

# al-Imām al-Nafs al-Zakiyyah

(A short biography)

By: al-Imām Majd al-Dīn al-Mu'ayyidī

الإمام النفس الزكية

Translated by: Muḥammad al-Sharīfī

## **al-Imām al-Mahdī Muḥammad b. ‘Abdullāh (a.s)**

al-Imām al-Mahdī<sup>1</sup> is: al-Imām Abū al-Qāsim Muḥammad b. Abī al-A’immah (the father of the Imāms) ‘Abdullāh al-Mahdī b. al-Ḥassan b. al-Ḥassan (a.s)

**His description:** al-Imām Abū Talib (a.s) said in *al-Af’idah*: He (a.s) was of black skin color with graying in his beard.

**al-Imām al-Hādī ilal-Ḥaqq**, Yaḥyā b. al-Ḥussein (a.s) said when listing the Imāms: And the likes of Muḥammad b. ‘Abdullāh b. al-Ḥassan b. al-Ḥassan b. ‘Alī b. Abī Ṭālib who was mentioned in the report that was narrated from the Messenger of Allāh (upon him and his progeny be peace) when he stood at the doors of al-Madinah and said: Indeed, here a man from my progeny will be killed. He carries my name, and his father carries my father’s name. His blood will run from here until it reaches Ahjār al-Zayt, and he is al-Nafs al-Zakiyyah. Upon his killer will be one third of the punishment of the people of hellfire.<sup>2</sup>

**His uprising:** He rose in the month of Jumada I, he was given allegiance by the Mu’tazilah, the Zaidiyyah, and the noble Imāms. Ja’far al-Sādiq (a.s) (d. 148 AH, at the age of sixty-five) also

---

<sup>1</sup> Tr. Mahdī means guide, or restorer. The Zaidiyyah maintain that there ought to be a Mahdī in every era, not that we should wait for the Mahdī of the endtimes to establish justice. He is a promise from Allāh, but we are also obligated to fulfill the task of enjoining good, and forbidding evil as Muslims. It has been narrated from Sufyan b. Khālid al-A’shah, he said: A group of people from Kufa entered upon Zayd b. ‘Alī when he reached al-Kufa, they said: O Son of the Messenger of Allāh, are you the Mahdī who has been narrated to us as the one who will fill the world with justice? He said: No, they said: Then we fear that you may be a means to our oppression, he said: Be wary! What do you mean by that? They said: Our homes will be destroyed, our children will be forsaken, and we will be killed under every stone. He said: Be wary! Do you not know that there is not a century that passes where Allāh (Exalted and Mighty is He) does not send a man from us, or a man from us rises as an authority over the people, those of knowledge will know him, and those of ignorance will be ignorant of him. It has also been narrated from Abū al-‘Abbas al-Ḥassanī with his chain to a man from the companions of Imām ‘Abdullāh al-Mahdī, he said: We came to him - ‘Abdullāh al-Mahdī - and he was being carried by Abū Ja’far (in the palanquin), we said to him: O Son of the Messenger of Allāh, your son Muḥammad is the Mahdī, he said: Muḥammad will rise from here, and he pointed to al-Medina, his nose will be like that of the charging bull until he is killed. Afterwards, Ibrāhīm (b. ‘Abdullāh) will rise from here, his nose will be like that of the charging bull until he is killed. However, when you hear that the promised one has risen from Khurasan, he shall be the one you inquire of. These traditions (and others) indicate that we are all obligated to be restorers, and to cling onto the restorers from the progeny of the Prophet (upon him and his progeny be peace). There have been narrations which seek to highlight that Imām ‘Abdullāh al-Mahdī (upon him be peace) was promoting the belief that his son al-Imām al-Nafs al-Zakiyyah is the promised Mahdī. However, this could not be farther than the truth, for the narrations of the Zaidiyyah are clear that Imām ‘Abdullāh al-Mahdī did not claim his son is the promised Mahdī. Now, if one were to point towards there being sentiments that he could have been the promised Mahdī this is something which is not denied, as the virtues of al-Imām al-Nafs al-Zakiyyah were truly magnanimous. We find al-Imām al-Sādiq (upon him be peace) saying: May Allāh have mercy upon the sons of Hind, they were of great benevolence, and generosity. By Allāh! They have departed us and not a single blemish has stricken them. *Maqātil al-Ṭālibiyyīn*: pg. 222.

<sup>2</sup> *al-al-Shāfi’*: v.1, pg. 616.

rose with him. However, he sought his permission to return, due to his old age and inability to fight. Abū al-Dawaniq was seeking to kill Ja'far al-Sādiq, and Allāh protected him.

He sent his sons alongside [al-Imām al-Nafs al-Zakiyyah]: Musā al-Kāzim, and 'Abdullāh. Likewise, al-Imām: 'Isa b. Zayd b. 'Alī, and al-Ḥussein b. Zayd b. 'Alī (a.s).

In the Amālī of al-Imām Abī Ṭālib, in the 39th Bab with his chain to 'Alī b. Musā b. Ja'far, from his father (a.s), he said: Abū Ja'far al-Mansūr sent for Ja'far b. Muḥammad (a.s), with the intention to kill him. He took out a sword, a basin<sup>3</sup>, and said: O Rabī' whilst I am speaking to him when you see me striking one hand on the other strike his neck. So, when Ja'far b. Muḥammad (a.s) entered upon him, and saw him from afar. Abū Ja'far moved from his resting place, and said: Greetings, and welcome, O Abā 'Abdullāh! We have only sent for you, so that we may seek to answer your requests, and pay your debts. Thereafter, he inquired of his Ahl al-Bayt, and then said: By Allāh, Your debts have been paid, and your reward will be received. O Rabī' you will not gain what I said until Ja'far b. Muḥammad is returned to his home. When he, and al-Rabī' exited, he said: O Abā 'Abdullāh, did you see the sword, and the basin? They were placed for you, and I saw that you were moving your lips, what were you saying? He said: Yes, O Rabī' when I saw the signs of evil on his face, I said:

Sufficient is my Lord, than those who have been taken as Lords. Sufficient is my creator from those who have been created. Sufficient is my sustainer, than those who are being sustained. Sufficient is Allāh, Lord of the worlds. Sufficient is He who is sufficient for me. Sufficient is He who remains to be my source of sufficiency. Sufficient is Allāh whom there is no Lord, save Him, upon Him I rely, and He is the Lord of the Mighty Throne.

al-Imām Mālik b. Anas al-Aṣbahī (d. 179 AH) would administer religious verdicts in support of the uprisings of al-Imām Muḥammad b. 'Abdullāh, and his brother Ibrāhīm b. 'Abdullāh. He was also a student of al-Imām Ja'far b. Muḥammad al-Sādiq (a.s).

al-Imām Muḥammad b. 'Abdullāh was martyred in the blessed month of Ramadan in the year 145 AH, he was fifty-two years old. His sobriquet was al-Nafs al-Zakiyyah, and he had a seal on his shoulder that resembled the seal of Prophethood that the Messenger of Allāh (upon him and his progeny be peace) had, to the extent that the poet said:

*That which the narrators record is truly clear  
For through them the son of 'Abdullah has been known  
A seal given to him by Allāh that none possess  
Within him the signs of guidance, and righteousness are clearly present!*

---

<sup>3</sup> نطعا

**He said to his family:** I am upon fighting these people, if the sun disappears, and the sky begins to rain then I have been killed. However, if the sun disappears, the sky does not rain, and the wind begins to blow, then I have defeated them. He then ordered his family saying if the sign from Allāh which indicates his death arrives, they are to burn books which he feared would fall in the hands of the enemies of Allāh. In his charging he resembled al-Hamzah b. ‘Abdul-Muṭṭalib, and in his possession was the sword of Amir al-Mu’minin (a.s) Dhul-Faqar.

al-Imām al-Mansūr billāh ‘Abdullāh b. Hamzah (a.s) said: When he would charge at them screeching sounds would be heard, he was like the fire that engulfs a tied bunch of straws.<sup>4</sup> In eloquence he resembled his grandfather ‘Alī b. Abī Ṭālib (a.s).

**He said in al-Shafi:** His swordsmanship, and striking was to the similitude of his grandfather ‘Alī b. Abī Ṭālib (upon him be peace and blessings). He said - when his companions deserted him -: O Allāh, they have become unable to withstand your decree, and to fight alongside the son of Your Prophet, O Allāh, cause them to be free from their obligation towards their allegiance to me. He then charged at the enemy with the few companions that remained with him, of the people of foresight, and his Ahl al-Bayt. He fought until he was killed at the spot which his grandfather, the Messenger of Allāh (upon him and his progeny be peace) informed that he would be killed at, in the Holy Haram of al-Madinah al-Mutaharah.

The soldiers who faced him in battle were sent by Abū al-Dawaniq, ‘Abdullāh b. Muḥammad b. ‘Alī b. ‘Abdullāh b. al-’Abbas. ‘Abdullāh was among those who gave his allegiance to al-Imām al-Mahdī, and then he reneged, and claimed the rulership for himself, as was mentioned in relating those who were killed during his reign from the Ahl al-Bayt (a.s).

His blessed body is buried near al-Ḥassan al-Sibt (a.s).<sup>5</sup>

**It has been said in al-Tabaqāt:** Muḥammad al-Nafs al-Zakiyyah... until he said: Muḥammad b. ‘Abdullāh al-Kāmil, Ibn ‘Anbah said: He was called the Mahdī, due to a Hadith which states: The name of the Mahdī is my name, and the name of his father is the name of my father. Those among the Banī Hāshim inclined towards him, and highly revered him [to the extent that it was thought he was the Mahdī]. He was of great excellence, and carried insurmountable virtues.

Abū al-Faraj has mentioned that al-Mansūr took hold of his horse until he was able to ride with him on it. He was asked regarding that, and he said: Be wary! This is our Mahdī, from us the Ahl al-Bayt. He - al-Mansūr - had given him, and his brother Ibrāhīm his allegiance, alongside a group from Banī Hāshim.

---

<sup>4</sup> Tr. Dried stalks of grain, used especially as fodder or as material for thatching, packing, or weaving.

<sup>5</sup> This is according to a narration in Maqātil al-Ṭālibiyyīn, and al-Masabih of Abī al-’Abbas. However, what is most notable is that his grave is at the door of al-Madinah where he was killed.

**I say:** In Maqātil al-Ṭālibiyyīn it is narrated with an authentic chain that a group from Banī Hāshim had congregated at al-'Abwā'<sup>6</sup>... until he says: Abū Ja'far - al-Mansūr - said: With what are you deceiving yourselves? By Allāh, you have come to know that the people do not incline more to a matter than this, nor are they quicker in response to anyone, but this chivalrous man - intending Muḥammad b. 'Abdullāh - they said: You are truthful, it is that which we have come to know. Thereafter, they all gave their allegiance to Muḥammad, and wiped on his hands.

And with his chain, he said: Abū Ja'far gave his allegiance to Muḥammad twice. The first time was in Mecca near the sacred mosque, when he was leaving he held onto his horse, and said: Verily, if this matter becomes in your hands forget this occurrence between us.

Until he said: And Mālik b. Anas would administer religious decrees in support of rising with Muḥammad, and he gave him allegiance. Due to that, al-Mansūr changed towards him, it is said: He renounced his allegiance.

Abū Dawud, al-Tirmidhi, and al-Nasa'i had transmitted from him, and deemed him reliable, as for al-Bukhari, he said: There is no need to seek his narrations. He [al-Imām Majd al-Din] said: If such is the demeanor towards an Imām from the Imāms of the Ahl al-Bayt, whom there is a consensus on his magnanimity, and piety, one would only think of what is said, [and the position that is taken] regarding those who are lesser than him in status.

'Isa b. Zayd said: If Allāh informed us in His book that there would be after Muḥammad (upon him and his progeny be peace) a Prophet, we would have assumed that Muḥammad b. 'Abdullāh would be him.

**I say:** And in al-Hada'iq al-Wardiyyah is that which is narrated with a reliable chain from 'Umayr b. al-Fadhl al-Khath'ami, he said: I saw Abū Ja'far - who was later given the title al-Mansūr - one day, and that was during the time of the Umayyads, and Muḥammad b. 'Abdullāh had left the home of his father. He had a horse at the door, alongside a black slave. When he left Abū Ja'far rushed to him until he was able to ride along with him, and he then straightened out his garments on the saddle. After Muḥammad left, I said to him - and during that time I knew who he was, but I did not know Muḥammad -: Who is that whom you have shown such great reverence to?... Until he said: He said: That is Muḥammad b. 'Abdullāh b. al-Ḥassan b. al-Ḥassan, our Mahdī, from our Ahl al-Bayt.

Notice Abū Ja'far, the one who is referred to as al-Mansūr, and his actions towards Muḥammad b. 'Abdullāh (a.s). His testification towards his virtue, and thereafter his shedding of his blood in

---

<sup>6</sup> Tr. A village between Mecca and Madinah.

the Haram of the Messenger of Allāh (upon him and his progeny be peace). Where he deemed impermissible the biting of a tree, let alone a branch from his branches.

And we have narrated from Ibrāhīm b. ‘Abdullāh b. al-Ḥassan b. al-Ḥassan, he was asked regarding his brother Muḥammad (a.s), and whether he was the Mahdī that was mentioned?

He said: The Mahdī is a promise from Allāh to His Prophet (upon him and his progeny be peace), He promised that He would make from his family a Mahdī. He did not state who he was in particular, nor did He specify his time. My brother has risen with his obligation towards enjoining good, and forbidding evil, if Allāh wishes to make him the promised Mahdī that was mentioned, then such is a blessing from Allāh whom He places on whom He pleases of His creation. If he is not, then he did not forsake his obligation towards Allāh by waiting for a coming that he was not ordered [by Allāh] to wait for.<sup>7</sup>

And we have narrated from Abī Khālid al-Waṣīfī, he said: I encountered Muḥammad b. ‘Abdullāh b. al-Ḥassan b. al-Ḥassan (a.s) before his rising, and I said to him: O Master, when will this matter occur?

He said: What is that which makes you joyous regarding it, O Abā Khālid?

I said: O Master, how can I not be joyous over a matter which Allāh will shame His enemies with, and give victory to His allies.

---

<sup>7</sup> Tr. Within this great narration is a clear indication of the sincerity, and virtue of these great Imāms of the Ahl al-Bayt. For, if they were as some mischievous hands have written, and ignorant mouths have espoused - those who seek rulership as an end, instead of justice, why did they not take this matter towards their advantage? The people not only presumed that al-Imām al-Nafs al-Zakiyyah was the promised Mahdī, they yearned for that to be the case. I ask, how much more successful would their campaign be had they advertised themselves as the promised Mahdī, and his brother? In the past, and to this day people believe in the false claims of those who are presumed to be virtuous and righteous. Such as those who claimed to be representatives of an occult Imām, or those who claimed to be special agents of particular members from the Ahl al-Bayt. All that withstanding, the gullibility of the people, and their yearning for such a claim to be made by al-Imām al-Nafs al-Zakiyyah, and his honorable brother al-Nafs al-Radhiyyah. Yet, they remain truthful, they remain steadfast, and they do not for one instance entertain the thought of dishonesty. Moreover, I would like to add that if they did not seek to take that route which is claiming to be destined by Allāh, why didn't they take the route of comfortability? Why did they choose to fight, to leave their families, their loved ones, and suffer all those trials, and tribulations instead of simply remaining home and saying that the task is in the hands of Twelve Imāms, or that it is in the hand of the Twelfth Imām? Did they simply want to go out of their way to suffer, well that cannot be the case, after all they did not know of the Imāmah of al-Sādiq (a.s) let alone the remaining Twelve. Why would al-Imām al-Sādiq conceal his Imamah from these honorable members of the Ahl al-Bayt, why would he send his sons to support him? Moreover, if the Shī'a knew of there being a Hadith that designates Twelve Imāms, why are they speculating, or entertaining the possibility of al-Imām al-Nafs al-Zakiyyah being the Mahdī? Let us, for argument's sake consider that the Muslims were ignorant of the names, and it was only the numbers that were known. Yet, they still did not reach the eighth Imām during that time, so why were they even entertaining that question. These questions - and many more - are important to reflect on, and to live by the narrative that the Twelvers seek to paint about the Ahl al-Bayt is to choose to live in a fantasy that in and of itself is unbelievable.

He said: O Abā Khālid, I am rising, and by Allāh I shall be killed. By Allāh, I will not accept the entire world as recompense for not fighting them. O Abā Khālid, if a believer does not wake up in grief, and sleep in grief over that which he sees of their acts, he is indeed one who is deceived, and allured.

He said: I said to him: O Master, by Allāh such is the state of the believer. However, we are weak, and overcome by them, and we cannot change them.

So, he said: O Abā Khālid, if such is your state of affairs then do not become a congregation among them, and leave their lands.

**al-Sayyid Abū Talib (a.s) said:** It has been narrated from al-Ḥussein b. Zayd b. ‘Alī (a.s), he said: Those who were alongside Muḥammad in battle from the sons of al-Ḥussein were four: I, my brother ‘Isa, Musā, and ‘Abdullāh the sons of Ja’far.

He narrated that the first to die from the army of the black banners was killed by Musā, and ‘Abdullāh the sons of Ja’far b. Muḥammad. They were present in all his battles until he was killed, and they had given him their allegiance willingly seeking to gain through it nearness to Allāh (Blessed and Exalted is He). Abū ‘Abdullāh, Ja’far b. Muḥammad (a.s) sought his permission to return to his home, due to his old age and physical weakness after he rose alongside him, and he permitted him to return. His standard bearer was al-Aftas, al-Ḥassan b. ‘Alī b. ‘Alī b. al-Ḥussein b. ‘Alī b. Abī Ṭālib. Of those who rose alongside him, they were: al-Mundhir b. Muḥammad b. al-Mundhir b. ‘Abdullāh b. al-Zubayr, Ibn Abi Dhiyb, Ibn ‘Ajlan; Mus’ab b. ‘Abdullāh b. al-Zubayr, his son ‘Abdullāh b. Mus’ab, and the jurist Bakr b. Abi Sabrah. He [Bakr] was the one whom al-Waqidi would narrate from. ‘Amru b. ‘Ubayd, and a group from the elite scholars of Kalām from the Basrian Mu’tazilah had tested his knowledge, and they stood at an abundance of knowledge. They saw his call to al-’Adl (justice), so they gave him their allegiance. There are those who deny that ‘Amru had given him his allegiance, however, that which is correct is what was mentioned, it was recorded by al-Sayyid Abū Talib (a.s).

**And he said in *al-Shāflī*:** His appearance was in al-Madinah... Until he said: His call reached Khurasan, and the majority of its people gave him their allegiance (a.s). This was when two nights remained in Jumada II in the year 145 AH.

He (a.s) arrived with his sword veiled saying to his companions: Do not kill, do not kill, and he entered into the Masjid before the dawnbreak. He gave a sermon to the people, and when the time for prayer arrived he descended and prayed. Afterwards, the people willingly gave him their

allegiance, except for a small few. The worker of Abi Ja'far in al-Madinah, Riyah b. 'Uthman al-Miri fled and ascended up to the home of Marwan. So, he ordered that the stairs be destroyed, and then he was captured and taken to him (a.s). He asked him about his brother Musā [b. 'Abdullāh b. al-Ḥassan b. al-Ḥassan,] he said: I left his affairs to be in the hands of Abī Ja'far, and he sent a cavalry after him, and they caught up to him and returned him to him. He then left from there, and headed towards Mecca, and was given allegiance there. Thereafter, he returned to al-Madinah.

**Until he said:** 'Umru b. 'Ubayd, and the great scholars of Kalam were of those who had given him their allegiance as well. The Basrian scholars had also given their allegiance when they witnessed his great knowledge, and extent of understanding. The Zaidiyyah, the Mu'tazilah, and the scholars of jurisprudence, and Islam all gathered around him [in support]. They came to know his call to 'Adl (justice), Tawḥīd (unification of Allāh), and raising the pillar of Islām. Abū Ja'far was among those who gave him their allegiance, Ja'far b. Muḥammad (a.s) also gave him his allegiance. He joined him into battle, however, he tripped and fell on his head, so he [al-Imām al-Nafs al-Zakiyyah] kissed him on his head, and gave him permission to return home, due to his frailty, and old age. His sons 'Abdullāh, and Muḥammad also joined him. Together they killed the first opponent from the black bannered disgraced army.<sup>8</sup> Alongside them were 'Isa, and al-Ḥussein, the sons of Zayd [a.s].

**Until he said:** The people rushed to Mālik b. Anas al-Asbahi seeking to ask him for his legal opinion for giving their allegiance to Muḥammad b. 'Abdullāh, and the permissibility to rise with him. He gave the verdict that it was an obligation for them to do so... Until he said: Abū Ja'far would not deny the right of Muḥammad b. 'Abdullāh, nor did he, or anyone from his Ahl al-Bayt become greedy towards the matter [of leadership,] except that they wished to have a share, due to their kinship, in serving and supporting him.

**Until he said:** And he (a.s) gave 'Abdul-'aziz b. al-Muṭṭalib al-Makhzumi the position of judiciary of al-Madhinah. 'Abdullāh b. Ja'far b. 'Abdul-Rahman b. al-Miswar b. Makhramah was given the position of treasurer, and the leadership of the police forces was given to 'Abdul-Hamid b. Ja'far.

**Until he said:** The people were in constant talk over him, he had a seal on his shoulder that resembled the seal of the Messenger of Allāh (upon him and his progeny be peace). Some of the poets of the Shī'a have said, in that which was recorded by the narrators:

---

<sup>8</sup> Tr. In the report of al-Shafi it mentions that it was Muḥammad, and 'Abdullāh. In the report in Maqātil it mentions that it was Musā, and 'Abdullāh. However, what is certain is that al-Imām al-Sādiq, and his sons supported al-Imām al-Nafs al-Zakiyyah; which highlights the unified position of the progeny (upon them be peace).

*If the Mahdī arises for us, and among us*

*Benevolence shall arrive, and calamity shall cease*

*The pillar of Islam through him shall truly rise*

*Oppression will subside, and matters will be revealed*

*From my soul, may he take his respite*

**Until he said:** He was killed on the day seventeen men from the ‘Ifrit were killed, Humayd b. Qahtabah defied him, and called him to battle. When his army (a.s) was defeated, due to the trickery of a Hashimi ‘Abbasid woman who resided in al-Madinah....

**Until he said:** [When] he had a hand in victory, she ordered a servant to raise a black banner over the Minaret of the Messenger of Allāh (upon him and his progeny be peace). Thereafter, she ordered other servants to shout in the camps of the soldiers: Defeat! Defeat! The black banners have flanked you from behind, and they have entered al-Madinah! They looked and saw the black banner hanging from the Minaret, causing them to not doubt [what the servants were shouting,] so they retreated.

**Until he said:** O Allāh... and recited his previous invocation [that Allāh may pardon them]...  
Until he said: Come face me, O Humayd. He said: I will not face you while others are still present between me and you, whenever you finish them off, you will see my choice.

### **His works:**

al-Imām Abū Talīb said: He had written a book on Siyar which is famously known, I heard a group of jurists from the school of Abi Hanifah, and others say: Muḥammad b. al-Ḥassan [al-Shaybani] transmitted the majority of legal rulings that pertain to Sayr from that book.

**His sons:** ‘Abdullāh al-Ashtar who was killed in Kabūl, and he had sons. ‘Alī, and al-Ḥassan were killed in Fakh.<sup>9</sup> al-Ḥussein was mentioned by those other than the Talibiyyin. Taken from *al-Af'idah*.

### **The Appearance of the Abbasids:**

In his era the Abbasids appeared, for when Yaḥyā b. Zayd (a.s) was killed Abū Muslim al-Khurasani rose claiming to take vengeance for the Ahl al-Bayt. Thereafter, he gave the rule to the Abbasids, and then the second king came and killed him.

---

<sup>9</sup> Tr. The battle of Fakh which was led under the banner of al-Imām al-Ḥussein b. ‘Alī b. al-Ḥassan b. al-Ḥassan b. al-Ḥassan b. ‘Alī b. Abī Ṭālib (a.s).

The rulers of the Abbasid dynasty were thirty seven kings, the first of them is Abū al-'Abbas al-Saffah. His name is similar to his brother 'Abdullāh, and we have mentioned their lineage. He is the one who poets have commended - and he caused a few to remain from the Umayyads after he lifted his sword from them - with these lines:

*Do not leave, O 'Abd Shams an ignoble*

*Cut every tree, and grass*

*From their fear affinity stems*

*Among them is he whose sympathy is contingent [on his state of affairs]*

*Annihilate them O Caliph, and cut*

*With your sword the people of abomination*

*And remember the death of al-Ḥussein, and Zayd*

*And the one who was left dead near the Mihras*

Thereafter, he killed them. None remained from them, except those whom had a longer life [written for them by their Lord,] and Allāh seized them by His wrath ***{This is how We make the wrongdoers 'destructive' allies of one another} [6:129]***. After they assumed power, their thirst for blood reached the family of Muḥammad. The killing, and exiling began, as Abū Firas said:

*The crimes of the sons of Harb towards them, although severe*

*Reached not the degree of your mischief*

The era of the Abbasids extended until the Mongols reached Baghdad, Allāh caused them to be a means of chastisement over them. They killed al-Musta'sim al-'Abbasi on the same day that al-Imām al-Mahdī Aḥmed b. al-Ḥussein (a.s) was killed. al-Musta'sim was the final king of the Abbasid dynasty. The Mongols killed around a million, and eight hundred thousand, and they had wreaked havoc in most of the earth. The vicegerent (upon him be peace) had pointed towards them in a few of his sermons.<sup>10</sup> The reign of the Abbasids lasted for five hundred years, thereafter, the rulership was in the hands of the Circassians, and the Turks. The appearance of the 'Alid from al-Basrah was during the days of al-Muhtadi al-'Abbasi, and he is the fourteenth ruler from the Abbasids. The 'Alid is: 'Alī b. Muḥammad b. Aḥmed b. 'Isa b. Zayd b. 'Alī al-Sajjad b. al-Ḥussein b. 'Alī. The Ahl al-Bayt were not satisfied with his biography, Allāh caused him to be

---

<sup>10</sup> Tr. Refer to Sermon 128 in Nahjul Balagha.

a means of chastisement over the oppression of the Abbasids. He killed from their soldiers, one hundred and fifty thousand men. He rose in the year 256 AH.

### **The Prison of al-Hashimiyyah, and those who were killed in it from the Ahl al-Bayt (a.s)**

During the days of Abi al-Dawaniq, the second king of the Abbasids, he killed: ‘Abdullāh b. al-Ḥassan b. al-Ḥassan in the year 145 AH, when he was at the age of seventy five. He was imprisoned for three years. Taken from al-Maqātil.

And with an authentic chain from Yaḥyā b. ‘Abdullāh b. al-Ḥassan, he said: When my father ‘Abdullāh b. al-Ḥassan, and his Ahl al-Bayt were imprisoned, my brother Muḥammad b. ‘Abdullāh came to my mother and said: O mother of Yaḥyā, visit my father in prison, and tell him: Muḥammad says, it is best that one man from the progeny of Muḥammad is killed, as opposed to a few dozen men [from the progeny of Muḥammad]. She went for him, and entered upon him in prison. He was laying against a saddle, and on his legs were shackles. She said: I could not bear [seeing him in] that state, he said: Be patient, O mother of Yaḥyā, for I have not slept a night like this. She said: I informed him of the message of Muḥammad, she said: He straightened himself, and then said: May Allāh preserve Muḥammad, [my answer is] no. However, inform him: Let him take the vastness of the world as a route, by Allāh we do not need except that there is one from us who seeks this matter.

And with his chain he said: ‘Isa b. Zayd narrated to me, he said: A companion of Muḥammad b. ‘Abdullāh informed me that Muḥammad, and Ibrāhīm would visit their father disguised as the lay arabs, and they would seek his permission to revolt. He would say: Do not be hasty, wait until you gain support, and he would say: If Abū Ja’far does not permit you to live an honorable life, then do not allow him to deny you an honorable death.

And in the footnote: Ibn al-Athir v.5, pg. 11. *al-Ṭabarī* v.9, pg. 194, it was said: Aḥmed b. Muḥammad b. Sa’eed narrated to me, he said: Yaḥyā b. al-Ḥassan informed us, he said: Ghasan b. Abī Ghasan from Banī Layth narrated to us, he said: My father narrated to me from al-Ḥassan b. Zayd, he said: We entered upon ‘Abdullāh b. al-Ḥassan b. al-Ḥassan, Riyah sent us to him so that we may speak with regarding that which pertains to his sons. [When they entered upon him] he was laying on a pile of hay, after they finished speaking to him he advanced towards them. He said: O Nephew, my calamity is greater than that of Ibrāhīm (upon him and his progeny be peace), for Allāh (Blessed and Exalted is He) ordered him to kill his son, and in it would be obedience to Allāh, and Ibrāhīm (a.s) said: ***{Indeed this is a clear calamity}***. You have come to me, asking if I can bring my sons to this man, who will kill them, and within it is a disobedience to Allāh (Glorious and Mighty is He). I swear by Allāh, O Nephew, sleep does not come to me on this bedding. However, in this state that you see me in, my sleep is most serene.

It has been narrated from ‘Alī b. al-’Abbas, he said: Bukar b. Aḥmed informed us saying: It was narrated from al-Ḥassan b. al-Ḥussein, from Suleiman b. Nahyik, he said: Musā, and ‘Abdullāh the sons of Ja’far were with Muḥammad b. ‘Abdullāh. Ja’far came to him, and greeted him, he then said: Do you wish that your Ahl al-Bayt are broken apart? He said: I do not wish that. He said: If you may pardon me, for you know my inability, he said: I have pardoned you. Thereafter, Muḥammad looked at Musā, and ‘Abdullāh the sons of Ja’far after Ja’far left, and he said to them: Return with your father, for I have pardoned you as well, and Ja’far then saw them and said: Why have you returned? They said: He permitted us to leave, Ja’far said: Return, for I am not one who will be ungenerous towards him with my soul, and yours. And they returned, and fought alongside Muḥammad.

‘Alī b. al-’Abbas informed us, he said: It has been narrated to us from Yaḥyā b. al-Ḥassan b. Muḥammad b. ‘Abdul-Wahid, he said: It has been narrated to us from Yaḥyā b. al-Ḥassan b. al-Furat, from Ghalib al-Azdi, he said: I heard ‘Isa b. Zayd say: Had Allāh revealed to Muḥammad (upon him and his progeny be peace) that He will send another Prophet, that Prophet would have been Muḥammad b. ‘Abdullāh b. al-Ḥassan. Yaḥyā b. al-Ḥassan said: From that which Ibn Sa’eed narrated to me regarding him, he said: Ya’qub b. ‘Arbi said: I heard Abā Ja’far al-Mansūr say during the days of the Umayyads, when he was among members from his fathers sons: There is none from the family of Muḥammad (upon him and his progeny be peace) who is more knowledge in the religion of Allāh, and more deserving of this matter than Muḥammad b. ‘Abdullāh, and allegiance was given to him. He [Abū Ja’far] knew of my companionship to him, and my rising alongside him. Ya’qub b. ‘Arbi said: When Muḥammad was killed, he imprisoned me for over ten years.

**And in it:** It was narrated to me from Aḥmed b. Sa’eed, he said: It was narrated to us from Yaḥyā b. al-Ḥassan, he said: Abū ‘Abdul-Hamid al-Laythi narrated to me from his father, he said: Ibn Fadhala al-Nahwi informed us saying: Wāṣil b. ‘Atā, and ‘Amru b. ‘Ubayd met at the home of ‘Uthman b. ‘Abdul-Rahman al-Makhzumi who is from the people of Basrah. They discussed the ongoing oppression, so ‘Amru b. ‘Ubayd said: Who will arise for this matter, of those who is deserving, and capable?

Wāṣil said: By Allāh, he who will rise for this matter is he who has become the best of this nation, Muḥammad b. ‘Abdullāh b. al-Ḥassan.

‘Amru b. ‘Ubayd said: I say that we give allegiance to no one, nor do we rise with anyone unless we test them, and know their history.

Wāṣil said to him: By Allāh, all that Muḥammad b. ‘Abdullāh needs to indicate his superiority is that his father ‘Abdullāh b. al-Ḥassan with his age of wisdom, righteousness, and position saw that his son is most fit for this matter. He placed him ahead of himself, and that is all that suffices

as an indication for his deserving of this matter. Let alone [taking into consideration] the personage of Muammad, and his virtue in and of himself.

**Until he said:** A group from the Basrian Mu'tazilah of them: Wāsil b. 'Atā, 'Amru b. 'Ubayd, and others went to 'Abdullāh b. al-Ḥassan. They asked that he calls for them his son Muḥammad, so that they may speak to him. 'Abdullāh requested that they set up a tent, he and those who were trusted all gathered together. They also requested that Ibrāhīm b. 'Abdullāh would be called forth, so he was called... Until he said: He praised Allāh, and Glorified him. He mentioned Muḥammad b. 'Abdullāh, his status, and called them towards pledging their allegiance to him. He pardoned them for their delay, and they said to him: By Allāh, we will accept such a man if this is his messenger. They gave their allegiance and went back to al-Basrah.

And he narrated with his chain: Abū Khālid al-Waṣiṭī, and al-Qāsim b. Muslim al-Selmi were with Muḥammad b. 'Abdullāh b. al-Ḥassan, and they were the companions of Zayd b. 'Alī (may the blessings of Allāh be upon him). al-Qāsim b. Muslim said to Muḥammad b. 'Abdullāh b. al-Ḥassan: O Abā 'Abdullāh...

**Until he reached:** He took hold of his whip from the ground, and then said: O Qāsim b. Muslim, I will not be pleased if the entire nation would wrap around me like this whip is wrapped around my hand, and that I may be asked over a matter that pertains to Halal, and Haram, and I do not have an answer.

**And in it with his chain:** Those who rose alongside Ibrāhīm b. 'Abdullāh from the companions of Zayd b. 'Alī...

**Until he said:** 'Abdullāh b. Ja'far al-Mada'ini was among those who rose with Ibrāhīm b. 'Abdullāh, it was said in the footnote of *al-Ṭabarī*: Ibn Ja'far al-Madini, I say: He is the father of 'Alī b. 'Abdullāh al-Madini, the grand narrator. He, and his sons are considered to be reliable narrators of the Shī'a. He is the Sheikh of al-Bukhari, and others.

al-Imām 'Abdullāh b. al-Ḥassan is he who would pray the dawn prayer with the ablution of the night prayer, and he was upon such for sixty years.

As for al-Ḥassan the third [al-Ḥassan b. al-Ḥassan b. al-Ḥassan b. 'Alī] (a.s). He died in prison, in the month of Dhul Qi'dah, in the year 145 AH at the age sixty-eight.

'Alī b. al-Ḥassan b. al-Ḥassan b. al-Ḥassan is the father of al-Imām al-Ḥussein b. 'Alī al-Fakhī. He is the one who his uncle 'Abdullāh b. al-Ḥassan asked to supplicate against Abi al-Dawaniq. He said: We have a special station in the eyes of Allāh which we could not reach except through

such calamity, or greater. And for Abi al-Dawaniq there is a station in the hellfire which he could not reach, except through that which he has oppressed us with, and greater.

**He (a.s)** died in their prison, in al-Hashimiyyah. He died while he was prostrating, and he reached the age of forty-five.

His brother al-'Abbas (a.s) died in the blessed month of Ramadan at the age of thirty-five, their brother 'Abdullāh died on the day of al-Adhha at the age of forty-six, and Isma'il al-Dibaj b. Ibrāhīm b. al-Ḥassan b. al-Ḥassan.

**And his brothers:** Muḥammad al-Dibaj al-Asghar, Ya'qub, and Ishaq the sons of Ibrāhīm b. al-Ḥassan b. al-Ḥassan (a.s).

They were all killed in many different ways: Of them is he who was built over while he was alive, and of them was he whose hands were nailed to the ground.

Seven of them were buried under the Euphrates river, the Messenger of Allāh (upon him and his progeny be peace) said regarding them: From my children seven will be buried under the Euphrates river, those who preceded them did not exceed them, and those who succeeded them will not reach them.<sup>11</sup>

It has been narrated in *Tārikh al-Ṭabarī* with his chain that Riyah, the worker of Abi Ja'far said to al-Bakhtiri: Take my hand, and let us enter upon this Sheikh. So, we both entered as he was leaning on me until we reached 'Abdullāh b. al-Ḥassan, and said: O Sheikh, the Prince of the believers has never once used me as an instrument of mercy to any nearkin, or friend. By Allāh you have not toyed with me like I toyed with Ziyad and Ibn al-Qasri, by Allāh I will snatch your soul if you do not inform me where your sons Muḥammad, and Ibrāhīm are! He said: He lifted his head to me and said: Indeed, by Allāh you are Qays, the one who shall be slaughtered like a lamb. Abū al-Bakhtiri said: Riyah left taking me by the hand, and by Allāh his hands became cold, and his feet began to drag from that which he told him, he said: By Allāh, this man does not have knowledge of the unseen. I said: Be wary! For, this man has never stated what he has not heard. He said: He was then slaughtered like a lamb.

*al-Ṭabarī* narrated in pg. 194, v. 9. In the occurrences of the year 144 AH with his chain to al-Ḥussein b. Zayd b. 'Alī (a.s), he said: I went to the Majid, and I saw the sons of al-Ḥassan taken from the home of Marwan with Abī al-Azhar, and they were being taken to al-Rabatha,<sup>12</sup> so I quickly dispersed. Ja'far b. Muḥammad sent for me, so I went to him, he said: What is the

---

<sup>11</sup> Narrated in *Maqātil al-Ṭālibiyyīn* from Fatima, the daughter of the Messenger of Allāh (upon him and his progeny be peace). 1/131.

<sup>12</sup> Tr. Al-Rabatha is a settlement in Saudi Arabia located some 200 km to the north-east of Medina on the pilgrim route from Kufa to Mecca, known as Darb Zubaydah.

matter? I said: I saw the sons of al-Ḥassan being carried away, he said: Sit down, so I sat, and he called a young boy. He supplicated to Allāh exceedingly, and then said to the young boy: Go, and if they have already been taken, come and inform me. Thereafter, the messenger came, and told him: They are being brought forth [from nearby]. Ja'far b. Muḥammad stood and peeked through a curtain line where he could see, but could not be seen. He saw that 'Abdullāh b. al-Ḥassan was being carried under the black banners, and so were the entirety of his Ahl al-Bayt. When Ja'far saw that sight his eyes were filled with tears until they wetted his beard, he then came to me and said: O Abā 'Abdullāh, by Allāh none will be safe after these men.

And in al-Maqātil it was narrated from Ja'far al-Sādiq, and it was added: None will be safe after these men: By Allāh, the Ansar, nor the sons of the Ansar remained loyal to the Messenger of Allāh (upon him and his progeny be peace) with the allegiance they gave him towards in al-Aqaba, then Ja'far said: My father narrated to me from his father, from his grandfather, from 'Alī b. Abī Ṭālib that the Prophet (upon him and his progeny be peace) said to him: Take allegiance from them in al-Aqaba, he said: How do I take it from them? He said: Take from them that they pledge allegiance to Allāh, and His Messenger. Ibn al-Ja'd said in his Hadith: That they obey Allāh, and do not disobey Him, and others said: That you prohibit the Messenger of Allāh, and his progeny that which you prohibit yourselves, and your progenies from. He said: By Allāh, they were not loyal to their oath, for the moment he left them no one prohibited a hand that sought mischief, O Allāh increase your chastisement over the Ansar.

It was said in the book *Harakat al-Nafs al-Zakiyyah* in the second edition of the 1406 AH print, pg. 79: Ibn al-Kathir commented on the torture of the progeny of al-Ḥassan, and their death in the prison of al-Mansūr saying: Indeed, al-Mansūr is deserving of the wrath of Allāh, and His punishment, he said in the footnote of (v.10, pg. 82, as well as pg. 86): The people of Madinah gave their allegiance to Muḥammad to fight the tyrant Abī Ja'far... Until he said: Many of the scholars supported the movement of al-Nafs al-Zakiyyah, of them: 'Abdullāh b. Yazid b. Hermes, the Sheikh of Imām Mālik, and Muḥammad b. 'Ajlan and he held a reputable position among the people of Madinah. He taught in the Masjid of the Messenger of Allāh (upon him and his progeny be peace): They would call him "The Ḥassan al-Basri of al-Madinah". [Of those who also supported his movement were] Abū Bakr b. Abī Sibrah, the jurist. 'Abdullāh b. 'Amr al-Aslami, the reciter, and 'Abdul-'Aziz b. Muḥammad al-Darawurdi. Likewise, the grandsons of al-Zubayr al-'Awam aided him. They were scholars, and warriors, the likes of al-Mundhir b. Muḥammad, and Mus'ab b. Thabit. The Arab tribes that were near al-Madinah also aided him: Jahinah, Mazinah, Aslem, and Ghafir. Many notable Talibiyin also rose with him, such as: Musā, and 'Abdullāh the sons of Ja'far al-Sādiq. al-Ḥassan, Yazid, and Salih the sons of Mu'awiyah b. 'Abdullāh b. Ja'far. al-Ḥussein, and 'Isa the sons of Zayd b. 'Alī, and 'Alī, and Zayd the sons of al-Ḥassan b. Zayd b. al-Ḥassan.

He said in the footnote: It can be deduced that the people of Madinah in the holistic sense all supported the rise of Muḥammad, for we find al-Makhzumi, al-Zuhri, al-'Umri, and al-Zubayri assuming leadership positions.

And he said in pg. 94: The army of al-Madinah when compared to the army of the Abbasids were few, however, they were able to overcome this disadvantage through single man championships, where one soldier would stand in the face of dozens and defeat them. On the first day 'Isa b. Zayd b. 'Alī led the defenders of al-Madinah, and he fought valiantly from a battle that continued from the morning to the afternoon, and many injuries were sustained by the soldiers of al-Madinah. It appears that the archers from the Abbasid army were fulfilling their positions in an excellent fashion.

'Abdullāh b. Ja'far b. al-Miswar saw that matters were not going well, so he advised that Muḥammad would go to Mecca, for he may find a means to reassess his strategies, and the Abbasids would not be able to reach him.

Muḥammad refused the advice, recalling what Yazid did to the people of Madinah, and he feared that the occurrence may repeat itself. He could not leave it as an open target for the Abbasids, and he could not leave its people in their dire situation. On the second day Muḥammad took part in the battle, and he was at the forefront. He was renowned for his bravery, and they would describe him to be like al-Ḥamzah b. 'Abd al-Muṭṭalib. Those who saw him said that he would slice through people, and on that day he killed seventy men. His flag bearer was Muḥammad 'Uthman b. Muḥammad b. Khālid b. al-Zubayr, and his chant was: One! One!

**I say:** It was such, and this relates to the chant of the Messenger of Allāh (upon him and his progeny be peace) on the day of Hunayn, and he pointed in the footnote that *al-Ṭabarī* mentioned it v.7, pg. 587.

**I say:** *al-Ṭabarī* also said: It was narrated to me from Muḥammad b. Yaḥyā, he said: It was narrated to us from 'Abdul-'Aziz b. Abī Thabit, he said: Muḥammad left during the afternoon, and he reached the home of Marwan, he washed, and embalmed himself then he left. 'Abdul-'Aziz b. Abī Thabit said: It was narrated to me from 'Abdullāh b. Ja'far, he said: I drew near to him, and said: May my father be your ransom, I do not see within you any energy left, and none of those who are with you are able to fight. Go now until you reach al-Ḥassan b. Mu'awiyah in Mecca, for with him are the majority of your companions, he said: O Abā Ja'far, by Allāh if I live the people of Madinah will be killed.

**I say:** It was said in the book *Harakat al-Nafs al-Zakiyyah*: With him was Ibn Khudhayr, and his name was Ibrāhīm b. Mus'ab b. al-Zubayr, he advised Muḥammad to leave al-Madinah, and to go towards al-Basrah. He told him that his brother Ibrāhīm was there, and they could rally the people once again. However, Muḥammad rejected his advice completely, as he did with the

previous advice to go towards Mecca. It is as if Muḥammad knew of his eventual outcome, and he was merely waiting for the tragedy to befall him, as was the case in Karbala... Until he said: He said to Ibn Khudhayr: I don't want you to be conflicted because of me again.

**He said:** He looked at Ibn Khudhayr and told him to go wherever he pleases, and that he does not need to aid him in his tribulation any longer. However, the noble spirits cannot betray their dear friends in their most difficult times, even if it costs their lives. Ibn Khudhayr said to him: How can I desert you?

And this is what occurred with al-Ḥussein b. 'Alī when he requested that his companions leave him, so that he may face the Iraqi army alone, and they refused. Ibn Khudhayr sought his permission, and entered al-Madinah. He went straight to the prison, and he took the previous Amir of al-Madinah Riyah b. 'Uthman, and his brother 'Abbas, and he slaughtered them. He burned the diwan that housed the names of the companions of Muḥammad, and then he returned to Muḥammad, he fought until he was killed. When the people of Khorasan saw him they would all move away, and disperse.

Of those who remained alongside Muḥammad, and were patient are a group from the city of Jahinah, they are called: Banū Shuja'a, they broke the sheaths of their swords, and they fought until the majority of them were killed.

**Until he said:** Muḥammad wanted to duel with Humayd b. Qahtabah, one of the leaders of the Abbasid army, but he refused. It is as if Muḥammad wanted the end of the battle to result with the death of one of the Abbasids major generals, or his death.

**I say:** These reports have all been recorded in *al-Shāflī*, *al-Hada'iq al-Wardiyyah*, and others. However, we mentioned the reports from the works of the generality from both groups, so that we may establish the (hujjah) proof against them.

It has been narrated in *al-Shāflī* from the chain of *al-Ṭabarī*, with his isnad, he said: When Abū Ja'far went to Hajj in the year forty, Muḥammad, and Ibrāhīm the sons of 'Abdullāh b. al-Ḥassan also went to Hajj. They were all separated, and were joined there. 'Abdullāh b. Muḥammad b. 'Abdullāh al-Ashtar wanted to assassinate Abī Ja'far there, he said: I will rid you of him! Muḥammad said: By Allāh, I will not kill him by surprise until I call him [towards righteousness]. So he ended that plan, and they were all gathered around him. Therefore, know and differentiate between the sayings of the Imāms, and the tyrants if you are a person of religion, and foresight... to the end of his saying (a.s).

**He said:** The main reason for Muḥammad's distancing himself from Abī Ja'far, is that Abī Ja'far had resided in Mecca with the Mu'tazilah. Abū Ja'far went against his allegiance, and entertained disobedience [to Allāh]. He would not leave any means to keep his sultanate intact.

**Until he said:** The jurist in his sect became bewildered, if he takes the position of the Abbasids they will leave him like a tree that is barren. And if he takes hold of Ja'far b. Muḥammad, 'Abdullāh b. al-Ḥassan, and his Ahl al-Bayt, then they have all reached a consensus regarding their enmity towards the Abbasids, and their wrongdoing, it is like the one who says: I seek al-Ḥassan, and al-Ḥussein (a.s), and I seek 'Alī b. al-Ḥussein, and al-Ḥassan b. al-Ḥassan [during the time of the Ummayds]. He would contradict himself, due to his allegiance to Mu'awiyah, and Yazid. Such individuals in their outlooks are like the one who sows garments that rip in the opposite side of their sowing. We seek refuge in Allāh from beliefs that result in confusion in this world, and the next.