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36. Abu Mekhnef, Mecktel Imam Al Hussein(p.b.u.h.), p.244-246,. Ibn A'athem, Al Fetouh, Vol.5, p. 246-249, Ibn Tawous, Al Helhouf, p. 221 – 222.





Buldanborn

**Al Rebethah: it is one of Medinah villages about three miles and close to That Eriq on the way to Hijaz. Yaqout, Mu'jem Al Buldanborn ,Vol.2, part 4, p. 388.

22. Ibn Tawous, Al Helhouf, p. 163.

23. Al Teberi, Ta'riekh Al Teberi, Vol.5, p. 291-292, Ibn Al Ithear, Al Kamil fe Al Te'reakh, Vol.3, p. 520.

24. Ibn Al Ithear Al Kamil fe Al Te'reakh ,Vol.3, p. 525.

25.(ibid), Vol.3, p. 525.

26.Ghafir, 30-33.

27.Taha, 61.

28. Ibn Al Ithear, Al Kamil fe Al Te'reakh, Vol.3, p. 525.

29. Ibn Tawous, Al Helhouf, p. 164 – 165.

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p. 222.

11. Abu Mekhnaf, Mecktel Imam Al Hussein(p.b.u.h.), Ibn Al Ithar, Al Kamil fe Al Te'reakh, vol.3, p.562. Ibn Tawous, Al Helhouf, p. 152.

12. Abu Mekhnaf, Mecktel Imam Al Hussein(p.b.u.h.), p.117-118. Al Mes'oudi, Murouj Al Theheb vol. 3, p. 54.

13 Ibn Tawous, Al Helhouf, p. 153.

(*)fortified borderline: it is a place close behind the enemy, it is after the battlefield. It is a loose area of the country borders. It is a clear cut line between the Muslims land and the unbelievers. It is a loose area of the country borders. See: Ibn Menthour ,Lisan ul Arab. Vol.3, p. 22-23.

(**)Al Ray: a strip land in a mountainous area which is far away 160 leagues from Nesabour and 27 leagues from Caspian Sea. Yaqout, Mu'jem Al Buldanborn, Vol.2, p. 79, p.116.

14. Ibn Tawous, Al Helhouf, p. 153 – 154, Al Mehelati, Fersan Al Hayja'a,Vol.1, p. 79, p.73.

15. Ibn Al Ithar, Al Kamil fe Al Te'reakh, vol.3, p.523.

16. 25.(ibid), vol.3 ,p.532.

17. Al Mehelati, Fersan Al Hayja'a,Vol.1, p. 77.

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19 Al Teberi , Ta'riekh Al Teberi ,Vo5, , p. 427-429.

- Ibn A'athem, Al Fetouh, Vol.5, p. 112-114.

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21. Al Mehelati, Fersan Al Hayja'a, Vol.1, p. 106-113.

* Al Noba: it is a large land to the south of Egypt. See: Yaqout, Mu'jem Al





, vol.1, p. 267, Ibn Kethear, Al Bedayah we Al Nehayah, vol.8, p. 573.

(*)Bin Ja'afar Bin Ibi Talib Bin Abdu I Muttalib Al Hashimi Al Qerishi,Al Beyan we Al Tebyeen, Abu Yazid, he was the best knowledgeable in Quraish concerning its history, deeds, drawbacks, and origins. He was a prophet follower, sharp tongue, and truthful. He was a step brother to Ali and Ja'afar but he was elder than both. He migrated to Medinah I 8 H. in his last days, he became blind and died in the beginning of Yazid's days or during Muiaweyah's reign. See, Ibn Sa'ad in Al Tebekat Al Kubrah, vol.4, p. 28, Al Jahiz, Al Beyan we Al Tebyeen, vol.1, p. 174, Ibn Hejer, Al Isabah, translation no. 5630, Al Zerkeli, l'ilam, vol. 4, p. 242.

9. Abu Mekhnef, Mecktel Imam Al Hussein(p.b.u.h.), p.115-117.

(*) he was the holy Quran readers, an old man, follower, religious, and one of best readers in Kufa mosque . he has a priority of honesty in Al Hemedanyeen. He was a prominent with a high prestige in Kufa. He was a Hemedani from Kehlan people and Kufa is his place. see Al Teberi , Ta'riekh Al Teberi vol.5, p. 421, 423, 432.

10. Ibn Tawous, Al Helhouf, p. 139.

(*)Muslim Bin Ausejeh is one of Arab heroes in the beginning of Islam and was the first martyr of Imam Hussein followers after the first campaign. He was a prophet follower who saw the prophet of Allah (). He was taking homage for Imam Hussein in Kufa. Muslim Bin Aqueel appointed him a leader on a quarter of Methhej and Asad tribes when he moved to Al Ijil palace. He was an old man when he witnessed Kerbala . He was a prominent with personality. He was killed by Muslim Bin Abdu Allah and Aubaid Allah Bin Ibi Kheshkarah. See Al Denori, Al Ikhbar Al tawal, p. 249-250,252, Al Teberi , Ta'riekh Al Teberi vol.5, p. 369, 435, Al Itheat , Al Kamil , vol.4, p. 28, Ibn Al Zerkeli, l'ilam, vol. 7,



Margins:

1. Al Nisa 34.

2. Al Isra 81.

3. Al Raad 17.

4. Al Mumnoon 71. Al Kamil fe Al Te'reakh

5. Ibn Tawous, Al Helhouf, p. 138 – 139.

(*he is Naf'l Bin Hilal Bin Naf'i Bin Jemej Bin Sa'ad Al Isherah Al Methheji Al Jemeli, he was an honest nobleman, brave and a reader of Hedeath, he was one of Imam Ali's friend's (p.b.u.h.), he witnessed the three Imam's wars. He went to Al Hussein where he met in the way. See Al Teberi, Ta'riekh Al Teberi vol.6, p.53, Ibn Al Ithear, Al Kamil, vol.4, p. 29, Ibn Kethear, Al Bedayah we Al Nehayah, vol. 8, p.184.

6. Ibn Tawous, Al Helhouf, p. 138 – 139

7. Abu Mekhnef, Mecktel Imam Al Hussein(p.b.u.h.), p.112.

(* Abd Allah Bin Ja'afer Bin Ibi Talib Bin Abdu I Muttalib Al Hashimi Al Qerishi, he was born in Abbysinya when his parents migrated there. He was the first muslim born there. He was very generous and called the generousty sea. He was a leader in Imam Ali's army in Seffein Battle. He died in Al Medinah in 80 H. see: Ibn Hejer, Al Isabah fe Temyeaz Al sehabah , translation no. 4582, Al Sefedi, Fewat Al Wefiyat, vol.1, p. 209, Ibn Isakir , Tehtheab Ta'riekh Damascus , vol.5, p. 418-419, Al Zerkeli, l'ilam, vol. 4, p. 76.

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Yazid said: kill this Christian lest he exposes me in his land. When the Christian felt this, he said: do you want to kill me? Yazid said: yes. The Christian said: you have to know that I saw your prophet in the dream last night telling me: You. Christians are from the heaven people. So, I was astonished by his speech and now I witness that no God except Allah and Mohammed his prophet. Then, he hurried to Imam Hussein's (p.b.u.h.) head and embrace to his chest kissing and crying till he was killed³⁶.



He asked addressing Yazid: king of Arab: whose head is this? Yazid replied: why do you care about this. He said: when I go back to our king, he will ask me about everything I saw. Thus, I like to tell him about this head's story in order to participate you joy and happiness. Yazid said: this is Imam Hussein's Bin Ali (p.b.u.h.) head. The ambassador asked: who is his mother? Yazid said: Fatimah, a daughter of Allah prophet(p.b.u.h.). The ambassador said: damn to you and to your religion. I have a religion which is better than yours: my father is a grandson of the prophet David (p.b.u.h.). A large number of fathers between me and David (p.b.u.h.), and the Christians dignify me and take dust from under my feet for blessing and you kill son of your prophet and only one mother between him and your prophet. What a religion is yours?! Then said to Yazid: have you heard about saying of the hoof church? Yazid said: say and let me know, the ambassador said: there is a sea, six month walking between China and Oman. This way is empty save one town inside water, forty leagues length and forty leagues width. It is the largest town in the world. It produces camphor and corundum. Its trees are aloes and ambergris. It belongs to the Christians. All properties belong to the people and not to the kings. This town has many churches and the biggest one is called the " hoof" church. In its mihrab, there is a hanging gold container that has a hoof. They said, it is a donkey hoof that the Christ used to ride. They decorated round the container by gold and silk. Christians visit it every year, walk around, kiss it, and pray God to implement their needs. This is their interest and style with a donkey hoof that their prophet Christ was riding as they claimed, and you kill your prophet's daughter's son. Damn you and your religion.





Sowad's Bin Al Muta'a Stand

It was mentioned about this hero that he was killed where he was full of deep wounds among martyrs of Imam Hussein(p.b.u.h.) but was still alive to be an oblation presented to the prophecy family. This indicates the true faith stability of this dignified followers. It was mentioned about this hero ... he fell among the killed followers with deep wounds, hearing shouting that Imam Hussein(p.b.u.h.) was killed! He took out a knife when his sword was taken. He fought them for a while then Aurwah Bin Bettan Al The'alebi and Zaid Bin Regaad killed him. He was the last one killed among Imam Hussein(p.b.u.h.) followers³⁴.

Al Rebab's Imam Hussein's(p.b.u.h.) Stand

It was mentioned that among the captives was Imam Hussein's Bin Ali (p.b.u.h.) wife. This means that she witnessed Al Taf battle with Imam Hussein(p.b.u.h.). It was said " among Imam Hussein's followers , his wife Al Rebab was with him. She was the mother of his daughter Sukainah(p.b.u.h.). She was taken with others to Sham then to Medinah. When Quraish tribe nobles engaged her, she said: I wouldn't accept a father-in-law after Allah prophet (p.b.u.h.). After Imam Hussein(p.b.u.h.), she lived one year without a house roof till she died in grief. It was also mentioned that she stayed a year beside his grave then she went to Medinah and died in grief³⁵.

Rome Ambassador's Stand

Rome Ambassador's arrival coincided with bringing of Imam Hussein's head to divan Yazid Bin Muaiwah. The ambassador was one of the noble and great figure in Rome.



Al Thehak's BinAbdullah Al Meshrifi Stand

Imam Hussein(p.b.u.h.) did not force anyone joined him to stay obligatorily but willingly and with free will. In more than one occasion, he said to them: take this night as a camel and spread in towns, for the enemy want only me. All refused to leave. Al Thehak BinAbdullah Al Meshrifi joined Imam Hussein(p.b.u.h.) said to him: I will fight with you but I will run away when all your followers are killed. Imam Hussein(p.b.u.h.) said agree on this promise. Indeed, he stayed fighting with Imam Hussein(p.b.u.h.) until he was the last. Then he reminded Imam Hussein(p.b.u.h.) with his promise. So, Imam Hussein(p.b.u.h.) let him leave and he could escape. But the question is: did he fulfill his paying homage and was his stand honorable. Allah is the only who knows this matter. This story was similarly mentioned. Al Thehak BinAbdullah Al Meshrifi came to Imam Hussein(p.b.u.h.) saying: son of Allah prophet, you know, I informed you that I defend you so long as I see other follower fighters. So, if all killed, I am free to leave. Imam Hussein(p.b.u.h.) told him that is right, but how can you leave? If you could, then you are permitted. Then said. I came to my horse where I kept in a tent, after seeing our followers' horses are wounded and I fought walking and could kill two men and cut the hand of the third. Imam Hussein(p.b.u.h.) prayed to me many times. He continued, I took out my horse, rode it, and run parallel to the enemy. They let me escape but five of them followed me, nevertheless, I could escape and survived³².





cap, attacked them, and could defeat them. Then, they return to him and killed him. This means that a group of Omer's Bin Sa'ad fighters took part in his killing. This indicates his bravery³¹.

Al Hossein's Bin Numair Stand

One of Imam Hussein's (p.b.u.h.) miracle is that when this man prevented Imam Hussein(p.b.u.h.) to drink from Euphrates and threw him with an arrow that hit his mouth causing bleeding of his honorable mouth. So, Imam Hussein(p.b.u.h.) took that blood and threw towards the sky. Then praise Allah for that. Concerning this matter, the historians explained in more detail ' Imam Hussein's (p.b.u.h.) thirst highly increased and he approached Euphrates to drink, Al Hossein Bin Numair threw him with an arrow, it hit his mouth. Imam Hussein(p.b.u.h.) took the blood by his hand and threw it towards the sky. Then, he praised and commended Allah and said: my God, I complain to you to what is happening to your prophet's grandson! My god count their number, kill them individually, never keep anyone of them, then punish them with thirst. He doesn't quench his thirst, thirst ends for a while. Water with sugar was cooled to him and a container with yogurt and he says: water me, he is given a jar or container to drink them. He laid down for a period and repeated again: water me, thirst would kill me. after a short time, his stomach out broke like the camel's stomach outburst³².



It was also said that he stood in front of Imam Hussein (p.b.u.h.) to protect him from arrows, swords, and spears by his face and throat. He was calling you, people, O my people! Lo! I fear for you a fate like that of the factions (of old); (30) A plight like that of Noah's folk, and A'ad and Thamud and those after them, and Allah will eth no injustice for (His) slaves And, O my people! Lo! I fear for you a Day of Summoning, A day when ye will turn to flee, having no preserver from Allah. you, people. Don't kill Hussein, Allah extirpate you by some punishment. He who lieth fail eth miserably. Then, he turned to Imam Hussein (p.b.u.h.) and said, don't we go to our God and join our friends. Then, he advanced, fought, and was killed²⁹.

BeKir's Bin Hay Stand

BeKir Bin Hay joined Omer Bin Sa'ad to fight Imam Hussein (p.b.u.h.), but when the war broke out he left Omer Bin Sa'ad and joined Imam Hussein (p.b.u.h.), he was killed between Imam Hussein's (p.b.u.h.) in the first campaign³⁰.

Abis' Al Shakiri and Shawtheb's Stand

Some Kufa people and its noble men came to Imam Hussein (p.b.u.h.) and his followers despite of Aubaid's Allah bin Zeyad boycott when he surrounded Kufa and closed its routes. But insistence of some of them avoided all those hard and severe procedures. It was mentioned that when Abis and Shawtheb came to Imam Hussein (p.b.u.h.), after greeting, they advanced to fight. Shawtheb was killed while Abis asked to duel but the enemy avoided him due to his bravery. That's why Omer Bin Sa'ad said: throw him by stone, so they threw from all sides. When he saw that, he took off his shield and





The two Jabiries' Stand

Stand of Saif Bin Al Harith Bin Sere'a and malik Bin Abid Bin Sere'a Al Jabiry, who are cousins and step brothers, is represented when Imam Hussein(p.b.u.h.) saw them crying when they left Omer's Bin Sa'ad army and joined Imam Hussein(p.b.u.h.) who asked them why they were crying. I hope within an hour you will be delighted. They said: by God, we are not crying on ourselves but we are crying for you. You are surrounded but we cannot protect you! Imam Hussein(p.b.u.h.) said: may Allah reward you, the God fearing reward ... till they were killed ²⁵.

It is noticed that many of Kufa people who came with Omer's Bin Sa'ad army started sneaking into Imam Hussein's (p.b.u.h.) army and his followers to stand beside them. Omer Bin Sa'ad and his leaders recognized that; that's why they prevented people joining even if they were forced to kill them.

Hendhelah's Bin Is'ad Al Shebami Stand

He stood in front of Imam Hussein(p.b.u.h.) calling " you, people, O my people! Lo! I fear for you a fate like that of the factions (of old); A plight like that of Noah's folk, and A'ad and Thamud²⁶. you, people. Don't kill Imam Hussein(p.b.u.h.) Allah extirpate you by some punishment. He who lieth faileth miserably²⁷. Imam Hussein(p.b.u.h.) may Allah give you mercy. They were deserved torture when they return your what you had called them for the right and when they killed your righteous brothers! He greeted Imam Hussein(p.b.u.h.) and pray on him and on his family. Then he advanced till he was killed²⁸.



They stroke each other. Yazid Bin Ma'akel stroke Bin Khudair without hurting him. Bin Khudair stroke him hard that cut the cap reaching the brain, so, he fell and the sword in his head. Then, Redhay Bin Mungth attacked and hugged Bin Khudair, then quarreled for a duration, then Bin Khudair sat on his chest. Then, Ka'ab Bin Jabir Al Izdi attacked by spear and put it in Burair's back and insert the spear head in his back. This obliged Burair to leave Yazid. He bit his nose and cut his nose tip. Then, Ka'ab Bin Jabir came to him and stroke him by sword and killed him. Then, Redhay stood and dusted off his garment. When Ka'ab went back, his wife said to him: you helped to kill Bin Fatima and killed Burair, Quran readers master, I will never talk to you²³.

The two Ghefaries' Stand

These two heroes registered an honorable stand when Omer Bin Sa'ad's army tried to prevent them joining Imam Hussein(p.b.u.h.) and his followers, but they could join to get martyrdom between his hands. In other words, when the army increased and attacked Imam Hussein's (p.b.u.h.) followers that they couldn't neither defend Imam Hussein(p.b.u.h.) nor themselves. Thus, they competed to fight between his hands. However, Abdullah and Abdul Rehman sons of Aurwah Al Gefariyan came to Imam Hussein(p.b.u.h.) and said to him: we found the army marching towards you. They were fighting for the sake of Imam Hussein(p.b.u.h.)²⁴. Their father had already joined Imam Hussein(p.b.u.h.).





becomes white. No, by God, I will never separate you till this black blood mix with your blood. Then, he fought till he was killed²¹.

John was originally from Noba people. Al Fedhul Bin Abbas Bin Abdul Mutelib was his master, then Imam Ali (p.b.u.h.) bought him with one hundred and fifty dinars and granted him to Abi Ther to serve. He stayed with Abi Ther in his exile to Rebethah by Othman Bin Iffan. He stayed there till the death of Abi Ther. Then, John went back to Al Medinah in 32 H. and contacted Imam Ali Bin Abi Talib (p.b.u.h.). He lived with him and after his martyrdom he lived with Imam Hassan(p.b.u.h.) and after his martyrdom he resorted to Imam Hussein(p.b.u.h.) where he was taking care of Imam Zain ul Abdin (p.b.u.h.) till Imam Hussein(p.b.u.h.) left Medinah to Mecca and then to Kerbala. John was with them. It was mentioned that John was skillful in weapon with an ability to repair²².

Burair's Bin Khudair Stand, Quran readers master

This dignified fellow was fond of Ahlulbait (p.b.u.t.). In return to this faith by Allah, his prophet (p.b.u.t.) and prophet's progeny, Allah granted him dignity. About this dignity, Yazid Bin Ma'akel, ally of Abdul Qais introduced to Burair Bin Khudair in Al Taf battle and said to him: how do you see Allah work with you? Burair said, by God, made with me all the good, and with you all the bad. Yazid said, you lied and before this day, you weren't a liar. I witness that you are one of the lost. Burair said, do you agree to challenge that Allah may curse the liar and kill the wrong. Then, they protrude for dueling. They introduced and challenged that Allah may curse the liar and kill the wrong.



His mother (Wehab's mother) took a pillar from the tent and came towards her son saying: my father and mother are for the sake of you, fight for the good people, Mohammed's antecedents(p.b.u.t.). He came to her to return her but she showed refusal, he told her: I will never leave you unless I die with you. He was holding the sword by his right and his left hand fingers were cut, that prevented him to return his wife. Imam Hussein (p.b.u.h.) came to her saying: thank you such a great family, return and sit with women, God bless you, women are excluded from fighting. She went to them. She obeyed him and return to the tent. Abdullah fought till he martyred. Thus, Al Kelbi women went out walking to her husband and sat at his head wiping dust from him, saying congrats you the heaven. I pray Allah who gave you heaven to accompany with you. Thus, Al Shemir ordered his servant, Rustum, to strike her head by the bar, he stroke her and she died in her palace²⁰.

John's, Ibi Ther servant, stand

He was a black slave. He was an old man. He accompanied Imam Hussein (p.b.u.h.) for food and health for he was sick. After arriving kerbala, he refused leaving Imam Hussein (p.b.u.h.) and his family. He fought them till he martyred. It was mentioned about his stand that Imam Hussein (p.b.u.h.) said to him "You are permitted to leave, you accompanied us for food, so, avoid yourself troubles". John said: Oh, son of Allah's prophet, I eat your food in luxury and I let you down in hardness. By God, indeed, my smell is bad, my origin is mean, and my colour is black. Help me to get heaven; so, my smell becomes nice, my origin becomes noble, and my face





Hur Bin Yazid to Imam Hussein lest others do the same that leads converting balance of the battle. He ordered his army to advance, Omer Bin Sa'ad advanced carrying his flag, throwing an arrow and said: witness to me that I am the first thrower¹⁹. He did this to show his loyalty to Aubaid Allah Bin Zeyad who would enable him ruling Al Ray. It is also an evidence to the spies that Aubaid Allah Bin Zeyad appointed them to observe Omer Bin Sa'ad like Al Shemir Bin Thi Al Jawshen and others for he did not trust by anyone.

Then Omer Bin Sa'ad army threw. Later, Yessar, Zeyad Bin lbeah servant advanced to the battle field to fight and asked somebody to duel, like, Hebeab Bin Mudhahir and Burair Bin Khudair but Imam Hussein asked them to wait. So, Abdullah's Bin Umair advanced asking permission. Imam Hussein looked at him, he was a long man, with strong arms, and wide chest. Imam Hussein said he is an opponents killer. When Imam Hussein (p.b.u.h.) allowed him to fight, he attacked the enemy in the battlefield, then Yessar called him, who are you? Identify yourself to know you, so, Abdullah identified himself. Yessar replied, you are not competent to me. let Hebeab Bin Mudhahir , Burair Bin Khudair or Zuhair Bin Al Qain duel me. Abdullah said, have you a desire to choose whom you want to duel as if you have the choice. He stroke him hard and sent him to hell. Then, Salim, Aubaid Allah's Bin Zeyad servant, attacked him strongly but Abdullah avoided it by his hand that affected his fingers but he didn't care. Then, he attacked Salim and killed him. Then, he attacked the army like a wild tiger or an angry lion left and right.



Jabir's Bin Al Hejaj stand

He was Kufian brave knight. He paid homage to Muslim Bin Aqueel (p.b.u.h) when they let him down, he hid within his tribe. When he heard about Imam Hussein coming to Kerbala, he went out to Kufa within Ibn Sa'ad army. When he reached Kerbala, he joined Imam Hussein and stayed with him until Taf day when he fought and martyred¹⁷.

Jabir's Bin Arwa Al Ghefari Stand

He was an old man who witnessed Badr and Hunein battles with the prophet. Thus, he unfolded his turban in his middle and raised his eyebrows with a band to see, whereas Imam Hussein was looking at him, then said: May Allah thank your labour. Then, he fought till he martyred¹⁸.

Abdullah's Bin Umair Al Kelbi stand and his wife

He is Abdullah Bin Umair Bin Abbas Bin Abdul Kais Al Kelbi entitled Abu Theheb. He settled near Kufa near Al Ju'ada well in Hemedan tribe, his wife from Al Nemir Bin Kasit. One day, he saw an great army directing to Al Nekhela. He asked them: where are this army going? He was told, to fight Al Hussein. He talked to himself. I swear by God that I am very eager to fight the unbelievers and I hope that fighting those who want to kill the prophet's son (p.b.u.h.) is not less merit than that. Then he went home and talked to his wife. She said well-done but take me with you. At night, he and his wife directed to Kerbala, at eight of Ashoura'a where he met Imam Hussein(p.b.u.h.). In the tenth day, he advanced and threw an arrow. Ibn Sa'ad was the first who threw Imam Hussein army arrows after joining Al





Imam Hussein lonely. It was mentioned in this matter, they told Mohammed Bin Beshear Al Hedremi that your son was captured in Al Ray fortified borderline. He said: I sacrifice myself and himself in anticipation of God's reward. I hate staying alive after my son's capture. when Imam Hussein heard his speech said: Allah might bless you, you are allowed to leave and work to liberate your son. He replied: let beasts eat me alive if I leave you. Imam Hussein gave his son clothes that help him to release his brother. They were five clothes costing one thousand dinars¹⁴.

Hemead's Bin Muslim Stand

The stand of this man is represented by his fronting Al Shemir Bin Thi Al Jawshen who wanted to burn Imam Hussein family tents that have women and children. In this situation " Al Shemir marched till he reached Imam Hussein tent then called: give me the fire to burn this house. Women screamed and went out. Then Imam Hussein called him: Do you want to burn my house on my family? Allah might burn you by fire! Then Hemead Bin Muslim said to Al Shemir, this is incorrect, to torture by Allah punishment way and to kill kids and women. By God, your prince does not accept this! Al Shemir does not satisfy. Then. Shebeth Bin Reb'iy prohibited him, he obeyed¹⁵.

This man has another stand when he prevented Al Shemir to kill Imam Ali Bin Al Hussein(p.b.u.h) entitled Zain ul Abideen. In this stand, after killing Imam Hussein and his followers " then they came to Imam Ali Bin Al Hussein(p.b.u.h) Zain ul Abideen and Al Shemir wanted to kill him. Hemead Bin Muslim said to Al Shemir: Glory to God, do you kill boys, he was sick"¹⁶.



pure, honest, and faithful to guide the nation. Ibn Mekhnef described Muslim's Bin Ausejeh stands when he was firmly standing in front of Imam Hussein Bin Ali saying: do we leave you, son of the prophet, alone? In what will we apologize to your grandfather, father, mother, and brother (p.b.u.t.). By God, I will break my spear in them and strike them in my sword so long as I am alive. By God, even if I don't have a weapon, I will fight them by stone to show Allah that I protected the prophet antecedents. By God, if I am killed then recreated then killed then burned; and this happens seventy times, I will never let you down. So, it is one killing followed by the dignity which is nothing better than it, then he sat down¹¹. He was the first who received Muslim Bin Aqueel(p.b.u.h.) in his house when he reached from Mecca.

Sa'ad Bin Abdullah Al Henefi stand

This person also refused leaving Imam Hussein at the last night. This can be shown by his words " No, by God, we don't leave you, son of Allah prophet till we show that we kept Allah messenger's (p.b.u.h.) recommendation. Even if I knew that had been killed then survive them alive then thrown off, and this happens seventy times. I will never leave till my death. Thus, we didn't do that when it is one killing the I get the nonfinite dignity¹³.

Mohammed's Bin Beshear Al Hedremi

While he was staying with Imam Hussein in the last night, he received bad news that his son was captured by Persians. Therefore, Imam Hussein asked him to leave since he fulfilled his promise. He branch and root refused to leave keeping





them, on my behalf, best reward. I think these are my last days with those tyrants. I release you from all blame and immunity. Night has just let down, so let everyone of you goes with a member of my family, then spread in the desert right and left, hopefully Allah relieve us and you. The enemy demand me and not you. His brothers, sons, and Abdullah's Bin Ja'afer sons said" we don't do that to stay after you, we don't want to see that absolutely"; this answer said firstly by Al Abbas then by the others.

Imam Hussein said to Muslim's Bin Aqueel sons: sufficiency of killing your father, Muslim; so, I permit you to go. They said: God forbid that we let you down. What do people say to us and what do we say to them, this is not possible. But we sacrifice ourselves and spirits, we fight enemies with you, shame on living after you⁹.

Stand of Burair Bin Khudair was mentioned also, when he said to Imam Hussein " by God, you, son of the prophet, Allah granted us a favor to fight with you till our limbs are cut, then your grandfather will be our intercessor in the resurrection day"¹⁰.

Muslim's Bin Ausejeh stands

When Imam Hussein let his followers between leaving and staying in the last night darkness, Muslim's Bin Ausejeh like other followers refused to leave Imam Hussein and thoroughly stayed who refuse to get rid of their principles they learned in the prophet's school. That school means worshipping truth, integrity, to the true religion and supporting the chaste,



would have rebelled and stayed with you⁵.

While Hilal Bin Naf'i Al Bejeli stood in front of Imam Hussein (p.b.u.h.) like a lion which refers to his position stability saying: by God, we did not hate our God meeting, we intentionally and with insight back up who support you and antagonize who provoked the hospitality to you⁶.

In this matter, Abi Mekhnef stated: Imam Hussein (p.b.u.h.) came to his followers saying “ the enemy is not asking other than me, so, when night enshrouds, you can leave wherever you want. They altogether said: oh, son of Allah prophet, in which face we meet Allah, your grandfather and your father. This is impossible, we sacrifice ourselves for the sake of you. Thus, Imam Hussein (p.b.u.h.) thanked them for this⁷.

Abi Mekhnef also mentioned that Imam Hussein (p.b.u.h.) frequently gave his followers a choice that they are free from their pay homage if they desire and he did not oblige them for it. On the contrary, they loved his support which was a test for them. Indeed, they passed the test. when Imam Hussein (p.b.u.h.) sent Omer Bin Sa'ad and followers of Ubaid Allah Bin Zeyad and his companies his last messenger, Anis Bin Kahil who heard from Omer Bin Sa'ad that anyone fight Imam Hussein, hell will be his eternal living; but he had to implement the prince order Ubaid Allah. After hearing this answer, Imam Hussein gathered his followers and delivered his last speech “ I praise Allah and thank him in hardness and luxury. You believers, I haven't known followers more patient than you and no family is better than mine. I hope Allah reward





advocate the truth is correct in this matter “ And say: Truth hath come and falsehood hath vanished away. Lo! falsehood is ever bound to vanish“², “He sendeth down water from the sky, so that valleys flow according to their measure, and the flood beareth (on its surface) swelling foam - from that which they smelt in the fire in order to make ornaments and tools riseth a foam like unto it - thus Allah coineth (the similitude of) the true and the false. Then, as for the foam, it passeth away as scum upon the banks, while, as for that which is of use to mankind, it remaineth in the earth. Thus, Allah coineth the similitudes“³, and “ And if the Truth had followed their desires, verily the heavens and the earth and whosoever is therein had been corrupted. Nay, We have brought them their Reminder, but from their Reminder they now turn away“⁴.

Imam Hussein supporters' stands

When Al Hur Bin Yazid prevented Imam Hussein avoidance Kufa road and obliged him to go to Ubaid Allah Bin Zeyad. Imam Hussein delivered a speech to his followers: he praised and commended Allah, mentioned his grandfather and prayed him saying we had such a disaster as you see and life denied, changed and its courtesy went back, continued its alienation, what is left is like vessel bottom water or like mean living unhealthy grass. Don't you see the right is not being activated and the wrong is not being neglected. Let the believer wishes rightly meeting his God. I see happiness and life with the tyrants as grief. Then, Zuhair Bin Al Qain stood saying “ we heard your speech, Allah might guide us by you, son of Allah prophet. If life had lasted and we are eternal we



woman in all activities. In this respect, there are many ayahs, for example “ Men are in charge of women”¹.

Therefore, the current study was prepared ,so, the current study attempted to these stands in the procession of Imam Hussein Bin Ali(p.b.u.h.) for some men.

Some of them stood firmly and others retreated. Thus, the stable and the escaped both were registered in this modest book through which I tried to send a message that history does not compassionate the one who torture his brother, religion, and country. On the contrary, history will proudly register those who sacrifice for the sake of their country, religion and principle honor to raise the right despite their paying values of their stands. However, their scale will be a school attracts people from all directions to inspire their human, honor, dignity, and esteem sense. Therefore, no life with a remarkable stand and we have no respect and pride when we compliment oppression at the expense of the right. Thus, anyone supported Imam Hussein Bin Ali in his procession is respectably, divinely, and mercifully mentioned, while those who let him down or tried to stand against him and his supporters till our days, will be cursed till the resurrection day.

So, we have to learn to stand beside the right, since nothing is higher than the right and the right people will win at the end, while those who want to stay beside the oppression are the losers for they will enjoy life luxury for a short time, Allah will send them who punishes them because of their crime. That is, Allah respites and does not ignore and his saying to





In the name of Allah, the most Gracious, the most Merciful

“Of the believers are men who are true to that which they covenanted with Allah. Some of them have paid their vow by death (in battle), and some of them still are waiting; and they have not altered in the least”. Al- Ahzab 23.

Introduction:

The current study sheds the light on the men’s stable and true stands. They give their promise to whom they find a real leader. This mixed with a satisfaction that cannot be separated. That’s why those stood to become a school that attracts attention to anyone wants to have a brilliant history. Indeed, this stability on principles has a valuable price, it is a sacrifice with every expensive and precious. The most precious sacrifice is to sacrifice by the spirit.

Only those who have resolution and determination can apprehend the stand. Those face their fate courageously though they know what will happen to them. This matter cannot be adopted by an ordinary person, that’s why history takes its material, event, and more from those heroes.

To say men’s stand does not necessarily refer to men actions but refer to anyone makes stable whether he is a kid, an old man, or a woman. Woman has also a similar stand like a man. Thus, stands are not restricted to men; they were described or nominated by this attribute due to their hardness and stability. Perhaps, Allah, Almighty presented man before



المخلص

لأنصار الإمام الحسين عليه السلام دور كبير في رسم أحداث واقعة الطف الاليمة، لذا حاولت هذه الدراسة إظهار هذه المواقف في مسيرة الإمام الحسين بن علي عليهما السلام من رجالات بعضهم ثبت، وبعضهم الآخر تخلى عنه، فالثابت والمتخلي تم تسجيله في هذا السفر المتواضع الذي حاولت من خلاله أن أوصل رسالتي التي مفادها أن التاريخ لا يرحم من يحاول أن ينكل بأخيه الإنسان ودينه ووطنه، والتاريخ سيسجل بأحرف من نور الذين يضحون من أجل وطنهم ودينهم، وشرف المبادئ، لإعلاء كلمة الحق، تلك المواقف التي أصبحت مدرسة يتوافد عليها من كل حدب وصوب، ليستلهموا منها معاني إنسانيتهم، وشرفهم، وعزتهم، وكرامتهم، فلا حياة من دون موقف وتميز، ولا كرامة وكبرياء، ونحن نجامل الباطل على حساب الحق، لهذا فكل من ساند الإمام الحسين بن علي عليهما السلام في مسيرته يذكر بكل احترام ووقسية ورحمة، أما الذين تخلوا عنه أو حاولوا التصدي له ولأصحابه إلى يومنا هذا يلعنون، وسيلعنون إلى يوم الدين.



Abstract:

Imam Hussein's (p.b.u.h.) supporters have a big role in shaping events of grieved Taf battle; so, the current study attempted to show these stands in the procession of Imam Hussein Bin Ali(p.b.u.h.) for some men.

Some of them stood firmly and others retreated. Thus, the stabled and the escaped both were registered in this modest book through which I tried to send a message that history does not compassionate the ones who torture his brother, religion, and country. On the contrary, history will proudly register those who sacrifice for the sake of their country, religion and principle honor to raise the right despite their paying values of their stands. However, their scale will be a school attracts people from all directions to inspire their human, honor, dignity, and esteem sense. Therefore, no life with a remarkable stand, and we have no respect and pride when we compliment oppression at the expense of the right. Thus, anyone supported Imam Hussein Bin Ali in his procession is respectably, divinely, and mercifully mentioned, while those who let him down or tried to stand against him and his supporters till our days, will be cursed till the resurrection day.



Men's Stands in Imam Hussein's (p.b.u.h.) Battle field

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The Catalog of the Journal Volumes for the Fifth Year

347

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Men's Stands in Imam
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field

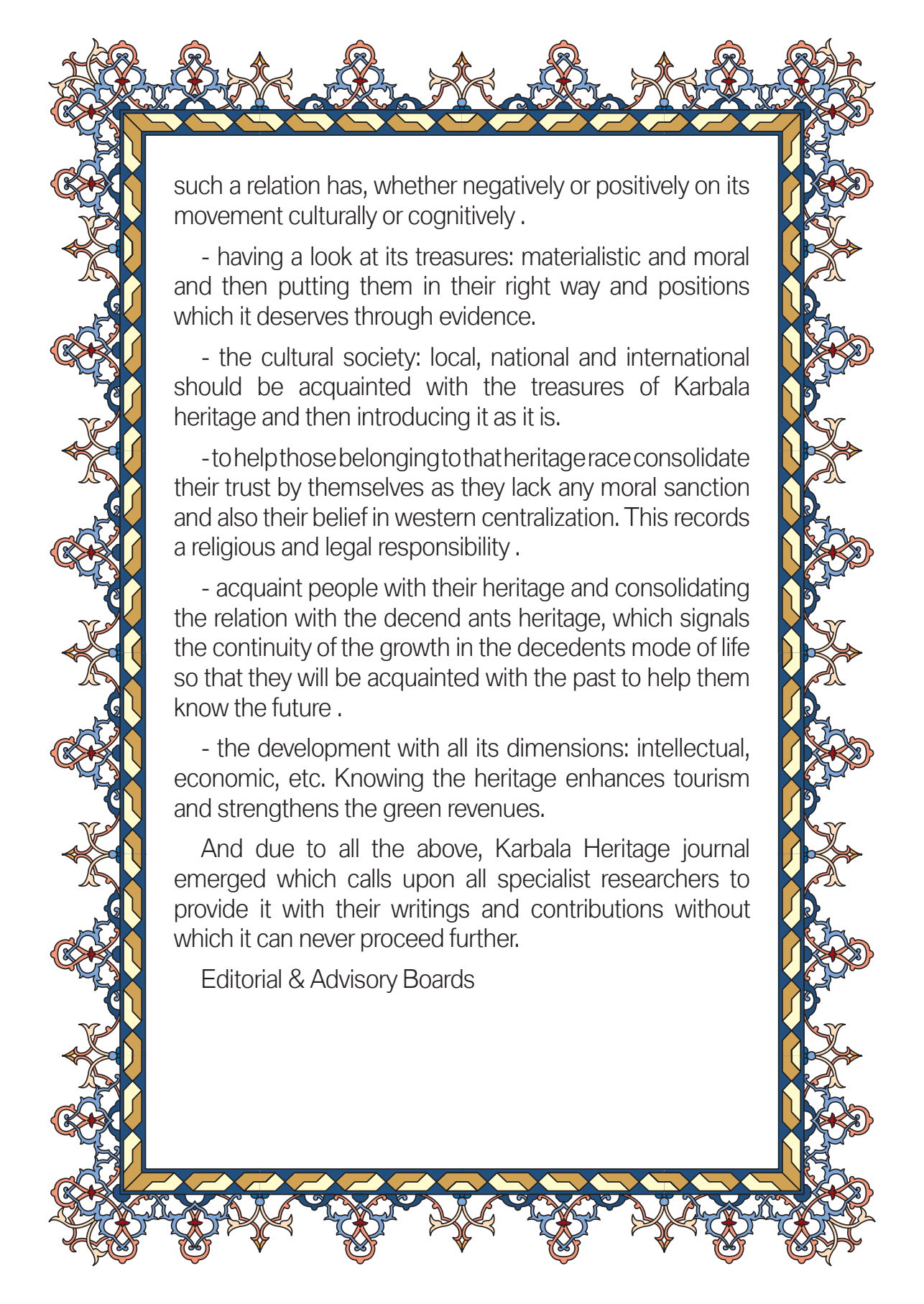
19

Contents

Researchers Name	Research Title	p
Sheikh Maithem sheikh Nezar Aal Sinbul Al Qutaifi Scientific Hawza/ Holy Najaf	Anes Bin Al Hareth Bin Nebeah Al Kahili, Allah accepted him (died as a martyr in 61 Hijri)	27
Asst. Prof. Jasin Freh Daykh Wasit University/ college of Education for Humanities	The scientific efforts of seyd Mohammed Kadhum Al Quzewini	63
Asst. Prof. Dr. Hajer Dwyer Hashosh Kufa University/ College of Education/ Dept. of Quran Sciences	The Islamic Theology Research in Heritage of Sheikh Mohammed Mehdi Al Neraqi: the Book ‘ Jami’ Al Afkar we Naqid Al Anthar’ as a Modal	93
Sheikh Mohammed Malik Al Zain Al Amili Scientific Hawza/ Holy Najaf	Al Fusoul Al Gherewyah and the Related introduction Theory: A Descriptive Study	139

Manuscript Heritage

Investigated by: Sheikh Mohammed Lutf Zadeh	Al Azeriyah Poem in the right of Abi Al Fedhul Al Abbas Ibn lmear ul Mu'menean. Written by sheikh Mohammed Redha Al Azeri(born: 1240 H.)	175
Investigation: Mohammed Ja'ifer Al Islami The scientific Hawza / Holy Mashad	A letter in the meaning of Alif and Lam (definite article the) By: sheikh Mohammed Teqi Bin Hussein Ali Al Herewi Al Ha'iri (1217 – 1299 H.)	209



such a relation has, whether negatively or positively on its movement culturally or cognitively .

- having a look at its treasures: materialistic and moral and then putting them in their right way and positions which it deserves through evidence.

- the cultural society: local, national and international should be acquainted with the treasures of Karbala heritage and then introducing it as it is.


- to help those belonging to that heritage race consolidate their trust by themselves as they lack any moral sanction and also their belief in western centralization. This records a religious and legal responsibility .

- acquaint people with their heritage and consolidating the relation with the decend ants heritage, which signals the continuity of the growth in the decedents mode of life so that they will be acquainted with the past to help them know the future .

- the development with all its dimensions: intellectual, economic, etc. Knowing the heritage enhances tourism and strengthens the green revenues.

And due to all the above, Karbala Heritage journal emerged which calls upon all specialist researchers to provide it with their writings and contributions without which it can never proceed further.

Editorial & Advisory Boards



particular eastern race, and some other times resulted from weakening the knowledge: by concealing an evidence or by distorting its reading or its interpretation.

2- Karbala: it is not just a geographical area with spatial and materialistic borders, but it is materialistic and moral treasures constituting, by itself, a heritage of a particular race, and together with its neighbours, it forms the greatest heritage of a wider race to which it belongs i.e. Iraq and the east. And in this sequence, the levels of injustice against Karbala increase: once, because it is Karbala with all that it has of the treasures generating all through history and once more because it is Karbala, that part of Iraq is full of struggle, and still once more because it is that a part that belongs to the east, the area against which aggression is always directed. Each level has its degree of injustice against its heritage, leading to its being removed and its heritage being concealed; it is then written in shorthand and described in a way which does not actually constitute but ellipsis or a deviation or something out of context.

3-According to what has just been said, Karbala Heritage Centre belongs to Al-Abbas Holy Shrine that set out to establish a scientific journal specialized in Karbala heritage dealing with different matters and aiming to:

- The researchers' viewpoints are directed to studying the heritage found in Karbala with its three dimensions: civil, as a part of Iraq, and as a part of the east.

- Watching the changes, the alternations and additions which show duality of the guest and luxury in Karbala geographic area all through history and the extent of the relation with its neighbours and then the effect that



Issue Prelude

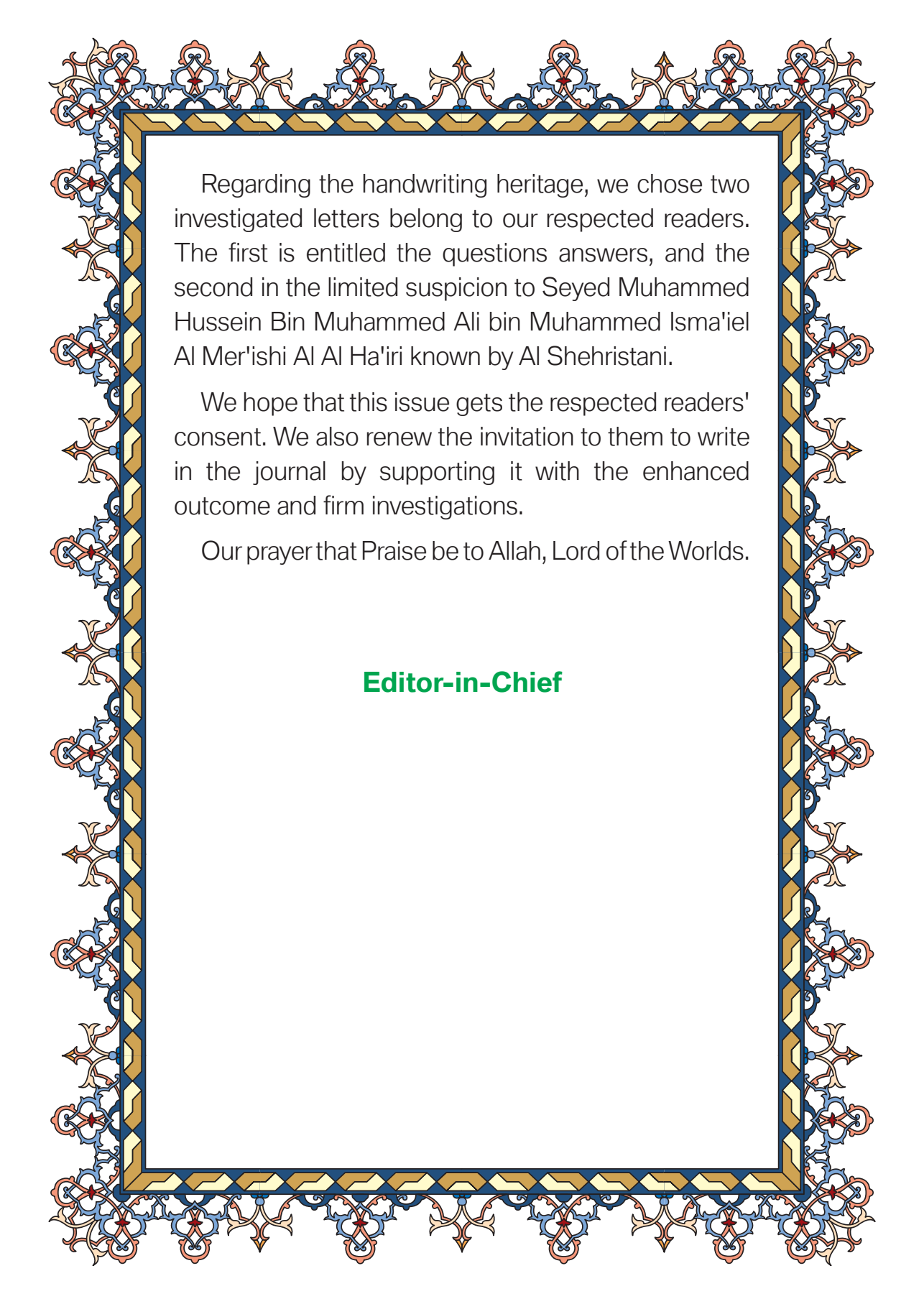
Why Heritage ? Why Karbala ?

1- Human race is enriched with an accumulation both materialistic and moral, which diagnoses in its behaviour, as associative culture and by which an individual's activity is motivated by word and deed and also thinking, it comprises, as a whole, the discipline that leads its life. And as greater as the activity of such weights and as greater their effect will be as unified their location and as extensive their time strings extend; as a consequence, they come binary: affluence and poverty, length and shortness, when coming to a climax.

According to what has just been said, heritage may be looked at as materialistic and moral inheritance of a particular human race, at a certain time, at a particular place. By the following description, the heritage of any race is described:

- the most important way to know its culture.
- the most precise material to explain its history.
- the ideal excavation to show its civilization.

And as much as the observer of the heritage of a particular culture is aware of the details of its burden as much as he is aware of its facts i.e. the relation between knowing heritage and awareness of it is a direct one; the stronger the first be, the stronger the second would be and vice versa. As a consequence, we can notice the deviation in the writings of some orientalists and others who intentionally studied the heritage of the east especially that of the Muslims. Sometimes, the deviation resulted from lack of knowledge of the details of the treasures of a

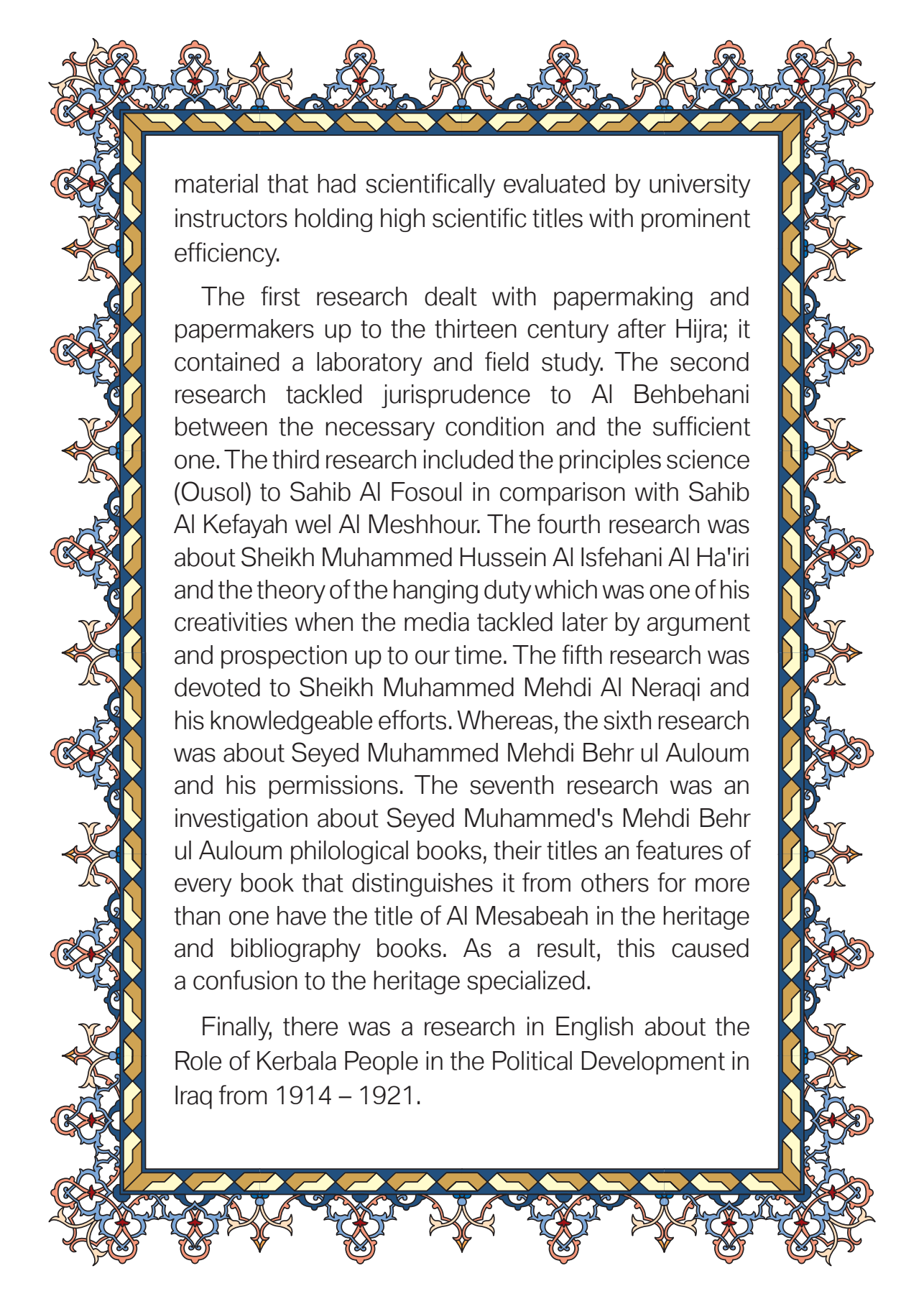


Regarding the handwriting heritage, we chose two investigated letters belong to our respected readers. The first is entitled the questions answers, and the second in the limited suspicion to Seyed Muhammed Hussein Bin Muhammed Ali bin Muhammed Isma'iel Al Mer'ishi Al Al Ha'iri known by Al Shehristani.

We hope that this issue gets the respected readers' consent. We also renew the invitation to them to write in the journal by supporting it with the enhanced outcome and firm investigations.

Our prayer that Praise be to Allah, Lord of the Worlds.

Editor-in-Chief



material that had scientifically evaluated by university instructors holding high scientific titles with prominent efficiency.

The first research dealt with papermaking and papermakers up to the thirteen century after Hijra; it contained a laboratory and field study. The second research tackled jurisprudence to Al Behbehani between the necessary condition and the sufficient one. The third research included the principles science (Ousol) to Sahib Al Fosoul in comparison with Sahib Al Kefayah wel Al Meshhour. The fourth research was about Sheikh Muhammed Hussein Al Isfehani Al Ha'iri and the theory of the hanging duty which was one of his creativities when the media tackled later by argument and prospection up to our time. The fifth research was devoted to Sheikh Muhammed Mehdi Al Neraqi and his knowledgeable efforts. Whereas, the sixth research was about Seyed Muhammed Mehdi Behr ul Auloum and his permissions. The seventh research was an investigation about Seyed Muhammed's Mehdi Behr ul Auloum philological books, their titles an features of every book that distinguishes it from others for more than one have the title of Al Mesabeah in the heritage and bibliography books. As a result, this caused a confusion to the heritage specialized.

Finally, there was a research in English about the Role of Kerbala People in the Political Development in Iraq from 1914 – 1921.

Issue Word

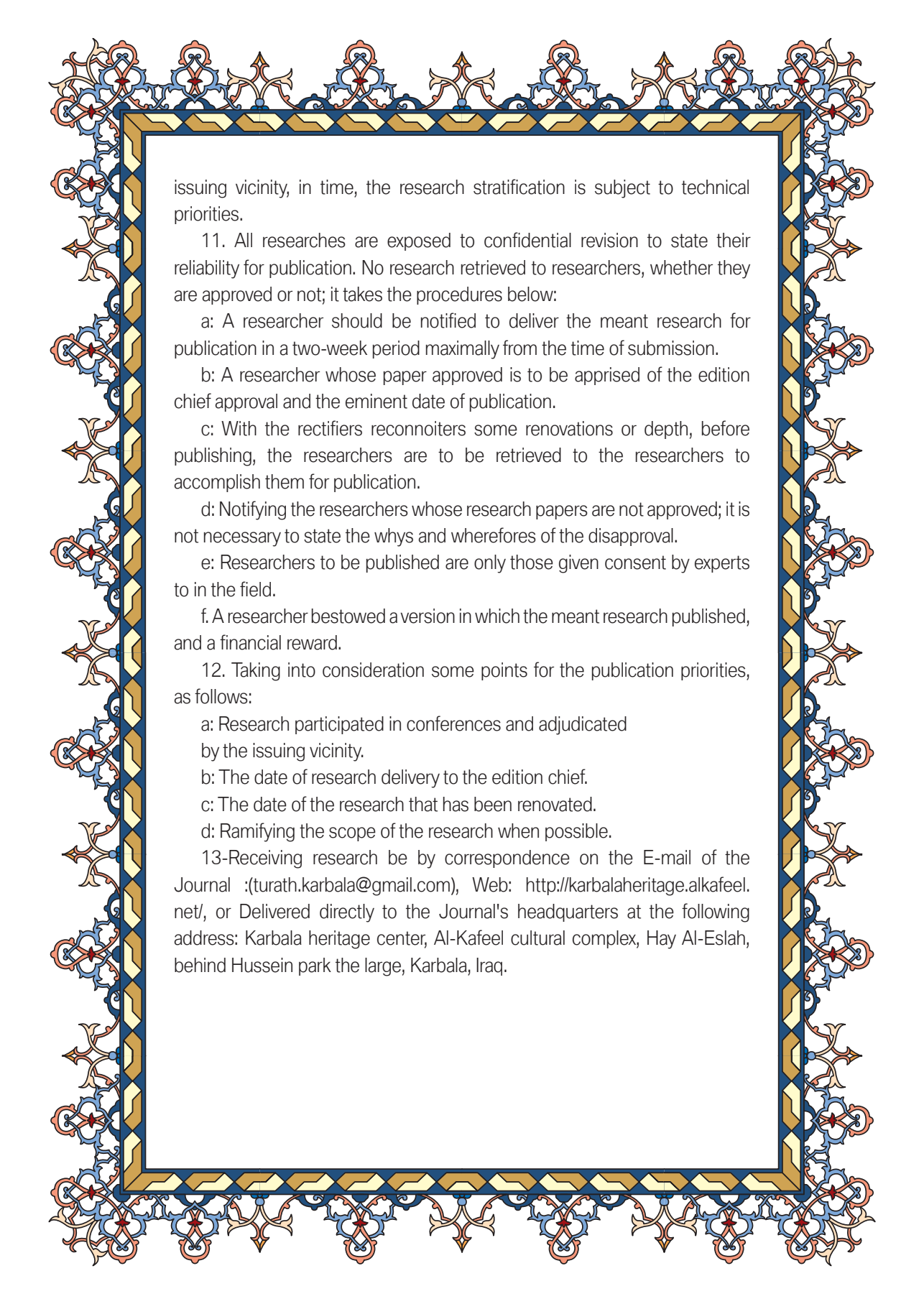
In the name of Allah, the Most Gracious, the Most Merciful

Praise be to God Allah is exalted by those in the heavens and earth, His is the Kingdom, and His the Praise. He is powerful over all things. He knows all that penetrates the earth and all that comes forth from it, all that comes down from heaven and all that ascends to it. He is the Most Merciful, the Forgiver. We pray and salute his chosen glorified prophet, the supported and settled slave, our master and prophet Mohammed and his progeny.

The current issue is the third issue of the fifth year of Turath Kerbala journal. Thus, now the journal publications increased into seventeen that documented significant and various aspects of cultural and intellectual heritage of Kerbala city.

The journal held the widen scientific symposiums with some Iraqi universities and heritage academies as a part of its activities. This is, in addition to holding scientific monthly discussions within Kerbala heritage club. And now, we are preparing to hold an international scientific conference. Researches of this conference will be published in this journal.

This issue included a valuable group of researches and studies that contained a valuable scientific



issuing vicinity, in time, the research stratification is subject to technical priorities.

11. All researches are exposed to confidential revision to state their reliability for publication. No research retrieved to researchers, whether they are approved or not; it takes the procedures below:

a: A researcher should be notified to deliver the meant research for publication in a two-week period maximally from the time of submission.

b: A researcher whose paper approved is to be apprised of the edition chief approval and the eminent date of publication.

c: With the rectifiers reconnoiters some renovations or depth, before publishing, the researchers are to be retrieved to the researchers to accomplish them for publication.

d: Notifying the researchers whose research papers are not approved; it is not necessary to state the whys and wherefores of the disapproval.

e: Researchers to be published are only those given consent by experts to in the field.

f: A researcher bestowed a version in which the meant research published, and a financial reward.

12. Taking into consideration some points for the publication priorities, as follows:

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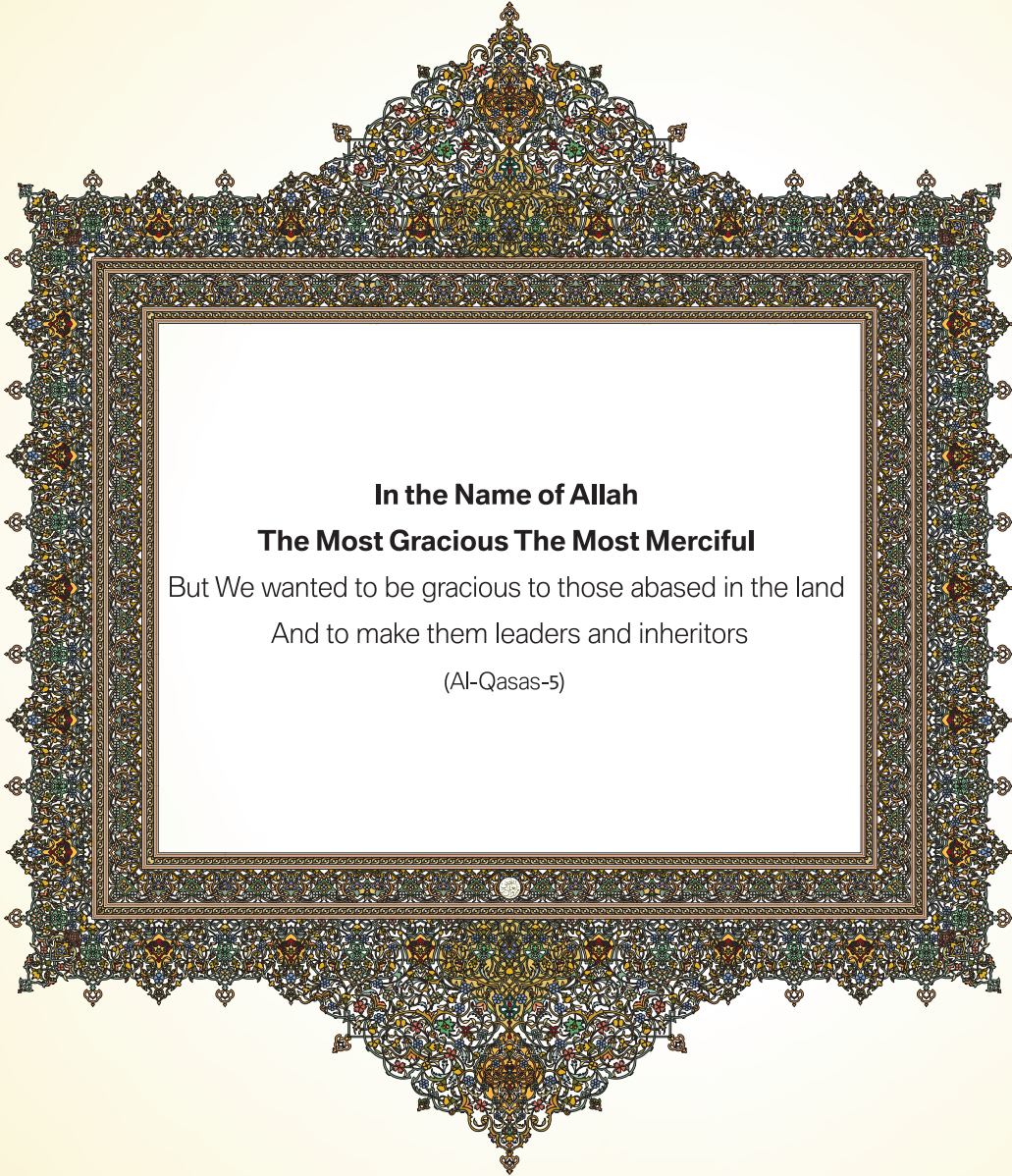
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In the Name of Allah

The Most Gracious The Most Merciful

But We wanted to be gracious to those abased in the land

And to make them leaders and inheritors

(Al-Qasas-5)



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