

**The Biography of**

**al-Imām al-Ḥussein b. ‘Alī b. al-Ḥassan b. al-Ḥassan b. al-Ḥassan b. ‘Alī b. Abī Ṭālib**

**By: al-Kāzim al-Zaydī**



**Translated by: Muḥammad al-Sharīfī**

# Disclaimer

Anything in the footnotes under the acronym “Tr.” is an addition from me, as well as anything under brackets [ ], for the sake of clarity, and flow.

# بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## In the name of Allāh, the Most Gracious, the Most Merciful

al-Imām al-Ḥussein b. ‘Alī b. al-Ḥassan, the son of the Messenger of Allāh (upon him and his progeny be peace).

### His Lineage:

He is al-Imām al-Ḥussein b. ‘Alī b. al-Ḥassan b. al-Ḥassan b. al-Ḥassan b. ‘Alī b. Abī Ṭālib

### His Sobriquet:

**al-Fakhī:** Relating to the land of Fakh in Makkah al-Mukarramah (the Honored), the land which he and his family were martyred in.

### His Birth:

He was born approximately in the year 128 AH.

### His Father:

He is ‘Alī b. al-Ḥassan III, he is given the epithet ‘al-‘Abid’ (the Worshipper), due to his extensive worship. He is also known as ‘al-Aghar’ (the Honorable).

He was among those [from the Bani Hashim] who Abū Ja’far al-Mansūr had imprisoned in the Matbaq. His uncles, and kindred could not tell the times of prayer in the dark prison, except through his cycles of prayer and recitation of the Qur’an.<sup>1</sup>

---

<sup>1</sup> Tr. For example, he (upon him be peace) would know how long it would take to finish one Juz’ (from memory) and in this manner they would recite the Glorious Qur’an, and after a Juz’ is finished they would know how much time has passed by, and they would be able to know in their dark prison when the time for each prayer has arrived through those cycles.

What has been related of him through the traditions is that he, and his family were held by heavy shackles in the Abbasid prison. Whenever they felt the Abbasid guards were not watching they would remove the shackles, and when they sensed the guards nearing them they would put them back on,<sup>2</sup> except for the Worshipper of the Ahl al-Bayt ‘Alī b. al-Ḥassan, he would not remove his shackles! His uncle, the Sheikh of the ‘itra, the Noble ‘Abdullāh al-Maḥḍh,<sup>3</sup> b. al-Ḥassan b. al-Ḥassan b. al-Ḥassan b. ‘Alī b. Abī Ṭālib said: Why do you not remove your shackles? ‘Alī al-’Abid said: I will not, until I meet Allāh (Glorious and Exalted is He), and ask Him: Lord, inquire of Abā Ja’far, for what reason did he shackle me? The Noble of the Ahl al-Bayt became weary, and said: O Nephew, supplicate against Abī Ja’far! ‘Alī al-’Abid said: O Uncle, there is a station in the Hellfire reserved for Abī Ja’far which he could not have reached except through his oppression towards us, and there is a station in Paradise reserved for us, for our patience towards what has befallen us for the sake of Allāh (Exalted is He) from Abī Ja’far. If you would like that I supplicate towards Allāh (Exalted is He) to take from our position in Paradise, and to lessen the chastisement that will befall Abī Ja’far in the Hellfire, then I shall. ‘Abdullāh al-Maḥḍh said: We shall be patient.

He was martyred by way of poisoning in the Abbasid prison between the years 142 AH, and 145 AH. During that time many members from his Ahl al-Bayt were also killed, among them was his uncle ‘Abdullāh al-Maḥḍh.

### **His mother:**

**[al-Sayyidah] Zaynab bnt. ‘Abdullāh al-Maḥḍh b. al-Ḥassan b. al-Ḥassan b. ‘Alī b. Abī Ṭālib**, she is the sister of al-Imām Muḥammad b. ‘Abdullāh al-Nafs al-Zakiyyah (The Pure Soul), and al-Imām Ibrāhīm al-Nafs al-Radhiyyah (The Contented Soul) from the same mother, and father. Their mother is [al-Sayyidah] Hind bnt. Abī ‘Ubaydah b. ‘Abdullāh b. Zam’ah b. al-Aswad (may Allāh be pleased with her). When Zaynab (may Allāh have mercy on her) was playing with her child al-Ḥussein - al-Fakhī - she would say to him:

كَمْ لَكَ بِالْبَطْحَاءِ فِي مَعَد

تَعْلَمُ يَا بِنْتُ زَيْنَبٍ وَهِنْدُ

من خالٍ صدقٍ ماجدٍ وجد

<sup>2</sup> Tr. This is an indication of the intense suffering they endured, not only in terms of being imprisoned in what can be called a dark abyss, but how they reached a great state of frailty that allowed them to slip in and out of the shackles.

<sup>3</sup> He (a.s) is referred to as ‘al-Maḥḍh’ because he is the first from the Ahl al-Bayt to have both the Ḥassanī, and Ḥusseinī lines. His father was the son of al-Imām al-Ḥassan al-Mujtaba, and his mother is the honorable daughter of al-Imām al-Ḥussein al-Shahid.

*Do you know O son of Zaynab and Hind      A meeting in the land of Mecca you soon shall have*

*With uncles of nobility, and a grandfather of magnanimity*

[al-Sayyidah] Zaynab (may Allāh have mercy on her), and her husband ‘Alī al-’Abid were referred to as ‘the Righteous Pair’. What has been related [from the traditions] regarding them is that on the night of their wedding al-’Abid said: Shall we revive this night with prayer, as a means of gratitude towards Allāh for bringing us together? They remained in a state of worship for the entire night, and when the next day came, he said: Shall we revive the day with fasting, as a means of gratitude towards Allāh for bringing us together? They remained in such a state for a while until his uncle ‘Abdullāh al-Maḥḍh came and said to him: Have you become averse to the Sunnah (tradition) of your grandfather? By Allāh, you must desist! al-Imām al-Maḥḍh wanted to help ease him from worshipping in such a matter, he would revive the entire night with worship, and the day with fasting continuously.

Another tradition that is related from the mother of al-Ḥussein Zaynab bnt. ‘Abdullāh (May Allāh have mercy on her) is when she heard Abī Ja’far al-Mansūr had poisoned her husband, al-’Abid, killed her father al-Maḥḍh, and her brothers Muḥammad, and Ibrāhīm, she would lament over them until she lost consciousness! All that withstanding, she would never mention Abā Ja’far in a negative manner, as she would not add to her speech save: O Allāh, O Originator of the heavens and the earth, O Knower of the seen and unseen, O He who is the judge over His creation, judge between us and our people with the truth.

### **The Upbringing of al-Imām al-Ḥussein al-Fakhī:**

al-Imām al-Ḥussein al-Fakhī was raised in al-Madinah al-Munawarah under the tutelage of his parents, from them he directly learned the teachings of the Ahl al-Bayt, soon after his father, and grandfather ‘Abdullāh al-Maḥḍh were taken to the Abbasid prison. Then, it was not too long until news of their martyrdom had reached them, and news of the martyrdom of his uncles Muḥammad al-Nafs al-Zakiyyah, and Ibrāhīm al-Nafs al-Radhiyyah. He remained with his mother, kindred, and uncles Yaḥyā al-Nafs al-Taḥiyyah (The Pious Soul), Idrīs, Suleimān, and Mūsā al-Jawn the sons of ‘Abdullāh al-Maḥḍh (upon him and them be peace). During that time ‘Alī b. al-‘Abbās b. al-Ḥassan b. al-Ḥassan b. ‘Alī b. Abī Ṭālib had risen against the Abbasid Caliph in Baghdad, and he was captured by al-Maḥdī al-‘Abbāsī and imprisoned. al-Imām al-Ḥussein al-Fakhī headed towards him and asked that the matter be handed to him, so he handed it to him after he was secretly poisoned.

‘Alī b. al-‘Abbās did not remain for three days in al-Madinah al-Munawarah except that his organs had disintegrated, and from that he died (may Allāh have mercy on him).

### **The Generosity of al-Imām al-Ḥussein al-Fakhī:**

Abū al-Faraj al-Asfahānī narrates in al-Maqātil: al-Ḥussein b. ‘Alī al-Fakhī sold a piece of land that he owned<sup>4</sup> for 40,000 dinars. He stood at the doorstep of a home and began to give the money to those in need, hand by hand.

What has also been related is that he said: By He who my soul is in His hand I fear that it would not be accepted from me - his charity, and Zakat - because gold, and dirt are equal to me. He is referring to *{You will never achieve righteousness until you donate some of what you cherish. And whatever you give is certainly well known to Allāh.}* [3:92].<sup>5</sup> He doesn't love gold, nor wealth, and in his eyes they're insignificant.

### **Between al-‘Umarī the Governor of al-Madinah, and al-Imām al-Ḥussein al-Fakhī:**

The governor of al-Madinah al-Munawarah during the time of the Abbasid Caliph al-Hādī, Mūsā b. Muḥammad al-‘Abbāsī was ‘Umar b. ‘Abdul-‘Aziz b. ‘Abdullāh b. ‘Ubaydullāh b. ‘Umar b. al-Khaṭṭāb “al-‘Uamri,” he had increased his persecution of the sons of ‘Alī b. Abī Ṭālib, to the extent that he requested that they be brought forth to him every day. He would make one member vouch for the other, so that he can ensure they would not be absent. On one occasion al-Ḥassan b. Muḥammad b. ‘Abdullāh al-Maḥḍh was not present, it was said that it was due to a dispute that occurred between him, and an ‘Umarī.<sup>6</sup> He struck him, and caused him to be injured, so he did not come. al-Amir al-‘Umarī became angered, due to the absence of al-Ḥassan b. Muḥammad, so he sent for al-Imām al-Ḥussein al-Fakhī. He was brought forth hurriedly, tied by his upper garments. When he entered upon the ‘Umarī, he said to him: Bring me al-Ḥassan b. Muḥammad, or, by Allāh! I will have your back, and stomach pummeled! al-Imām al-Ḥussein said: al-Ḥassan is in Siwayqah,<sup>7</sup> and I reside in al-Madinah, I cannot overcome him, and he is a free man. I cannot cause him to come with a few words, and I am not one who has vouched for his return. al-‘Umarī said to him: I have no use for these words! By Allāh, you are to bring him to me, or else I will have your back, and stomach pummeled! al-Imām al-Ḥussein said: Between me and him are thirty six miles, give me time, and leeway, so that I may venture towards him, and bring him to you. Afterwards, al-Ḥussein promised, and swore to al-‘Umarī, and he gave him time until the following day before the sun sets.

---

<sup>4</sup> حائطا

<sup>5</sup> The Clear Quran Translation.

<sup>6</sup> Descendant of ‘Umar b. al-Khaṭṭāb.

<sup>7</sup> سوقفة المدينة

### **al-Imām al-Ḥussein in Siwayqah with the sons of ‘Abdullāh al-Maḥḍh:**

al-Imām al-Ḥussein rode until he reached Siwayqah, he sent for al-Ḥassan b. Muḥammad, and the family of ‘Abdullāh b. al-Ḥassan all joined him. Yaḥyā, Idrīs, and Suleimān. Then al-Ḥussein addressed al-Ḥassan b. Muḥammad saying: O Kin, has news reached you regarding what transpired between me, and that Fāsiq (sinner)? al-Ḥassan b. Muḥammad said: Go forth, may my soul be your ransom, towards what you please. If you would like, I will come with you this hour until my hand is in his hand. al-Imām al-Ḥussein said to him: Allāh would not look at me if Muḥammad (upon him and his progeny be peace) was my opponent calling for your blood, I will sacrifice myself for you.

Their congregation added to their oppression, and to what the Islamic nation was going through at the time, from humiliating the righteous, and honoring the tyrannical oppressors. Aiding oppression, and indecency; spoiling the authentic Muḥammadīn Sunnah to the extent that it was interpreted against its truth, and instead of an exegesis, an eisegesis was done. All that was motivation for those select few from the sons of al-Ḥassan to rise towards their obligation, for the sake of establishing the religion of Allāh over the Muslims. To raise their hands in physically enjoining good, and forbidding evil. The sons of al-Ḥassan all agreed to give their Bay’ah (allegiance) to the son of their sister, al-Ḥussein al-Fakhī, taking him as an Imām for them. al-Ḥussein al-Fakhī said: Let us see what the others say. By that he intends their other kindred, because the Ahl al-Bayt during that time lived close to one another, and they were the second weighty thing on earth. Sectarianism, discrimination, and triablism had not yet spread between them, as was the case with the later years. All that withstanding, there will always remain from them a group from the Ahl al-Bayt who represent their predecessors. Therefore, do not give up in finding the second weighty thing, due to present groups [who are descendants from the Ahl al-Bayt] holding varying sects. al-Imām al-Ḥussein sent for al-Imām Mūsā al-Kāzīm, and ‘Abdullāh al-Aftas b. al-Ḥassan b. ‘Alī b. ‘Alī Zayn al-‘Abidīn. They gave their hands in Bay’ah, and provided their excuses for their inability to revolt alongside him.

al-Imām Mūsā al-Kāzīm apologized to al-Imām al-Ḥussein al-Fakhī, due to his inability to participate, as he was physically unable, and he had many children. He feared that they would be killed after him due to their young ages. However, in terms of Bay’ah he gave it to al-Imām al-Ḥussein al-Fakhī when he remained silent towards everyone’s agreement to give their Bay’ah to al-Ḥussein. His Bay’ah, and acceptance towards the Imāmah of al-Ḥussein is a clear indication of his support to his uprising, as he said: O Kin, be vigorous in fighting them, and I am your supporter in their blood. These people are Fusāq (extravagant sinners), they conceal their disbelief, and publicly masquerade their belief. Here reflect over the saying of al-Kāzīm: “I am your supporter in their blood”.

This is important to take note of, because some presume that him not participating in the battle is due to him not accepting it, or that he does not believe in enjoining good, and forbidding evil, and that is completely false.<sup>8</sup> For, the belief of the Imāms of the Ahl al-Bayt is to follow al-Imām Zayd b. ‘Alī, as for al-Kāzīm not rising it is by virtue of the reasons he provided. He is eager to enjoin good, and forbid evil, if not by hand, then by the tongue, and heart. Such was the state of his father al-Imām Ja’far al-Šādiq with al-Nafs al-Zakiyyah. We have only clarified this matter, due to the errant claims of the Imāmīyah which seek to maintain that al-Kāzīm did not give Bay’ah to al-Fakhī which stems from what was narrated by al-Kulaynī in al-Kāfī, and we will address it when we refer to what is meant by calling for Bay’ah in the name of al-Riḍhā (the one who is accepted) from the family of Muḥammad, the slogan of the Ahl al-Bayt.

**Those who gave Bay’ah to al-Imām al-Ḥussein al-Fakhī from the Ahl al-Bayt are:** Yaḥyā al-Nafs al-Taḥiyah (The Pious Soul), Idrīs, and Suleimān the sons of ‘Abdullāh al-Maḥḍh. Mūsā al-Kāzīm, ‘Alī b. Ibrāhīm al-Ghamr b. al-Ḥassan al-Muthanah, ‘Abdullāh al-Aftas, Ibrāhīm Ṭabāṭabā - the father of the star of the Ahl al-Bayt al-Qāsīm ar-Rassī - b. Ismā’īl al-Dībaj b. Ibrāhīm al-Ghamr b. al-Ḥassan al-Muthanah. ‘Umar b. al-Ḥassan b. ‘Alī b. ‘Alī Zayn al-‘Abidīn, ‘Abdullāh Ishāq b. Ibrāhīm al-Ghamr, al-Ḥassan b. Muḥammad b. ‘Abdullāh al-Maḥḍh, as well as twenty-six men from the sons of ‘Alī b. Abī Ṭālib, and twenty-five men from their Shī’a.

### **al-Imām al-Ḥussein al-Fakhī in al-Madinah al-Munawarah:**

al-Imām al-Ḥussein advanced towards al-Madinah al-Munawarah with the honorable men of the Ahl al-Bayt, and their Shī’a. They entered al-Madinah at the time of the morning prayer, and their slogan was: One! And only one! al-‘Umarī during that time was in the Sacred Prophetic Maṣjid, and al-Imām al-Ḥussein stormed into the Maṣjid while the Mu’azzin<sup>9</sup> was getting ready to recite the Adhan for the morning prayer, al-Nafs al-Taḥiyah, Yaḥyā b. ‘Abdullāh charged at him and said: Recite in your Adhan “Ḥayā ‘Alā Khayr al-’Amal!” (advance to the most righteous of deeds). The Mu’azzin did not agree to do so, but when he saw the sword of Yaḥyā b. ‘Abdullāh unsheathed he recited the Adhan with “Ḥayā ‘Alā Khayr al-’Amal” with a horrified voice. When al-‘Umarī heard the Adhan, and saw the sons of Fāṭimah he rushed to the home of ‘Umar b. al-Khaṭṭāb, and from there he went through the alleyways of ‘Asim until he was able to flee. The sons of ‘Alī remained in the Maṣjid, and al-Imām al-Ḥussein al-Fakhī advanced them, and led the morning prayer. Thereafter, he ascended the Minbar of his grandfather, the Messenger of Allāh (upon him and his progeny be peace). He praised Allāh, and thanked Him for His blessings.

---

<sup>8</sup> Tr. al-Imām al-Kāzīm gave Bay’ah to al-Imām al-Nafs al-Zakiyyah, and he participated in the battle with him. Therefore, such reasoning would collapse on itself.

<sup>9</sup> Tr. The person who calls to prayer in the Maṣjid.

He sent his salutations to the Prophet (upon him and his progeny be peace), he then said: O People! I am the son of the Messenger of Allāh, standing on the Minbar of the Messenger of Allāh, in the Masjid of the Messenger of Allāh. I call you all to the book of Allāh, and the Sunnah of His Messenger. That I may save you from what has befallen you.

O People! You look for the remnants of the Messenger of Allāh (upon him and his progeny be peace) through sticks, and stones, and this - he extended his hand - is his remnant from his own flesh! A few of those who were present gave him Bay'ah while others fled.

### **The Bay'ah of al-Imām al-Ḥussein al-Fakhī:**

When he would take the Bay'ah from the people he would say to them: I will take my Bay'ah from you upon the book of Allāh, and the Sunnah of the Messenger of Allāh. That Allāh is obeyed, and not opposed. I call you to al-Riḍhā from the family of Muḥammad, that we may deal with you in accordance with the book of Allāh, and the Sunnah of His Prophet (upon him and his progeny be peace). That we are just to the people, and fair in distribution. We call you to rise with us, and to fight alongside us our enemy. If we are loyal in our promise to you, you may remain loyal to us, and if we do not remain loyal, then you will have no allegiance to us. Thereafter he would say: O Allāh, You are our witness.

### **Khālid al-Barbarī enters al-Madinah al-Munawarah with his army:**

After fleeing from al-Madinah al-U'mari rendezvoused with Khālid al-Barbarī the Abbasid worker who is in charge of their land, from there al-Barbarī prepared an army, and they advanced to al-Madinah al-Munawarah until they reached the Masjid, and his companions were ahead of him. al-Imām al-Ḥussein al-Fakhī was in a corner of the Masjid, and al-Barbarī began cursing at him, and addressing him with vile language. Yaḥyā b. 'Abdullāh al-Maḥḍh advanced towards him, and it has been said his brother Idrīs b. 'Abdullāh. He swung his sword at him, struck him, and caused him to kneel with death. Thereafter, the battle commenced, and the odds were in favor of al-Imām al-Ḥussein, and those who were with him, to the point that al-'Umarī was heard saying: "Satisfy me with a drop of water!" So his sons were known as "the sons of the water drop".<sup>10</sup>

### **The Advancing of al-Imām al-Ḥussein al-Fakhī to Mecca al-Mukarramah, and his Detainment in Fakh:**

al-Imām al-Ḥussein advanced and with him was a cavalry that amounted equally with that of the people of Badr, and it was during the nineteenth of Dhu al-Qi'dah, in the year 169 AH. His supporters amounted to thirty-thousand men from the people of goodwill.<sup>11</sup>

---

<sup>10</sup> بني حَبَّتِي ماء

<sup>11</sup> أهل الأَمصار

He made them into rows, and he made as a marker between him and them the red banner of the companion of the Camel. al-Hādī al-‘Abbāsī was informed of the uprising of al-Imām al-Ḥussein, and his advancing towards Mecca. He prepared army after army, and sent them all to face al-Imām al-Ḥussein which were under the leadership of al-‘Abbās b. Muḥammad, Mūsā b. ‘Īsā, Muḥammad b. Suleimān b. ‘Alī, and ‘Ubayd b. Yaqṭīn. Mūsā b. ‘Īsā sent a camel rider to see the status of al-Ḥussein, and his army, and report back to him. The camel rider went, and returned saying: It appears that they will be victorious! Mūsā responded to him by saying: How is that so? O son of the adulteress?! The camel rider answered him saying: I have not seen anyone from them except that they were either praying, supplicating, reciting the Qur’an, or standing on guard with their swords. Mūsā b. ‘Īsā struck one hand with the other, and cried! He then said: By Allāh! They are the most honorable from the creation of Allāh, and they are more rightful in taking what is in our hands. However, this kingdom is barren, and if he who lies in this grave - intending the Messenger of Allāh (upon him and his progeny be peace) - sought this kingdom from us, we would strike his nose with the sword! The Abbasid armies in Mecca al-Mukarramah (the sanctified), were arduously trying to stop any news regarding al-Imām Ḥussein reach the people in Hajj. This is with consideration of the great effort that al-Imām al-Ḥussein exerted in sending messenger after messenger to inform his followers, supporters, and those who had given him Bay’ah. However, it proved to be of no use, and it resulted in no support. al-Imām al-Ḥussein, and those who were with him were trapped in a land near Mecca al-Mukarramah (may Allāh - Exalted is He - safeguard it), it is approximately six miles away from it, and it is called Fakh. In contemporary times it is referred to as az-Zahir, or az-Zawahirah. There both groups prepared for a battle which was unfairly matched in numbers, and resources.

### **The Sermon of al-Imām al-Ḥussein to His Followers Before Battle:**

al-Imām al-Ḥussein turned towards [his army], he was riding a mule that was his uncles’ Idrīs b. ‘Abdullāh, and he gave a sermon to his followers, and Shī’a. After praising Allāh, and sending his salutations to His Messenger, he said: O People of the Qur’an, by Allāh these are two noble possibilities that only the heavens are above: [The first is] if Allāh preserves you, and gives you victory we shall work in accordance to the book of Allāh, and the Sunnah of His Prophet. The widow, and the orphan will no longer be hungry, and those whom Allāh Has glorified will receive their glory, those whom the truth has humiliated will be humiliated, and we will take justice from His enemies. If it is the second possibility then you have followed in the footsteps of your righteous predecessors, you will meet them as those who called for them: The Messenger of Allāh, Ḥamzah, ‘Alī, Ja’far, al-Ḥassan, al-Ḥussein, Zayd b. ‘Alī, Yaḥyā b. Zayd, ‘Abdullāh b. al-Ḥassan, and Muḥammad, and Ibrāhīm the sons of ‘Abdullāh. Therefore, from which of these two possibilities do you grow weary?! By Allāh, if I find none but me, I will stand in their way until I am sent back to my Salaf. And he has other sermons which the books of biography have embedded within them.

## **The Sermon of al-Nafs al-Taqiyyah Yaḥyā b. ‘Abdullāh al-Maḥḍh to the People of Fakh before The Battle:**

Yaḥyā b. ‘Abdullāh appeared riding his horse, carrying the zeal of the Ahl al-Bayt. He approached the people praising Allāh, sending his salutations to His Prophet (upon him and his progeny be peace), and then said: Be felicitous, O those who are present with us from the Muslims. You are the supporters of Allāh, the supporters of His book, the supporters of His Messenger, and the aids of truth. You are the best of what the world carries, and you are upon the religion of Islam, and the path that Allāh chose for His Prophets, Messengers, and patient allies. Have you not heard Allāh saying: *{Indeed, Allāh has purchased from the believers their lives and their properties [in exchange] for that they will have Paradise. They fight in the cause of Allāh, so they kill and are killed. [It is] a true promise [binding] upon Him in the Torah and the Gospel and the Qur'an. And who is truer to his covenant than Allāh? So rejoice in your transaction which you have contracted. And it is that which is the great attainment. [111] [Such believers are] the repentant, the worshippers, the praisers [of Allāh], the travelers [for His cause], those who bow and prostrate [in prayer], those who enjoin what is right and forbid what is wrong, and those who observe the limits [set by] Allāh. And give good tidings to the believers.}* [9:111-112].<sup>12</sup>

He then said: By Allāh, I know none on the face of the earth besides you who share your position, except those whose reasons have caused them to separate from you.

They are those who are destitute, and do not have a means to travel towards us, so they supplicate to Allāh before sunrise, and before sunset.

They are those who are wealthy, but the distance of their home is too great, so they were not able to receive our call.

They are those who are imprisoned by these defiant sinners, and their heart's are with us, those whom I hope have remained truthful to Allāh towards what He purchased from them.

So what are you waiting for, O servants of Allāh, from a battle against those who came to the progeny of your Prophet seeking to enslave their families, and kill their men?

He then said: O Allāh, judge between us, and our people with the truth, indeed You are the best of judges.

From the words of Yaḥyā b. ‘Abdullāh the seeker can deduce the importance of calling openly in the tradition of the Ahl al-Bayt.

---

<sup>12</sup> Saheeh International Translation.

## **Truth meets Falsehood in the Battlefield:**

The Zaidiyyah met the Abbasids, and at their forefront was the Imām of guidance, al-Imām al-Ḥussein b. ‘Alī al-Fakhī. From the right wing of the Abbasids the army was led by Muḥammad b. Suleimān b. ‘Alī al-‘Abbāsī, and from the left wing the army was led by Mūsā b. ‘Īsā, and al-‘Abbās b. Muḥammad was at the heart of the army. As the armies were facing each other, Muḥammad b. Sulieman al-‘Abbāsī came and sent his greetings to al-Imām al-Ḥussein. He proposed to him the offer of safety from his cousin the Abbasid Caliph al-Hādī, and he promised him wealth, and ease in the land.

The Imām answered with a lengthy response saying: ...Do you presume that I have risen seeking this world which you glamorize, or that I incline towards what you offer me from the wealth of the Muslims?! It is not as you have presumed, I have risen for the sake of Allāh, in support of His religion, and in seeking martyrdom. That He makes my stance here a Hujjah (proof) over the nation, and with that I have followed in the steps of my predecessors who have fought for the sake of Allāh. I have no need for what you offer, and I will fulfill what I have set out to accomplish. I will continue on the path of foresight until I meet my Lord.

This is a clear indication from al-Ḥussein regarding his intention, and the intention of his predecessors in rising against the nations of oppression, and aggression. Not as some history works have made it seem of an attempt to merely seek power, rather it is a means to gain the Shari’i (Islamically prescribed) Imāmah which is an inheritance of Prophethood. A means to accomplish the goals, and aims of the Messenger (upon him and his progeny be peace) through establishing just, not unjust laws. Dealing fairly with the people, and judging them rightfully. Enjoining good, forbidding evil, and more. The Ahl al-Bayt with their distance from each other, and their separation in time were the most vigilant of the people in ensuring that these foundations are established, to the extent that they were able to do so. Through merely going over their biographies one would find this to be an evident reality, and the biography of al-Ḥussein al-Fakhī is a live example, and a light which maintains the truthfulness of what we have said.

Truth, and falsehood clashed in an unfair battle. The Ahl al-Bayt, and their noble Shī’a fought valiantly. Suleimān b. ‘Abdullāh al-Maḥḍh was martyred, and so was al-Ḥassan b. Muḥammad al-Nafs al-Zakiyyah, and ‘Abdullāh b. Ishāq b. Ibrāhīm al-Ghamr. In relating the occurrences of this battle, the remainder from the predecessors of the righteous Fatimids, the scholar of the Ahl al-Bayt, and the point of their consensus al-Qāsim b. Ibrāhīm Ṭabāṭabā b. Ismā’īl b. Ibrāhīm al-Ghamr b. al-Ḥassan b. al-Ḥassan b. ‘Alī b. Abī Ṭālib mentions that al-Ḥussein b. ‘Alī al-Fakhī went to the side of the battlefield and buried something there! He then returned to the battlefield with his face veiled.

His companions saw him, and after the battle one of them went to see what al-Ḥussein had buried, and he found a piece of flesh from the face of al-Ḥussein buried there, and from Allāh we seek aid. al-Ḥussein remained fighting valiantly until he was struck with a crossbow from Ḥamād al-Turkī (may Allāh disgrace him) which resulted in his martyrdom. That day was the eighth of Dhul Hijjah, the day in which those in Hajj would go to Muna, [and drink from its spring,] in the year 169 AH. Like the tragedy of al-Ḥussein, was the tragedy of his valiant companions. Yaḥyā b. ‘Abdullāh was described to be like a porcupine, due to the many thorns in his blessed body. Likewise, the pride of the Ahl al-Bayt Idrīs b. ‘Abdullāh was drenched with blood, and his clothing was painted with it, and he was among those who survived the battle of Fakh. He took on his shoulders the duty to finish what their nephew, and predecessor from the Ahl al-Bayt al-Ḥussein had started.

They accomplished the honorable goals of the Zaidiyyah, as Yaḥyā b. ‘Abdullāh prepared the coming of the Zaydi government in the land of Daylem, and Tabristan. Likewise, Idrīs in the land of al-Maghrib (Morocco). So peace be upon those souls, a peace that the describers cannot describe, enumerate, nor enunciate. May Allāh reunite them with their honorable, and purified forefathers, and may he make us for them devout Shi’a who follow them. Ameen, O Allāh, Ameen.

During this painful year that the Ahl al-Bayt went through the star of the pure progeny, and the exegete of the faith al-Qāsim ar-Rassī was born. He had a great hand in learning the teachings of the Ahl al-Bayt, their sect, and their pure, clear, and authentic stream, due to his nearness [in time] to the greats of the Ahl al-Bayt from the sons of al-Ḥassan, and al-Ḥussein (may the peace and blessings of Allāh be upon them all).

### **The Grave of al-Imām al-Ḥussein al-Fakhī, and its Place:**

The grave of al-Imām al-Ḥussein is in the land of Fakh - known today as az-Zahir - near Mecca al-Mukarramah, and it is approximately six miles away in the orchard of al-Daylami. During the time of Amīr al-Mu’minīn al-Imām al-Mansūr billāh (he who is aided by Allāh) ‘Abdullāh b. Ḥamzah b. Suleimān ar-Rassī al-Ḥassanī, and the remainder of Ahl al-Bayt had encouraged, and requested that his cousin the Prince of Mecca, and it's Sharīf Abū ‘Aziz Qutadah b. Idrīs b. Mata’in al-Mūsawī al-Ḥassanī to rebuild the grave of al-Imām al-Ḥussein al-Fakhī, and the grave of al-Ḥassan b. Muḥammad al-Nafs al-Zakiyyah, and that was in the year 601 AH.

**The land of Fakh... What has been narrated from the Messenger of Allāh (upon him and his progeny be peace), and his Ahl al-Bayt:**

It has been mentioned in many traditions that in the land of Fakh a man from the progeny of the Messenger of Allāh who is of great virtue will be killed there, many of those traditions come from al-Ḥussein Dhul Dam'ah<sup>13</sup> (the companion of the tear) from his aunt Riytah bnt. 'Abdullāh b. Muḥammad b. al-Ḥanafīyyah, and others from Ja'far al-Ṣādiq, and Sufyān b. 'Ayīnah from 'Alī b. Abī Ṭālib regarding future events that will fall. Others from Mūsā al-Jawn from his father the Sheikh of the Ahl al-Bayt of the Messenger of Allāh 'Abdullāh al-Maḥḍh which we have pointed to, and can be found in: *Maqātil al-Ṭālibīyīn* by Abī Faraj al-Asfahānī, *al-Shāfi* by al-Imām 'Abdullāh b. Ḥamzah al-Ḥassanī, *al-Maṣābiḥ* by Abī al-'Abbās Aḥmad b. Ibrāhīm al-Ḥassanī, and *al-Af'idah fī Tārīkh al-A'imma al-Sādah* by al-Imām al-Nāṭiq bil-Ḥaqq Yaḥyā b. al-Ḥussein al-Hārūnī.

**Prelude to the analysis of the call of the Ahl al-Bayt in the name of al-Riḍhā from the family of Muḥammad:**

Many of our Twelver brothers incorrectly interpret the uprisings of the great members of the Ahl al-Bayt from the sons of al-Ḥassan, and al-Ḥussein when they rise calling in the name of al-Riḍhā from the family of Muḥammad. They interpret these calls, as calls to their Twelve Imāms, and that they are the ones intended by al-Riḍhā from the family of Muḥammad, that the uprising is in their name, and under their command. They maintain that those who rose like Zayd b. 'Alī was merely calling to the Imāmah of his nephew Ja'far al-Ṣādiq that he is al-Riḍhā from the family of Muḥammad, and likewise al-Ḥussein al-Fakhī, they say what he meant by al-Riḍhā from the family of Muḥammad is his cousin Mūsā al-Kāzim, not that he called to his own Imāmah.

This of course is a delusion, even if they only say this for Zayd b. 'Alī. For example, al-Sayyid Ḥussein al-Modaressi sought to maintain in his book *al-Tārīkh al-Islāmī* this generalization over all the Imāms of the Zaidiyyah, and this matter has not been established for Zayd b. 'Alī, let alone Yaḥyā b. Zayd, al-Nafs al-Zakiyyah, al-Nafs al-Radhiyyah, and al-Ḥussein al-Fakhī.<sup>14</sup>

---

<sup>13</sup> Tr. al-Ḥussein b. Zayd b. 'Alī b. al-Ḥussein (a.s).

<sup>14</sup> Tr. Moreover, I would like to add to the incoherence of this understanding. If one tries to get out of their quagmire by claiming that these great Imāms of the Ahl al-Bayt were leading rebellions in the names of infallible Imāms who have knowledge of the unseen, one would find that they will fall into another conundrum in defending this proposition. If it is necessary that the Imām is wise, therefore, all actions which stem from the Imām are necessarily wise (taking into consideration that he has knowledge of the unseen) It would be indisputably unwise to send their righteous family members on rebellions that will not only lead to their martyrdom, but will also add to the persecution of the Ahl al-Bayt in particular, and their Shī'a in general.

We say it is a delusion because these honorable men clearly rose calling for their Imāmah, and when their slogan was for the Riḍhā from the family of Muḥammad, they were al-Riḍhā from the family of Muḥammad.<sup>15</sup> Zayd b. ‘Alī called with this slogan, and he was al-Riḍhā. al-Nafs al-Zakiyyah called with this slogan, and he was al-Riḍhā. al-Ḥussein al-Fakhī called with this slogan, as was mentioned in this biography, and he was al-Riḍhā. We will specify our points in relation to al-Imām al-Ḥussein al-Fakhī, what was sought by calling to the al-Riḍhā from the family of Muḥammad, and what he meant by it. We will also address - as promised - what the Twelvers have narrated of al-Kāzīm not giving Bay’ah to him, and then we will make clear the fact of the matter in this treatise.

### **Calling to al-Riḍhā from the family of Muḥammad upon their grandfather be the peace, and blessings of Allāh:**

Calling to al-Riḍhā from the family of Muḥammad was a slogan that the Ahl al-Bayt inherited from one another, they would use it when calling to their Imāmah. Their call to enjoining good, and forbidding evil. Establishing what their grandfather, the Messenger of Allāh (upon him and his progeny be peace) did to the best of their ability in exerting effort to achieve those stellar goals.

### **Why do the Twelvers Insist that the calls to the Imāmah from the Honorable Imāms of the Zaidiyyah, from the sons of al-Ḥassan, and al-Ḥussein were calls to the Imāmah of their Imāms?!**

This is a question that any cognizant individual ought to ask, and we will seek to concisely answer it by the will of Allāh (Exalted is He): The Twelvers have realized the extent of their weak position, and the painstaking fact that the Imāms from the Ahl al-Bayt from the honorable sons of Fāṭimah, such as: Zayd b. ‘Alī, his son Yaḥyā, Muḥammad al-Nafs al-Zakiyyah, Ibrāhīm al-Nafs al-Radhiyyah, and al-Ḥussein al-Fakhī - which the entire nation has reached a consensus on their virtue, superiority, asceticism, and noble traits over the people of their time - were ignorant of the Twelve infallible Imāms of their time. When al-Imām Zayd calls to al-Riḍhā from the family of Muḥammad to himself, and to his Imāmah it means that al-Imām Zayd is ignorant of the Imāmah of his nephew Ja’far al-Ṣādiq, which means that he is ignorant of any Ḥadīth that designates Twelve Imāms,<sup>16</sup> and one knows the nearness of al-Imām Zayd to the home of the infallibles.

---

<sup>15</sup> Tr. For example, when it was mentioned earlier how the Ahl al-Bayt all gathered together and then they chose al-Imām al-Ḥussein al-Fakhī to be the one who receives Bay’ah, therefore, he was al-Riḍhā (the accepted one) from the family of Muḥammad.

<sup>16</sup> Tr. O Abā Ja’far I used to sit with my father to share a plate with him so he would feed me the choicest piece of meat and cool for me a hot morsel fearing for my health but he did not fear for me enough to save me from the hell-fire! **How could it be that he informed you the truth about the religion [the presence of the Hujja] and did not inform me about it!** <https://thaqalayn.net/hadith/9/3/37/2>

For, his father is Zayn al-‘Abidīn the fourth of the infallibles, his brother al-Bāqir is the fifth of the infallibles, and his nephew Ja’far al-Şādiq the sixth of the Twelve. Therefore, the call of Zayd to his Imāmah refutes the presumption that there is a Ḥadīth which designates Twelve Imāms by name, and number. This is a powerful indication when the very sons, brothers, and kindred of the Imāms do not know their God-given, designated Imāmah. There are many examples like these among the Twelvers themselves, therefore, it is necessary for the truth seeker to reflect [on this reality].

The call to al-Riḍhā from the family of Muḥammad from Muḥammad b. ‘Abdullāh al-Nafs al-Zakiyyah, and his claim for the Imāmah entails that al-Nafs al-Zakiyyah was ignorant of the Imāmah of his cousin Ja’far al-Şādiq, which entails the ignorance of al-Nafs al-Zakiyyah towards any Ḥadīth that designates Twelve Imāms. al-Imām Muḥammad b. ‘Abdullāh is known for his piety, knowledge, grandeur, status, and nearness to the righteous from the Ahl al-Bayt. All that withstanding the Twelvers have sought to forcefully present evidence [which they use by already presupposing the validity of their claim] that the call of al-Imām Zayd b. ‘Alī to al-Riḍhā from the family of Muḥammad was for his nephew, and not for himself. This is unequivocally errant, and we are not in place to dissect, and make evident the falsity of such a claim.<sup>17</sup>

No matter how hard they try to explain the call of Zayd b. ‘Alī to his Imāmah, they cannot, and will never be able to twist, or change the clear evidence that shows al-Nafs al-Zakiyyah - the student of his uncle Zayd b. ‘Alī, and of those who participated in his rebellion - calling to his Imāmah as al-Riḍhā from the family of Muḥammad. This is what is uncontestable historically, and only one who is ignorant, or a liar would deny this. Moreover, al-Sayyid al-Khu’i maintains this in his Mu’jam, and he highlighted how [his claim to Imāmah] is of the matters which are uncontested. Therefore, if the Twelvers seek to desperately negate the fact that al-Imām Zayd b. ‘Alī was ignorant of the Imāmah of his nephew al-Şādiq, they cannot negate the heinous reality that al-Nafs al-Zakiyyah was ignorant of the Imāmah of his cousin Ja’far al-Şādiq, or the heinousness of al-Nafs al-Taqiyyah Yaḥyā b. ‘Abdullāh not knowing the Imāmah of his cousin al-Kāzīm, nor the heinousness of al-Qāsim ar-Rassī’s ignorance of the Imāmah of his cousin Muḥammad al-Jawād, and likewise the case of al-Imām al-Ḥussein al-Fakhī, and his ignorance towards the Imāmah of his cousin Mūsā al-Kāzīm.

We will now share the evidence which shows that the call of al-Ḥussein al-Fakhī to al-Riḍhā from the family of Muḥammad was him calling to himself, and no one else.

---

<sup>17</sup> Tr. Refer to this work:

<https://alkazemalzaidy2013.wordpress.com/tag/%D8%A7%D9%84%D8%B1%D8%A7%D9%81%D8%B6%D8%A9/>

## Who did the honorable members of the Ahl al-Bayt from the sons of al-Ḥassan, and al-Ḥussein view as being al-Riḍhā from the family of Muḥammad?

al-Ḥafīdh (the memorizer), and Musnad of Ahl al-Kūfa, their narrator, and pride of the Zaidiyyah Abū ‘Abdullāh, Muḥammad b. ‘Alī b. al-Ḥassan b. ‘Alī b. al-Ḥussein b. ‘Abdul-Rahman b. al-Qāsim b. Muḥammad al-Bathani b. al-Qāsim b. al-Ḥassan b. Zayd b. al-Ḥassan b. ‘Alī b. Abī Ṭālib said in his book *al-Jām’i*

1. Muḥammad b. Mansūr al-Murādī (may Allāh have mercy on him) said: I asked Aḥmad b. ‘Īsā - b. Zayd b. ‘Alī Zayn al-‘Abidīn - regarding the Da’wah (call) is it to al-Riḍhā from the family of Muḥammad? He said: Yes, the Da’wah is for al-Riḍhā, he then said: The one who rises is al-Riḍhā, however, the Da’wah is all encompassing.

Take into consideration that Aḥmad b. ‘Īsā was contemporary with the uprisings of the sons of Fāṭimah, and between him, and Zayd b. ‘Alī is only one father!

2. Narrated from Muḥammad b. Mansūr al-Murādī (may Allāh have mercy on him), he said: I said to Aḥmad b. ‘Īsā, it has been narrated to me from ‘Abdullāh b. Mūsā - al-Jawn b. ‘Abdullāh al-Maḥḍh b. al-Ḥassan al-Muthanah - that Zayd b. ‘Alī, Muḥammad b. ‘Abdullāh, and al-Ḥussein b. ‘Alī the companion of Fakh all called to al-Riḍhā. Aḥmad b. ‘Īsā said: He is truthful, the companion of Fakh al-Ḥussein called me to al-Riḍhā, and he was al-Riḍhā.

Reflect over how the ascetic of the Ahl al-Bayt ‘Abdullāh b. Mūsā al-Jawn juxtaposes the call of Zayd b. ‘Alī with his uncle al-Nafs al-Zakiyyah, referring to them both as calling to al-Riḍhā from the family of Muḥammad with consideration that the latter called to his Imāmah without a doubt no doubt according to the Twelvers. The call of al-Imām Zayd b. ‘Alī was the same as the call of al-Nafs al-Zakiyyah with no differentiation, so it is obvious that their calls would be similar! For, al-Nafs al-Zakiyyah is the one who said: “By Allāh! Zayd b. ‘Alī revived what had vanished from the traditions of the Messengers, and he aligned the pillar of the religion after it had been warped. Verily, we will not take except from his Nūr (Holy light), and Zayd is the Imām of the Imāms”. Moreover, reflect over the saying of Aḥmad b. ‘Īsā that al-Ḥussein al-Fakhī called him to al-Riḍhā, and he was al-Riḍhā.

Thereafter, reach certitude that those who called in the name of al-Riḍhā from the family of Muḥammad were calling to themselves, and not for other than them, as the Twelvers have misunderstood.

al-Imām al-Nāṭiq bil-Ḥaqq (The Enunciator of Truth) Yaḥyā b. al-Ḥussein b. Hārūn b. al-Ḥussein b. Muḥammad b. Hārūn b. Muḥammad b. al-Qāsim b. al-Ḥassan b. Zayd b. al-Ḥassan al-Ṣibt b. ‘Alī b. Abī Ṭālib narrates:

3. From the Star of the Ahl al-Bayt al-Qāsim ar-Rassī, he said: My father - Ibrāhīm Ṭabāṭabā who was of those who gave Bay’ah to al-Ḥussein al-Fakhī - narrated to me saying: We gave Bay’ah to al-Ḥussein b. ‘Alī al-Fakhī, that he is the Imām.

Here reflect how it has been established that al-Ḥussein al-Fakhī called to al-Riḍhā from the family of Muḥammad, and afterwards the Sheikh of the Zaidiyyah Ibrāhīm Ṭabāṭabā comes, and maintains that he was of those who gave their Bay’ah to al-Ḥussein al-Fakhī, and that he was the Imām while taking into consideration that he called to al-Riḍhā, [this is because] he is al-Riḍhā [calling to himself].

### **The Bay’ah of al-Imām Mūsā al-Kāzim to al-Imām al-Ḥussein al-Fakhī:**

The Zaidiyyah earnestly seek to present the Ahl al-Bayt in their eras as a single body where if one organ is in pain, the remainder of the organs work to alleviate its pain. And in their attempts there is no contradiction, nor deviance from the truth. This is a reality that one innately feels before taking into consideration the reports of Ḥadīth, and history, especially those who were closer to the time of the Messenger of Allāh (upon him and his progeny be peace), [such as] al-Ḥassan b. al-Ḥassan, ‘Alī b. al-Ḥussein, al-Bāqir, Zayd b. ‘Alī, al-Ṣādiq, al-Nafs al-Zakiyyah, al-Kāzim, al-Ḥussein al-Fakhī, etc. Unfortunately the Twelvers seek to create deep gaps between the noble men from the sons of al-Ḥassan, and al-Ḥussein.

Rather, they seek to do so between the noble sons of al-Ḥussein alone, and from Allāh we seek aid. When we etch these lines we do not like to present the Twelvers in this manner, because we know that today they do not like it, nor do they subscribe to it. However, the fundamentals of their sect necessitate that they choose between one of the two:

1. They are to maintain their belief in Twelve Imāms [exclusively], and to describe the Imāms of the Zaidiyyah as those who have left the obedience of the Imām. Going against a right that Allāh had given him, and there cannot be loyalty towards someone who carries such a description.
2. Or, they choose to be loyal to the Twelve Imāms, and the Imāms of the Zaidiyyah, and that they believe everyone was upon truth. Through this they will open many doors which will bring them closer [to the Zaidiyyah].

The choice is theirs, and what we intend is to address the first option that describes the Imāms of the Zaidiyyah from the noble sons of al-Ḥassan, and al-Ḥassan as rebellious seekers of rulership, so that we are not of those who make claims without substantiating them. The Twelvers have narrated many heinous Ḥadīths which seek to highlight what transpired between Zayd b. ‘Alī, and his nephew al-Ṣādiq.

We will not mention them, due to them not being established [as an objective representation of their interpretation of what transpired between them], although these narrations are present in their corpus. Nonetheless, we will choose to advance [in time] to what occurred between the two great Imāms: Muḥammad al-Nafs al-Zakiyyah, and his cousin Ja’far al-Ṣādiq (according to the Twelver narrative). For, we will need it[‘s context] when addressing al-Fakhī, and al-Kāzīm. The Twelvers describe that a disagreement occurred between them, which resulted in al-Nafs al-Zakiyyah forcing al-Ṣādiq to give him Bay’ah, and if he did not agree to do so, then the prison would be his place. [They also narrate] that al-Bāqir described al-Nafs al-Zakiyyah as ‘The Sinister Cross-eyed’ that calls to falsehood.<sup>1819</sup>

We will now return to our original point which is addressing the occurrence between al-Kāzīm, and al-Ḥussein al-Fakhī when Bay’ah was requested. The Thiqaḥ (reliable) narrator of the Twelvers, Muḥammad b. Ya’qūb al-Kulaynī narrates with his chain in his book al-Kāfi:

When al-Ḥussein b. ‘Alī, the one who was killed in Fakh rose, and controlled al-Madinah he called Mūsā b. Ja’far to give him Bay’ah, so he came and said to him: O Kin, do not obligate me to what your cousin obligated your uncle - he intends al-Nafs al-Zakiyyah - Abā ‘Abdullāh - Ja’far al-Ṣādiq - because it will result in me acting on that which I dislike, in the same manner that my father Abī ‘Abdullāh acted on what he disliked! al-Ḥussein said to him: I merely proposed a matter to you, if you would like to partake in it, it is your choice. If you dislike participating in it, then I will not obligate you, and from Allāh we seek aid. He then bid him farewell, and Abū al-Ḥassan Mūsā b. Ja’far said to him when he left: O Kin, you shall be killed, so strike valiantly. They are sinners who showcase faith, and hide disbelief. Indeed, we are to Allāh, and to Him we shall return. I lament you all in the eyes of Allāh, O brave ones.

---

<sup>18</sup> الاحول المشؤوم

<sup>19</sup> Tr. I would also like to point out how these fabricated reports seem to emanate the vile-nature of the fabricator, as we see him using such obscene wording. A great savant of the Ahl al-Bayt like al-Imām al-Bāqir (a.s) is free from the need to even use such weak terminology that is indicative of the deficient nature of the fabricator. The dichotomy, however, is ever so evident between the Zaydi narrative that honors the intellect, heart, and fills the gap that leaves one wondering why.

## Analyzing the Narration, and Deducing Important Evidences:

**Firstly:** This narration indicates that the call from al-Imām al-Ḥussein al-Fakhī in the name of al-Riḍhā from the family of Muḥammad was a call to the himself, and not to anyone else, by virtue of al-Imām al-Ḥussein requesting Bay’ah from Mūsā al-Kāzim.

This opens a wider spectrum to the researcher in terms of understanding what is meant by the call to al-Riḍhā from the family of Muḥammad.

**Secondly:** When the Twelvers merely establish the fact that al-Ḥussein al-Fakhī requested Bay’ah from his cousin al-Imām Mūsā al-Kāzim, this means that al-Imām al-Ḥussein al-Fakhī has no idea whatsoever of the Imāmah of his cousin, nor does he have knowledge of any Ḥadīth that designates Twelve Imāms one by one [by name, or number].<sup>20</sup> The existence of any Ḥadīth which designates Twelve Imāms from the kin of al-Imām al-Ḥussein al-Fakhī by his grandfather the Messenger of Allāh (upon him and his progeny be peace) is non-existent to him. This also opens a newer horizon to the researcher, and it is questioning the level of truthfulness that the Twelver narrations carry, such as those which point to the Imāmah of the Twelve Imāms, yet the greatest of those who were contemporary to them [from their families] were ignorant of it.

**Thirdly:** The claim that al-Imām al-Kāzim refused to give Bay’ah to al-Ḥussein when he requested it from him saying: “O Kin, do not obligate me to what your cousin obligated your uncle - he intends al-Nafs al-Zakiyyah - Abā ‘Abdullāh - Ja’far al-Ṣādiq - because it will result in me acting on that which I dislike, in the same manner that my father Abī ‘Abdullāh acted on what he disliked!”. This highlights the intent of the Twelvers to paint [a mirage of there being] bad relations between the noble sons of al-Ḥassan, and al-Ḥussein. For, these words from al-Kāzim seek to indicate a bad relation between his father al-Ṣādiq, and al-Nafs al-Zakiyyah - and we (the Zaidiyyah) free them all from any such lies that are attributed to them, and we narrate the firm support of al-Ṣādiq, and his Bay’ah to al-Nafs al-Zakiyyah -<sup>21</sup> Likewise, we would like to free al-Imām al-Kāzim from these false attributions to him when addressing al-Ḥussein al-Fakhī by saying: “It will result in me acting on that which I dislike”. Moreover, we narrate the Bay’ah of al-Kāzim to al-Ḥussein al-Fakhī, his presence among the noble men from the sons of al-Ḥassan, and al-Ḥussein, and his insisting on what they have insisted [of giving Bay’ah to al-Imām al-Ḥussein, and rising against corruption].

**Point of Contention:** If a Twelver were to say: al-Imām al-Ḥussein al-Fakhī, and al-Nafs al-Zakiyyah merely rose to enjoin good, and forbid evil. They did not claim the Imāmah, and they believed in the Imāmah of the Twelve Imāms, and they were calling to them.

---

<sup>20</sup> Tr. Which even according to Twelvers Nasibis narrated!

<sup>21</sup> Tr. Twelvers do not deny that al-Imām al-Ṣādiq (a.s) gave Bay’ah to al-Imām al-Nafs al-Zakiyyah (a.s). However, they explain that it was under the pretense of ‘Taqiyyah’. We would like to quickly point how that is also incoherent, and inconsistent with history by directing the reader to this short biography of the great Imām of the Ahl al-Bayt, al-Nafs al-Zakiyyah (a.s): [Link](#)

**Rebuttal:** Taking this argument by face value, and closing our eyes to the clear reports which show them rising, and calling to their own Imāmah. What is the point of al-Fakhī [privately] requesting the God-designated Imām of his time Mūsā al-Kāzīm to come to him, and give him Bay'ah? Moreover, why would al-Kāzīm refuse giving Bay'ah to the one who is calling for his Imāmah?

If one has come to know the fragility of such remarks, and the fragility of such contentions, then they will apply that same reasoning once again: What is the point of al-Imām al-Nafs al-Zakiyyah calling his God-designated Imām of his time Ja'far al-Sadiq to come and give him Bay'ah? To the extent that - as the Twelver report [falsely] claims - it was forceful? Moreover, continue with this reasoning, and ask: What is the point of al-Nafs al-Taqiyyah, Yaḥyā b. 'Abdullāh al-Maḥḍh contradicting the words of his God-designated Imām Mūsā al-Kāzīm? Referring to him, and his father as those who are hiding from this matter!

If one were to conceive of the errancy of such acts, and words [under the pretense of the aforementioned claim(s)], then one would know the errancy of such a contention. Therefore, anyone who persists in taking such a position is simply choosing to toy with their minds, and mix things together. Assuming that such an individual is sincere, is not convinced, and does not purposefully seek to delude themselves, or others from what he seeks to present [of a perspective] to the public as a truthful researcher, propagator, and guide.

To finally address any potential points that can be raised from this fragile contention, we will mention what transpired between al-Nafs al-Taqiyyah, Yaḥyā b. 'Abdullāh al-Maḥḍh, and al-Imām Mūsā al-Kāzīm. We will seek to make clear the ignorance of Yaḥyā b. 'Abdullāh towards the Imāmah of Mūsā al-Kāzīm to the point that someone came to him, and informed him after he rose - and it is an extensive period of time for al-Nafs al-Taqiyyah to be ignorant of the Imāmah of his cousin - thereafter, we will point to the spirit of enmity that this Twelver narration seeks to paint between them. What is necessary to focus on is that al-Imām al-Kāzīm is advising, and encouraging al-Nafs al-Taqiyyah to obey, and be good to the Abbasid Caliph Hārūn al-Rashīd, and from Allāh we seek aid. The difference between the position of al-Kāzīm towards the Abbasid Caliphate in this [Twelver] narration, and his position towards the Abbasid Caliphate in the Zaydi narrations during the time of al-Ḥussein al-Fakhī when he described them as sinners who display belief, and conceal disbelief is astronomical.

The thiqaḥ of the Twelvers, Muḥammad b. Ya'qūb al-Kulaynī narrates in al-Kāfī that: Yaḥyā b. 'Abdullāh b. al-Ḥassan wrote to Mūsā b. Ja'far:

As for what follows, I advise myself, and yours to be God-Conscious. For, it is what those in the beginning, and past have advised. It has reached us from those who have been the aids of Allāh in His religion, and propagated His obedience, the display of love you have shown, and your abandonment. You were spoken to privately regarding the call of al-Riḍhā from the family of Muḥammad (upon him and his progeny be peace). You have refused it, in the same manner that your father refused it before you. You have long claimed what is not yours, and you have made your aspirations binding on what Allāh did not give you. You have drawn others to you, and deviated [many]. I am warning you from the wrath of Allāh, what Allāh has warned Himself.

Abū al-Ḥassan Mūsā b. Ja'far wrote back to him:

From Mūsā b. Abī 'Abdullāh Ja'far, to those who have joined in the subservience of Allāh, and His worship, and to Yaḥyā b. 'Abdullāh b. al-Ḥassan. As for what follows: I warn you, and myself, and I remind you of the painful punishment, chastisement, and retribution of Allāh. I advise myself, and yours to be God-conscious, for it is the adornment of speech, and the fulfillment of blessings. Your letter has reached me in which you describe me, and my father as false claimants, and that you have never heard of me make such a claim before (reflect), and that such a claim will be written, and accounted for [on the day of judgement]. That Allāh did not leave this world, and its allurements as a means to the hereafter. For, seeking this world it is what spoils the hereafter (reflect). You have mentioned that I have moved the people away from you, due to what I envy of what is in your hands (reflect), and what is that which stops me from pursuing what you have sought had I wanted fragility, ahead of a tradition, and had I possessed weak foresight, and [lack of] evidence. Allāh (Blessed and Exalted is He) created people uniquely with differences, and inclinations. Therefore, inform me of two matters that I will inquire of you regarding them: What al-'Itrif<sup>22</sup> is in your body? And what al-Sihlij<sup>23</sup> is in the human?

Write to me the answer, and I will come to you. I warn you to not disobey the Caliph, and I encourage you to be good to him, and obey him. You should seek safety for yourself before you're overtaken by the claws, and you are strangled from every side.

---

<sup>22</sup> Tr. العترف? I assume what he means here is recognition.

<sup>23</sup> Tr. الصليج? I did not find an exact definition for this word, it looks like the one who fabricated this Ḥadīth simply wanted to display an illusion of hidden/mystical knowledge by utilizing strange terminology, so as to create a false aura. This is also known as a Red Herring. For example, one can be discussing a simple point with a materialist atheist regarding the necessity of having logical axioms, and how one would not be able to ground a coherent worldview with such a limited epistemology, and they would respond by some irrelevant point, such as using an unintelligible vocabulary word that has no relevance whatsoever to the discussion, and simply seeks to maintain that: "I know this thing/word, and you don't, so don't question my conclusion/claim".

Your soul will move to every place, and you will not be able to find him until Allāh bestows His blessing, mercy, and kindness of the Caliph may Allāh preserve him, so that he [the Caliph] may give you safety, and be merciful towards you, and that he may preserve the sons of the Messenger of Allāh (upon him and his progeny be peace) through you, and may peace be upon those who follow guidance: *{It has indeed been revealed to us that the punishment will be upon whoever denies 'the truth' and turns away.}* [20:48].<sup>24</sup>

The Twelver (narrator) said: It has reached me that the letter of Mūsā b. Ja'far fell in the hands of Hārūn, and when he read it he said: “The people move me towards Mūsā b. Ja'far, however, he is free from what has been attributed to him”.

The intellect is one's own opponent, and the quality of the researcher is that they read between the lines until they reach certainty, and not that the [sayings of] men take one left, and right. With this, and with what we have mentioned earlier we will further elaborate the second point. Even if the Twelver seeks to wear the guise of love, and admiration towards the noble Imāms of the Zaidiyyah, while also holding to their belief in Twelve Imāms [that are designated], they will open many implications that cannot be reconciled, except through utilizing the intellect, and returning to the Ahl al-Bayt in their entirety, the Hassanids, and Husseinis in accordance to the foundations of the Zaidiyyah. Leaving one's inclinations, and narrow-mindedness toward the words of men. Now that we have clarified what we mentioned [of the earlier claim], it is now our duty to also clarify [the recent claim] we made:

### **The Truth Behind the Relationship of the Imāms of the Ahl al-Bayt:**

**The Zaidiyyah believe** in the virtue of the virtuous from the noble sons of al-Ḥassan, and al-Ḥussein. They see that all of them are [fit to be] inheritors of Prophethood.<sup>25</sup> For, they are all in a position to lead, and order the Muslims in matters which pertain to their religion, and life.<sup>26</sup> One is only superior to the other through action, and piety. The one who rises for the sake of Allāh is greater than the one who does not rise, and this is explicit from Allāh (Glorious and Exalted is He). We do not take, nor add to it. He (Exalted is He) said: *{Not equal are those believers who sit (at home) and receive no hurt, and those who strive and fight in the cause of Allāh with their goods and their persons. Allāh hath granted a grade higher to those who strive and fight with their goods and persons than to those who sit (at home). Unto all (in Faith) Hath Allāh promised good: But those who strive and fight Hath He distinguished above*

---

<sup>24</sup> Saheeh International Translation.

<sup>25</sup> Tr. In the sense that they will fulfill the past covenants of the Prophets, and Messengers by establishing the rule of Allāh on the land.

<sup>26</sup> al-Imām al-Nafs al-Zakiyyah (a.s) held his whip and said: I will not be pleased if the entire nation wrapped around me like this whip is wrapped around my hand, and that I am asked over a matter which pertains to Ḥalāl, and Ḥarām, and I do not have an answer. *al-Tuḥaf Sharḥ al-Zulaf*: pg. 96-97.

*those who sit (at home) by a special reward} [4:95].<sup>27</sup> Therefore, those who strive and fight are superior to those who sit at home, and each Allāh has given their due right, and such is the case with the Ahl al-Bayt.<sup>28</sup>*

**And they believe** that al-Ṣādiq loved al-Nafs al-Zakiyyah, that he supported him with his self, and sons. Likewise, the case with al-Imām al-Fakhī, and Mūsā al-Kāzim. Although they were unable to rise alongside their kin towards the battlefield, they did not forget them in their prayers, and they remained in their hearts. For, they were their supporters, and aids.

**The Zaidiyyah believe** that the Imāms of the Twelvers are in fact our Imāms, and leaders in Ḥalāl, and Ḥarām. They enjoined good, and forbade evil to the best of their ability, even if they did not partake in its highest form which is through physical action. It does not mean that one cannot do so with their heart, and tongue. For, such was the case of al-Sajjād (the Prostrator) when he ascended the Minbar of the tyrant of the Muslims Yazīd. Likewise, Ja'far al-Ṣādiq when he rebuked those who insult the noble men from the Ahl al-Bayt on the Prophetic Minbar. Such was also the state of the noble men from the sons of al-Ḥassan, and al-Ḥassan who did not lead a rebellion. This is the perspective of the Zaidiyyah towards the Imāms of the Twelvers, because some may assume that the Zaydis shun al-Bāqir for sitting at home, and that it means he supported the rule of the tyrants from the Umayyads, such as Hishām, and their ilk. This [understanding] is incorrect, and so is [the misconception] that he did not enjoin good, or forbid evil, because he did not rise with a sword. This is because the sword, and the hand are degrees of enjoining good, and forbidding evil. The only difference is the reward, and the reward for [enjoining good, and forbidding evil] with the hand is its best degree, and the heart is its weakest.<sup>29</sup> Likewise, any misconception that seeks to show the Ahl al-Bayt as those who rose, or did not rise to be those who inclined to the oppressors, or tyrants. They are all free from such attributions, and the belief [of its legitimacy].<sup>30</sup>

For, if they had such a belief, we would not have had Imāms of guidance, nor would have had a source to return to in matters of life, and religion. Allāh has elevated them above such beliefs.

---

<sup>27</sup> Abdullah Yusuf Ali translation.

<sup>28</sup> Tr. It is also important to not take this verse to the extreme sense that every single person who rises throughout history is therefore superior to every person who did not rise, as it is clear the greats from the Ahl al-Bayt rose when they had the ability/opportunity to do so. The point is to focus on what is best in the eyes of Allāh (SWT) and it is to strive towards safeguarding the poor, establishing the law of Allāh on earth, and not giving the tyrants any leeway.

<sup>29</sup> Tr. Referring here to the Prophetic tradition of rebuking evil with one's hand, and if one cannot with their hand, then with their tongue, and if one cannot with their tongue then through rejecting it with one's heart, and that is the weakest of faith.

<sup>30</sup> Tr. Such as the earlier tradition of Imām al-Kāzim (a.s) saying that one should be good to the Abbasid Caliphs, or other fabricated traditions attributed to Imām al-Ṣādiq (a.s) where he says Taqiyyah is his religion, and the religion of his forefathers. Likewise, the belief of those from Ahlul-Sunnah who say that one cannot rise against a leader that openly sins. It is clear that these fabrications all came from false attributions to the Prophet, and the greats from the Ahl al-Bayt so as to serve a malevolent agenda.

**The Zaidiyyah believe:** The early predecessors of the Ahl al-Bayt are all upon one creed with no differentiation, and no matter how much they differ [in matters of Furu' which there is no consensus over] they do not reach a consensus on a matter except that it is the truth. This is because they are the second lighter weight on earth that is tied to the Glorious book.

**The Zaidiyyah believe:** There will remain a group from the Ahl al-Bayt that continues on the path of their righteous predecessors, following their lead, step by step. The description of the second lighter weighty thing applies to them, in the same manner that it applied to their righteous predecessors [from the Ahl al-Bayt]. Through them the Ḥadīth of Thaḳalayn, and the ark is established.

We have not seen a single sect, from the sects of the Muslims that has held, and taken from the purified, and accepted progeny in the same manner the Zaidiyyah have to this day. One descendant [of the Prophet] after the other, one Imām after the other, one who rises after the other. They all have one consensus when it comes to Allāh [and the beliefs that He sent His Messenger to promulgate].

Therefore, hold onto them, and embark on the ark of Nūḥ (Noah). If you were ignorant of them, then you are now held by these proofs which you have read in these lines. Follow these steps, so you may increase [in knowledge], as for the ignorant they are enemies of themselves, so pay them no regard, nor care, for they speak of what they don't know. They repeat what they hear, not what is said! Seeking to contain others, [in their bubble of misunderstanding], and from Allāh we seek aid. With this we conclude, and may peace, and mercy be upon the Ahl a-Bayt of Prophethood. Those whom indecency has left them. The stars of the sky, and the sanctuaries [of guidance].

08/01/1426 AH

## Sources:

- *al-Shāfi* (al-Imām al-Mansūr billāh ‘Abdullāh b. Ḥamzah al-Ḥassanī)
- *al-Tuḥaf Sharḥ al-Zulaf* (al-Imām Majd al-Dīn b. Muḥammad al-Mu’ayyidī al-Ḥassanī)
- *al-Maṣābīḥ* (Abī al-‘Abbās Aḥmad b. Ibrāhīm al-Ḥassanī)
- *al-Af’idah fī Tārīkh al-A’immah al-Sādah* (al-Imām al-Nāṭiq bil-Ḥaqq Yaḥyā b. al-Ḥussein al-Hārūnī al-Ḥassanī)
- *Taysir al-Matalib fī Amali Abī Talib* (al-Imām al-Nāṭiq bil-Ḥaqq Yaḥyā b. al-Ḥussein al-Hārūnī al-Ḥassanī)
- *Akhbar Fakh wā Yaḥyā b. ‘Abdullāh* (Aḥmad b. Sahl ar-Razī az-Zaydī)
- *Maqātil al-Ṭālibiyyīn* (Abī al-Faraj al-Asfahānī az-Zaydī)
- *Usul al-Kāfi* (Muḥammad b. Ya’qūb al-Kulaynī)