



VENGEANCE FOR IMAM AL-HUSAYN'S BLOOD

Authors

Hamed Farajpour
Sayyid 'Ali-Reza Hashemi

VENGEANCE FOR IMAM AL-HUSAYN'S BLOOD

Authors

Hamed Farajpour
Sayyid 'Ali-Reza Hashemi

Translated by

Muhammad-Reza Fakhri-Rohani
University of Qum, Iran.



VENGEANCE FOR IMAM AL-HUSAYN'S BLOOD

قرار خون خدا - ترجمه انگلیسی

First Edition 2022 - 1444 - 1401

Quantity: 1000



ANSARIYAN PUBLICATIONS

P.O. Box 187

22 Shohada St. - Qum

Islamic Republic of Iran

Tel: 00 98 25 37741744 & Fax: 37742647

Email: int_ansarian@yahoo.com

www.ansariyan.ir

IN THE NAME OF ALLAH, MOST GRACIOUS, MOST MERCIFUL

“And whoever is killed unjustly, We [Allah] have certainly given his heir an authority.”

The Holy Quran, Surah al-Isrā' [17]:33.

The present work is a short treatise on certain connections and similarities between Imam al-Ḥusayn, taking vengeance for his blood, and the awaited twelfth Infallible Imam al-Mahdī who shall certainly take the vengeance after his re-appearance.¹

The Ashura massacre took place in the desert of Karbala, for the third Infallible Imam al-Ḥusayn (4-61 AH/ 626-680) refused to recognize the

1- The present work is based on a Persian pamphlet, entitled *Qarār-i khūn-i Khudā* (Qum, 1444 AH/ 1401 Sh/ 2022), itself based on Hamed Farajpour, and Sayyid Ali-Reza Hashemi, *Ghurbat-i mā'-i ma'īn* (Mashhad/ Qum, 1400 Sh/ 2021). Readers must note that the Persian original is entirely in the form of several tables and diagrams, with no background information for its Persian-reading readership.

illegitimate rule of the Umayyad tyrant Yazīd. Imam al-Ḥusayn's refusal was all based on the Quranic and purely Islamic foundations. In consequence of this open, resolute, and rightful refusal, Yazīd had a massive army (under ʿUmar b. Saʿd) mobilized from al-Kūfah to Karbala where a great majority of the male companions of Imam al-Ḥusayn were put to the sword. In effect of the Ashura massacre over 100 noble dignitaries were martyred, with the survivors taken as prisoners of war.

Apparently, the Umayyad hegemony seemed successful in the military-cum-intelligence war: it silenced its opponents for some time. However, in the long run, the Umayyad camp proved the very loser in that battle, for it gained nothing but infamy and shame throughout history. As the line of tyranny has always suppressed the line of the Ahl al-Bayt, particularly the Infallible Imams, it is a Divine promise that the blood of Imam al-Ḥusayn shall be taken by his descendant, the last and twelfth Infallible Imam al-Mahdī (b. 255 AH/868 -).

According to authoritative Islamic teachings and histories, Imam al-Mahdī

entered his states of occultation right from the day when his father, the eleventh Infallible Imam al-Ḥasan al-‘Askarī was poisoned and martyred in 260 AH/ 873. During the minor occultation that lasted for seventy years, i.e., from 260-329 AH/ 873-941, people had but indirect access to him each time through one of his special delegates. His special delegates were successively as follows: (1) ‘Uthmān b. Sa‘īd al-‘Amrī for 5 years (d. ca. 265 AH/ 878), (2) Muḥammad b. ‘Uthmān al-‘Amrī for 40 years (d. 305 AH/ 917), (3) Ḥusayn b. Rūḥ al-Nawbakhtī for 21 years (d. 326 AH/ 937), and ‘Alī b. Muḥammad al-Samarī for 3 years (d. 329 AH/ 940). After the demise of his fourth special delegate, he has since entered the phase of his major occultation, a long, long period that started i.e., from 329 AH/ 940 which has lasted up to the present. There are several similarities between Imam al-Ḥusayn and Imam al-Mahdī in terms of their characters, careers, and missions. Apart from their being Infallible Imams, Imam al-Mahdī, who is in the ninth generation of the descendants of Imam al-Ḥusayn, was praised very much by Imam al-Ḥusayn. In the heat of the Ashura Battle of Karbala, Imam al-Ḥusayn addressed his

son, the fourth Infallible Imam ‘Alī b. al-Ḥusayn “al-Sajjād and Zayn al-‘Ābidīn” (38-95 AH/ 658-713) in this way: “By Allah! My blood shall never get ceased down until Allah shall raise al-Mahdī.”²

The twelfth Infallible Imam al-Mahdī shall be entrusted with the task of establishing the Divine justice over the globe. In line with his Divinely-determined, global mission, he shall accomplish various tasks. One of them shall be taking vengeance from the slayers and criminals who committed horrible crimes against the Infallibles who intended to guide the mankind to felicity and light. Without taking such Divinely-promised revenge, establishing justice would hardly make any sense or come true. This is because the Divinely-planned justice makes the basis of Divine governance.

Historically, the opponents of the line of the Ahl al-Bayt committed many crimes against Imam al-Ḥusayn, hence they inflicted him with several afflictions. Some of the several hardships and afflictions imposed on Imam al-

2- Ibn Shahrāshūb, *Manāqib Āl Abī Ṭālib*, ed. anon. (4 vols. in 2 [Beirut, 1430 AH/ 2009]), vol. 2, p. 439.

Husayn were as follows: He was denied of his rightful social status, people contemporary with him never admitted his right of leadership, forced him to leave his hometown, made the whole situation rather insecure and horrible for him, forsook him, and left him alone despite their earlier invitation, surrounded him on every side, blocked his easy access to water (although his encampment was near a trajectory of the river Euphrates), martyred him and a great majority of his male companions, and took his bereaved family members and those of other martyrs as prisoners of war.³ The opponent Umayyad party and hegemony committed these and more other crimes so as to extinguish the light of true Islam and imamate.

Right from the time of the Prophet Muḥammad, there have been several indications concerning the coming and global missions of the twelfth Infallible

3- There are several works on the background of the Ashura Battle of Karbala and its consequences. See, for example, Jafri, *The Origins and Early Development of Shi'a Islam*; Najmi, *From Medina to Karbala in the Words of Imam al-Husayn*; and Ayoub, *Redemptive Suffering in Islam*, to mention just a few.

Imam al-Mahdī. These indications are mentioned both in the Holy Quran⁴ and in the discourses and hadiths of the Prophet Muḥammad. All of the Infallible Imams who preceded Imam al-Mahdī gave such instructions, too.

As indicated above, there are certain thought-provoking similarities and connections between Imam al-Ḥusayn and Imam al-Mahdī. Some of these noteworthy points of similarity are as follows:

1. Both of them experience being forsaken by a majority of the claimants. Imam al-Ḥusayn was forsaken by a great majority of those who had invited him from Medina to al-Kūfah; however, a great majority of them not only forsook him, but they also fought him, while they claimed to be his followers. Likewise, millions of people claim to await the reappearance and rule of the Infallible Imam al-Mahdī, yet they oppose him through their un-Islamic practices, hence practically forsake him.
2. Both of them experience being expelled from their hometowns. Imam al-

4 -See, for example, Sayyid Hāshim al-Baḥrānī [d. ca. 1108 AH/ 1696], *al-Burhān fī tafsīr al-Qurʾān*.

Ḥusayn found both Medina and Mecca insecure and left there; Imam al-Mahdī has been in occultation, a mechanism Allah decided for him to remain secure from harms.

3. Both of them experience that their rights are usurped. Illegitimate powers usurped the rulership rights of both Imam al-Ḥusayn and Imam al-Mahdī, hence their true followers aspired to taste the sweetness of a truly peaceful governance.

4. Both of them experience oppression. Despite the Infallible Imams' will and power, the Divine decision has been to leave people able to choose the way they might wish to live. In such a space, the fate of both of the Infallible Imams have been similar in that a great majority of people never welcome, let alone appreciate, their Divinely-granted status as guiding lights for the mankind. This is a type of oppression when a qualified dignitary's capabilities are neglected on purpose.

5. Awaiting Divine deliverance and rescue. Both of the Infallible Imams awaited a Divine rescue. Imam al-Ḥusayn tolerated all hardships in his

lifetime, in general, and on Ashura, in particular. Likewise, Imam al-Mahdī has since noted all the hardships the mankind has experienced, yet awaits his reappearance to correct the global crises.

Having reviewed the above similarities, vengeance for the blood of Imam al-Ḥusayn cannot be duly and rightfully taken unless Imam al-Mahdī who has the following characteristics:

1. Imam al-Mahdī is the last Infallible descendant of Imam al-Ḥusayn, hence the most qualified dignitary for this task.
2. Imam al-Mahdī has been described in Islamic sources as the awaited avenger who shall punish the slayers of the Ashura martyrs.
3. Imam al-Mahdī enjoys the same status that Imam al-Ḥusayn had in his imamate. It follows that following Imam al-Mahdī in practice will benefit those who do it.
4. Imam al-Mahdī shall start his global revolt on an anniversary of Ashura. This global movement implies that it will be global corrective movement led by a Divinely-selected dignitary. Hence its benefits shall reach all the world.

5. Imam al-Mahdī shall ruin the headquarters of the pagans who have long misled the mankind. Some of these headquarters may be mosques, institutes, or other spaces whereat plots against the mankind are developed.

6. Imam al-Mahdī is the same avenger whose news was given by Imam al-Ḥusayn on the eve of Ashura to his companions.

7. As indicated in Islamic sources, Imam al-Mahdī expects from Muslims to supplicate to God for his quick reappearance when they join the commemoration ceremonies held for Imam al-Ḥusayn.

8. Imam al-Mahdī is the only infallible dignitary who has got full authority in punishing the slayers of Imam al-Ḥusayn and the Ashura martyrs.

So far several similarities and connections between Imam al-Ḥusayn and Imam al-Mahdī have been reviewed in brief. Now, we are all supposed to be grateful to Imam al-Mahdī and to pray for his reappearance. For this purpose, there are various jobs that are suggested to practice. They are as follows:

1. To study more about the life and times of Imam al-Mahdī. There are some

classic works in this field.⁵

2. To remember him at doing great tasks and to appeal to him for help.
3. To mention him and his kind attention to mankind and Muslims during all religious ceremonies, both delightful and melancholic.
4. To regularly recite the prayers that pertain to him, particularly on Friday mornings.
5. To pay alms for the purpose of his well-being and good health.
6. To hold and attend sessions of explicating the prayers wherein he is addressed.
7. To create and hold minbar-oriented sessions wherein he is praised and introduced to the uninitiated.
8. To devote (even a small portion of) our properties in his cause every month.

5- Some of these classic texts are as follows: Muḥammad b. 'Alī b. Bābawayh al-Qummī "al-Ṣadūq" [d. 381 AH/ 991], *Kamāl al-dīn wa tamām al-ni'mah*; Sayyid Muḥammad-Taqī Mūsawī Iṣfahānī [d. 1348 AH/ 1929], *Mikyāl al-makārim*; and 'Alī-Akbar Sadr al-Islām Hamadānī [d. after 1326 AH/ 1908], *Takālīf al-anām fi ghaybat al-imām*. They have got various editions.

9. To create websites and online pages devoted to Imam al-Mahdī.
10. To spread the culture of appealing to Imam al-Mahdī.
11. To print and spread slogans and notices that remind Muslims of Imam al-Mahdī.
12. To mention some of the praiseworthy moral traits of Imam al-Mahdī by the end of the ceremonies held for any of the Infallibles, particularly for Imam al-Ḥusayn.

A Reminder

As prayers made under the dome of Imam al-Ḥusayn's holy shrine are supposed to be fulfilled, it is expected of all the pilgrims to pray for the re-appearance of Imam al-Mahdī.

Acknowledgements

The present work came into being in effect of the helps of the following people: Hamed Farajpour, Sayyid 'Ali-Reza Hashemi, Muhammad-Sa'id 'Attarnezhad, 'Ali Fazeli, 'Abd al-Husayn Tale'i, and Khadijah al-Bukhati. My special thanks always go to my family for their unfailing and exemplary support.

Selected Bibliography and Further Reading

- Ayoub, Mahmoud, *Redemptive Suffering in Islam: A Study of the Devotional Aspects of 'Āshūrā' in Twelver Shī'ism*, The Hague, 1978.
- Fakhr-Rohani, Muhammad-Reza, trans., *Unseen, Yet with Us: A Brief Biography of Imam al-Mahdi*, Qum, 1378 Sh/ 2000.
- Farajpour, Hamed, and Sayyid Ali-Reza Hashemi, *Ghurbat-i mā'-i ma'īn*, Mashhad/ Qum, 1400 Sh/ 2021.
- Hussain, Jassim M., *The Occultation of the Twelfth Imam: A Historical Background*, London, 1982.
- Ibn Shahrāshūb, Muḥammad b. `Alī [d. 588 AH/ 1192], *Manāqib āl Abī Ṭālib*, ed. anon., 4 vols. in 2, Beirut, 1430 AH/ 2009.
- Jafri, S. M. H., *The Origins and Early Development of Shi'a Islam*, London/ Beirut, 1979; Karachi/ Oxford, 2000.

- Mufid, Muḥammad b. Muḥammad b. al-Nu'mān, al- [d. 413 AH/ 1022], *Kitāb al-Irshād: The Book of Guidance into the Lives of the Twelve Imams*, trans. I. K. A. Howard, London, 1981.
- Najmi, Muhammad-Sadiq, *From Medina to Karbala in the Words of Imam al-Husayn*, trans. Muhammad-Reza Fakh-Rohani, Birmingham, UK, 2012; 2nd ed., 2013.
- Ṣadr, Muḥammad, al-, *Ta'riḫ al-ghaybah al-kubrā*, Beirut, 1975.
- Ṣadr, Muḥammad, al-, *Ta'riḫ al-ghaybah al-ṣughrā*, Beirut, 1972.
- Tabātabā'i, Allamah Sayyid Muḥammad Ḥusayn, comp., *A Shi'ite Anthology*, trans. William C. Chittick, London, 1980.
- Tounehyi, Mujtaba, *Muw'ūdnāmih*, Qum, 1385 Sh/ 2006.

قال الإمام الحسين لولده علي بن الحسين:
"والله لا يسكن دمي حتى يبعث الله المهدي"

بحار الأنوار - العلامة المجلسي - ج ٤٥ - الصفحة ٢٩٩

In the heat of the Ashura Battle of Karbala, Imam al-Ḥusayn addressed his son Imam 'Alī b. al-Ḥusayn in this way:

“By Allah! My blood shall never get ceased down until Allah shall raise al-Mahdī.”



ANSARIYAN PUBLICATIONS
P.O. Box 187
22 Shohada St. - Qum
Islamic Republic of Iran
Tel: 00 98 25 37741744 & Fax: 37742647
Email: int_ansarian@yahoo.com
www.ansarian.ir