهِ السَّلَامُ لَوْ قَتَلَ أَهْلُ الْأَرْضِ بِهِ مَا كَانَ سَرَفًا (1)

Lady Umm al-Banin (p), the mother of the four martyred sons, gave life to the meaning of this blessed verse of the Holy Qur'an through her luminous words upon hearing the news of the martyrdom of her sons, our master Abal-Fadl al-Abbas and his brothers (PBUT). With her response, she revealed to all of creation, for eternity, the true implication and interpretation of this noble verse that:

لَوْ قُتِلَ أَهْلُ الْأَرْضِ بِهِ مَا كَانَ سَرَفًا

If all the people of the earth were to be killed, sacrificed, and give their lives for Tharallah, it would not be considered excessive!

And that statement was, when she said:

أَوْلَادِي وَمَنْ تَحْتَ الْخَضِرَاءِ كُلُّهُمْ فِدَاءٌ لِأَبِي عَبْدِ اللَّهِ الْحُسَيْنِ عَلَيْهِ السَّلَامُ
 “My children and all the people of the earth are sacrifices for Imam
 Aba Abdillah al-Hussain (p)”. (2)

A subtle point seen in this statement is that the noble lady, Umm al-‘Abbās (p), when expressing the idea of the entire people of the earth being sacrifices for Imam Aba Abdillah al-Hussain (p), first refers to “her own children”, and only afterward mentions the rest of creation and the inhabitants of the earth, “and all who are under the sky”.

This subtle point indicates that in the matter of sacrifice for Imam Aba Abdillah al-Hussain (p), the children of Lady Umm al-Banin (p), who are the noblest, most virtuous, and most honorable among the people of the earth [after the sacred members of Ahlul Bayt (p)], are the ones she first offers as a sacrifice for Imam Hussain (p). Given that, it naturally follows that the rest of the people of the earth and all who are under the sky are, expected to be sacrifices for Imam Aba Abdillah al-Hussain (p).

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَمِنَ النَّاسِ مَنْ يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَاللَّهُ رَؤُوفٌ بِالْعِبَادِ

But there are among people he who would give away his life desiring the Pleasure of Allah. Allah is Gentle to His worshipers.
(Surah Mubarak al-Baqarah, v. 207)

Part Two

The noble verse above describes the status of self-sacrifice and giving one's life in the path of God. It is a praise of the believer(s) who, in their mission to call the servants towards obedience to God, willingly endures all manner of trials and hardships. Such a person has no desire or will of their own against the command and will of their Master, and remains in full submission to the Lord, as Imam Hassan al-Askari (p) said:

وَمِنَ النَّاسِ مَنْ يَشْرِي نَفْسَهُ بِبَيْعِهَا «ابْتِغَاءَ مَرْضَاتِ اللَّهِ» عَزَّ وَ جَلَّ فَيَعْمَلُ بِطَاعَةِ اللَّهِ، وَ يَأْمُرُ النَّاسَ بِهَا، وَ يَصْبِرُ عَلَى مَا يَلْحَقُهُ مِنَ الْأَذَى فِيهَا، فَيَكُونُ كَمَنْ بَاعَ نَفْسَهُ، وَ سَلَّمَهَا مَرْضَاةَ اللَّهِ عَوْضًا مِنْهَا، فَلَا يُبَالِي مَا حَلَّ بِهَا بَعْدَ أَنْ يَخْضَلَ لَهَا رِضَاءَ رَبِّهَا (1)

“And the one who sacrifices his soul”, that is, sells it ‘in the path of God’s pleasure’ (Surah al-Baqarah, v. 207), fulfills obedience to God and calls others to it, bearing every harm and hardship along the way. Such a person is like one who has traded away his life and surrendered it in exchange for attaining God’s satisfaction; and so, it no longer matters to him what trials may befall him thereafter!”



According to the commentaries, the word "yashrī" in this noble verse signifies the offering of one's life, a profound act of self-sacrifice and great devotion (fidā' 'azīm).

يشري نفسه أي يبذل (2)؛ الإيثارِ وَ الْفِدَاءِ الْعَظِيمِ (3)

The great sacrifice (fidā' 'azīm) has been manifested only in the Karbala of Aba Abdillah al-Hussain (p) (4).

وَفَدَيْنَاهُ بِذَبْحٍ عَظِيمٍ
(Surah al-Saffat, v. 107)

Thus, the phrase "yashrī nafsah" finds its most complete meaning in the land of Karbala. It is in this sacred battlefield that those who gave their lives, wealth, and very selves in sacrifice for their Master, and were fully dissolved in His will [that is, they had no desire or will of their own against the will of their Master and were in total submission to the Lord], were none other than the companions of Hussain (p). They were the ones who offered their lives in support of the establishment of the Wilayah of Hussain (p).

A Wilayah whose establishment is none other than the establishment of enjoining good and forbidding evil:

إِنَّمَا خَرَجْتُ لِطَلَبِ إِصْلَاحٍ فِي أُمَّةٍ جَدَّتِي، أَرِيدُ أَنْ أَمَرَ بِالْمَعْرُوفِ وَ أَنْهَى عَنِ الْمُنْكَرِ (5)

And Amir al-Mu'minin Ali (p) regarded the noble verse under discussion, "And among the people is he who sells his soul..". (Surah al-Baqarah, v. 207), as referring to the one who is killed in the path of enjoining good and forbidding evil:



من أن المراد بالآية الرجل [الذي] يقتل على الأمر بالمعروف و النهي عن المنكر (6)

Therefore, the noble verse, “And among the people is he who sells his soul seeking the pleasure of God” (al-Baqarah, v. 207), in its most perfect and complete meaning, refers to the flag-bearer and leader of the companions of Hussain (p), namely our master Abal-Fadl al-Abbas (p) (7). It was he who embodied the reality of self-sacrifice, offering his life and enduring trials and tribulations in the path of God. And this spirit of devotion and willingness to sacrifice was something he had learned at the sanctuary and sanctuary and care of his mother, Lady Umm al-Banin (p).

A noble lady who, through the light of Ma'rifa and knowledge she possessed about the rank and status of the exalted Ahlul Bayt (p), sent her sons to the battlefield of Taff in Naynawa to sacrifice themselves in the service of their Imam, Aba Abdillah al-Hussain (p). And even after receiving the news of the martyrdom of each of her sons, she would ask only about Aba Abdillah al-Hussain (p) and would say:

لَقَدْ وَاللَّهِ قَطَعْتَ نِيَابَ قَلْبِي، أَخْبَرْنِي عَنْ الْحُسَيْنِ

“O Bashir! By God, with the news of the martyrdom of my son Abal-Fadl al-Abbas and my other sons, you have torn my heart apart and killed me. Tell me about my Hussain (p)! If my Hussain is alive, then the martyrdom of my four sons holds no weight”.

And upon hearing of Imam's martyrdom, she began to weep and said:



لَيْتَ أَوْلَادِي جَمِيعاً قُتِلُوا وَ عَادَ أَبُو عَبْدِ اللَّهِ الْحُسَيْنِ عَلَيْهِ السَّلَامُ سَالِماً (8)
 “If only all my sons had been killed, and my Hussain (p) had returned safely!”

===== ❖ ❁ REFERENCES ❁ ❖ =====

- (1). Al-Tafsīr al-Mansūb ilā al-Imām al-Ḥasan al-‘Askarī (p), p. 621
- (2). Tafsīr al-Qummī, Vol. 1, p. 71
- (3). Tafsīr al-Qummī, Vol. 1, p. 275 [Parwīqī]
- (4). ‘Uyūn Akhbār al-Riḍā (p), Vol. 1, p. 209
- (5). Biḥār al-Anwār, Vol. 44, p. 329
- (6). Tafsīr Kanz al-Daqa’iq wa Baḥr al-Gharā’ib, Vol. 2, p. 307
- (7) The most complete manifestation of this noble verse refers to Amīr al-Mu’minīn Ali (p), Al-Burhān fī Tafsīr al-Qur’ān, Vol. 1, p. 442
- (8). Umm al-Banīn(p), al-Najm al-Sāṭi‘ fī Madīnat al-Nabī al-Amīn, v. 1, pp. 146-147



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَا أَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ * ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً * فَادْخُلِي فِي عِبَادِي وَادْخُلِي جَنَّاتِي

O satisfied soul, return to your Lord wellpleased, wellpleasing. Join My worshipers and enter My Paradise!
(Surah Mubarakat Fajr v. 27-30)

Part Three

The "tranquil soul" (nafs al-mutma'inna), which has been interpreted by Imam al-Sadiq (p) as "the soul that is tranquil in [its faith in] Muhammad, his successor, and the Imams after him (p)" (1), in its most complete and perfect meaning, refers to the "absolute believer". As it is also said: "The tranquil soul, it is the one whose entire being is absolute and pure goodness". (2)

The one whose entire being is pure and absolute goodness, the most exalted, and the chosen among the believers. In other words, the very essence of the "nafs al-mutma'inna" is the most complete manifestation of the soul in the realm of existence, and that is none other than the noble being of Hazrat Qamar al-Hashemites, Abal-Fadl al-'Abbas (p); the one who has the highest rank and demonstrated the most complete and perfect obedience in the Wilayat of Hussain (p). (3)

He is the possessor of the greatest and most noble Nafs (soul) in existence, the one who sacrificed his very soul in the battlefield of Karbala, the land of servitude to God, for the sake of Hazrat Aba Abdillah al-Hussain (p). Through this, he attained the highest rank of liqa' Allah (meeting with God). As explicitly stated in the words of Ziyarat al-Nahiya al-Muqaddasa:

المُوَاسَى أَخَاهُ بِنَفْسِهِ .. الْفَادَى لَهُ (4)

“The one who, with perfect selflessness, sacrificed himself for his brother Hussain (p)”.

Thus, the leader of the companions of Hussain (p), our master Abal-Fadl al-‘Abbas (p), is the exemplar, guide, and spiritual leader for all of creation in the path of self-sacrifice for Hazrat Aba Abdillah al-Hussain (p).

This act of self-sacrifice becomes the cause for the return of creation and their turning back to the Divine Lord.

ارْجِعِي إِلَى رَبِّكَ

In other words, the true meaning of raj‘ah, which is the return to one’s original essence (5), takes place in the world through following and being guided by the tranquil soul (nafs al-mutma’inna), our master Abal-Fadl al-‘Abbas (p). By sacrificing himself and entering among the servants [of God] for the sake of creation’s guidance and leadership, he prepared the ground for the return (raj‘ah) and turning back [to God] for all of creation.

This act of self-sacrifice is the fruit of the school of the mother of al-‘Abbas, the Lady of Baqi’, noble lady Umm al-Banin (p), who, through her radiant words, made all those endowed with intellect and granted life (all those under the sky) into sacrifices for Hazrat Aba Abdillah al-Hussain (p), by her divine command of “Be, and it is” (kun fa-yakūn). (6)

In other words, the noble exemplar for righteous women, Lady Umm al-Banin (p), through her statement, “My sons and all those under the sky are sacrifices for Aba Abdillah al-Hussain (p)”

أَوْلَادِي وَمَنْ تَحْتَ الْخَضَاءِ كُلُّهُمْ فِدَاءٌ لِأَبِي عَبْدِ اللَّهِ الْحُسَيْنِ عَلَيْهِ السَّلَامُ (7)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

التَّائِبُونَ الْعَابِدُونَ الْحَامِدُونَ السَّائِحُونَ الرَّاكِعُونَ السَّاجِدُونَ الْآمِرُونَ
بِالْمَعْرُوفِ وَ النََّاهُونَ عَنِ الْمُنْكَرِ وَ الْحَافِظُونَ لِحُدُودِ اللَّهِ وَ بَشِّرِ
الْمُؤْمِنِينَ

Those who repent, those who worship Allah and praise (Him);
those who journey, those who bow, those who prostrate themselves;
those who order righteousness and forbid evil, and those who
observe the limits of Allah give glad tidings to the believers.
(Surah Mubarakat al-Tawbah, v. 112)

Part Four

In continuation of this series of discussions, we will examine the theme of the blessed verse 112 of Surah al-Tawbah, which elaborates on the qualities and etiquettes of becoming a true devotee (one who sacrifices oneself).

Imam al-Sadiq (p), stated that the truth of the verse “Indeed, God has purchased from the believers their lives and their wealth” is conditional upon being characterized by the attributes mentioned in the verse: “Those who repent, those who worship..”. He referred to the occasion of revelation of these blessed verses in this context. God revealed the following verse in response, indicating that unless they are adorned with these attributes and qualities, their efforts hold no value. (2)



Therefore, being adorned with the attributes, etiquettes, virtues, and qualities mentioned is a prerequisite for becoming a true devotee. As we will exland, these traits and virtues are taught in the school of the Lady of Baqi, Lady Umm al-Banin (p).

In the explanation of the attributes, qualities, and virtues mentioned in the noble verse 112 of Surah al-Tawbah, it has been reported:

التَّائِبُونَ أَيُّ الرَّاجِعُونَ إِلَى طَاعَةِ اللَّهِ وَ الْمُنْقَطِعُونَ إِلَيْهِ

“Those who repent (al-Tā’ibīn) refers to those who return to the obedience of God, sever their ties with creation, and turn wholeheartedly toward the Guardian of God (Walīyullāh)”.

وَالْعَابِدُونَ وَ هُمُ الَّذِينَ يَعْبُدُونَ اللَّهَ وَحْدَهُ مُخْلِصِينَ

“Those who worship (al-Ābidīn) refers to those who are sincere in their monotheism (Tawhīd)”.

وَالْحَامِدُونَ وَ هُمُ الَّذِينَ يَحْمَدُونَ اللَّهَ وَ يَشْكُرُونَهُ عَلَى نِعْمِهِ عَلَى وَجْهِ الْإِخْلَاصِ

“Those who praise (al-Ḥāmidun) refers to those who offer praise and gratitude for the blessings of God, with sincerity”.

وَالسَّائِحُونَ وَ هُمُ الصَّائِمُونَ؛ «وَالرَّاكِعُونَ السَّاجِدُونَ» وَ هُمُ الْمَصْلِحُونَ الصَّلَاةِ ذَاتِ الرُّكُوعِ وَ السُّجُودِ

“Those who fast and those who work righteousness on earth are those who establish the true essence of prayer, that is Wilayah with all its conditions and components”.

«وَالْأَمْرُ بِالْمَعْرُوفِ وَ النَّهْيُ عَنِ الْمُنْكَرِ؛ وَ الْحَافِظُونَ لِحُدُودِ اللَّهِ» وَ هُمُ الْقَائِمُونَ بِطَاعَةِ اللَّهِ وَ أَوَامِرِهِ الْمُجْتَنِبُونَ نَوَاهِيهِ:

“Those who guard the limits set by God are those who uphold His commands and refrain from that which is forbidden”.



وَبَشِّرِ الْمُؤْمِنِينَ الَّذِينَ جَمَعُوا هَذِهِ الْأَوْصَافَ كَامِلَةً

“And give glad tidings to the believers, those who have gathered all these virtues within themselves”. (3)

Therefore, the above blessed verses, in their most complete meaning, refer to the companions of Hussain (p), and in their most perfect manifestation, to the leader of those companions and the flag-bearer of Karbala, our master Abal-Fadl al-Abbas (p). As the Seal of the Prophets, Muhammad al-Mustafa (pbuh&hf), said in describing the companions of Hussain (p):

مَوْضِعُ يُقَالُ لَهُ كَرْبَلَاءُ.. وَ يَأْتِيهِ قَوْمٌ مِنْ مُحِبِّينَا لَيْسَ فِي الْأَرْضِ أَعْلَمُ بِاللَّهِ وَ لَا أَقْوَمَ بِحَقِّنَا [لِحَقِّنَا] مِنْهُمْ... (4)

“In the battlefield of Karbala, a group of our devoted followers will come to aid Imam Hussain (p), such that there is no one on the earth with greater ma‘rifah (recognition) of God than them, nor anyone more steadfast in recognizing our right, the right of the Ahlul Bayt (Ālullāh), than they are...”



Therefore, the school of the Lady of Baqi, the noble lady Umm al-Banin (p), in which the leader of the companions of Hussain and the commander of Karbala, our master Abal-Fadl al-Abbas (p), was nurtured, is a school in which servants of God must study and seek guidance, so that they may, to the extent of their capacity, be adorned with those attributes, qualities, etiquettes, and virtues which are the prerequisites for becoming a true devotee. Only then can they attain the noble station of selfless devotion.

As our master, Bāqir al-‘Ulūm (p), stated, these believers were the chosen ones in the realm of “Alast”, and in their hearts, Raj’ah (the return) has already taken place: a return to their innate nature (fiṭrah) and a turning back to their master, Imam Abā ‘Abdillāh al-Hussain (p).

سألته عن قول الله: إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَأَمْوَالَهُمْ .. (توبه/ ١١١) قال: «يعني في الميثاق» .. و قال: «إذا رأيت هؤلاء فعند ذلك هؤلاء اشتري منهم أنفسهم و أموالهم» يعني في الرجعة (5)

===== ❁ ❁ REFERENCES ❁ ❁ =====

- (1). Safīnat al-Bihār, vol. 2, p. 195.
- (2). Bihār al-Anwār, vol. 97, p. 48, [from Imam al-Ṣādiq (p):“...With this verse, God has described the believers from whom He has purchased their wealth and lives. So, whoever seeks Paradise must strive in the way of God under these conditions; otherwise, he is among those of whom the Messenger of God (pbuh&hf) said: ‘God supports this religion with people who have no share in the Hereafter.’”]
- (3). Ta’wīl al-Āyāt al-Zāhirah fī Faḍā’il al-‘Itrat al-Ṭāhirah, p. 216.
- (4). Tafsīr Furāt al-Kūfī, p. 171.
- (5). Al-Burhān fī Tafsīr al-Qur’ān, vol. 2, p. 857.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ إِنَّمَا أَنَا بَشَرٌ مِثْلُكُمْ يُوحَى إِلَيَّ أَنَّمَا إِلَهُكُمُ إِلَهٌ وَاحِدٌ فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا

Say: 'I am a human like you, revealed to me is that your God is One God. Let him who hopes for the encounter with his Lord do good work and not associate anyone with the worship of his Lord.
(Surah Mubarak al-Kahf, v. 110)

Part Five

As mentioned earlier, according to verses 111 and 112 of the blessed Surah al-Tawbah, sacrificing one's life and wealth has prerequisites; it requires attaining certain attributes, virtues, and excellences which, until they are fulfilled, the offering of life and wealth in the path of the Wali of God and the Imam of time cannot be realized.

The truth mentioned in the noble verse 110 of the blessed Surah al-Kahf is that self-sacrifice means attaining the meeting with God (Liqa' Allah), and it outlines the requirements for this: righteous deeds and avoiding association with God (Tawheed). These two matters are prerequisites for reaching Liqa' Allah, and in this section, we will examine them.

فَلْيَعْمَلْ عَمَلًا صَالِحًا

The reality of righteous deeds, according to the interpretation of this noble verse, is the recognition of the Wilayah of the Ahlul Bayt (p), which, at its highest level, leads to complete and sincere obedience to the Wali of God:

الْعَمَلُ الصَّالِحُ الْمَعْرِفَةُ بِالْأَيِّمَةِ عَلَيْهِمُ السَّلَامُ (1) «فَلْيَعْمَلْ عَمَلًا صَالِحًا خَالصًا
لِلَّهِ» (2)

This reality reached its fullest manifestation on the land of Karbala and in the blessed existence of Abal-Fadl al-Abbas (p). As Imam al-Sadiq (p) addressed and greeted his noble uncle with the title “al-‘Abd al-Salih” (the Righteous Servant).

السَّلَامُ عَلَيْكَ أَيُّهَا الْعَبْدُ الصَّالِحُ الْمُطِيعُ لِلَّهِ وَ لِرَسُولِهِ وَ لِأَمِيرِ الْمُؤْمِنِينَ وَ
الْحَسَنِ وَ الْحُسَيْنِ (3)

That is, the absolute believer who has encompassed within himself all levels of righteous deeds through complete and sincere obedience to God, His Messenger, and the Imams (p).

This absolute obedience and total submission flowed throughout the entire life of the luminous moon of Hashemites (p), as it has been narrated:

كَانَ كَالْعَبْدِ الذَّلِيلِ بَيْنَ يَدَيِ الْوَلِيِّ الْجَلِيلِ (4)

And in the land of Karbala, it reached its most perfect manifestation in his carrying water for the children of Hussain (p) and in refraining from entering the battlefield and engaging in combat with the enemies.

فَاطْلُبْ لَهُوَلَاءِ الْأَطْفَالِ قَلِيلًا مِنَ الْمَاءِ (5)



In other words, our master, the Righteous Servant (al-Abd al-Salih), Abal-Fadl al-Abbas (p), by being in absolute obedience to the command of the Imam and having no will other than the will of his Master, demonstrated to all what it means to be truly self-sacrificing. He taught the servants of God that “righteous deeds” are those acts issued from the Imam of each age and time, and that those who wish to prepare their souls for self-sacrifice must learn that the reality of righteous deeds is fulfilled only through carrying out the Imam’s command. Thus, the Water-Bearer to the Thirsty forever showed creation the meaning of God’s words: “Whoever desires to meet God, let him do righteous deeds” (Surah al-Kahf, verse 110).

وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا

Another condition for attaining Liqa’ Allah, which is the self-sacrifice of those drawn near, is Tawheed and the avoidance of shirk. This reality, too, reached its most complete manifestation only in the Karbala of Aba Abdillah al-Hussain (p) and in the blessed figure of the luminous moon of Hashemites (p).

In the land of Karbala, there were companions who were “hallat bifina’ika”, meaning that within their beings there was no trace of the enemies or of shirk; they were pure and absolute believers. All of these companions became self-sacrificing for their master, following that blessed figure who was their leader and commander, the luminous moon of Hashemites (p), who, in the sanctuary of servitude to God, gave true meaning to the reality of having no association with the Lord.



When Shimr (may God's curse be upon him) brought a letter of safe-conduct for Abal-Fadl al-Abbas (p) and his brothers, along with his wicked request:

الرِّمُوا طَاعَةَ أَمِيرِ الْمُؤْمِنِينَ يَزِيدَ (8)

The absolute believer, Abal-Fadl al-Abbas (p), gave a crushing reply, saying:

تَبَّتْ يَدَاكَ وَ لُعِنَ مَا جِئْتَ بِهِ مِنْ أَمَانِكَ! يَا عَدُوَّ اللَّهِ! أَ تَأْمُرُنَا أَنْ نَتْرَكَ أَخَانَا وَ سَيِّدَنَا الْحُسَيْنَ بْنَ فَاطِمَةَ عَلَيْهِ السَّلَام وَ نَدْخُلَ فِي طَاعَةِ اللِّعْنَاءِ وَ أَوْلَادِ اللِّعْنَاءِ (9)

“May your hands be cut off! And cursed be the letter of safe-conduct you have brought! O enemy of God! Do you expect us to abandon our brother and master, Hussain son of Fatimah (p), and submit to the accursed ones and the sons of the accursed?!”

Thus, “righteous deeds” and “avoidance of shirk, that is, Tawheed” are prerequisites for attaining Liqa’ Allah. And Liqa’ Allah, which is the self-sacrifice of those drawn near, found its complete and perfect example in the Karbala of Aba Abdullah al-Hussain (p) and in the blessed existence of the absolute believer, Abal-Fadl al-Abbas (p). As Imam Hussain (p) said when departing from Mecca and heading toward the sanctuary of servitude in Karbala:

مَنْ كَانَ فِيْنَا بَادِلًا مُهَجَّتُهُ وَ مَوْطِنًا عَلَى لِقَائِنَا [لقاء الله] نَفْسُهُ فَلْيَرْحَلْ فَإِنِّي رَاحِلٌ مُصْبِحًا إِنْ شَاءَ اللَّهُ (10)

“Whoever is ready to shed his blood in our cause and is prepared for our meeting [of God, Liqa’ Allah], then let him depart, for by the will of God, I shall depart in the morning”.

Since the blessed being of the commander of the companions of Hussain, the luminous moon of Hashemites, Abal-Fadl al-Abbas (p), was nurtured and raised in the sanctuary and care of his mother, Lady Umm al-Banin (p), it follows that believers, in order to attain Liqa' Allah, must attain the school of Lady Umm al-Banin (p) so that they may learn the prerequisites of becoming self-sacrificing for their Master.

As it is narrated, Lady of Baqi, Umm al-Banin (p), when sending her sons with the caravan of Hussain (p), said to them:

أولادي الأعزاء...انطلقوا في ركب الحسين إلي الجنة و بلغوا سلامي لعلي امام المتقين و قولوا له ان ام البنين قد وفيت بالعهد و رضيت بالقدر و سلمت أفلاذ أكبادها دون اضطراب في الإيمان و اليقين فهل أنت راض من أم البنين؟! (11)
 “My dear sons! By accompanying the caravan of Imam Hussain (p), set out toward Paradise, and convey my greetings to the Imam of the pious ones (al-Muttaqin), Ali (p), and tell him: ‘Indeed, Umm al-Banin has fulfilled her pledge and accepted the Divine decree, and she has offered her beloved ones with complete faith and certainty! So, are you pleased with Umm al-Banin?’”



=====◆❁ REFERENCES ❁◆=====

- (1). *Al-Burhan fi Tafsir al-Qur'an*, vol. 3, p. 691
- (2). *Tafsir al-Safi*, vol. 3, p. 269
- (3). *Kamil al-Ziyarat*, p. 257
- (4). Indeed, Abal-Fadl al-Abbas (p) stood before Imam Hussain (p) like a servant awaiting the command of a great Wali.
- (5). *Bihar al-Anwar*, vol. 45, p. 41
- (6). *Al-Burhan fi Tafsir al-Qur'an*, vol. 3, p. 691; *Tafsir al-'Ayyashi*, vol. 2, p. 353
- (7). *Tafsir al-Qummi*, vol. 2, p. 47
- (8). Accept and commit yourselves to the obedience of Yazid (may God's curse be upon him)!
- (9). *Al-Luhuf 'ala Qatla al-Tufuf*, text, p. 89
- (10). *Kashf al-Ghumma fi Ma'rifat al-A'imma*, vol. 2, p. 29; *Bihar al-Anwar*, vol. 44, p. 367
- (11). *Al-Majalis al-Shajiyah fi Athar Umm al-Banin al-Taqiyah*, p. 77



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالشَّمْسِ وَضُحَاهَا * وَالْقَمَرِ إِذَا تَلَاهَا

By the sun and its midmorning, by the moon, which follows it.
(Surah Mubaraka Shams, v. 1, 2)

Part Six

God, the Almighty and Majestic, has considered the verses of the Holy Qur'an "the sun, the moon, and the stars" as the guidance of creation. These divine signs, in addition to their apparent meaning and their role as guides in the outer world, also indicate inner and spiritual meanings.

وَهُوَ الَّذِي جَعَلَ لَكُمُ النُّجُومَ لِتَهْتَدُوا بِهَا فِي ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ

"And He is the One who has placed the stars for you so that by them you may find your way through the darkness of the land and the sea" (Najm/97).

هُوَ الَّذِي جَعَلَ الشَّمْسُ ضِيَاءً وَالْقَمَرَ نُورًا

"He is the One who made the sun radiant and the moon luminous" (Yunos/5).

وَعَلَامَاتٍ وَبِالنَّجْمِ هُمْ يَهْتَدُونَ

"And waymarks; and by the star they are guided" (Nahl/16).

The reality of the "sun" is the sacred being of the "Imam," as has been narrated:

الإمام هو الشمس الطالعة على العباد بالأنوار فلا تناله الأيدي والأبصار

"The Imam is a sun that shines upon creation with the light of his guidance, yet the hands and eyes of the servants cannot reach him [they are unable to perceive his true reality]" (1).

Thus, the sun of Karbala refers to the sacred being of Aba Abdillah al-Hussain (p).

However, the “moon,” which rises after the sun and follows in its path (2), and after the sun has been divinely appointed as one to whom people are commanded to hold fast and follow for guidance (3), and which gets all its light from the sun (4), in the sanctuary of servitude at Karbala refers to the blessed being of the luminous moon of Hashemites, Abal-Fadl al-Abbas (p).

The “stars,” which are a source of safety for the people of the earth and the heavens and are described as “the close ones to the sanctuary of the Ahlul Bayt (p),” in the land of Karbala, refer to the companions of al-Hussain (p). Just as Imam Sadiq (p) described the role of the “stars” as “guiding toward the qibla”, and turning toward the qibla [the reality of which points to the sacred being of the Imam (5)] is not possible except by turning toward the stars and following their path.

اللَّهُمَّ كَمَا هَدَيْتَنَا إِلَى التَّوَجُّهِ إِلَيْكَ وَ إِلَى قِبْلَتِكَ الْمَنْصُوبَةِ لِخَلْقِكَ فَاهْدِنَا إِلَى
نُجُومِكَ الَّتِي جَعَلْتَهَا أَمَانًا لِأَهْلِ الْأَرْضِ وَ لِأَهْلِ السَّمَاءِ حَتَّى نَتَّوَجَّهُ بِهِمْ إِلَيْكَ
فَلَا يَتَوَجَّهُ الْمُتَوَجِّهُونَ إِلَيْكَ إِلَّا بِهِمْ وَ لَا يَسْلُكُ الطَّرِيقَ إِلَيْكَ مَنْ سَلَكَ مِنْ
غَيْرِهِمْ وَ لَا لَزِمَ الْمَحَجَّةَ مَنْ لَمْ يَلْزَمْهُمْ (6)

“O God, just as You have guided us to turn toward You and toward the qibla that You have appointed for creation, then guide us also to Your stars, who are the safety of the people of the earth and the heavens, so that through them we may turn to You; for indeed, no one has turned toward You except through the stars, and whoever takes a path other than theirs will never be guided to You”.

Just as the Holy Prophet (pbuh&hf) described the companions of al-Hussain (p) as “the stars of the sky,” and attributed this rank of theirs to their “self-sacrifice”.

هُوَ الْحُسَيْنُ عَلَيْهِ السَّلَامُ يَوْمَئِذٍ فِي عُصْبَةٍ كَانَتْهُمْ نُجُومُ السَّمَاءِ يَتَهَادَوْنَ إِلَى الْقَتْلِ (7)

The true dream of Lady Umm al-Banin (p), the mother of the four martyred sons, before her blessed marriage to the Commander of the World, Ali (p), is also a testimony and proof of her sons’ rank as the moon and the stars, in which a heavenly voice gave her glad tidings:

بَشْرَاكِ فَاطِمَةُ بِسَادَةِ الْغُرَرِ، ثَلَاثَةُ أَنْجُمٍ وَ الزَّاهِرِ الْقَمَرِ، أَبُوهُمْ سَيِّدُ فِي الْخَلْقِ فَاطِمَةُ بَعْدَ الرَّسُولِ كَذَا قَدْ جَاءَ فِي الْخَبَرِ (8)

“Fatimah! Glad tidings to you for the light of leadership and nobility, for three radiant stars and one shining moon, whose father, after the Prophet, is the leader of all people, as has been stated in the report”.

فَاهْدِنَا إِلَى نُجُومِكَ

“O God, guide us toward Your stars”.

Thus, the status of the stars is to be guides of creation toward the Imam, and these stars, in the land of Karbala, under the leadership and following of the luminous moon of Karbala, Abal-Fadl al-Abbas (p), sacrificed themselves for their Master and attained the status of guiding creation toward Imam Hussain (p).



It is narrated that on the night of Ashura, when a group separated from the companions of al-Hussain (p) and left, and only those dissolved in the cause of their Master remained, the first to express loyalty, after whom the rest of the companions, each in turn, declared their love, loyalty, and sincerity (10), was the commander of the companions of al-Hussain, the flag-bearer of Karbala, Abal-Fadl al-Abbas (p).

And when two of the brothers of the Master of the Army had been martyred and it was the turn of the younger brother (the three stars), it was al-Qamar al-Zahir, Abal-Fadl al-Abbas (p), who sent him forth to the battlefield to sacrifice himself, and himself bore witness to the truthfulness of his brothers in fulfilling their pledge:

تَقَدَّمْ إِلَى الْحَرْبِ حَتَّى أَرَكَ قَتِيلًا كَأَخَوَيْكَ، فَأَحْتَسِبُكَ كَمَا أَحْتَسِبُهُمَا (11)
 “Hasten toward the battle, so that I may see you martyred like your two brothers, and then entrust it to God, just as I entrusted them to God”.

Thus, the “stars of Karbala,” by following the “luminous moon of Karbala,” sacrificed themselves for the “sun of Karbala” and attained the status of being “guides of creation”. These stars were nurtured in the school of Lady Umm al-Abbas (p).

Stars that, like the celestial bodies in the solar system, are in constant orbit around the sun of all worlds, Aba Abdillah al-Hussain (p).

As has been reported in various statements, the resting places of the companions of al-Hussain (p) are positioned around the sacred resting place of Aba Abdillah al-Hussain (p), and the Ḥā'ir of Hussain encompasses these resting places.



فَأَمَّا أَصْحَابُ الْحُسَيْنِ رَحْمَةُ اللَّهِ عَلَيْهِمُ الَّذِينَ قُتِلُوا مَعَهُ فَإِنَّهُمْ دُفِنُوا حَوْلَهُ ...
أَنَا لَا نَشْكُ أَنَّ الْحَايِرَ مُحِيطٌ بِهِمْ (12)

“Indeed, the companions of al-Hussain (p) who were martyred alongside him are buried around him, and there is no doubt that the Hā’ir encompasses them”.

In other words, the burial place of the companions is arranged around the radiant resting place of their Master, and they are like a constellation orbiting around Aba Abdillah al-Hussain (p). What is now designated as the site for visiting the companions in the shrine of Imam Hussain (p) is but a symbolic enclosure (Zarih) representing all their blessed graves.

Thus, our Master, al-Baqiyatullah al-A‘zam (may our souls be his ransom), describes the companions of his noble grandfather as “the forerunners in sacrificing themselves,” whom the rest of creation must follow and emulate in order to be joined with them:

أَنْتُمْ لَنَا فَرَطٌ وَ نَحْنُ لَكُمْ خُلَطَاءٌ فِي دَارِ الْبَقَاءِ وَ نَحْنُ لَكُمْ تَبَعٌ وَ أَنْصَارُ (13)
“You are our forerunners, and we are your followers and supporters, and in the life of the Hereafter, we will join you”.



-----◆❁ REFERENCES ❁◆-----

- (1). Bihar al-Anwar, vol. 25, p. 170; Ilzam al-Nasib fi Ithbat al-Hujjah al-Gha'ib (may God hasten his reappearance), vol. 1, p. 32
- (2). "By the moon when it follows it" (Surat al-Shams, v. 2)
- (3). Bihar al-Anwar, vol. 24, p. 368; Ma'ani al-Akhbar, p. 114, [from the Messenger of God (pbuh&hf): "When the sun sets, follow the moon; whoever does not find the sun should hold fast to the moon".]
- (4). Tafsir al-Safi, vol. 5, p. 333, ["By the moon when it follows it": it rises at its [sun's] setting, taking from its light]
- (5). Bihar al-Anwar, vol. 38, p. 78, [Amir al-Mu'minin Ali (p) said: "I am the qibla", I am the [reality of the] qibla toward which you face in prayer]
- (6). Bihar al-Anwar, vol. 84, p. 186; al-Usul al-Sittata Ashar, p. 208
- (7). Kamil al-Ziyarat, text, p. 69
- (8). Khasa'is al-'Abbasiya, p. 30
- (9). al-Luhuf 'ala Qatla al-Tufuf, p. 92
- (10). Absar al-'Ayn fi Ansar al-Hussain (p), p. 70
- (11). al-Irshad, vol. 2, pp. 125-126
- (12). Iqbal al-A'mal, vol. 2, p. 577



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وَآتِلْ عَلَيْهِمْ نَبَأَ ابْنَيْ آدَمَ بِالْحَقِّ إِذْ قَرَّبَا قُرْبَانًا فَتَقَبَّلَ مِنْ أَحَدِهِمَا وَلَمْ يُتَقَبَّلْ مِنَ الْآخَرِ قَالَ لَأَقْتُلَنَّكَ قَالَ إِنَّمَا يَتَقَبَّلُ اللَّهُ مِنَ الْمُتَّقِينَ

(Muhammad) tell them the true story of the two sons of Adam (Abel and Cain). Each one of them offered a sacrifice. God accepted the sacrifice of one of them (Abel) but not that of the other (Cain) who then said to his brother, "I shall certainly kill you". (Abel) replied, "God only accepts the offerings of the pious ones."
(Surah Mubarakah al-Ma'idah, v. 27)

Part Seven

God, the Almighty and Glorious, in verse 27 of Surah al-Ma'idah, speaks about the "offering" and its acceptance, which is accepted only from those who are "Muttaqin" (the pious). An offering means something that brings a person closer to God, and from this same perspective, a ransom (fidya) is also called an offering. (1)

Amir al-Mu'minin Ali (p) described prayer as "the sacrifice of the pious" and said:

الصَّلَاةُ قُرْبَانٌ كُلِّ تَقِيٍّ (2)

In other words, "al-ṣalāh", that is, the prayer performed with all its pillars and components (3), is the place of sacrifice for the pious; it is the means and vessel for offering one's soul as a ransom in obedience to God and in drawing near to Him.

Thus, “establishing the prayer”, which according to the interpretation of Imam Hassan al-‘Askari (p) means performing the prayer with all its pillars and prescribed limits:

أَقِيمُوا الصَّلَاةَ بِاتِّمَامٍ وَضُوءِهَا وَ تَكْبِيرَاتِهَا- وَ قِيَامِهَا وَ قِرَاءَتِهَا وَ رُكُوعِهَا وَ سُجُودِهَا وَ حُدُودِهَا (4)

“Establish the prayer by completing its ablution, its opening takbirs, its standing, its recitation, its bowing, its prostration, and its prescribed boundaries”.

And whose inner meaning (bāṭin) is “establishing the wilayah”:

وَ قَوْلُهُ "يُقِيمُونَ الصَّلَاةَ" فَمَنْ أَقَامَ وَلَايَتِي فَقَدْ أَقَامَ الصَّلَاةَ (5)

“they establish the prayer”, whoever establishes my wilayah has indeed established the prayer”,

In its most complete form is the servant’s act of offering himself as a ransom for his Master.

The most perfect manifestation of self-sacrifice and was made manifest in the tranquil soul (al-nafs al-muṭma’innah), the absolute believer, Abal-Fadl al-Abbas (p), in the Karbala of Aba Abdillah al-Hussain (p).

That blessed figure who embodied within himself all the qualities of the pious, and thus, his prayer was indeed his sacrifice, just as Amir al-Mu’minin Ali (p) described prayer as the place of sacrifice for the pious. The qualities of the pious, as mentioned in Khutbah Hummām narrated from him (6), were all manifested in their most perfect form in the absolute believer, Abal-Fadl al-Abbas (p).

Thus, the luminous moon of Hashemites, in the place of sacrifice at Karbala, established the prayer in its most complete form, with all its pillars and components, in a manner that brings one near to God; and that was, by Master’s permission, the offering of himself as a ransom for his Master.

From another perspective, the reality of prayer is the ascension of the believer: "Prayer is the ascension of the believer" (7). Thus, the most perfect form of establishing the prayer was the one performed by the Gate of Hussain, Abal-Fadl al-Abbas (p), beside the river of the Euphrates, when he offered himself as a sacrifice and thereby attained nearness to God and ascension.

At that moment, when he placed his blessed hands into the waters of the Euphrates and filled the water-skin, yet did not drink himself, he said:

يا نفس من بعد الحسين (عليه السلام) هوني و بعده لا كنت ان تكوني (8)
 "O soul, life after Imam Hussain (p) has no value, and after him you must not remain".

Then he set out toward the tents, while both his right and left hands were severed on the path of bringing water for the children of Hussain (p), and thus he recited his battle verses:

و الله ان قَطَعْتُمْ يَمِينِي، إِنِّي أَحَامِي أَيْدَا عَنْ دِينِي (9)
 "By God, even if my hands are severed, I will never let go of Hussain (p); thus, he performed the prayer's full ablution (Wudu)".

At the moment when he bent down to remove the three-pronged arrow from his blessed eye, he embodied the meaning of bowing (rukū'); and when he fell from his horse, his blessed face upon the ground, he embodied the meaning of prostration (sujūd).

The martyrdom of the Moon of the Hashemites, Abal-Fadl al-Abbas (p), was itself the establishment of that nearness-bringing prayer which his blessed being performed in the Karbala of Aba Abdillah al-Hussain (p), the greatest sanctuary of servitude in existence, with all its pillars.



He had learned to establish this prayer, which is the sacrifice of the one drawn near (self-sacrifice, while with having the recognition of the Master, by His permission, and in the way of God), from his noble mother, Lady Umm al-Banin (p), and in Karbala he brought it to its most excellent manifestation. She was the lady who, with her declaration “My sons and all under the skies are sacrifices for Aba Abdillah al-Hussain (p)”, opened the door of self-sacrifice for the lovers and devotees of Hussain in this world, and laid down the model for offering oneself as a sacrifice.

The school of Lady Umm al-Banin (p) is a school of raising souls for self-sacrifice in the way of the Master and the Imam; it is that very prayer which, in order to establish it with all its parts, conditions, and pillars, one must go to the place of sacrifice and be offered, so that the prayer may be one that brings nearness to God.

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- (2). Al-Kāfi, vol. 3, p. 265.
- (3) “al” in the phrase “al-ṣalāh” indicates comprehensiveness.
- (4). Tafsīr attributed to Imam Hasan al-‘Askari (p), p. 520.
- (5). Biḥār al-Anwār, vol. 26, p. 2.
- (6). Nahj al-Balāghah (Fayḍ al-Islām edition), vol. 3, p. 614.
- (7). Sharḥ Furū‘ al-Kāfi (by Ṣāliḥ al-Māzandarānī), vol. 2, p. 347.
- (8). Ibsār al-‘Ayn fī Anṣār al-Ḥussain (p), p. 62.
- (9). Manāqib Āl Abī Ṭālib (p), vol. 4, p. 108.



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.. وَمَنْ يَخْرُجْ مِنْ بَيْتِهِ مُهَاجِرًا إِلَى اللَّهِ وَرَسُولِهِ ثُمَّ يُدْرِكُهُ الْمَوْتُ فَقَدْ وَقَعَ أَجْرُهُ عَلَى اللَّهِ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا

One who abandons his home for the cause of God will find many places of refuge in the vast land and one who dies, after having abandoned his home to get near to God and His Messenger, will receive his reward from God. God is All-forgiving and All-merciful.
(Surah Mubarak al-Nisā', v. 100)

وَالَّذِينَ هَاجَرُوا فِي سَبِيلِ اللَّهِ ثُمَّ قُتِلُوا أَوْ مَاتُوا لَيَرْزُقَنَّهُمُ اللَّهُ رِزْقًا حَسَنًا وَإِنَّ اللَّهَ لَهُوَ خَيْرُ الرَّازِقِينَ

Those who abandoned their homes for the cause of God and who then died or were murdered will receive honorable sustenance from God; He is the Most Generous and Munificent.
(Surah Mubarak al-Hajj, v. 58)

Part Eight

God Almighty has spoken of hijrah (migration) in several verses of the Holy Qur'an, including verse 100 of Surah al-Nisā', where migration is defined as "leaving one's home" (detachment from worldly attachments) and "moving towards God and His Messenger". [Notably, the word hijrah, used in the mufā'alah form, implies continuity, a continual state of migration.] Hijrah signifies movement and rising up, but this movement does not necessarily mean relocating from one place to another. As the Leader of the World, Amir al-Mu'minin Ali (p), emphasized, there may be people who outwardly migrate (change location), yet in the sight of God it is not considered hijrah. It is only through migration from sins (attachments and branches of the enemies [of Ahlul Bait]) that this reality is truly fulfilled:

يَقُولُ الرَّجُلُ هَاجَرْتُ و لم يُهَاجِرْ، إِنَّمَا الْمُهَاجِرُونَ الَّذِينَ يَهْجُرُونَ السَّيِّئَاتِ و لَمْ يَأْتُوا بِهَا (1)

The very reality which, in the words of the Seal of the Prophets (pbuh&hf), has been described as a “return to the Greater Jihad”.

رَجَعْتُمْ مِنَ الْجِهَادِ الْأَصْغَرِ إِلَى الْجِهَادِ الْأَكْبَرِ. (2)

Return means detachment from all else and turning back to one’s origin and innate nature, the God-centered and Wilayah-oriented nature with which everyone has been created.

فَطَرَتِ اللَّهُ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا
(Surah Mubarakah Roum, v. 30)

قَالَ: عَلَى التَّوْحِيدِ و مُحَمَّدٌ رَسُولُ اللَّهِ و عَلِيُّ أَمِيرُ الْمُؤْمِنِينَ. (3)

It is for this reason that, in another illuminating statement, “returning to one’s innate nature” has been described as “returning to the Imam”.

سَأَلْتُهُ عَنِ الْفِطْرَةِ لِمَنْ هِيَ؟ قَالَ: لِلْإِمَامِ (4)

Thus, the true reality of return is a return towards the Imam, and hijrah, which is detachment from selfish attachments and movement towards God and His Messenger, in its inner meaning signifies a “return towards the Imam”.

“Migration to God and His Messenger” and “return towards the Imam” found their most complete realization in the Karbala of Aba Abdillah al-Hussain (p) and in the blessed being of the tranquil soul (al-nafs al-mutma’inna), the radiant moon of Hashemites (p).

يَا أَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ * ارْجِعِي إِلَىٰ رَبِّكِ..
(Surah Fajr, v. 27, 28)

By sacrificing his own soul in the way of God, that is, with complete recognition of Aba Abdillah al-Hussain (p) and by his permission [just as verse 58 of Surah al-Hajj describes migration, when qualified by in the way of God, as being rewarded], he brought this hijrah and return to their most perfect realization.

The fruit, reward, and recompense of this hijrah, as stated in “then his reward is with God” (Surah al-Mā'idah, verse 100), was granted to the radiant moon of Hashemites (p) in its most complete form. It was embodied in the address of Sayyid al-Shuhadā' (p) to him, when he said:

إِرْكَبْ بِنَفْسِي أَنْتَ (5)

The reward which verse 58 of Surah al-Hajj refers to as “a good provision” (rizq ḥasana) is Paradise.

Just as in the verses of the Holy Qur'an, Paradise is described as provision (rizq).

جَنَّاتٍ عَذْنٍ مَّفْتَحَةٌ لَهُمُ الْأَبْوَابُ... إِنَّ هَذَا لَرِزْقُنَا مَا لَهُ مِنْ نَفَادٍ
(Surah Sad, v. 50- 54)

This “good provision” in the Karbala of Aba Abdillah al-Hussain (p) was that very highest Paradise (Firdaws al-A'lā) which Imam Hussain (p), on the night of Ashura, after his companions declared their loyalty with the words “Praise be to God who has honored us with being killed alongside you” (6), showed to them, saying:

«ارْفَعُوا رُؤُوسَكُمْ وَانْظُرُوا» (7)

“Raise your heads and see your place [in the Highest Paradise]!”

It is evident that this good provision, in its highest rank and degree, was reserved for the Flag-Bearer (p). As Imam Zayn al-‘Abidin (p) states, the rank and status of his uncle, Abal-Fadl al-Abbas (p), will be the object of envy for all the martyrs on the Day of Resurrection.

رحم الله [عمي] العباس، فلقد آثر وأبلى و فدى أخاه بنفسه حتى قطعت يداه ... وأن للعباس عند الله منزلة يغبطه بها جميع الشهداء يوم القيامة» (8)

“May God have mercy on my uncle Abbas, who, with selflessness and sacrifice, devoted himself in the way of his brother until his hands were cut off... Abbas (p) has a status before God that, on the Day of Resurrection, all the martyrs will envy”.

Today, the migration to God and His Messenger, which is the same as returning towards the Imam, has taken on its complete form for the people in the Arbāeen pilgrimage walk (Mashāyah al-Arbāeen).

Just as in a passage from the Ziyārah of Aba Abdillah al-Hussain (p), going to visit him is described as “migration towards him”.

أَتَيْتُكَ زَائِرًا أَلْتَمِسُ ثَبَاتَ الْقَدَمِ فِي الْهَجْرَةِ إِلَيْكَ (9)

In other words, when a pilgrim leaves his home with the intention of visiting (Ziarat), it is the tangible embodiment of “And whoever leaves his house...”, and the steps he takes on this path towards the Karbala of Aba Abdillah al-Hussain (p) are the tangible embodiment of “migrating to God and His Messenger”. With every step taken on this journey, a stage and degree of migration is realized for him [as noted earlier, migration implies continuity in movement and rising up], until, upon reaching the Karbala of Aba Abdillah al-Hussain and the Hā’ir al-Hussaini (p), the ultimate goal of this journey and movement, namely, dissolving into the annihilation in the Master, is attained.

This reality has been described and expanded in a narration from Imam al-Sadiq (p) as follows:

إِنَّ الرَّجُلَ لَيَخْرُجُ إِلَى قَبْرِ الْحُسَيْنِ (عليه السلام) فَلَهُ إِذَا خَرَجَ مِنْ أَهْلِهِ بِأَوَّلِ خُطْوَةٍ مَغْفِرَةٌ ذُنُوبِهِ ثُمَّ لَمْ يَزَلْ يُقَدَّسُ بِكُلِّ خُطْوَةٍ حَتَّى يَأْتِيَهُ فَإِذَا أَتَاهُ نَاجَاهُ اللَّهُ تَعَالَى.. (10)

“A person who goes on a pilgrimage to the grave of Hussain ibn Ali (p), the moment he separates from his family, with the very first step he takes, all his sins are forgiven. Then, with every step he takes, he is continually sanctified and purified until he reaches the blessed grave. When he arrives there, the Exalted God calls him and engages supplication (munājāt) with him”.

The supplication (munājāt) and conversation of the Lord with the pilgrim is that very status of “meeting with God”, a return by which the servant turns towards his Lord, and the journey of “Indeed, to Him we shall return” is thus completed for him.

Today, the believers whose hearts are filled with the warmth and love for Aba Abdillah al-Hussain (p), by following the example of the companions of Hussain (p), who were dissolved in the annihilation of their Master, migrate towards him and return to their Imam. This gathering in Arbāeen, which is the gathering of hearts around the sacred presence of the Imam, is the realization of Zuhūr (the appearance), just as our Master, al-Mahdi (may our souls be sacrificed for him), described the gathering of hearts in loyalty to the covenant (the covenant of Wilayah taken upon them) as the realization of the Zuhūr.

وَلَوْ أَنَّ أَشْيَاعَنَا وَفَقَّهَهُمُ اللَّهُ لِبَاعْتِهِ عَلَى اجْتِمَاعٍ مِنَ الْقُلُوبِ فِي الْوَفَاءِ بِالْعَهْدِ عَلَيْهِمْ لَمَا تَأَخَّرَ عَنْهُمْ الْيَمْنُ بِلِقَائِنَا» (11)



The leader in the matter of migration and return towards the Imam is the Flag-Bearer of Karbala, the leader of the companions of Hussain, Abal-Fadl al-Abbas (p), whom the companions of Hussain followed in sacrificing themselves for their Master, thereby attaining the status of “I am dissolved in Your annihilation”.

And the blessed being of the radiant moon of Hashemites (p) was nurtured in the sanctuary and care of his mother, the Lady of Baqi, Umm al-Banin (p), who, with her word “My sons and all who are under the sky be sacrificed for Aba Abdillah al-Hussain (p),” raised and trained in her school the migrants in the way of God and those standing for God’s command, presenting to creation the true reality of migration and return towards the Imam.

Thus, the teachings of the school of the Lady of Baqi, Lady Umm al-Banin (p), just as they prepare the ground for the Zuhūr (reappearance), also prepare the ground for the raj’ah (return).

-----=◆❁ REFERENCES ❁◆=-----

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- (3). Tafsīr Furāt al-Kūfī, p. 322
- (4). al-Kāfī, vol. 4, p. 174
- (5). al-Irshād, vol. 2, p. 90
- (6). al-Kharā’ij wa al-Jarā’ih, vol. 2, p. 847
- (7). al-Kharā’ij wa al-Jarā’ih, vol. 2, p. 847
- (8). al-Amālī (by al-Ṣadūq), p. 462
- (9). Tahdhīb al-Aḥkām, vol. 6, p. 60
- (10). Kāmil al-Ziyārāt, p. 132
- (11). al-Iḥtijāj ‘alā Ahl al-Lijāj, vol. 2, p. 499



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إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَنْزِلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا
لَا تَحْزَنُوا وَابْشُرُوا بِالْجَنَّةِ الَّتِي كُنْتُمْ تُوعَدُونَ

To those who have said, "God is our Lord, " and who have remained steadfast to their belief, the angels will descend saying, "Do not be afraid or grieved. Receive the glad news of the Paradise which was promised to you. (Surah Mubaraka Fussilat v. 30)

Part Nine

Verse 30 of Surah Fussilat is in the position of describing and praising “those who remain steadfast upon the path of truth”, those who do not allow weakness to overcome them in the way of truth and reality, and who remain firm and unwavering upon the straight path.

As Imam al-Sadiq (p) said in the interpretation of this noble verse:

هُمْ الْأَئِمَّةُ وَ يَجْرِي فِيْمَنْ اسْتَقَامَ مِنْ شَيْعَتِنَا وَ سَلَّمَ لِأَمْرِنَا وَ كَتَمَ حَدِيثَنَا عِنْدَ
عَدُوَّنَا (1)

They are the Imams, and applies to our Shia who have remained steadfast, submitted to our command, and concealed our secrets from the enemies.

The most perfect example of those who remain steadfast upon the path of truth are the companions of Hussain (p), who, on the night of Ashura, despite Aba Abdillah al-Hussain (p) releasing them from their pledge, each, in his own way, expressed loyalty and declared his perseverance upon the path of God.

لَمْ نَفْعَلْ لِنَبْقَى بَعْدَكَ لَا أَرَانَا اللَّهَ ذَلِكَ الْيَوْمَ أَبَدًا

“May we never, ever see a day after you, O Hussain (p)”. (2)

Among them, the first person to speak, after whom the companions, following his lead, declared their steadfastness upon the path of Hussaini salvation and success, was the leader of the companions, the Flag-Bearer of Karbala, Abal-Fadl al-Abbas (p). As is narrated:

بَدَأَهُمْ بِهَذَا الْقَوْلِ الْعَبَّاسُ بْنُ عَلِيٍّ عَلَيْهِ السَّلَامُ وَاتَّبَعَتْهُ الْجَمَاعَةُ عَلَيْهِ
فَتَكَلَّمُوا بِمِثْلِهِ (3)

The phrases of the Ziyārah of our master Abal-Fadl al-Abbas (p) are yet another confirmation of this reality, that the words of the Holy Qur'an, “Indeed, those who say, ‘Our Lord is God,’ then remain steadfast...” found their complete embodiment in his blessed being. It is there that Imam al-Sadiq (p) addresses and greets his noble uncle with these words:

أَشْهَدُ أَنَّكَ لَمْ تَهِنْ وَ لَمْ تَنْكُلْ وَأَنَّكَ مَصَّيْتَ عَلَى بَصِيرَةٍ مِنْ أَمْرِكَ (4)

“I bear witness that you never showed weakness nor fell short, while you moved with insight in your cause”.

Since in the words of the speaking voice of God (Imam Sadiq), “tahn and tankul” are used with the negation particle “lam”, this indicates an absolute negation of weakness and laziness without any qualification (meaning that every form of weakness and laziness is utterly absent from him). Therefore, “lam tahn wa lam tankul” is another expression for constant, continuous, and complete steadfastness and perseverance.

Another quality by which his blessed being is described in this Ziṙārah is “insight in the command”, an insight that becomes the cause of steadfastness upon the path. Basīrah (insight) is the faith and certainty that is realized and firmly established in the heart through understanding, comprehension, and deep knowledge (tafaqquh) in religion.

Just as Imam Zayn al-‘Abidin (p) also described his noble uncle with the qualities of “deep insight” (nāfidh al-basīrah) and “firm faith” (ṣulb al-īmān).

كَانَ عَمَّا الْعَبَّاسِ نَافِذَ الْبَصِيرَةِ، صُلْبَ الْإِيمَانِ (5)

The status of possessing deep insight (nāfidh al-basīrah) of the radiant moon of Hashemites (p) can be clearly seen in his rejection of the letter of amnesty that Shimr (may God’s curse be upon him) brought for the sons of Umm al-Banin (p). In this event, he gave that accursed one a most crushing reply:

تَبَّتْ يَدَاكَ وَ لُعِنَ مَا جِئْتَ بِهِ مِنْ أَمَانِكَ يَا عَدُوَّ اللَّهِ أَ تَأْمُرُنَا أَنْ نَتْرَكَ أَخَانًا وَ سَيِّدَنَا الْحُسَيْنَ بْنَ فَاطِمَةَ ع وَ نَدْخُلَ فِي طَاعَةِ اللَّعْنَاءِ وَ أَوْلَادِ اللَّعْنَاءِ (6)

And steadfastness upon the path of Hussain (p), and “you never weakened nor faltered”, [was manifest] in the battle verse he recited in the sanctuary of servitude at Karbala:

نَفْسِي لِنَفْسِ الْمُصْطَفَى الطَّهْرِ وَقَا (7)

وَاللَّهُ إِنْ قَطَعْتُمَا يَمِينِي ، إِنْ أَحَامِي أَبَدًا عَنْ دِينِي (8)

Thus, in the sanctuary of servitude at Karbala, it was the Moon of the Hashemites (p) who inspired and encouraged the companions to sacrifice themselves and to remain steadfast upon the path of Imam Hussain (p).

At the moment when Zuhayr sought to encourage the Moon of the Hashemites (p), by saying: “The reason Amir al-Mu’minin married your mother, Umm al-Banin, was for brave sons who would be supporters and helpers of Imam Hussain (p) in Karbala; so, do not fall short in protecting your brother’s sanctuary!”, he replied to Zuhayr with Haidari firmness:

تشجّعني في مثل هذا اليوم واللّه لاريتك شيئاً ما رأيته قط؟ (9)
“On a day like this, do you seek to encourage me? By God, I shall show you something you have never seen before?”

The meaning of these words is that the Moon of Umm al-Banin (p) has no need of encouragement from others; he himself, in sacrificing for his Master, Imam Hussain (p) possesses deep insight, firm faith, and is the role model and inspirer for the companions.

Aba Abdillah al-Hussain (p), too, when the Flag-Bearer of Karbala, Abal-Fadl al-Abbas (p), sought his permission to enter the battlefield, affirmed his role as the inspirer of the companions in their sacrifice and steadfastness upon the path by saying: “If you are martyred, my army will fall apart”.

يا اخي انت صاحب لوائى، و اذا مضيت تفرق عسكرى (10)

The symbol of steadfastness of the Flag-Bearer, the Flag Holder of Karbala, the radiant moon of Hashemites (p), can be most perfectly seen and understood in his ‘alam (Flag). When the plundered belongings were taken to the accursed Yazid, among them was a Flag whose only intact part was the handle (the place where it was held). When he asked about its owner, they replied:

أَنْظَرُوا إِلَى هَذَا الْعَلَمِ فَإِنَّهُ لَمْ يَسْلَمْ مِنَ الطَّعْنِ وَالضَّرْبِ إِلَّا مِقْبَضُ الْيَدِ الَّتِي تَحْمِلُهُ

“Look at this flag, for nothing has remained unscathed from the strikes of spears and blows of swords except the handle where its bearer held it”!

When Lady Zaynab al-Kubra (p) returned to Medina, she delivered to the Lady Umm al-Banin (p) a memento from the protector of the caravan, Abal-Fadl al-Abbas (p), the blood-stained shield of the Flah-Bearer (p), so that his mother might witness her son’s loyalty to his pledge of sacrificing himself for his Master, and as a testimony to the steadfastness and perseverance of her radiant moon upon the path of Hussain (p). It was also a clear sign that the sons she had raised as “a sacrifice for Aba Abdillah al-Hussain (p)” had brought forth, in Karbala, the fruits of their mother’s upbringing in the most excellent way.

The Lady of Baqi, Umm al-Banin (p), had herself learned this spirit of self-sacrifice from her Lady, Zaynab al-Kubra (p), the sister who gave her entire being for her brother. When the noble Aqilah of Hashemites (p) beheld her brother’s body in the killing ground, she recited the Maqtal al-Hussain (p) in this way, declaring herself his sacrifice:

وا محمداه صلى عليك ملك السماء، هذا حسين (عليه السلام) مرمِل بالدماء ...
أنا الفداء للمهموم حتى مضى، أنا الفداء للعطشان حتى قضى، أنا الفداء لمن
شيبته تقطر بالدماء (12)

“May I be sacrifice for the one who departed this world burdened with grief and sorrow; May I be sacrifice for the thirsty one who was martyred in thirst; May I be sacrifice for the one from whose blessed beard blood was dripping”.

Thus, Lady “Mother of the Greatest Calamity and the Supreme Tragedy, Bibi Umm al-Banin (p)” (13), in sacrificing herself for her Master, Aba Abdillah al-Hussain (p), followed the example of the Mother of Calamities, Zaynab al-Kubra (p), in the most complete and perfect manner, so that she might raise her sons as sacrifices for Hussain (p) and establish, for all creation, the school of self-sacrifice.



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- (4). Kamil al-Ziarat, P. 257
- (5). Ibsar al-'Ayn, P. 30
- (6). al-Luhuf 'ala Qatl al-Tufuf, Pp. 88–89 [“May your hands be cut off! And may there be a curse upon what you have brought of amnesty, O enemy of God! Do you command us to abandon our brother and our master Hussain (p), the son of Fatimah (p), and to follow the accursed and the offspring of the accursed?!”]
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- (10). Bihar al-Anwar, v. 45, P. 41
- (11). Tadhkirat al-Shuhada, by Mulla Habib al-Kashani, P. 517
- (12). Manaqib Aal Abi Talib, v. 4, P. 113
- (13). Umm al-Banin (p) al-Najm al-Sati' fi Madinat al-Nabi al-Amin, v. 1, Pp. 148–149 [These titles are among the descriptions with which Lady Umm al-Banin (p) introduced herself to Lady Fiddah, seeking permission to enter the house of the Mother of Calamities, Zaynab al-Kubra (p), to offer condolences after the tragedy of Ashura.]





بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ وَ اتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ

Believers are each other's brothers. Restore peace among your brothers. Have fear of God so that perhaps you will receive mercy.
(Surah Mubarka al-Hujurat, v. 10)

Part Ten

God, the Almighty and Majestic, in verse 10 of Surah al-Hujurat, speaks of the covenant of brotherhood, and according to the words of Amir al-Mu'minin Ali (p), what preserves this covenant is "muwāsāt".

ما حُفِظَتِ الْأَخُوَّةُ بِمِثْلِ الْمُوَاسَاةِ (1)

In other words, the greatest virtue by which a believer, when embodying and being adorned with it, becomes brought near to God, is muwāsāt in brotherhood. As Imam Musa al-Kadhim (p) said:

ما تَقَرَّبَ الْمُؤْمِنُ إِلَى اللَّهِ عَزَّوَجَلَّ بِشَيْءٍ أَفْضَلَ مِنْ مُوَاسَاةِ الْمُؤْمِنِ (2)

"A believer has not drawn nearer to God, the Almighty and Majestic, with anything greater than muwāsāt".

Therefore, muwāsāt that is for the sake of God and in the way of God brings about the greatest nearness to God for a believer. This muwāsāt, in its most complete form, was manifested in the blessed being of our master Abal-Fadl al-Abbas (p) towards Imam Aba Abdillah al-Hussain (p) in Karbala. As our master, Baqīyatullāh al-A'zam (may our souls be sacrificed for him), explicitly states in Ziyārat al-Nāhiyah al-Muqaddasah:





السلام على أبي الفضل العباس بن امير المؤمنين، المُوَاسَى أَخَاهُ بِنَفْسِهِ، الْآخِذِ
لِغَدِهِ مِنْ أَمْسِهِ، الْغَادِي لَهُ الْوَاقِي (3)

“Peace be upon Abal-Fadl al-Abbas, son of Amir al-Mu’minin (p), he who showed muwāsāt with his brother by giving his own life; who prepared provision yesterday for the sake of tomorrow, sacrificed his life for his brother, protected him, and went to bring him water, but his two hands were severed”.

“Al-muwāsī akhāhu bi-nafsih” means the muwāsāt that he fulfilled with his very self; he sacrificed his own life for his master, and through this sacrifice for Imam Aba Abdillah al-Hussain (p) he attained the perfection of nearness to God.

Muwāsāt is a virtue higher than devotion and forbearance, for in the rank of devotion and forbearance, a person prefers the will and desire of his master over his own will and desire, but in the rank of muwāsāt, a person has no will or desire other than that of his master, being absorbed entirely in the will of his master. This absorption, in its highest degree and form, is exclusive to the leader of the companions of al-Hussain, our master Abal-Fadl al-Abbas (p), he who was at all times in the company of, and the supporter of, his master.

This muwāsāt was decreed, by the command of Amir al-Mu’minin Ali (p), even before the Moon of Umm al-Banin (p) set foot in this world, at the time when Amir al-Mu’minin Ali (p) said to Aqil: Choose for me a wife from whom a son will be born to me who will be brave and strong, who will support my son Hussain (p) in Karbala, and who will sacrifice himself for him.



لِيُؤَاسِيَهُ لِنَفْسِهِ فِي طَلْفٍ كَرْبَلَا (4)

“...who would show muwāsāt with his very self for Hussain (p) in Karbala”.

In other words, this support, companionship, and self-sacrifice was born from the school of Lady Umm al-Banin (p); for from the very moment her son entered this world, Umm al-Banin (p) would circle the swaddled Abbas (p) around the head of Imam Hussain (p) to teach her son this path of self-sacrifice and to make it a provision for his future, meaning that in Karbala, her son would manifest this shielding and self-sacrifice in its most complete form. As it is mentioned in Ziyārat al-Nāhiyah al-Muqaddasah:

الْأَخِذَ لِعَدِّهِ مِنْ أَمْسِيهِ

“He prepared provision yesterday for the sake of his tomorrow”.

The muwāsāt of the Moon of Hashemites (p) with his masters, which he had learned from his mother, Umm al-Banin (p), flowed and continued throughout his entire life:

At the time when Amir al-Mu'minin Ali (p) was on the pulpit of the mosque of Kufa and Imam Hussain (p) asked for water, although Amir al-Mu'minin (p) instructed Qanbar to bring the water, it was Abal-Fadl al-Abbas (p) who swiftly brought water for his brother.

And also, in the Battle of Siffin, the Moon of Umm al-Banin (p), by the command of Amir al-Mu'minin Ali (p), went with Imam Hussain (p) toward the Euphrates and freed it from the siege of the accursed Mu'awiyah.

At the time of the martyrdom of Imam Hassan (p) and the tragedy of the raining of arrows upon his pure body, he stood side by side and in full companionship with Imam Hussain (p).

And in Taff of Ninawa, on the night of Ashura, when Imam Hussain (p) lifted his pledge from them, the first person to say “Yes” in support of his master was the Moon of Hashemites (p). (5)

Lady Umm al-Banin (p), the exemplar for righteous believing women, having herself first showed this muwāsāt in the world, [meaning that throughout her entire life she showed muwāsāt with the children of Lady Zahra (p)] thus taught this to her own children in the finest manner.

As it is narrated that when Imam Hussain (p) intended to depart from Medina to Karbala and told the Hashemites to bid farewell to the women among them who would remain in Medina, Lady Umm al-Banin (p) did not allow her son Abbas (p) to embrace his mother in the presence of Imam Hussain (p). At the time of farewell, she also advised her son not to return to Medina without Imam Hussain (p).

The muwāsāt of the Moon of Hashemites (p) with his masters, which flowed throughout his entire life, was manifested in its most complete form in Karbala, and in the final moments before his martyrdom it was also manifested in his not drinking water, despite his own thirst, while striving to deliver water to the tents of Hussain (p); as is explicitly stated in Ziyārat al-Nāhiyah al-Muqaddasah:

السَّاعِي إِلَيْهِ بِمَائِهِ ، الْمَقْطُوعَةِ يَدَاهُ

Since he (p) fulfilled “muwāsāt al-akh fi-llāh” [that very act which, in the words of the Seal of the Prophets (pbuh&hf), is described as the master of deeds (6)] throughout his entire life, at the river of the ‘Alqami he addressed his master, Imam Hussain (p), as “Brother,” saying: “Yā akhā adrik akhāk” (“O brother, help your brother”). It was there that Aba Abdillah al-Hussain (p) said:

الان انكسر ظهري و قلت حيلتي (7)

Now my back is broken, and my means have diminished

Therefore, one of the educational hallmarks of the school of Lady Umm al-Banin (p) is muwāsāt, which is another attribute and essential quality of becoming a devoted, one brought near [to God]. As stated in the phrases of the special ziyārāt for the noble Lady of Baqi, Umm al-Awlād al-Arba‘ah (the mother of four sons):

وَبَالَغْتَ وَ أَثَرْتَ وَ رَعَيْتَ حُجَجَ اللَّهِ الْمَيَامِينِ، رَغَبْتَ فِي صَلََّةِ أَبْنَاءِ رَسُولِ رَبِّ
الْعَالَمِينَ، غَارَفَةً بِحَقِّهِمْ مُؤَمِّنَةً بِصِدْقِهِمْ مُشْفِقَةً عَلَيْهِمْ، مُؤَثَّرَةً هَوَاهُمْ وَ حُبَّهُمْ
عَلَى أَوْلَادِكَ السُّعَدَاءِ

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ فَمِنْهُمْ مَن قَضَىٰ نَحْبَهُ
وَمِنْهُمْ مَن يَنْتَظِرُ وَمَا بَدَّلُوا تَبْدِيلًا

Among the believers there are men who have been true to their covenant with Allah. Some have fulfilled their vow dying, and others await, unyielding to change.
(Surah Mubarakah al-Ahzab v. 23)

Part Eleven

Verse 23 of Surah al-Ahzab praises and praises the believers who are true to their covenant. As Imam al-Sadiq (p) explained in his commentary on this noble verse:

هُمْ الَّذِينَ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَزَّ وَ جَلَّ عَلَيْهِ مِنْ جِهَادٍ عَدُوَّهُ وَ بَدَّلَ
أَنْفُسَهُمْ فِي سَبِيلِهِ وَ نُصْرَةَ رَسُولِهِ وَ إِعْزَازِ دِينِهِ حَيْثُ يَقُولُ «رِجَالٌ صَدَقُوا مَا
عَاهَدُوا اللَّهَ عَلَيْهِ .. (Ahzab/23) (1)

The most perfect embodiment of fulfilling the covenant was manifested in the Karbala of Aba Abdillah al-Hussain (p). On the night of Ashura, Imam Hussain (p)) lifted his pledge from his companions. Yet those who had dissolved themselves in the devotion to their Master remained, making a new covenant with Aba Abdillah al-Hussain (p), a covenant they fulfilled, in its most complete form by sacrificing themselves, at noon on Ashura.

The radiant words of Aba Abdillah al-Hussain (p) affirm this, as he said regarding his companions and “the souls who have been dissolved in your sanctuary”:

فَإِنِّي لَا أَعْلَمُ أَصْحَاباً أَوْفَى وَلَا خَيْراً مِنْ أَصْحَابِي (2)

[In this statement, the term “awfā” signifies superiority in loyalty and the most complete form of fulfilling a covenant.]

Among them, the one who took the lead in renewing the covenant with Aba Abdillah al-Hussain (p) was the commander of his companions, Abal-Fadl al-Abbas (p), who said:

لَا أَرَانَا اللَّهَ ذَلِكَ أَبَدًا بَدَأَ (3)

“Never may God bring such a day when, after you, O Aba Abdillah al-Hussain, we remain alive”!

Imam al-Sadiq (p) describes the utmost loyalty of his uncle, Abal-Fadl al-Abbas (p), in his covenant with his brother and Imam in these words:

فَجَزَاكَ اللَّهُ أَفْضَلَ الْجَزَاءِ وَكَثَّرَ الْجَزَاءِ، وَأَوْفَرَ الْجَزَاءِ، وَأَوْفَى جَزَاءِ أَحَدٍ مِمَّنْ وَفَى بَبَيْعَتِهِ، وَاسْتَجَابَ لَهُ دَعْوَتُهُ، وَأَطَاعَ وِلَاةَ أَمْرِهِ (4)

“May God grant you the highest, greatest, most abundant, and most complete reward, the reward of one who was perfectly faithful to his covenant, answered the call of God Almighty, and obeyed His saints”.

The battlefield of Karbala is the greatest sanctuary of servitude in all existence, where the above noble verse found its most complete, perfect, and full embodiment.

Just as Aba Abdillah al-Hussain (p) would recite this blessed verse when bidding farewell to each of the companions and martyrs of Karbala as they set out to the field, or when he stood by their side upon the battlefield.

The commentaries on this noble verse all affirm this truth:

ان اصحاب الحسين بكرلا كانوا كل من اراد الخروج ودع الحسين (عليه السلام) وقال: السلام عليك يا بن رسول الله! فيجيبه: و عليك السلام و نحن خلفك، و يقرأ «فَمِنْهُمْ مَنْ قَضَى نَحْبَهُ وَ مِنْهُمْ مَنْ يَنْتَظِرُ» (5)

«إِنَّ الْحُسَيْنَ عَلَيْهِ السَّلَامَ (مَشَى إِلَى مُسْلِمٍ بَنِ عَوْسَجَةَ لَمَّا صُرِعَ، فَإِذَا بِهِ رَمَقٌ فَقَالَ لَهُ: رَحِمَكَ اللَّهُ يَا مُسْلِمُ، فَمِنْهُمْ مَنْ قَضَى نَحْبَهُ وَ مِنْهُمْ مَنْ يَنْتَظِرُ وَ مَا بَدَلُوا تَبْدِيلًا» (6)

Since only a small number of believers perfectly fulfilled their covenant with their masters, it is mentioned in a passage of Du'a al-Nudba:

إِلَّا الْقَلِيلَ مِمَّنْ وَفَى لِرِعَايَةِ الْحَقِّ فِيهِمْ (7)

“Except for a small number of them who were faithful in upholding the right of the Ahlul Bayt (p)”.

Therefore, in another passage of the Ziyarat of the Commander of the Companions of Hussain, Abal-Fadl al-Abbas (p), we bear witness and testify to his “fulfilling of the covenant”:

أَشْهَدُ لَكَ بِالتَّسْلِيمِ وَ التَّصَدِيقِ وَ الْوَفَاءِ وَ النَّصِيحَةِ لِخَلْفِ النَّبِيِّ (8)

The descriptions of the “flag” carried by the Flag-Bearer himself stand as proof of this, for the only part of that flag left intact was its handle, in such a way that it astonished and amazed the accursed enemy, who, pointing to the flag, remarked:

هكذا يكون وفاء الاخ لاخيه (9)

“This is the meaning of a brother’s loyalty to his brother”.

In the land of Karbala, the radiant moon of Hashemites not only fulfilled his brother’s covenant in its most complete and perfect form, but also honored the covenant and will of his father, Amir al-Mu’minin Ali (p). This was the covenant that Amir al-Mu’minin Ali (p) made with his son, Abal-Fadl al-Abbas, on the night of the 21st of the blessed month of Ramadan, moments before his martyrdom, saying:

إذا كان يوم عاشوراء ودخلت المشرقة إياك أن تشرب الماء وأخوك الحسين عليه السلام عطشان (10)

“O my son! When the day of Ashura comes, and you enter the river of Euphrates, beware of drinking water while your brother Hussain (p) is thirsty”!

The radiant moon of Hashemites (p), upon entering the Euphrates, “remembered the thirst of Hussain” (11), recalling his father’s covenant. He poured the water back upon the water, so that he might fulfill his pledge to his father, Amir al-Mu’minin Ali (p).

Therefore, verse 23 of Surah al-Ahzab found its complete embodiment in the noble existence of the radiant moon of Hashemites (p). He learned this loyalty to the covenant in the sanctuary of a mother who herself was a model and exemplar for all believing men and women in fulfilling her covenant to her masters, Lady Umm al-Banin (p), the role model for righteous believing women.

Just as it is mentioned in a passage of the Ziyarat of this noble and honored lady, the Lady of al-Baqi':

كُنْتَ فِي قِمَّةِ الطَّاعَةِ وَالْوَفَاءِ (12)

"You were always in the utmost obedience and loyalty toward this Household".

As, when sending her sons with the caravan of Aba Abdillah al-Hussain (p), she advised them:

"Be the eyes and heart of my master, Imam Hussain (p), and be obedient to him."

Therefore, another hallmark of the school of Lady Umm al-Banin (p) is loyalty, a quality that is also among the essential requirements for becoming a true devotee.

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- (5). Tafsir al-Safi, vol. 4, p. 181
- (6). Tafsir Nur al-Thaqalayn, vol. 4, p. 259
- (7). Iqbal al-A'mal, vol. 1, p. 296
- (8). Kamil al-Ziyarat, p. 256
- (9). Sowganameh Aal Muhammad (pbuh&hf), p. 300
- (10). Ma'ali al-Sibtayn, p. 417
- (11). Bihar al-Anwar, vol. 45, p. 41
- (12). Ziyarat of Lady Umm al-Banin (p)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالْبَلَدُ الطَّيِّبُ يَخْرُجُ نَبَاتُهُ بِإِذْنِ رَبِّهِ وَالَّذِي خَبثَ لَا يَخْرُجُ إِلَّا نَكِدًا
كَذَلِكَ نَصْرَفُ الْأَيَّاتِ لِقَوْمٍ يَشْكُرُونَ

A good land produces plants, by the permission of its Lord, but a wicked land produces only miserable, bitter plants. Thus, do We show a variety of evidence for those who give thanks.
(Surah Mubarak al-A'raf, v. 58)

Part Twelve

Verse 58 of Surah al-A'raf refers to the pure land that is abundant in goodness (Khair) and benefit, and by God's permission, grants its produce. In its deeper, inner meaning, this universal verse points to a pure and virtuous existential land that is a source of great good, namely, "chaste women of noble origin and dignity," as has also been mentioned in the commentary on this verse:

يَنْبَغِي أَنْ يَتَخَيَّرَ لِنَفْسِهِ مِنَ النِّسَاءِ الْعَفِيفَةِ الْكَرِيمَةِ الْأَصْلَ، وَ يُؤَيِّدُهُ قَوْلُهُ «وَالْبَلَدُ الطَّيِّبُ يَخْرُجُ نَبَاتُهُ بِإِذْنِ رَبِّهِ وَالَّذِي خَبثَ لَا يَخْرُجُ إِلَّا نَكِدًا» (1)

"It is appropriate for one, in seeking a wife, to choose from among chaste women of noble origin, as the Holy Qur'an states: "The good land yields its produce by the permission of God, whereas from the bad land nothing grows except little and worthless vegetation".

One of the perfect manifestations of the noble verse "And the good land yields its vegetation by the permission of its Lord" is the blessed being of Lady Umm al-Banin (p), the mother of the four martyred sons, in whose nurturing care, our master Abal-Fadl al-Abbas (p), the commander of Hussain's companions and the flag-bearer of Karbala, was raised.

All the qualities and characteristics found in chaste women of noble origin and high dignity were manifested in the fullest sense in Lady Umm al-Banin (p). This very fact made her blessed being a “qudwah lil-mu’mināt aṣ-ṣāliḥāt”, a model and exemplar for all righteous believing women.

The conduct of the Speaking Qur’an, Amir al-Mu’minin Ali (p), in choosing Lady Umm al-Banin (p) itself indicates that the path of self-sacrifice for Imam Aba Abdillah al-Hussain (p) requires a teacher, a mother who raises children ready to give their lives. And such a mother can only be one who has herself been nurtured in a noble, honorable family, possessing virtues and perfections, just as the Holy Qur’an’s guidance in choosing a spouse is based on this very principle.

It is narrated that when Amir al-Mu’minin Ali (p) asked Aqil to choose a wife for him, he first mentioned the qualities he considered essential as a prerequisite for raising sons who would sacrifice themselves for Imam Hussain (p). Thus, he said:

أُرِيدُ مِنْكَ أَنْ تَخْتَبَ لِي إِمْرَأَةً مِنْ ذَوِ الْبُيُوتِ وَ الْحَسَبِ وَ النَّسَبِ وَ الشَّجَاعَةِ لِكَيْ أَصِيبَ مِنْهَا وَلَدًا يَكُونُ شَجَاعًا عَضْدًا يَنْصُرُ وَلَدِي الْحُسَيْنَ «لِيُوَاسِيَهُ لِنَفْسِهِ فِي طَافٍ كَرْبَلَا» (2)

“O Aqil, I ask you to seek for me a woman of noble lineage, honorable family background, and courage, so that a brave and strong son will be born from her, one who will support my son Hussain (p) and, in the land of Karbala, stand beside him with his very life in loyalty and selflessness”.

Aqil, after hearing this request, and being a genealogist, introduced Lady Umm al-Banin, Fatimah al-Kilabiyah:

تَرْوُجُ أُمِّ الْبَنِينِ الْكَلَابِيَّةِ (3)

As stated in the reports, the forefathers of Lady Umm al-Banin (p) belonged to one of the most noble and honorable Arab families, a lineage so esteemed that other clans took pride in their nobility and pedigree (4).

The Qur'an's description of the "good land" (balad ṭayyib) and the conduct of Amir al-Mu'minin (p) both indicate that becoming a devoted and close servant requires certain essential preliminaries, among them are the criteria that must be considered when choosing a spouse, so as to raise children who will be wholly devoted to their master. These criteria, all of which center on noble lineage and honorable family background, were manifested in the fullest form in Lady Umm al-Banin (p). Thus, she stands as a qudwah lil-mu'mināt aṣ-ṣāliḥāt [a model for all righteous believing women] and the nurturer of the school of self-sacrifice for Imam Hussain (p).

As mentioned earlier, nobility of lineage possesses various dimensions, effects, and manifestations, which we will now examine in the following sections.

Noble legacies and virtuous qualities

One aspect of noble lineage and family honor is being raised in a household of virtue and distinction. As has been reported regarding Lady Umm al-Banin (p), she was brought up in a family renowned for possessing many noble morals and praiseworthy traits, excelling in generosity, courage, eloquence, chastity, purity, honor, dignity, devotion, and pride, among other virtues (5).

It was due to this very nobility of lineage that, upon entering the household of Amir al-Mu'minin Ali (p), she introduced herself as a servant of the Master and said:

سادتی، أنا هنا خادمة عندكم جئت لخدمتکم... (6)

"My master! I am here as your servant, and I have come to serve you".

Well-versed in manners and knowledge

Another aspect of having decency is being taught the manners and the knowledge and in this aspect also Her Holiness was raised in a family with this qualities. As it is stated that:

Umm al-Binin's parents had raised her with Arab manners and good manners and the character of the great and the freedom (7).

Umm al-Binin's virtue was due to the fact that she had grown up in the house of grace, perfection, courage and bravery (8)

Therefore, Amir al-Mu'minin (p), as soon as Hazrat Um al-Banin entered his house, found Her Holiness the owner of perfections, intellect, faith and politeness; Because she was a scholar that was aware of the right of the House of the family of the Messenger of God and had exemplary piety (9)

Truthfulness

Lady Umm al-Banin (p) was raised in a family renowned for their eloquent and articulate speech, as well as their truthfulness in words, as is narrated regarding her uncle, Labid:

أصدق كلمة قالتها العرب كلمة لبيد (10)

Lady Umm al-Banin (p) both inherited this truthfulness and was herself endowed with a *lisān ṣidq*, meaning her speech was never anything but right and true, and she was always truthful in her words.

This truthfulness can be clearly seen in the words she spoke upon entering the household of Amir al-Mu'minin Ali (p), when she referred to herself as a "servant" (*khādimah*) (11).

Also, her gentle and affectionate conduct toward the children of Lady Zahra (p), especially during their times of illness, was like that of an *umm al-ḥanūn* (a deeply caring and compassionate mother) toward them (12).

Likewise, she would address the children of Lady Zahra (p) with the words, "My master, light of my eyes, and my Imam" (13).

And she instilled this *lisān ṣidq* in her son, Abal-Fadl al-Abbas (p), who, in turn, advised his brothers to prove their truthfulness by going forth before him in battle and sacrificing themselves for their master and Imam:

يا بنى أُمى تقدموا للقتال، بنفسى أنتم، فحاموا عن سيدكم حتى تستشهدوا
دونه، و قد نصحتم لله و لرسوله» (14)

Bravery

Lady Fatimah al-Kilabiyyah was raised in a family renowned for their bravery, and one of the qualities Amir al-Mu'minin Ali (p) emphasized when choosing a wife was precisely this courage in her.

ذَوِ الْبُيُوتِ وَ الْحَسْبِ وَ النَّسَبِ وَ الشَّجَاعَةِ (15)

To which Aqil replied:

تَزَوُّجُ أُمِّ الْبَنِينَ الْكِلَابِيَّةِ! فَإِنَّهُ لَيْسَ فِي الْعَرَبِ أَشْجَعُ مِنْ آبَائِهَا (16)
 “Marry Umm al-Banin al-Kilabiyyah (p), for among the Arabs there are none more courageous than her forefathers”. Her ancestors and maternal uncles were famed as “Malā‘ib al-Asinnah”, those who play with spears.

Thus, sons were raised in her care who were “the most courageous of people” when facing the enemy. When sending them off with Imam Hussain’s (p) caravan and preparing them for self-sacrifice, Lady Umm al-Banin (p) addressed her radiant moon, Abal-Fadl al-Abbas (p), by his quality of bravery, saying: “Ayyuhā al-baṭal al-shāmikh”, O noble and high-spirited hero (17).

The phrases of the Ziyarat of Lady Qudwah lil-Mu’mināt al-Ṣāliḥāt (p) are yet another testimony to the virtues and honors rooted in her noble lineage, all of which were gathered within her blessed being, and it is for this reason that she became the nurturer of the school of raising devoted self-sacrificing souls:

فَصِرْتُ قَدْوَةً لِلْمُؤْمِنَاتِ الصَّالِحَاتِ
 لَأَنَّكَ كَرِيمَةُ الْخَلَائِقِ
 عَالِمَةٌ مُعَلِّمَةٌ نَقِيَّةٌ زَكِيَّةٌ

وَلَقَدْ أَعْطَاكَ اللَّهُ مِنَ الْكَرَامَاتِ الْبَاهِرَاتِ حَتَّى أَصْبَحْتَ بِطَاعَتِكَ لِلَّهِ وَلَوْصَى الْأَوْصِيَاءِ وَحُبِّكَ لِسَيِّدَةِ النِّسَاءِ الرَّهْزَاءِ (وَفِدَائِكَ أَوْلَادِكَ الْأَرْبَعَةَ لِسَيِّدِ الشُّهَدَاءِ) عَلَيْهِ السَّلَامُ (بَاباً لِلْحَوَائِجِ فَاشْفَعِي لِي عِنْدَ اللَّهِ

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- (3). al-Majālis al-Shajjiyyah fī Sīrat Umm al-Banīn (p), al-Taqiyyah, p. 36.
- (4). “Her fathers were the most noble leaders of the Arabs”; “She was from a house deeply rooted in Arabness and bravery”.
- (5). al-Majālis al-Shajjiyyah fī Sīrat Umm al-Banīn (p), al-Taqiyyah, pp. 13, 23, 24.
- (6). al-‘Abbās ibn ‘Alī (PBUT), Baṭal al-Ḥaqq wa-l-Ḥurriyyah, vol. 1, p. 9.
- (7). al-Majālis al-Shajjiyyah fī Sīrat Umm al-Banīn (p), al-Taqiyyah, pp. 87, 19.
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- (9). al-Majālis al-Shajjiyyah fī Sīrat Umm al-Banīn (p), al-Taqiyyah, p. 51.
- (10). Bihār al-Anwār, vol. 67, p. 295.
- (11). al-‘Abbās ibn ‘Alī (PBUT), Baṭal al-Ḥaqq wa-l-Ḥurriyyah, vol. 1, p. 9.
- (12). “When she entered upon Amir al-Mu’minin (p) and al-Hassan and al-Hussain (PBUT) were ill, she spoke to them with gentle words, offering them such kindness of speech as would captivate hearts; she continued in this manner, treating them well and humbling herself before them like a compassionate mother”.
- (13). al-Majālis al-Shajjiyyah fī Sīrat Umm al-Banīn (p), al-Taqiyyah, pp. 51, 98.
- (14). Umm al-Banīn (p), p. 13.
- (15). al-Majālis al-Shajjiyyah fī Sīrat Umm al-Banīn (p), al-Taqiyyah, p. 36.
- (16). al-Majālis al-Shajjiyyah fī Sīrat Umm al-Banīn (p), al-Taqiyyah, p. 36.
- (17). al-Majālis al-Shajjiyyah fī Sīrat Umm al-Banīn (p), al-Taqiyyah, p. 98, [“My dear sons... and you, my son, O radiant moon of the noble ones... my son, O noble and high-spirited hero, my son, O valiant Abbas.. set forth in the company of Hussain towards Paradise”.]



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

النَّبِيُّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ وَأَزْوَاجُهُ أُمَّهَاتُهُمْ وَأُولُوا الْأَرْحَامِ
بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ مِنَ الْمُؤْمِنِينَ وَالْمُهَاجِرِينَ إِلَّا أَنْ
تَفْعَلُوا إِلَىٰ أَوْلِيَائِكُمْ مَعْرُوفًا كَانَ ذَلِكَ فِي الْكِتَابِ مَسْطُورًا

The Prophet has more authority over the believers than themselves.

His wives are their mothers. The relatives are closer to each other, according to the Book of God, than the believers and the emigrants.

However, you may show kindness to your guardians. This also is written in the Book.

(Surah Mubarak al-Ahzab v. 6)

Part Thirteen

The noble verse 6 of Surah al-Ahzab is in the position of stating that the Holy Prophet (pbuh&hf) and the sacred existence of the Ahlul Bayt (p) have greater authority and are more deserving with respect to the believers (1). According to the command of the Almighty in this verse, the believers must regard the will and life of their masters as superior to their own will, life, and wealth, and consider themselves as their devoted sacrifices.

The noble and blessed lady who manifested adherence to this noble verse through her life and death, and taught it to all creation, was Lady Umm al-Banin (p). Lady Umm al-Awlad al-Arba'a, Fatimah al-Kalabiyyah (p), not only embodied throughout her entire life the principle of "the Prophet and the Ahlul Bayt (p) being superior to one's own self, life, wealth, will, and desire," but also raised sons who were devoted sacrifices for their master and Imam. They manifested this Qur'anic verse in the most complete form on the day of Karbala with Imam al-Hussain (p).



Following the noble verse, “The Prophet has a greater claim over the believers than they have over themselves”, has various dimensions. Lady of al-Baqi’ (p), through her conduct and way of life, taught all of creation the most complete form of this principle in all its aspects. In this section, we will examine this matter.

أنا هنا خادمة عندكم جئت لخدمتكم

The words of Lady Umm al-Banin (p), who referred to herself as a “servant” upon entering the household of Amir al-Mu’minin Ali (p), despite being Imam’s wife, are themselves a manifestation of this noble Qur’anic verse. They demonstrate that all creation must be in service to the Masters of the Command (p) and dedicated to fulfilling their orders and bringing their will into effect. Thus, upon her arrival, she said to the children of Lady Zahra (p):

سادتي، أنا هنا خادمة عندكم جئت لخدمتكم ، فهل تقبلوني بهذا الشرط....و إلا
فإني راجعة إلى داري (2)

“O my masters, I am here before you as a servant who has come to serve you. Will you accept me on this condition? For if you do not accept, I shall return to my home”.

Imam al-Hassan and Imam al-Hussain (p), along with Lady Zaynab al-Kubra (p), in response to these words, said:

أنت عزيزة كريمة و هذا بيتك (3)

“You are dear and noble, and this house belongs to you as well”.



فاطمة، المُكَنَّاة بِأُمِّ الْبَنِينَ

Her blessed name was Fatimah, a name greatly esteemed and honored among the Arabs, to the point that they took pride in bearing it. Yet, this noble lady, knowing that this name would remind the children of Lady Sayyidah Fatimah al-Zahra (p) of their mother, willingly gave up even her own meaningful name. She requested Amir al-Mu'minin Ali (p) to address her by another name. Thus, she became known by the title "Umm al-Banin," as mentioned in her Ziyarat: "Peace be upon you, O mother of the radiant moons, O Fatimah, daughter of Hizam al-Kilabiyyah, known as Umm al-Banin. May the mercy and blessings of God be upon you".

السلام عليكِ يَا أُمَّ الْبُذُورِ السَّوَاطِعِ يَا فَاطِمَةَ بِنْتَ حِزَامِ الْكِلايِيهِ الْمُكَنَّاةِ بِأُمِّ الْبَنِينَ وَ
رَحْمَةُ اللَّهِ وَبَرَكَاتُهُ (4)

آزَرَتِ الْإِمَامَ عَلِيَّ بْنَ أَبِيطَالِبٍ (عَلَيْهِ السَّلَامُ)

This phrase from the Ziyarat of Lady Umm al-Awlad al-Arba'a, Fatimah al-Kalabiyyah (p), indicates her rank of muwāsāt (selfless support and solidarity) with her master, Amir al-Mu'minin Ali (p). The word "āzarta" comes from the root "āzara" and "mu'āzarah" means support and mutual aid. This muwāsāt is itself among the greatest manifestations and expressions of this noble Qur'anic verse:

النَّبِيُّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ
(Surah Ahzab v. 6)

Since Lady Umm al-Banin (p) herself fulfilled this muwāsāt with Amir al-Mu'minin Ali (p) through all hardships, adversities, and trials:

وَأَزَرَتِ الْإِمَامَ عَلِيَّ بْنَ أَبِيطَالِبٍ عَلَيْهِ السَّلَامُ فِي الْمَحَنِّ وَالشَّدَائِدِ وَالْمَصَائِبِ (6)

Her radiant moon, Hazrat Abal-Fadl al-Abbas (p), also manifested this muwāsāt in its most complete form, both during the Battle of Siffin alongside Amir al-Mu'minin Ali (p) and in Karbala alongside Imam Aba Abdillah al-Hussain (p).

كُنْتُ فِي قُفَّةِ الطَّاعَةِ وَالْوَفَاءِ

Another aspect of regarding the Masters and Holders of Authority (p) as having greater right and priority is complete obedience to their commands, a quality that was also fully embodied in Lady Umm al-Banin (p). This is indicated by the phrase in her Ziyarat, “You were at the pinnacle of obedience and loyalty,” which attests to this very truth:

أَنْكِ أَحْسَنْتِ الْكِفَالَةَ وَادَّيْتِ الْأَمَانَةَ الْكُبْرَى

Safeguarding the Divine Trust is another aspect of following verse 6 of Surah al-Ahzab. The “Trust of God” refers to the sacred existence of the Ahlul Bayt (p), who are the divine trusts placed among creation. This means that the measure of a believer’s devotion and faith toward their masters is determined by how they protect their lives and regard them as having priority over themselves.

الْأَمَانَةُ هِيَ الْإِمَامَةُ (5)
أَنْتُمْ الْأَمَانَةُ الْمَحْفُوظَةُ (6)

“You are that safeguarded trust”.

Just as the verses of Surah al-Mu’minun describe the true believers with the quality of safeguarding trusts and fulfilling their covenants:

«وَالَّذِينَ هُمْ لِأَمَانَاتِهِمْ وَعَهْدِهِمْ رَاعُونَ»
(Surah al-Mu’minun, verse 8)

Lady Umm al-Banin (p) perfectly upheld the safeguarding of the Divine Trust, namely, the protection of the sacred existence of al-Hassan and al-Hussain (p), as well as loyalty to the covenant. She also taught this very principle to her sons: “You fulfilled the greatest trust by protecting the trust of al-Zahra al-Batul (p), the two grandsons al-Hassan and al-Hussain”. (7) Thus, she attained immense esteem and an exalted rank in the sight of Lady Sayyidah al-Nisa’ al-Alamin (p), to the extent that she became known by the title “Azizat al-Zahra” (The Beloved of al-Zahra) (8).



You sacrificed your sons in place of Hussain (p)

The perfection of following the noble verse “The Prophet has a greater claim over the believers than they have over themselves” (Surah al-Ahzab, verse 6) is manifested in dissolving oneself and becoming a self-sacrifice [for Master]. Lady Umm al-Banin (p) was dissolved in and sacrificed for Lady al-Siddiqa al-Kubra, Fatimah al-Zahra (p). For all eternity, Umm al-Banin, the Beloved of al-Zahra (p), remains the role model and leader for the people of faith in dissolving themselves and sacrificing for the sacred existence of the Mother.

Just as Hazrat Abal-Fadl al-Abbas (p) is the exemplar for creation in sacrificing himself for Imam Aba Abdillah al-Hussain (p).

It is precisely because of Lady Umm al-Banin’s (p) sacrifice for the sacred existence of Lady al-Siddiqa al-Kubra (p) that she was granted a lofty rank, dignity, and a praiseworthy station: “Indeed, you have with God a rank and a praiseworthy standing”. (9) That is to say, her blessed being is the “Gate of Fatimah” (p), just as her radiant moon, Abal-Fadl al-Abbas (p), is the “Gate of Hussain” (p).

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- (3). al-‘Abbās ibn ‘Alī (‘alayhimā al-salām) baṭal al-ḥaqq wa al-ḥurriyyah, vol. 1, p. 9
- (4). Ziyarat of Lady Umm al-Banin (p)
- (5). Tafsīr al-Qummī, vol. 2, p. 198
- (6). Man Lā Yaḥḍuruhu al-Faqīh, vol. 2, p. 613 [excerpt from Ziyarat al-Jāmi’ah al-Kabīrah]
- (7). Excerpt from the Ziyarat of Lady Umm al-Banin (p)
- (8). Peace be upon you, O Beloved of al-Zahra [excerpt from the Ziyarat of Lady Umm al-Banin (p)]
- (9). Excerpt from the Ziyarat of Lady Umm al-Banin (p)



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

مَنْ عَمِلَ صَالِحًا مِنْ ذَكَرٍ أَوْ أَنْثَى وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيَاةً طَيِّبَةً وَ
لَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ

All righteously believing male or female will be granted a blessed happy life and will receive their due reward and more.
(Surah Mubaraka Nahl v. 97)

Part Fourteen

The noble verse 97 of Surah al-Nahl describes the believing men and women who have been granted a pure life (ḥayāt ṭayyibah); that is, through embodying certain qualities and standards, and by making them flow throughout their lives, their existence is transformed into a pure life. This embodiment, however, is only attainable through role-modeling, by taking as an exemplar, a sacred being who is the guide, teacher, and instructor of the believers in this matter.

This model and nurturer is the maternal sanctuary and embrace in which the leader of the companions of Hussain (p) was raised. All of the companions of Hussain (p), who attained the pure life (ḥayāt ṭayyibah) in its most complete sense, reached the rank and status of dissolving themselves in the annihilation of their Master through the leadership, encouragement, and guidance of Hazrat Abal-Fadl al-Abbas (p).

In other words, the school of Lady Umm al-‘Abbas, Umm al-Banin (p), which is the very school of nurturing self-sacrifices, is the true essence of the pure life (ḥayāt ṭayyibah). By journeying within it, the believing men and women, each according to their capacity, share, and portion, attain a pure life.



Those qualities and attributes that lead to the pure life (ḥayāt ṭayyibah) and are taught in the school of the Lady of al-Baqi', Umm al-Banin (p), can be derived from the phrases of her Ziyārat, and they are as follows:

Obedience and submission to Amir al-Mu'minin Ali (p)

Love and devotion to Lady Sayyidah al-Nisā' al-Ālamīn, Fatimah al-Zahra (p)

Sacrificing her four sons for Imam Sayyid al-Shuhadā', al-Hussain (p)

Lady of al-Baqi', Umm al-Banin (p), through her complete and perfect embodiment of these qualities, attained immense dignity and a praiseworthy rank in the presence of the Almighty. As is explicitly stated in the passages of her Ziyārat:

لَقَدْ أَعْطَاكَ اللَّهُ مِنَ الْكَرَامَاتِ الْبَاهِرَاتِ حَتَّى أَصْبَحْتَ بِطَاعَتِكَ لِسَيِّدِ الْأَوْصِيَاءِ
عَلَيْهِ السَّلَامِ وَحُبِّكَ لِسَيِّدَةِ النِّسَاءِ الزَّهْرَاءِ سَلَامَ اللَّهِ عَلَيْهَا وَفِدَائِكَ أَوْلَادِكَ
الْأَرْبَعَةَ لِسَيِّدِ الشُّهَدَاءِ عَلَيْهِ السَّلَامِ بَاباً لِلْجَوَائِجِ فَإِنَّ لَكَ عِنْدَ اللَّهِ شَاناً وَجَاهاً
مَحْمُوداً (1)

The “brilliant miracles (karāmāt bāhirāt)” are the very status of “Bāb al-Ḥawā'ij” of Lady Umm al-Banin (p), a rank granted to her by the Almighty because she made those three aforementioned qualities flow fully throughout her entire life and pure existence. In continuation of these passages, reference is made to the “praiseworthy rank and status” of Lady Umm al-Banin (p), which is the very special connection between her and Lady Sayyidah al-Nisā' al-Ālamīn, Fatimah al-Zahra (p).



Here, we will elaborate on the above passages from the Ziyārat of this noble and honored lady.

بَطَاعَتِكَ لِسَيِّدِ الْأَوْصِيَاءِ (عليه السلام)

Complete obedience and submission to Amir al-Mu'minin Ali (p) was evident throughout the entire life of Lady Umm al-Banin (p). One instance is at the birth of her son, Abal-Fadl al-Abbas (p), when regarding the matter of naming him, she responded with utmost respect and humility to Amir al-Mu'minin Ali (p):

ما كنا لنسبقك في شيء يا أمير المؤمنين (عليه السلام) (2)

“We would never precede you in any matter, O Amir al-Mu'minin (p)”.

Amir al-Mu'minin Ali (p), in turn, expressed his appreciation for the beautiful loyalty of Lady Umm al-Banin (p). (3)

The fruit of this humility, obedience, and submission was a son who was given the title “Zahr al-Wilāyah”, the Support of Wilayah, the shield and refuge of his Imam and Master. Thus, when he was martyred by the river of the ‘Alqamah, Imam Aba Abdillah al-Hussain (p) said:

أَلَا نَإِنْكَسَرَ ظَهْرِي (4)

“Now, with the martyrdom of Zahr al-Wilāyah, Abal-Fadl al-Abbas (p), my back has been broken”.

حُبِّكِ لِسَيِّدَةِ النَّسَاءِ الرَّهَاءِ (سَلَامُ اللَّهِ عَلَيْهَا)

The love and devotion of Lady Umm al-Banin (p) for Sayyidah al-Nisā' al-Ālamīn, Fatimah al-Zahra (p), was such that upon entering the household of Amir al-Mu'minin Ali (p), she even gave up her own name, for before her Lady, she regarded no identity for herself. By dissolving herself into the blessed existence of Lady Fatimah al-Zahra (p), she attained the lofty rank of "Azīzat al-Zahrā" (The Beloved of al-Zahra) [which will be further exlended later].

فَذَائِكِ أَوْلَادِكِ الْأَرْبَعَةِ لِسَيِّدِ الشُّهَدَاءِ (عَلَيْهِ السَّلَام)

The devotion and self-sacrifice of the sons of Umm al-Banin (p) for Imam Aba Abdillah al-Hussain (p) flowed through every moment of their lives, from birth and childhood to joining the caravan of Hussain (p) on the way to Karbala and their martyrdom. It is narrated that Abal-Fadl al-Abbas (p), even in his early childhood when he had just begun to speak, under the guidance of his mother, would place his hand upon his chest in reference to Imam Hussain (p) and say: "My master and my lord". (5)

Thus, Lady of al-Baqi', Umm al-Banin (p), through these qualities, attained the rank of "Bāb al-Hawā'ij" (the Gateway to Needs), whereby her intercession is always accepted in the Divine Presence. (6)

In continuation of her Ziyārat another virtue of her is mentioned, namely, the “praiseworthy rank and station” (shān wa jāh maḥmūd) of Lady Umm al-Banin (p), which points to her special connection with Lady Sayyidah al-Nisā’ al-Ālamīn, Fatimah al-Zahra (p):

فَإِنَّ لَكَ عِنْدَ اللَّهِ شَأناً وَجَاهاً مَحْمُوداً

Lady Umm al-Banin (p), in her knowledge of and obedience to the blessed existence of Lady Fatimah al-Zahra (p), and in her self-sacrifice for her, had attained the highest degrees. This very reality made her a model and guide for the people of faith in sacrificing themselves for Lady Umm al-A’immah wa al-Abrār, Fatimah al-Zahra (p). By dissolving and annihilating herself in Lady Sayyidah al-Nisā’ al-Ālamīn (p), she became for all eternity the “Gate of Fatimah (p),” through whom every supplication and approach to Lady al-Siddiqa al-Kubra (p) takes place. Indeed, her visible grave in al-Baqi’ is a sign pointing to the hidden grave of the Mother in al-Baqi’.

Lady al-Siddiqa al-Kubra (p) placed two signs of her blessed grave for her Shī’a:

One is the grave of Lady Fatimah al-Ma’sūmah (p) in Qom (7), and the other is the visible grave of Lady Umm al-Banin (p) in Jannat al-Baqi’, a blessed grave that serves as a sign of the hidden grave of the Mother (p).

For according to the transmitted narrations and reports, the hidden grave of Lady al-Siddiqa (p) is located either in al-Baqi’ or within her own house (8). At this very time, from the hidden grave of Lady Fatimah al-Zahra (p) in al-Baqi’ we have a sign, an evident sign, and that manifest sign is the blessed grave of Lady Umm al-Banin (p).

Thus, the Lady of al-Baqi' (p) is the role model for believing women in entering the sanctuary of Fatimah, as is explicitly stated in a passage from her Ziyārat:

فَصِرْتُ قُدْوَةً لِلْمُؤْمِنَاتِ الصَّالِحَاتِ

She, who through dissolving herself and sacrificing for Lady Fatimah (p) became the “Gate of Fatimah” and the Beloved of al-Zahra, nurtured in her sanctuary the radiant moon of Hashemites, Abal-Fadl al-Abbas (p). He, in turn, dissolved and annihilated himself in Imam Aba Abdillah al-Hussain (p), becoming the “Gate of Hussain”, that is, the Imam and exemplar for the believers in sacrificing themselves for Imam Hussain (p).

Thus, the school of nurturing devotees, taught by the Lady of al-Baqi' (p) is itself the pure life (ḥayāt ṭayyibah) in which believing men and women may journey.



===== ❖ ❁ REFERENCES ❁ ❖ =====

- (1). Excerpt from the Ziyārat of Lady Umm al-Banin (p).
- (2). al-Khaṣā'is al-'Abbāsiyyah, p. 71.
- (3). al-Khaṣā'is al-'Abbāsiyyah, p. 71 [So Imam Amir al-Mu'minin (p) expressed gratitude for her noble awareness and beautiful loyalty.]
- (4). Biḥār al-Anwār, vol. 45, p. 42.
- (5). Kibrīt al-Aḥmar.
- (6). al-Najm al-Sāṭi'ah fī al-Maḍīnah, p. 140. [Ayatollah al-'Uzmā Sayyid Maḥmūd Shahrūdī, one of the grand jurists of Najaf, relates: "In a dream, I saw a noble lady of great majesty in the Golden Iwan of the shrine of Hazrat Abal-Faḍl al-'Abbās. Hazrat Abbas (p) said: 'When people turn to me in tawassul, I refer them to my mother, and my mother, Umm al-Banin, fulfills all needs.' Then Abbas (p) wept and said: 'My mother holds a lofty rank and dignity in the Divine Presence.'"]
- (7). Karīmat Ahl al-Bayt (p), p. 32. [Ayatollah Mar'ashī had a deep longing to discover the burial place of Lady Fatimah al-Ṣiddīqah al-Shahīdah (p). For forty nights he remained in prayer, supplication, and devotions, and sought much tawassul. In a dream he was told: "Turn to Karīmat Ahl al-Bayt (p)". Due to divine wisdom, God willed that the grave of Lady Fatimah (p) remain hidden; hence, the grave of Lady Fatimah al-Ma'sūmah (p) became the manifestation of that hidden grave.]
- (8). Imam al-Riḍā (p) said: "She was buried in her house" (al-Kāfi, vol. 1, p. 461). In another narration: "She was buried in al-Baqī" (Man Lā Yaḥḍuruhu al-Faqīh, vol. 2, p. 572).



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ
يُرْزَقُونَ* فَرِحِينَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ وَيَسْتَبْشِرُونَ بِالَّذِينَ لَمْ
يَلْحَقُوا بِهِمْ مِنْ خَلْفِهِمْ أَلَّا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

Do not think of those slain for the cause of God as dead. They are alive with their Lord and receive sustenance from Him. They are pleased with the favor from their Lord and have received the glad news that those who follow them will have no fear nor will they be grieved.

(Surah Mubarak Al Imran v. 169, 170)

Part Fifteen

The revelation of these blessed verses is in praise of the believing martyrs who offered their lives in the way of God, attained the station of witnessing and martyrdom, and call upon the “later ones” to join them. These verses, in their most complete and perfect meaning, point to the companions of Hussain (p) and the martyrs of Karbala, who offered the very essence of their hearts (muhaajjat al-qulub) with full recognition of Abu Abdillah al-Hussain (p), and attained the lofty rank of annihilation in him: “Those who gave their very lifeblood for Hussain (p)”. (1) They surpassed all martyrs, both the earlier and the later ones. Thus, the Master of Martyrs (p) said regarding them: “Indeed, I do not know of any companions more loyal and better than my companions”.

فإني لا أعلم أصحابا أوفى، ولا خيرا من أصحابي (2)

The leader and guide of the companions of Hussain (p) in this matter was Abal-Fadhl al-Abbas (p), the commander of the companions of Hussain, whose rank and status is envied by all martyrs, from the first to the last. Concerning him, Imam Zayn al-Abidin (p) said:

إِنَّ لِلْعَبَّاسِ عِنْدَ اللَّهِ مَنْزِلَةً يَغِيْطُهُ بِهَا جَمِيعُ الشُّهَدَاءِ يَوْمَ الْقِيَامَةِ (3)

Thus, the Karbala of Imam Sayyid al-Shuhada (p) is the stage upon which all of creation, and anyone who seeks to pursue the degrees of nearness and perfection toward God, must join. This joining is the very return to one's own origin and innate nature:

إِنَّ لِقَتْلِ الْحُسَيْنِ حَرَارَةً فِي قُلُوبِ الْمُؤْمِنِينَ لَا تَبْرُدُ أَبَدًا (4)

It is that very migration and return toward the Imam which is the true reality of raj'ah. This takes place in the world by following the companions of Hussain (p) and under the leadership and guidance of the Flag-Bearer of Karbala and it is taught in the school of the Lady of Baqi, Lady Umm al-Banin (p). This rising from a state of stillness, this movement and standing toward the Imam, which is in essence the progressing through the stages of nearness to God, ultimately manifests in the form of becoming a devotee: the offering of one's life and the very essence of one's heart.

Just as Imam Aba 'Abdillah al-Hussain (p) said when he set out toward the sanctuary of servitude in Karbala:

مَنْ كَانَ بَادِلًا فِينَا مُهْجَتَهُ، وَ مَوْطِنًا عَلَى لِقَاءِ اللَّهِ نَفْسَهُ، فَلْيَرْحَلْ فَإِنِّي رَاحِلٌ مُصْبِحًا (5)

"Whoever wishes to offer his life in our cause and has prepared himself for the meeting with God, let him depart with us".

The command “fal-yarḥal” (to migrate toward the Imam), in the greatest sanctuary of servitude in the world, was given by Imam Aba ‘Abdillah al-Hussain (p) in its most perfect form, addressed to the companions of Hussain (p), who:

وَالسَّابِقُونَ السَّابِقُونَ أُولَئِكَ الْمُقَرَّبُونَ
(Surah al-Waqi‘ah, verses 10–11)

So that by offering the very essence of their hearts, they might open the path of devotion and sacrifice for the rest of creation and for all who join them, whether from the first or the last, making it accessible and attainable for them.

In this situation, the Flag-Bearer of Karbala, Abal-Fadl al-Abbas (p), through the sermon he delivered atop the Ka’bah, at the beginning of the Hussaini caravan’s departure from Mecca and its movement toward the sanctuary of servitude in Karbala, became the guide and leader of the companions in the matter of devotion and sacrifice, as he declared:

كَيْفَ يُمْكِنُ لَكُمْ قَتْلَ أَبِي عَبْدِ اللَّهِ الْحُسَيْنِ (عَلَيْهِ السَّلَام) مَا دُمْتُ حَيًّا سَلِيلًا؟...
تَعَالَوْا أَخْبِرْكُمْ بِسَبِيلِهِ بَادِرُوا قَتْلِي وَاضْرِبُوا غُنْقِي لِيَحْضَلَ مُرَادُكُمْ» (6)
“How could it be possible to kill Aba ‘Abdillah al-Hussain (p) as long as I am alive? ... Come, and I will show you the way [the way to kill Imam Hussain (p)]; so hasten to kill me, and strike my neck, that you may attain your aim”.

In other words, upon the place where Imam Aba ‘Abdillah al-Hussain (p) offered the very essence of his heart to the Divine Presence, for the guidance and deliverance of creation from the darkness of misguidance and ignorance:

بَذَلَ مُهْجَتَهُ فِيكَ لِيَسْتَنْقِذَ عِبَادَكَ مِنَ الضَّلَالَةِ وَالْجَهَالَةِ (7)

The Radiant Moon of Hashemites, by hastening to answer the call of the Imam, declared in the most complete way his being a ransom, with all of his limbs, his innermost being, and the lifeblood of his heart (mahja).

But the command “fal-yarḥal” (to migrate toward the Imam) in its subsequent degrees was addressed to all the servants of God: whoever wills to attain the sanctuary of servitude, there is but a single scene in all existence, the scene of Hussain’s sacrifice (p) and the field of devotion in Karbala. And the only way to it is by joining those who went before, the forerunners in migration toward the Imam and the return to one’s own origin, that is, by joining oneself to the companions of Hussain (p), who manifested the highest degrees of servitude through becoming devotees and offering the lifeblood of their hearts for Aba ‘Abdillah al-Hussain (p). As is explicitly stated in their Ziyarat, wherein the pilgrim, at the end, prays and longs that:

يَا لَيْتَنِي كُنْتُ مَعَكُمْ فَافُوزَ فَوْزًا عَظِيمًا (8)

“Would that I had been with you and attained the great triumph and the mighty salvation”.

This joining cannot be achieved except through the blessed hands of the Water-bearer of Karbala, the leader of the companions of Hussain, the Flag-Bearer of Karbala, Abal-Fadl al-Abbas (p), and by being nurtured in the school of the Lady of Baqi, Lady Umm al-Abbas (p), the noble woman who, by offering her four beloved sons, who were the children of the Commander of the World (p) and the most excellent of creation after the children of Fatima (p), drew and taught to all mankind the path and practice of being devoted in sacrifice.



Thus, it is by following the school of Lady Umm al-Banin (p) that the servants of God can attain the degrees of nearness, perfection, and servitude, whose ultimate manifestation appears in becoming devoted and sacrificed.

Indeed, the sacrifice of God's servants is "one reality", which appears in two ways and two dimensions:

When it is in the company of the Imam, it takes the form of offering one's life and the lifeblood of the heart. In this aspect, it appeared in its fullest expression through the martyrdom of the Moon and stars of Umm al-Banin (p), and of the other companions of Hussain (PBUT).

But after the martyrdom of Imam Aba 'Abdillah al-Hussain (p) and his Karbala, it is through the command of weeping; by weeping for Imam Aba 'Abdillah al-Hussain (p) that those who come later and join afterward may attain triumph and salvation.

This too is taught in the school of the Lady of Baqi, Lady Umm al-Banin (p), who, after the martyrdom of Imam Aba 'Abdillah al-Hussain (p), maintained continuous weeping for him and for her radiant moon and shining stars, until as a result of this weeping she lost the sight of her eyes:

وَكَانَتْ أُمُّ جَعْفَرٍ الْكِلَابِيَّةِ تَنْدُبُ الْحُسَيْنَ وَتَبْكِيهِ وَقَدْ كَفَّ بَصَرُهَا (9)

"And Umm Ja'far al-Kilabiyyah used to lament for Hussain (p) and weep over him, until her sight was taken away".



This conduct of Lady Umm al-Banin (p) is derived from that very reality which, in its most perfect form, is the hallmark of the Master of our age, Baqiyyatullah al-A'zam (may our souls be his ransom):

فَلَأَنْذِبَنَّكَ صَبَاحاً وَ مَسَاءً

The command to weep every morning and evening for Imam Aba 'Abdillah al-Hussain (p) must be made present and flowing in the life of those who were absent from Karbala, the later generations, and all who wish to be joined with the triumphant and the foremost, taking their Imam of the Time as the model.

Just as Imam (p) says:

فَلَيْنَ أَحَرَّتْنِي الدُّهُورُ وَ عَاقَنِي عَنْ نُصْرَتِكَ الْمَقْدُورُ وَ لَمْ أَكُنْ لِمَنْ حَارَبَكَ مُحَارِباً
وَ لِمَنْ نَصَبَ لَكَ الْعَدَاوَةَ مُنَاصِباً فَلَأَنْذِبَنَّكَ صَبَاحاً وَ مَسَاءً وَ لِأَبْكِيَنَّ عَلَيْكَ بَدَلَ
الدَّمُوعِ دَمًا حَسِرَةً عَلَيْكَ وَ تَأْسُفًا وَ تَحْشُرًا عَلَى مَا دَهَاكَ وَ تَلَهْفًا حَتَّى أَمُوتَ
بِلَوْعَةِ الْمُصَابِ وَ غُصَّةِ الْاِكْتِيَابِ (10)

“O my grandfather, O Hussain! Though the course of time delayed me, and the Divine decree prevented me from aiding you, so that I was not present to fight alongside those who fought with you, nor to oppose those who showed enmity toward you, yet (instead) morning and evening I lament for you, and in place of tears I weep blood for you, out of longing, grief, and sorrow for the calamities that befell you, until, from the intensity of this sorrow and the weight of anguish, I should surrender my soul”.



In other words, our Master, Baqiyyatullah al-A'zam (may our souls be his ransom), the Avenger of the blood of the one slain at Karbala, makes clear this reality: that it is through weeping over the calamities of Imam Aba 'Abdillah al-Hussain (p), the One Slain of Tears, that his Shia, after his martyrdom, are able to make themselves devotees and offerings.

For weeping and tears are nothing but the very lifeblood of the heart (mahja al-qalb) transformed, flowing forth from the eyes. (11) [This point will be exlarded further in the next section.]

Thus, the self-sacrifice of the servants for Imam Aba 'Abdillah al-Hussain (p) must be manifested in all states and at every moment, and this is what is taught in the school of the Lady of Baqi, Lady Umm al-Banin (p).

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- (3). *Bihar al-Anwar*, vol. 22, p. 274.
- (4). *Mustadrak al-Wasa'il wa Mustanbat al-Masa'il*, vol. 10, p. 318.
- (5). *al-Luhuf 'ala Qatla al-Tufuf*, p. 61.
- (6). *Manaqib Sadat al-Kiram*, Sayyid 'Ayn al- 'Arifin Hindi, manuscript, Mir Hamid Husayn Hindi Library (Nasiriyya), Lucknow, India.
- (7). A passage from *Ziyarat Arba 'in*.
- (8). A passage from the *Ziyarat of Aba 'Abdillah al-Hussain (p)*, *Man la Yahduruhu al-Faqih*, vol. 2, p. 597.
- (9). *al-Amali al-Khamisiyya* (Yahya ibn al-Husayn al-Shajari), vol. 1, p. 230.
- (10). *Ziyarat al-Nahiyah al-Muqaddasah*, *Bihar al-Anwar*, vol. 98, p. 320.
- (11). *al-Buka ' li'l-Hussain (p)*, p. 36.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

«كهيعص»

Kāf Hā Yā ‘Ayn Ṣād
(Surah Mubaraka Maryam v. 1)

Part Sixteen

This blessed verse, which is among the disjointed letters and mysteries of the Holy Qur’an, refers to the matter of Karbala of Imam Aba Abdillah al-Hussain (p) and the weeping over him (1). It is narrated from our Master, the Remaining Proof of God, al-Mahdi (may our souls be sacrificed for him), that he said:

كهيعص فَالْكَافُ اسْمُ كَرْبَلَاءَ وَ الْهَاءُ هَلَاكُ الْعِثْرَةِ وَ الْيَاءُ يَزِيدُ وَ هُوَ ظَالِمُ الْحُسَيْنِ وَ الْعَيْنُ عَطَشُهُ وَ الصَّادُ صَبْرُهُ (2)

“Kāf Hā Yā ‘Ayn Ṣād’: Kāf is the name of Karbala; Hā refers to the destruction of the Prophet’s holy progeny (p); Yā signifies Yazid, the accursed, who oppressed Imam Hussain (p); ‘Ayn points to the thirst of Imam Aba Abdillah al-Hussain (p); and Ṣād denotes his patience”.

As mentioned in the previous section, sacrificing oneself for Imam Aba Abdillah al-Hussain (p), at the time of being in his company, takes the form of offering one’s life and the core of one’s heart. But for those who, after Karbala, are left in sorrow and regret for not being in his company, it takes the form of weeping over his tribulations. In this sense, the offering of one’s lifeblood (badhlu al-muhjah) and weeping (bukā’) are two manifestations of a single reality, and that unified reality is sacrificing oneself for Imam Hussain (p).

The reason for this is that weeping (bukā') is itself the "lifeblood of the heart" (muhjat al-qalb) which, through the burning of the heart caused by grief and sorrow, undergoes a transformation and flows from the eyes in the form of tears (3). In other words, true tears are the very blood of the heart that has been transformed into. A confirmation of this meaning is found in a passage from Ziyarat al-Nāhiya al-Muqaddasa, where our Master, Baqiyyatullāh al-A'zam (may our souls be sacrificed for him), says:

فَلَا نَذْنَبُكَ صَبَاحاً وَ مَسَاءً وَ لَأَبْكِيَنَّ عَلَيْكَ بَدَلَ الدَّمُوعِ دَمًا

"O my grandfather! My continual weeping for you, every morning and evening, is to such an extent that instead of tears, I weep blood".

In other words, the continuous weeping of that noble Imam over the tribulations of his honored grandfather, and the weight of grief and sorrow upon his blessed heart, is so immense that the very blood of the heart comes forth from his blessed eyes in that form.

Therefore, for those who came later and were not present, what realizes this sacrifice is weeping (bukā'), which itself counts as giving victory to Imam Hussain (p) (4). It is a weeping that even the companions of Imam Hussain (p), those who offered their lifeblood and were in his company, longed for. For in a dream, Habib ibn Muzahir expressed that his only wish for returning to this world would be to take part in the gatherings of Imam Aba Abdillah al-Hussain (p) and to shed tears.

This form of sacrifice, namely tears and weeping, is also taught in the school of the Lady of Baqi, Lady Umm al-Banin (p). For after the tragedy of Ashura, she continually mourned over the martyrs of Karbala and the Master of Martyrs, Imam Aba Abdillah al-Hussain (p), thereby embodying this aspect of sacrifice:

كَانَتْ أُمُّ جَعْفَرٍ الْكَلَابِيَّةِ تَنْدُبُ الْحُسَيْنَ وَ تَبْكِيهِ وَ قَدْ كَفَّ بَصَرُهَا (5)

But Lady Umm al-Banin (p) had learned this path from her own Lady, Umm al-Masā'ib, Zaynab al-Kubra (p). From the very desert of Karbala and the land of the battlefield, she demonstrated her own sacrifice by establishing mourning, with tears, lamentations, and weeping.

For the true interpreter and exlander of Kāf Hā Yā 'Ayn Ṣād in this world is the sister of Hussain, Zaynab al-Kubra (p). It was on an occasion when Amir al-Mu'minin Ali (p), in a gathering of his daughter, the one who possessed knowledge without being taught, Zaynab al-Kubra (p), said:

يا نور عيني! إن هذه الآية الكريمة ترمز الي المصائب التي سوف ترد عليكم اهل البيت (6)

“O light of my eyes! Kāf Hā Yā 'Ayn Ṣād is a secret that refers to the tribulations which will soon befall you, the family of the Prophet (pbuh&hf)”.

Kāf Hā Yā 'Ayn Ṣād, which began with the Kāf of Karbala of Imam Aba Abdillah al-Hussain (p), was interpreted for creation through the forty stations of Zaynab's journey. The hidden truth within the Kāf of Karbala was exlanded by the interpreter of Kāf Hā Yā 'Ayn Ṣād, the sister of Hussain, Zaynab al-Kubra (p), with all her being, her words, and her weeping, throughout the stages of captivity. At each station, from the blessed head, the verses of the Holy Qur'an were recited, and Lady Zaynab, the one endowed with knowledge without being taught (p), would interpret and clarify them.

That sacred being who, in the land of the battlefield, introduced her own state of being a sacrifice for Hussain (p) in this way:

أنا الفداء للمهموم حتى مضى، أنا الفداء للعطشان حتى قضى، أنا الفداء لمن شيبته تقطر بالدماء (7)

“May I be the sacrifice for the one who was martyred in sorrow and grief; May I be the sacrifice for the one who was martyred in a state of thirst; May I be the sacrifice for the one from whose blessed beard blood dripped”.

In other words, the model and leader of the school of sacrificing for Imam Aba Abdillah al-Hussain (p) in the form of tears and weeping is the foundation (Mishkat) of servitude, Zaynab al-Kubra (p). She passed on this tradition to the Avenger of her brother's blood, Baqiyyatullāh al-A‘zam (may Allah hasten his reappearance), the very one who weeps blood every morning and evening over the tribulation of his noble grandfather.

Lady of Baqi, Umm al-Banin (p), had learned this teaching in the best manner from her Lady, Zaynab al-Kubra (p), and she brought it forth into manifestation. It is narrated that when the caravan of the Ahlul Bayt (p) returned from the stations of captivity to al-Madina al-Munawwara, Lady Umm al-Masā'ib, Zaynab al-Kubra (p), arrived at her mother's house and engaged in lamentation, tears, weeping, and the establishment of mourning. She would not allow into her presence any except those who were sorrowful in Karbala, meaning those who had lost a loved one in Karbala. At that time, Lady Umm al-Banin (p) came forward, sought permission to enter, and with words of...

إني الثائلة أم المصيبة العظمى... الحزينة صاحبة الفاجعة الكبرى

["I am the one afflicted, the mother of the greatest tragedy, the sorrowful, and the bearer of the supreme calamity"], with these words she introduced herself. Lady Zaynab al-Kubra (p) then embraced her warmly, and the two of them wept intensely together (8).

Lady Umm al-Banin (p), following her Lady, Umm al-Masā'ib, Zaynab al-Kubra (p), who gave her entire being as a sacrifice for her brother, Imam Hussain (p), offered her own sons, who were the sons of Amir al-Mu'minin Ali (p) and the foremost of the believers, as a sacrifice for Imam Hussain (p). And, in following of Lady Sharikatu'l-Hussain, Zaynab al-Kubra (p), through lamentation and weeping of tears, which is itself the lifeblood of the heart, she manifested her own state of being a sacrifice.

===== ❖ ❁ REFERENCES ❁ ❖ =====

- (1). Refer to the commentary under this noble verse: *Ta'wīl al-Āyāt al-Zāhira fī Faḍā'il al-Itrati al-Ṭāhira*, p. 293; *al-Burhān fī Tafsīr al-Qur'ān*, vol. 3, p. 698.
- (2). *al-Burhān fī Tafsīr al-Qur'ān*, vol. 3, p. 698; *Kamāl al-Dīn wa Tamām al-Ni'ma*, vol. 2, p. 461.
- (3). *al-Bukā' li'l-Ḥusayn* (p), p. 36.
- (4). This point is inferred from the wording of *Ziyārat al-Nāhiya al-Muqaddasa*, where our Master, Ṣāhib al-'Aṣr wa'l-Zamān (p) says: "So if the times have delayed me, and fate has hindered me from supporting you... then surely I shall lament you morning and evening..."
- (5). *al-Amālī al-Khamīsiyya* (by Yahyā ibn al-Ḥusayn al-Shajārī), vol. 1, p. 230.
- (6). *'Awālim al-'Ulūm*, vol. 11, p. 957.
- (7). *Manāqib Āl Abī Ṭālib* (p), vol. 4, p. 113.
- (8). *Umm al-Banīn* (p), *al-Najm al-Sāṭi' fī Madīnat al-Nabiyy al-Amīn*, vol. 1, pp. 148-149.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ

When God is mentioned, the true believers begin to feel fear of Him in their hearts and when His revelations are recited to them their faith strengthens. In God alone do they trust.
(Surah Mubarak al-Anfal, v. 2)

Part Seventeen

The second verse of Surah al-Anfal is one of the noble verses of the Holy Qur'an that, in its inner meaning, points to the matter of weeping over Aba Abdillah al-Hussain (p). It praises the believers who, when the "remembrance of God" is mentioned, that is, the remembrance of the Greatest Name of God, Aba Abdillah al-Hussain (p) (1), their hearts become humbled (2). And when the verses of the Holy Qur'an, that is, the maqatal of the martyrdom of Hussain (p), are recited to them (3), their faith increases, and they reach the degree of tranquility of the soul (4).

As mentioned in the previous section, self-sacrificing for Aba Abdillah al-Hussain (p) after his Karbala is manifested in the form of tears, lamentation, and weeping for him. The reality of these tears is the very essence of the heart, transformed and poured out (5).



The role model and exemplar of this aspect of sacrifice is Lady Umm al-Banin (p), who, in following her Master, Lady of Sorrows, Zaynab al-Kubra (p), whose entire being was sacrificed for her brother, Imam Hussain (p), manifested her devotion through lamentation, tears, and weeping after the tragedy of Ashura. In other words, the true model and leader of the school of self-sacrifice for Aba Abdillah al-Hussain (p) is Lady Zaynab al-Kubra (p), the sister of Hussain, and in this section, we shall examine her Zaynabi stance in this regard.

The mourning, tears, and lamentation of Lady of Sorrows, Zaynab al-Kubra (p), began right there at the very site of the battlefield and continued throughout the entire journey of the captives. These tears, lamentations, and mourning also carried the aspect of exposing the enemies and unveiling the accursed lineage. What truly brought about the disgrace of that accursed lineage and has caused their shame to endure throughout history until today, were the eloquent and powerful sermons of Lady Zaynab al-Kubra (p), the daughter of Haydar, which she delivered during the forty stages of that journey.

Right there at the very site of martyrdom, Lady Zaynab al-Kubra (p) referred to the killers of Aba Abdillah al-Hussain (p) as “awlad al-baghaya” (the children of fornication and illegitimacy), and with tears and weeping she declared:

وَا مُحَمَّدَاهُ هَذَا حُسَيْنٌ بِالْعَرَاءِ يَسْفِي عَلَيْهِ الصَّبَاءَ قَتِيلُ أَوْلَادِ الْبَغَايَا (6)
 “O Muhammad (pbuh&hf)! This is your Hussain, who has been slain by the children of fornication and wickedness”.



يا اُمّاه! هذا حسينك ... تحت سنانك خيول اهل البغايا و اولاد الطلقاء (7)

“O Mother! This is your Hussain (p), whose body lies beneath the hooves of the horses of the people of tyranny and transgression, and the children of the Tulaqa (those freed by the Prophet [pbuh&hf] at the conquest of Mecca, who later turned against him)”.

And in the accursed Yazid’s court, with the words “Ya ibn al-Tulaqa” (O son of the freed ones) (8), she exposed before all the people the baselessness and rootlessness of that accursed one’s grandfather, Abu Sufyan (May God curse him).

The mourning, tears, and lamentation of Lady Zaynab al-Kubra (p), the sister of Hussain, over Aba Abdillah al-Hussain (p) were such that they made both friend and enemy weep:

فأبكت و الله كلّ عدوّ و صديق (9)

This weeping, which was accompanied by her illuminative speeches, was at once a call for the blood of Thar Allah (p) and an unveiling of the true face of the tyrants and rebels before the people. So much so, that after these sermons, their sons and descendants have had no legitimacy in the eyes of the people and have remained disadorned before the world up to this very day.

As in another instance, that noble lady (p) said to the accursed Yazid: “O Yazid! ... Were it not for your command, Ibn Ziyad (May God curse him) was too lowly and too dishonored to undertake such a deed [the killing of the Master of Martyrs, Imam al-Hussain (p)]” (10).

Throughout this entire journey, it was Lady Ruqayyah (p), the beloved daughter of Hussain, who, in the company of her aunt, embodied the path of sacrifice for Aba Abdillah al-Hussain (p) through tears, lamentation, and weeping for him. The tears and lamentation of Lady Ruqayyah (p) continued until, when she embraced the blessed head, she attained martyrdom. With the tears and cries she poured upon that sacred, blood-stained head of Imam Hussain, she sacrificed herself. It was then that she said:

يَا أَبَتَاهُ، لَيْتَنِي كُنْتُ لَكَ الْفِدَاءَ (11)

“My dear father, if only I had been sacrificed for you”,

This sacrifice and martyrdom of Lady Ruqayyah (p), the beloved of Hussain, together with her tears and lamentations, brought disgrace upon the tyrants and rebels. So much so that even the associates of the accursed Yazid (May God curse him) rose against him, and the women of the family of Abu Sufyan and the daughters of Yazid (May God curse him) themselves wept, cried, and lamented, until the court of that accursed one was turned into a mourning gathering for Imam Hussain (p). After the martyrdom of Lady Ruqayyah (p), Yazid (May God curse him) had no choice but to return the Ahlul Bayt (Al Allah) (p) to Medina al-Munawwarah with honor and respect.

The people of Sham came to offer their condolences and mourning to Lady Aqeelat Bani Hashim (p), and Lady Zaynab (p) said:

اجْعَلُوهَا سُودَاءَ حَتَّى يَعْلَمَ النَّاسُ إِنَّا فِي مُصِيبَةٍ وَ عَزَاءٍ لِقَتْلِ أَوْلَادِ الزَّهْرَاءِ
(عليهم السلام) (12)

“Cover the litters in black, so that the people may know we are in grief and mourning for the children of Fatimah al-Zahra (p)”.

And at the time of departure from Sham, she said:

يا أهل الشام؛ لقد أودعناكم في هذه الخرابة أمانة ، فالله الله فيها، يا أهل الشام ؛ تعاهدوا قبرها بالزيارة فهي غريبة لأحد لها في هذه الديار و لا تنسوا أن تريقوا الماء و تشعلوا المصابيح عند مرقدها الشريف (13)

“O people of Sham! In these ruins we have left with you a trust. For God’s sake, take care of her! Visit her grave, for she is lonely in this city. Do not forget to sprinkle water upon her resting place and to light a lamp beside her grave”.

And also, upon returning to Medina al-Munawwarah, she pointed to the enormity of the tragedy of this beloved one’s martyrdom and said:

أما مصيبة رقية في خرابة الشام فقد أحنت ظهري وشيبت رأسي (14)
Indeed, the tragedy of Ruqayyah (p) in the ruins of Sham has broken my back and made me grow old.

After returning to Medina al-Munawwarah, Lady Aqeelat Bani Hashim (p) herself held mourning gatherings for Aba Abdillah al-Hussain (p), and she also instructed and urged the people to weep, lament, and shed tears for him. It is reported that for fifteen days, the entire city of Medina was immersed in mourning and grief.

It is also narrated from her blessed tongue that she uttered a supplication on behalf of the mourners of Aba Abdillah al-Hussain (p), in which she said:

رحم الله شيعتنا لقد شاركونا بطول الحزن في مصيبة الحسين عليه السلام (13)
O God, envelop our Shia in Your mercy, for they have shared with us in prolonged grief over the tragedy of Hussain (p).



This prayer of Lady Zaynab al-Kubra (p) flows through all ages, and whoever laments, weeps, and sheds tears for Aba Abdillah al-Hussain (p) is always included in the answered prayer of Lady Zaynab (p).

Thus, it was by following Lady Umm al-Banin (p), in the footsteps of Lady Umm al-Masa'ib, Zaynab al-Kubra, and the fragrant flower of Hussain, Lady Ruqayyah (PBUT), that the school of self-sacrifice for Aba Abdillah al-Hussain (p), in the form of tears, weeping, and mourning that results in the disgrace of the tyrants and rebels, was established. And she herself carried it out in its most complete and perfect manner.

-----❖❖❖ REFERENCES ❖❖❖-----

- (1). Imam al-Baqir (p) in the commentary of the noble verse "...and the remembrance of God is greater..." (Surah al-'Ankabut, 45) said: "We are the remembrance of God, and we are the greatest remembrance of God". al-Kafi, vol. 2, p. 598
- (2). In a hadith, it is stated that the state of wajal in the heart is the same as inner humility.
Jami' al-Akhbar (al-Shu'ayri), p. 96
- (3). According to the texts and sayings, the Holy Qur'an originates from the Preserved Tablet (Lawh Mahfuz), and the beginning point of the Preserved Tablet is the Karbala of Aba Abdillah al-Hussain (p):
"These four well-known books in this world, the Torah, the Gospel, the Psalms, and the Qur'an, God sent them down from the Preserved Tablet" [Ilal al-Shara'i, vol. 1, p. 19];
"The first thing written by the Pen on the Tablet was the killing of Hussain (p)" [al-Buka' lil-Hussain, p. 227].





(4). “Indeed, the believers”, it is said this refers to those perfect in faith. “Their hearts tremble”, meaning they are moved with amazement at His remembrance and filled with reverence for His majesty. “Their faith increases”, meaning their certainty and tranquility of soul increases thereby.

Bihar al-Anwar, vol. 64, p. 263

(5). al-Buka’ lil-Hussain (p), p. 36

(6). Bihar al-Anwar, vol. 45, p. 59

(7). Nasikh al-Tawarikh, section on Lady Zaynab (p), vol. 1, p. 249

(8). al-Ihtijaj ‘ala Ahl al-Lijaj, vol. 2, p. 308

(9). al-Luhuf ‘ala Qatla al-Tufuf, p. 134

(10). al-Muntakhab, vol. 2, p. 479

(11). al-Muntakhab, pp. 136–137

(12). Riyahin al-Shari’a, vol. 3, p. 197

(13). Khasa’is al-Zaynabiyah, p. 296

(14). Ikseer al-‘Ibadat fi Asrar al-Shahadat, Session 20

(15). Ikseer al-‘Ibadat fi Asrar al-Shahadat, vol. 1, p. 100



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ آمِنُوا بِهِ أَوْ لَا تُؤْمِنُوا إِنَّ الَّذِينَ أُوتُوا الْعِلْمَ مِنْ قَبْلِهِ إِذَا يُتْلَى عَلَيْهِمْ
يَخِرُّونَ لِلْأَذْقَانِ سُجَّدًا

(Surah Mubarak al-Isrā', v. 107)

وَيَخِرُّونَ لِلْأَذْقَانِ يَبْكُونَ وَيَزِيدُهُمْ خُشُوعًا

(Surah Mubarak al-Isrā', v. 109)

For when it is read to those who had received the knowledge (heavenly Books) that were sent before, they bow down and prostrate themselves before the Lord. They say, "Our Lord is too Glorious to disregard His promise".

Part Eighteen

The above verses from Surah al-Isrā' are among the verses of the Noble Qur'an which, in their inner meaning, point to the weeping over the Master of Tears (p). They praise the believers who carry knowledge on account of their continuous weeping and grief, and they present the tear of the believer as a sign of his humility and the submissiveness of his heart, just as the Seal of the Prophets (pbuh&hf) said:

يَا أَبَا ذَرٍّ مَا عُبِدَ اللَّهُ عَزَّ وَ جَلَّ عَلَى مِثْلِ طُولِ الْحُزْنِ .. لِأَنَّ اللَّهَ نَعَتَ الْعُلَمَاءَ فَقَالَ
جَلَّ وَ عَزَّ إِنَّ الَّذِينَ أُوتُوا الْعِلْمَ .. سوره اسرا آیه ۱۰۷ .. يَا أَبَا ذَرٍّ مَنْ اسْتَطَاعَ أَنْ
يَبْكِيَ فَلْيَبْكْ وَمَنْ لَمْ يَسْتَطِعْ فَلْيُشْعِرْ قَلْبَهُ الْحُزْنَ وَ لْيَتَبَاكَ (1)

God, the Mighty and Majestic, has not been worshiped with anything like prolonged grief. The Noble Qur'an has praised the scholars (referring to verses 107 and 109 of Surah al-Isrā'). Therefore, whoever is able to weep, let him weep; and whoever cannot weep, let him make his heart sorrowful and practice tabākī (to appear as if weeping).



As mentioned in the earlier sections, weeping, lamentation, and tears are another aspect of the reality of “self-sacrifice” for Aba Abdillah al-Hussain (p). After the Karbala of that noble one, this reality manifests itself in this form.

As stated explicitly in the passages of Ziyārat al-Nāhiyah al-Muqaddasah from the blessed words of our Master, Baqiyatullah al-A‘zam (may our souls be his ransom), the weeping every morning and evening is itself the support of his noble grandfather, Imam Hussain (p). It is regarded as battling against his killers and as the offering of one’s very soul in his company at Karbala.

فَلَيْنَ أَخَّرْتَنِي الدُّهُورَ وَ عَاقَنِي عَنْ نَصْرِكَ الْمَقْدُورَ فَلَمْ أَكُنْ لِمَنْ حَارَبَكَ مُحَارِباً
لِمَنْ نَصَبَ لَكَ الْعَدَاوَةَ مُنَاصِباً فَلَا تُدْبِتْكَ صَبَاحاً وَ مَسَاءً وَ لَا بُكَيِّنَ لَكَ بَدَلَ
الدُّمُوعِ دَمًا

We also read in a passage of the Ziyārat of Aba Abdillah al-Hussain (p):

اتقرب الى ربِّي بوفودي اليك و بكائي عليك و عويلي و حسرتي و اسفئ و بكائي
(2)

“O my Master, through weeping over you, through loud lamentation, through sorrow and regret, and through shedding tears, I seek nearness to God”.

It has been exlanged that the model of this aspect of self-sacrifice for Aba Abdillah al-Hussain (p) is Lady Umm al-Banin (p). After the tragedy of Ashura, in following her Master, Lady Umm al-Masa’ib Zaynab al-Kubra (p), she manifested this aspect of self-sacrifice with her whole being, through tears, lamentation, and weeping.



Therefore, after exalting the Zaynabi way of life and conduct (p) in the previous section, in this section we turn to describing the way of Lady Umm al-Banin (p), who, through her following of her Master, Zaynab al-Kubra (p), became a model and exemplar for all of creation.

One of the titles of Lady Umm al-Banin (p) is Bakkā'ah, meaning "the one who weeps abundantly".

By sacrificing her four sons, who were the sons of Amir al-Mu'minin Ali (p), and through the elegies and mourning ceremonies that she continually held in Medina, she demonstrated and gave meaning to the manners of servitude and mourning for the people. She established the school of self-sacrifice for Imam Hussain (p); to the extent that, due to the intensity of her weeping, she lost the sight of her eyes.

In other words, she upheld the mourning for Hussain (p) in the highest possible manner and thus became the founder of a school that teaches creation, for all eternity, that self-sacrifice is expressed through wailing, lamentation, and weeping over Hussain son of Ali (PBUT).

As narrated from Imam Sadiq (p):

كَانَتْ أُمُّ الْبَنِينِ أُمُّ هَؤُلَاءِ الْأَرْبَعَةِ الْإِخْوَةِ الْقَتْلَى تَخْرُجُ إِلَى الْبَقِيعِ فَتَنْدُبُ بَنِيهَا
أَشْجَى نَدْبَةٍ وَأَحْرَقَهَا فَيَجْتَمِعُ النَّاسُ إِلَيْهَا يَسْمَعُونَ مِنْهَا (3)

"Lady Umm al-Banin (p) had prepared four symbolic graves in Baqi', where she would sit and weep and lament over her sons. Her cries were heart-rending and sorrowful, such that people would gather around her, listen, and themselves weep".



It is also narrated that the women who had returned from Karbala to Medina would gather in the house of Lady Umm al-Banin (p) and hold mourning ceremonies. (4)

Following the example of the Lady of the Women of the Worlds, Fatimah al-Zahra (p), who, after the passing of the Noble Prophet (pbuh&hf) and the usurpation of the caliphate, would take the hands of Hassan and Hussain (PBUT) each day and go to Bayt al-Ahẓān, Umm al-Banin (p) likewise would take the hand of four-year-old son of Moon of the Hashimites (p) [by the name of 'Ubaydullah], and go to Jannat al-Baqi'. There she had made a Bayt al-Ahẓān for Imam Hussain (p) and for her own sons who had sacrificed themselves for Imam Hussain (p). (5)

The cries, tears, and weeping of Lady Umm al-Banin (p) were such that they would even cause the enemies to weep. It is narrated that Marwan the accursed would also come there, and upon hearing these elegies, he too would weep:

كَانَ مَرْوَانُ يَجِيءُ فَيَمْنُ يَجِيءُ لِدَلِكْ فَلَا يَزَالُ يَسْمَعُ نَذْبَتَهَا وَ يَبْكِي (6)

Lady Umm al-Banin (p) manifested this aspect of self-sacrifice (weeping) in its highest form; for losing one's eyesight is, in reality, the loftiest degree of weeping, when a person becomes blind due to the intensity of tears and lamentation. As has been explicitly stated in the sayings:

بَكَى الْحُسَيْنَ عَلَيْهِ السَّلَامَ خَمْسَ حِجَجٍ، وَكَانَتْ أُمُّ جَعْفَرٍ الْكَلَابِيَّةِ تَنْذُبُ الْحُسَيْنَ وَتَبْكِيهِ وَقَدْ كَفَّ بَصَرُهَا (7)

For five hajj (five years), mourning and lamentation were held for Aba Abdillah al-Hussain (p). During this period, Lady Umm al-Banin (p) continued her lamentation and weeping for Aba Abdillah (p) until her eyes lost their sight and she became blind.



و كانت أم جعفر الكلابية، تندب الحسين و تبكيه، و قد كف بصرها، فكان مروان، و هو والي المدينة، يجيء متنكرا بالليل حتى يقف، فيسمع بكاءها و ندبها (8)

“Umm Ja‘far al-Kalabiyyah (Umm al-Banin) (p) would compose elegies for Hussain (p) and weep, until her eyes became blind. Marwan the accursed, the governor of Medina, would come in disguise and stand behind the door, listening to her weeping and elegy recitations”.

Since these elegies, eulogies, and mourning gatherings of Lady Umm al-Banin (p), like those of her Master, Zaynab al-Kubra (p), also carried the dimension of opposing oppression and exposing the wretched tree of Banu Umayyah, the enemies could not endure her weeping. Thus, through plots and conspiracies, they ultimately poisoned her with poisoned honey. (9)

Therefore, Lady Umm al-Banin (p) is the teacher of self-sacrifice for Aba Abdillah al-Hussain (p):

By raising sons who, in the company of their Master at Karbala, sacrificed the very essence of their hearts, especially by raising the commander and flag-bearer of Karbala, who wept blood over the loneliness and estrangement of Imam Hussain (p).

She herself also, through establishing tears and weeping after Karbala, which is another manifestation of that very reality of self-sacrifice, and by fulfilling it in its loftiest form with her words, heart, limbs, and innermost being, reached the point that she became blind, and even gave her very life in the path of exposing the wretched tree of the Umayyads.

In reality, the Lady of Baqi', Umm al-Banin (p), through this weeping, raised the call:

هَلْ مِنْ مُعِينٍ يَعِينُنِي؟!

"Is there any supporter to support us?!"

She answered the call of her Imam, and taught all the students of her school, until the Day of Zuhūr (reappearance), that weeping is supporting the Imam of the Time.

Today, our Master Baqiyyatullah al-A'zam (may our souls be his ransom) himself weeps blood over his noble grandfather, Aba Abdillah al-Hussain (p). He is the inheritor of the commander of Karbala, Abal-Fadl al-Abbas (p), who at Karbala wept blood over the loneliness of Imam Hussain (p); and when the arrow struck his eye, he manifested outwardly what was in his heart.

From the blessed eyes of the Imam of the Earth and the Time (may our souls be his ransom), blood flows today, and this will continue until the time when all of existence and the universe are addressed with this sentence:

أَلَا يَا أَهْلَ الْعَالَمِ؛ إِنَّ جَدِّي الْحُسَيْنَ قَتَلُوهُ عَطَشَاناً (10)

continuous.

This weeping is the Red Ruby and the Greatest Elixir, which even the companions of Hussain (p) long for. (11)

It is the very command of Sayyid al-Shuhadā', Aba Abdillah al-Hussain (p), to his Shia, when he said to his daughter Sukayna (p):

شِيعَتِي مَا إِنَّ شَرِبْتُمْ مَاءَ عَذْبٍ فَادْكُرُونِي
أَوْ سَمِعْتُمْ بَعْرِيْبٍ أَوْ شَهِيدٍ فَأَنْدُبُونِي

وَأَنَا السَّبْطُ الَّذِي مِنْ غَيْرِ جُزْمٍ قَتَلُونِي
وَبَجَرَدِ الْخَيْلِ بَعْدَ الْقَتْلِ عَمْدًا سَحَقُونِي

لِيَتَكَّمُ فِي يَوْمٍ عَاشُورَا جَمِيعًا تَنْظُرُونِي
كَيْفَ اسْتَسْقَى لِطَفْلِي فَأَبَوْا أَنْ يَرْحَمُونِي

وَسَقَوْهُ سَهْمَ بَغْيِ عَوْضِ الْمَاءِ الْمَعِينِ
يَا لَرُزْءٍ وَ مُصَابٍ هَذَا أَزْكَانَ الْحَجُونَ

وَبِلَهُمْ قَدْ جَرَحُوا قَلْبَ رَسُولِ الثَّقَلَيْنِ
فَالْعَنُوهُمْ مَا اسْتَطَعْتُمْ شَيْعَتِي فِي كُلِّ حِينٍ (12)

“O my Shia, whenever the mention of a martyr or a lonely is brought up, then lament for me and weep for me”.

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- (2). *Kāmil al-Ziyārāt*, pp. 242–249.
- (3). *Bihār al-Anwār*, vol. 45, p. 40.
- (4). *Rayāhīn al-Sharī‘ah*, vol. 3, p. 294.
- (5). *Maqātil al-Ṭālibiyyīn*, p. 85.
- (6). *Bihār al-Anwār*, vol. 45, p. 40.
- (7). *al-Amālī al-Khamīsiyyah*, al-Shajri, vol. 1, p. 230.
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- (10). *Ilzām al-Nāṣib*, vol. 2, p. 233.
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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالَّذِينَ آمَنُوا مِنْ بَعْدُ وَهَاجَرُوا وَجَاهَدُوا مَعَكُمْ فَأُولَئِكَ مِنْكُمْ وَأُولُو
الْأَرْحَامِ بَعْضُهُمْ أَوْلَى بِبَعْضٍ فِي كِتَابِ اللَّهِ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ

Those who accepted the faith later, left their homes and strove with you for the cause of God are also your people. They relatives are nearer to each other according to the Book of God. God has knowledge of all things.

(Surah Mubaraka al-Anfāl, v. 75)

Part Nineteen

Verse 75 of Surah al-Anfāl speaks of migration (hijrah) and striving (jihād), that is, leaving the state of remaining passive (sitting), rising, moving, and standing in the path of God, and of the later ones joining the earlier ones in this matter. The reality of hijrah [as was mentioned earlier] is migration toward tears, weeping, and lamentation, which today flows from the blessed eyes of the Walī of God, al-A‘zam (may our souls be his ransom), and is a return to the origin of one’s own nature. As we read in a passage of the special Ziyārat of Aba Abdillāh al-Hussain (p):

أَتَيْتُكَ زَائِرًا أَلْتَمِسُ ثَبَاتَ الْقَدَمِ فِي الْهَجْرَةِ إِلَيْكَ (1)

“O Aba Abdillāh (p)! I have come to you as your visitor, and I ask that you keep my footsteps firm on the path of migration toward you”.

What fulfills this movement, rising, migration, and return toward the Imam is the weeping over the Master of Tears, Aba Abdillāh al-Hussain (p).





It has been explained that self-sacrifice for al-Hussain (p) takes two forms: “the offering of the heart’s blood” and “weeping”. When one was in the company of the Imam at Karbala, it was in the form of shedding blood and offering the heart’s essence; and after Karbala, it is in the form of tears, weeping, and lamentation, which today flow morning and evening from the blessed eyes of the Walī of God, al-A‘zam and the Master of the Age (may our souls be his ransom), over his lonely grandfather. From this outpouring it is that the whole world weeps for Hussain son of Ali (PBUT).

This weeping, which is another form of that very self-sacrifice, becomes the cause of people’s migration, their rising and striving, and their return toward Aba Abdillah al-Hussain (p). And in this way, it joins the later ones to the earlier ones in this matter.

The self-sacrifice that takes the form of offering the heart’s essence is the fruit of the outpouring of the heart’s blood, which:

إِنَّ لِقَتْلِ الْحُسَيْنِ حَرَارَةً فِي قُلُوبِ الْمُؤْمِنِينَ لَا تَبْرُدُ أَبَدًا (2)

And this very blood, after the recounting of the tragedies and the holding of mourning ceremonies, is transformed and flows forth in the form of tears.





It has been indicated that the teacher of the school of self-sacrifice for al-Hussain (p) is the Lady of Baqi', Umm al-'Abbās, Umm al-Banīn (p), both through raising sons who at Karbala offered the essence of their hearts, and through the mourning ceremonies that this noble lady, following her Master, the Aqīlah of the Hashimites, Zaynab al-Kubra (p), would hold after the tragedy of Ashura for Aba Abdillāh al-Hussain (p), when she said:

اولادى و من تحت الخضراء كلهم فداء لابى عبدالله الحسين عليه السلام (3)

Therefore, the school of the Lady of Baqi', Lady Umm al-Banin (p), is an unparalleled model for all believing men and women until the end of history; and her blessed being is a foundation (Mishkat) for all those who follow and emulate her in self-sacrifice for al-Hussain (p).

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