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Conclusion:

Wilferd Madelung's article on Imam al-Ḥusayn in the *Encyclopedia Iranica* stands as a valuable and pioneering contribution to Western Islamic historiography, distinguished by its philological accuracy, and comparative engagement with both Sunni and Shi'i traditions.

However, a closer examination of specific themes—such as Marriage of Imam al-Husayn to Laylā, his differences from al-Ḥasan, his stance during 'Uthmān's siege, and his response to Mu'āwiya's policies—reveals notable methodological limitations. Madelung tends to underrepresent the devotional, spiritual, and symbolic dimensions preserved in early Shi'i sources, and occasionally interprets transmitted reports through a narrowly political lens. This reductionist approach, though critical and textually grounded, risks detaching historical events from their theological and communal meanings. By integrating primary both Sunni and Shi'i sources and contextual hermeneutics, the present study argues for a more holistic historiographical model—one that recognizes both the historical realism and the sacred ethos shaping Imam al-Ḥusayn's life and legacy. Such an approach enriches our understanding of early Islamic political thought and refines the methodological foundations of modern scholarship on Shi'i history.

Examination and Critique

In Shia perspective, this interaction between Husayn and Mu'awiya illustrates the tension between legitimate Islamic leadership, as embodied by Husayn, and the illegitimate political power of Mu'awiya. Husayn's response to Marwan and Mu'awiya reflects his steadfast commitment to the truth and justice, while also highlighting the moral decay of Mu'awiya's rule. Husayn's rejection of Mu'awiya's threats and his adherence to his brother's will demonstrate his deep-rooted faith in Islamic principles, as well as his determination to maintain peace while resisting oppression.

The Shia view of this exchange emphasizes Husayn's leadership as both a spiritual and political act, contrasting the righteousness of the Ahl al-Bayt with the corruption of the Umayyad rulers. This encounter serves as a precursor to the eventual martyrdom of Husayn at Karbala, where his resistance to tyranny became the defining act of his legacy, embodying the Shia ideal of standing up against oppression at all costs.

rative thread emerges in sources such as al-Ṭabaqāt al-Kubrā by Ibn Saʿd, Ansāb al-Ashrāf, Tārīkh Madīnat Dimašq, and Sīrat Aʿlām al-Nubalāʾ, which contrasts significantly with the Shiʿa narratives (except for one or two). The differences are especially notable regarding Imam al-Husayn's position and actions.

8. The Political Tensions Between Husayn ibn Ali and Mu'awiya

In another part of his article, Madlung writes: His supporters from Iraq, however, continued to visit him in large numbers in Medina, and ʿAmr, the son of the caliph ʿUthmān, warned the governor Marwān. The latter informed Muʿāwīya, who instructed him to leave Husayn alone as long as he did not display any hostility toward him, but also to withhold any sign of friendship. Marwān then wrote Husayn a menacing letter,⁽¹⁾ warning him against sowing renewed discord within the community. Husayn responded scornfully, listing Muʿāwīya's offenses, such as his recognition of Ziyād as his brother in violation of Islamic law and his execution of Hujr ibn ʿAdī. He rejected Muʿāwīya's threats. Muʿāwīya, although complaining to his entourage about Husayn, refrained from further threats and continued to send his regular subsidy and gifts.⁽²⁾

(1) Based on historical sources, this letter is written by Imam ʿAlī (peace be upon him) to Muʿāwīyah. (Balādhurī .Ansāb al-Ashrāf .vol 3,p156)

(2) Madelung. 2004.v: 12. 494.

Moreover, without assuming that an ideal situation was possible or attainable at the time, the question remains: What is the significance of Imam al-Husayn's insistence on burying his brother beside the Prophet, despite his knowledge of the will? Should he indeed have been reminded of that will to prevent a dispute? Is it reasonable that some of those present were more committed to his brother's will than the Imam himself, thus pushing him to restrain himself? These questions highlight the need for a deeper critical reflection on these narratives by researchers.

The key critique of this report is that Madlung, as in other parts of his work, relied solely on Sunni sources, despite using other Shi'a sources in his article. He neglected to mention conflicting Shi'a narratives found in sources such as al-Irshād by al-Shaykh al-Mufīd and Tārīkh al-Ya'qūbī, which raises questions about the comprehensiveness of his methodology in gathering sources.

When reviewing early sources on this matter, a distinct nar-

you. You have indeed broken the covenant between us and you, and nullified the conditions we had stipulated for ourselves with you."

(al-Mufīd .al-Irshād, vol. 2, p. 17; al-Irbilī .Kashf al-Ghummah, vol. 2, p. 211; al-Faṭṭāl al-Nīshābūrī .Rawdat al-Wā'izīn, p. 185; al-Ṭabarsī .I'lām al-Warā, vol. 1, p. 414; al-Majlisī .Biḥār al-Anwār, vol. 44, p. 156, ḥ. 25; Abū al-Faraj al-Iṣfahānī .Maqātil al-Ṭālibiyyīn, p. 81)

However, the point of divergence between Shi‘a and Sunni sources in this narrative lies in the fact that the Shi‘a sources do not indicate any willingness on the part of Imam al-Husayn (alayhi al-salam) to initiate fighting, nor any mediation by these individuals. Rather, the Shi‘a sources depict Imam al-Husayn (alayhi al-salam) as fully committed to his brother’s will, even amidst the tension created by Marwān and ‘Ā’isha. It is narrated that Imam al-Husayn (alayhi al-salam) said:

“By God, al-Hasan (alayhi al-salam) entrusted me with preserving blood, and I was not to shed a single drop of blood in his matter. Had you known how God’s swords would take their course with you, you would have broken the covenant between us and you, and invalidated the conditions we set for ourselves.”⁽¹⁾

the Prophet’s grave, and their call to ‘Hilf al-Fuḍūl’ was to reopen the gate of the Prophet’s chamber. But the narrators of the caliphal tradition fabricated false claims, alleging that Banū Hāshim had agreed to bury him beside the Prophet (peace be upon him and his family), and that Imam al-Husayn had ordered a grave to be dug — whereupon Marwān objected.” (Jawāhir al-Tārīkh, vol. 3, p. 293)

(1) وَقَالَ الْحُسَيْنُ عَلَيْهِ السَّلَامُ: وَاللَّهِ لَوْلَا عَهْدُ الْحَسَنِ عَلَيْهِ السَّلَامُ إِلَيَّ بِحَقْنِ الدَّمَاءِ، وَآلَا أَهْرَيْقَ فِي أَمْرِهِ مُحْجَمَةً دَمٌ، لَعَلِمْتُمْ كَيْفَ تَأْخُذُ سِوْفُ اللَّهِ مِنْكُمْ مَا أَخَذَهَا، وَقَدْ نَقَضْتُمْ الْعَهْدَ بَيْنَنَا وَبَيْنَكُمْ، وَأَبْطَلْتُمْ مَا اشْتَرَطْنَا عَلَيْكُمْ لِأَنْفُسِنَا.

Al-Husayn (peace be upon him) said: “By God, were it not for the covenant of al-Hasan (peace be upon him) with me to spare the shedding of blood, and that not even a drop of blood be spilled over his affair, you would have known how the swords of God would take their due from

assistance from those within the Half al-Fożul, a solidarity pact formed with the Banu Hāshim. Several members of the tribes of Banu Tamīm, Banu Zuhra, Banu Asad armed themselves, and Imam al-Husayn raised a banner, just as Marwān did, leading to an exchange of arrows. At this point, individuals such as Abu Hurayra, ‘Abd Allah ibn Ja‘far, al-Miswar ibn Mukharrima, Muhammad ibn al-Ḥanaḫfiya, Jābir ibn ‘Abd Allah al-Ansārī, and ‘Abd Allah ibn ‘Umar intervened. They reminded Imam al-Husayn of his brother’s will, and eventually persuaded him to abandon the plan in order to avoid bloodshed.⁽¹⁾

(1) Ibn ‘Asākir, *Tārīkh Madīnat Dimashq*, vol 13, p 292, al-Dhahabī, *Siyar a‘lām al-nubalā’* vol 3, p276.

Shaykh ‘Alī Kūrānī, in *Jawāhir al-Tārīkh*, states: “These reports clearly demonstrate that Imam al-Ḥusayn (peace be upon him) never intended to bury his brother Imam al-Ḥasan (peace be upon him) beside their grandfather (peace be upon him and his family). Rather, he was keen to execute his brother’s will precisely — namely, to renew his covenant with his grandfather, and that not even a drop of blood should be shed on account of his burial. He merely wished to visit the grave of the Prophet (peace be upon him and his family) with his brother’s bier before burial, as stipulated in the will. However, Marwān, out of his corruption, falsely claimed that al-Ḥusayn (peace be upon him) intended to bury him there, and thus he locked the door of the Noble Chamber and prevented them from visiting the Prophet’s grave, calling people to confrontation. It appears that the reason for the delay of the funeral in the Prophet’s Mosque was that Imam al-Ḥusayn (peace be upon him) and Banū Hāshim insisted on bringing the bier of Imam al-Ḥasan to visit

join them, their loathing of Mu‘awiya, and their disassociation from him.

In response, Husayn wrote back, stating that he was still bound by the peace agreement Hasan had made as long as Mu‘awiya was alive, and he asked them to conceal their sentiments. He assured them that if he were still alive when Mu‘awiya passed, he would then make his position clear.⁽¹⁾

Examination and Critique

The narration is briefly conveyed as follows: When Imam al-Hasan (peace be upon him) was on his deathbed, he told his brother, Imam al-Husayn (peace be upon him), to bury him beside the grave of the Prophet Muhammad (peace be upon him). However, if fulfilling this request might lead to a dispute or bloodshed, Imam al-Hasan asked to be buried in Baqi‘ instead. When Marwān ibn al-Ḥakam learned of Imam al-Husayn’s intention to fulfill his brother’s wish and bury him near the Prophet, he said, “By God, I will not allow this,” and armed himself, heading towards the place. Meanwhile, ‘Ā’isha, upon hearing of the matter, arrived and declared that she would not allow Imam al-Hasan to be buried in her house.

According to some Sunni narratives, Imam al-Husayn sought

(1) Madelung. 2004.v: 12. 494.

7. The Request for “Half al-Fozul” and the Issue of Dispute

In another part of his article, Madlung writes: The death of Hasan in 50 AH/670 CE, apparently by poisoning, further strained his relationship with Mu‘awiya. Hasan refused to name his suspected murderer, likely Mu‘awiya, to his brother, as he did not want to compel him to seek revenge. Instead, Hasan requested to be buried with his grandfather, Muhammad. However, if fulfilling this request would provoke bloodshed, he wished to be buried next to his mother, Fāṭima. When Marwān ibn al-Ḥakam opposed Hasan’s burial near Muhammad, arguing that ‘Uthmān had not been buried there, Hosayn appealed to Hilf al-Fozul, a solidarity pact among several clans of Quraysh, to support the right of the Prophet’s family against the Banu Umayya.

Despite this, his brother Muhammad ibn Ḥanafiyya and others urged him to respect Hasan’s wish to avoid bloodshed and to bury him next to their mother instead. Meanwhile, the Shi‘a of Kufa shifted their allegiance to him. Their leaders met with the sons of Ja‘da ibn Ḥubayra ibn Abi’l-Wahb Makzūmī, grandsons of ‘Ali’s sister Umm Hāni’, at the house of Sulaymān ibn Shurayd al-Khazā‘i and sent a letter of condolence to Hosayn on his brother’s death. In this letter, they assured him of their loyalty, expressing their esteem for him, their desire for him to

Madlung, based solely on the generalized narration from Ibn Sa'd, considers Imam Husayn's (alayhi al-salam) actions as a mere act of revenge. However, a proper understanding of these narratives requires attention to the background of Mu'awiya's decision, which was aimed at establishing a superficial peace between the two tribes and improving Yazid's image.

Furthermore, the key phrase in the Imam's response: "We are a people who have opposed you for the sake of God, and our reconciliation with you is not for worldly purposes," clearly reflects the ideological and political stance of the Imam, who skillfully thwarted Mu'awiya's plan.

Moreover, the Imam's reminder to Marwān of the incident involving Imam Hasan's engagement to 'Ā'isha, daughter of 'Uthmān, should not be viewed as an act of retaliation, but rather as part of the debate and discussion to expose the contradictions in Marwān's position.

"For indeed, we are a people who have opposed you for the sake of God, and we did not reconcile with you for the sake of worldly gain." al-Manāqib. Ibn Shahrāshūb, vol. 4, p. 38; al-Majlisī .Biḥār al-Anwār, vol. 44, p. 207, h. 4.

In fact, this incident occurred after the year 56 AH, when Mu‘awiya began seeking allegiance for Yazid as his successor.⁽¹⁾ A small group, including Imam al-Husayn, refused to pledge allegiance to him. Faced with this rejection, Mu‘awiya sought to strengthen Yazid’s position and prepare the ground for his succession through political arrangements, one of which involved marriages that would bring the Banu Hāshim and Banu Umayya closer together.

One of these initiatives was Mu‘awiya’s proposal for Yazid to marry Umm Kulthum, the daughter of ‘Abd Allah ibn Ja‘far. However, the latter deferred the decision to Imam Husayn, who in turn arranged for her to marry Qāsim ibn Mohammad ibn al-Hanafīya.

At this point, Marwān ibn al-Ḥakam intervened, saying explicitly: “Mu‘awiya intended this marriage as a way to make peace between the Banu Hāshim and Banu Umayya.” In response, Imam Husayn clearly stated: “We are a people who have opposed you for the sake of God, and our reconciliation with you is not for worldly purposes.” When Marwān objected, saying, “Is this betrayal, O Banu Hāshim?” the Imam reminded him of the engagement of ‘Ā’isha, daughter of ‘Uthmān, to Imam Hasan, thus countering his objection.⁽²⁾

(1) al-Ṭabarī, Tārīkh al-rusul wa al-mulūk. vol 5, p308.

(2) فَإِنَّا قَوْمٌ عَادَيْنَاكُمْ فِي اللَّهِ وَلَمْ نَكُنْ نُصَالِحُكُمْ لِلدُّنْيَا،

social ties of the time.

6. Reaction to Marwān's Interference

In another part of his article, Maduleng discusses how Marwān b. al-Ḥakam, particularly in Medina, was resolute in preventing any reconciliation between the Banu Umayya and Banu Hāshim. When Hasan proposed to marry 'Uthman's daughter, 'Ā'isha—who had previously been married to Marwān's brother Hārith—Marwān intervened and arranged for her to marry 'Abd Allah b. Zubayr instead. This affront to the Prophet's family appears to have angered Hosayn more than it did Hasan. Later, after Hasan's death, when Mu'awiya instructed Marwān to arrange the marriage of Umm Kulthum, daughter of his cousin 'Abd Allah b. Ja'far b. Abi Talib, to the caliph's son Yazid, Hosayn explicitly retaliated by marrying her to Qāsim b. Mohammad b. Abi Bakr (Ebn Sa'd, pp. 40-41). In contrast to Hasan, Hosayn responded vehemently to Marwān's habitual cursing of 'Ali during his first governorship of Medina (41-48 AH/661-668 CE), by cursing both Marwān and his father, Hakam, who had been exiled by Muhammad.⁽¹⁾

Examination and Critique

This account, cited by Madlung, is based on a narration from Ibn Sa'd in al-Ṭabaqāt al-Kubrā, a narration that is subject to critique when examined in the context of the event and its details.

(1) Madlung. 2004.v: 12. 494

upon him) and the persecution of his followers.⁽¹⁾

Examination and Critique

From Shia perspective, Madelung's account is seen as a historical analysis that misses the spiritual and moral dimensions of Imam al-Husayn's (peace be upon him) actions. While it is acknowledged that political survival at the time may have dictated certain decisions, such as the marriage to Laylā, the Shia view emphasizes that Imam al-Husayn (peace be upon him) was driven by a higher cause than material or political gain. His alliances, whether through marriage or diplomatic channels, were transitory and subordinated to his divine mission to preserve the legacy of the Prophet (PBUH) and uphold justice. The short-lived nature of the marriage and the financial benefits from Mu'āwiya should not be seen as a weakness but rather as part of the complex political realities in which the Imam operated without ever compromising his principles.

Madelung mentions that this marriage had a material benefit for al-Husayn, and that Mu'āwiya would give him 300,000 dirhams. While political marriages were part of the social fabric of that time, linking the marriage directly to material benefits in such a clear manner requires strong evidence and reliable sources. This narration may be one that needs to be reviewed to ensure that there is no exaggeration or misinterpretation of the

(1) *Madelung. 2004.v: 12. 493-494.*

Siyāsah—depict Imam al-Ḥusayn (peace be upon him) as supporting and even affirming Imam al-Ḥasan’s decision.

Thus, Madelung’s report at this juncture must be considered—at the very least—incomplete. His portrayal of Imam al-Ḥusayn (peace be upon him) as someone coerced or pressured is largely an inference derived from selective reliance on Sunni sources, which fail to convey the full scope of narrations concerning this historical episode.

5. On the Marriage of Imam al-Husayn (peace be upon him) to Laylā

According to Madelung: it was likely during this period that Imam al-Ḥusayn (peace be upon him) married Laylā, the daughter of Abū Murra ibn ‘Urwa ibn Mas‘ūd al-Thaqafī, who bore him his son ‘Alī, commonly known as ‘Alī al-Akbar. Laylā’s mother, Maymūna bint Abī Sufyān, was the paternal sister of Mu‘āwiya, and her father hailed from the aristocracy of Thaqīf, a clan with strong ties to the Umayyad house.

These marital connections may have brought material benefits to Imam al-Ḥusayn. According to a report cited in Ibn Sa‘d (p. 32), Mu‘āwiya used to give him 300,000 dirhams upon their meetings. Nevertheless, the marriage likely did not last long and failed to bring about a lasting improvement in relations with Mu‘āwiya, particularly due to the continued public denigration of Imam ‘Alī (peace be

the people do not desire what you desire. Had they shared your intention and insight, I would have advanced toward battle.”⁽¹⁾

It is therefore unsurprising that Imam al-Ḥusayn peace be upon him, later expressed discontent—just as Imam al-Ḥasan himself conveyed his distaste for the reconciliation, as evidenced in historical sources.

Some reports point to verbal disputes, while others describe resentment accompanied by endorsement and acceptance. It is evident that relying on a single source—such as al-Ṭabaqāt by Ibn Sa‘d—or on a cluster of sources aligned with it, while neglecting other narrations, violates rigorous historical methodology, particularly when no justification is given for privileging such a source.

Moreover, the narrations of Ibn Sa‘d in al-Ṭabaqāt—considering the author’s sectarian inclination and the Abbasid-era context of composition—are tainted by a climate hostile to the Ahl al-Bayt, and therefore cannot serve as an objective basis for judgment on this matter.

In contrast, various sources with differing tendencies—such as al-Akḥbār al-Ṭiwāl, Ansāb al-Ashrāf, and al-Imāmah wa al-

(1) Balādhurī .Ansāb al-Ashrāf .vol 3,p151.

cal report that demonstrates repeated or even occasional opposition from Imam Al-Ḥusayn ,peace be upon him ,to the orders of Imam al-Ḥasan ,peace be upon him.

Second, it is remarkable that while there are narrations from Imam al-Ḥasan, peace be upon him, explicitly showing his desire to fight and his aversion to reconciliation with Mu‘āwiyah, some researchers—quite unrealistically—have described him as averse to war and inclined to peaceful traits, despite contrary evidence. The following are examples indicating his initial inclination toward battle and his aversion to peace:

in a sermon attributed to him, he said: “O people, I was among the most averse to reconciliation, but in the end, I concluded a peace agreement—either because he [Mu‘āwiyah] was entitled to his claim, and I thus gave him his due, or out of tolerance and delegation, for the sake of the welfare of the Ummah of Muhammad, peace and blessings be upon him and his family. So, if you, O Mu‘āwiyah, are worthy of this, then you have assumed authority; and if what you possess is evil, known to God, then perhaps it is a test for you, and a temporary empowerment until a known time.”⁽¹⁾

It is also reported that he said to Ḥujr ibn ‘Odaī: “O Ḥujr,

(1) Balādhurī .Anṣāb al-Ashrāf .vol 3,p 43.

other reports that highlight the respectful nature of the relationship between the two Imams. For example, it is reported from Imam al-Bāqir, peace be upon him:

“Al-Ḥusayn never spoke in the presence of al-Ḥasan out of reverence for him, just as Muḥammad ibn al-Ḥanafīyyah never spoke before al-Ḥusayn out of reverence.”⁽¹⁾

Such claims of tension contradict historical reality. Statements like: “By God, you never agreed with me on anything... I nearly locked you up until I completed my task”⁽²⁾

are neither acceptable nor credible. In fact, there is no histori-

(1) عن أبي الجارود عن أبي جعفر [الباقر] عليه السلام: إِنَّ الْحُسَيْنَ عليه السلام كَانَ إِذْ حَضَرَ الْحَسَنُ عليه السلام، لَمْ يَنْطِقْ فِي ذَلِكَ الْمَجْلِسِ حَتَّى يَقُومَ.

Al-Kāfī, from Abū al-Jārūd, from Abū Ja‘far [al-Bāqir] (peace be upon him): “Indeed, al-Ḥusayn (peace be upon him), whenever al-Ḥasan (peace be upon him) was present, would not speak in that assembly until he (al-Ḥasan) had risen.” al-Kulaynī. al-Kāfī, vol. 1, p. 291, ḥadīth 6)

717. عن الباقر عليه السلام: مَا تَكَلَّمَ الْحُسَيْنُ عليه السلام بَيْنَ يَدَيِ الْحَسَنِ عليه السلام إِعْظَامًا لَهُ، وَلَا تَكَلَّمَ مُحَمَّدٌ بْنُ الْحَنَفِيَّةِ بَيْنَ يَدَيِ الْحُسَيْنِ عليه السلام إِعْظَامًا لَهُ.

on the authority of al-Bāqir (peace be upon him):

“Al-Ḥusayn (peace be upon him) never spoke in the presence of al-Ḥasan (peace be upon him) out of reverence for him; and Muḥammad ibn al-Ḥanafīyyah never spoke in the presence of al-Ḥusayn (peace be upon him) out of reverence for him.” Ibn Shahrāshūb. al-Manāqib, vol. 3, p. 401; al-Majlisī. Biḥār al-Anwār, vol. 43, p. 319, ḥ. 2

(2) Balādhurī. Anṣāb al-Ashrāf. vol 3, p. 51.

Here, two key points are worth noting:

First, the narrations that depict tension stand in contrast to

Qays ibn Sa'd asked his opinion on this matter, according to al-Kashshi, he clearly stated: O Qays! He—meaning Hasan (peace be upon him)—is my Imam. Even after the martyrdom of Imam Hasan (peace be upon him), he did not break his allegiance to Mu'awiyah. Nevertheless, some authors have suggested that Imam Husayn (peace be upon him) did not pledge allegiance to Mu'awiyah, or was displeased with his brother's reconciliation, as Taha Husayn believed. This assumption is undoubtedly incorrect because: These reports contradict what is found in reliable sources. Even disregarding the issue of the infallibility of the Ahl al-Bayt (peace be upon them), the political and social interests of the Prophet's household did not permit the two great personalities to disagree on such an important matter. Imam Husayn (peace be upon him), after his brother's martyrdom, continued to follow his brother's reconciliatory path for the ten years Mu'awiyah remained alive. Consequently, the report transmitted by Ibn Shahrashub and Ibn 'Atham is not acceptable. The report states: Mu'awiyah requested allegiance from Imam Husayn (peace be upon him), and Imam Hasan (peace be upon him) said to Mu'awiyah: "Do not compel him, for he will never pledge allegiance until he is killed; and he will not be killed until his family is killed; and his family will not be killed until the people of Sham are killed." To recognize the inaccuracy of this report, aside from the previously mentioned reasons, it must be noted that if Imam Husayn (peace be upon him) had not pledged allegiance to Mu'awiyah, there would have been abundant motive to record it. Yet multiple reliable sources confirm his pledge, and only in two reports is the issue of non-pledge mentioned, one of which (Ibn Shahrashub) contradicts himself in another report. (Rīshahrī, M. Mawsū'at al-Imām al-Ḥusayn vol 2, p458.)

Similarly, Imam al-Husayn, peace be upon him, stated: “Then let each of you withdraw, so long as Mu‘āwiyah lives.”⁽¹⁾

Numerous historical reports, despite containing some narrations that reflect verbal tension or disagreement between the two Imams, also contain others that show no such conflict. Rather, they emphasize Imam al-Husayn’s dislike of the pledge, while simultaneously respecting the peace agreement.⁽²⁾

(1) Ibn Qutayba al-Dīnawarī .Al-Akhbar al-Tuwal p220.

(2) In the life of Imam Husayn (peace be upon him) after the martyrdom of his father, Amir al-Mu‘minin (peace be upon him, 40 AH) until his uprising against Yazid’s rule (60 AH), several noteworthy political and social points can be observed: The first important and instructive point in the life of Imam Husayn (peace be upon him) after the martyrdom of Amir al-Mu‘minin and during the imamate of his brother, is that he considered his elder brother, Imam Hasan (peace be upon him), as his Imam of the time. Consequently, he followed him, indeed, he was in complete submission to him. Moreover, Imam Husayn (peace be upon him) held special respect for his brother and Imam, and for this reason, he did not speak or express opinions in his presence, nor did he walk ahead of him. In short, he practiced both obedience and respect toward Imam Hasan (peace be upon him) fully.

The second point is that, according to reliable reports, at the time of Imam Hasan’s (peace be upon him) peace agreement with Mu‘awiyah, a group of the devotees of the Ahl al-Bayt (peace be upon them) requested Imam Husayn (peace be upon him) to oppose this political reconciliation and stand against Mu‘awiyah. Yet, he resolutely supported his brother’s peace with Mu‘awiyah; indeed, he himself pledged allegiance to Mu‘awiyah. When

In contrast to these reports, there are narrations affirming consistency between the two Imams in their approach to reconciliation. Among them, Imam al-Ḥusayn, peace be upon him, said: “We pledged allegiance and made a covenant, and there is no way for us to break our pledge.”⁽¹⁾

you by God that you be the first to reproach your father and to cast aspersions upon him and to turn away from his cause.” He said: “I do not see what you say; and by God, if you do not follow me, I will bind you in iron so that you remain therein until I have finished my affair.” He replied: “Do as you will.” al-Balādhurī .Anṣāb al-Ashrāf, vol. 3, p. 51.

(1) دَخَلَ حُجْرُ بْنُ عَدِيٍّ عَلَى الْحُسَيْنِ (عَلَيْهِ السَّلَامُ) مَعَ عُبَيْدَةَ بْنِ عَمْرٍو، فَقَالَا: أبا عَبْدِ اللَّهِ، شَرَيْتُمُ الذَّلَّ بِالْعِزِّ، وَقَبِلْتُمُ الْقَلِيلَ وَتَرَكْتُمُ الْكَثِيرَ، أَطَعْنَا الْيَوْمَ وَاعْصَيْنَا الدَّهْرَ، دَعَا الْحَسَنَ (عَلَيْهِ السَّلَامُ) وَمَا رَأَى مِنْ هَذَا الصُّلْحِ، وَاجْمَعْ إِلَيْكَ شِيعَتَكَ مِنْ أَهْلِ الْكُوفَةِ وَغَيْرِهَا، وَوَلِّني وَصَاحِبِي هَذِهِ الْمُقَدَّمَةَ، فَلَا يُشْعِرُ ابْنُ هِنْدٍ إِلَّا وَنَحْنُ نُفَارِعُهُ بِالسُّيُوفِ. فَقَالَ الْحُسَيْنُ (عَلَيْهِ السَّلَامُ)، إِنَّا قَدْ بَايَعْنَا وَعَاهَدْنَا وَلَا سَبِيلَ لِنَقْضِ بَيْعَتِنَا.

Hujr ibn ‘Adi entered upon al-Husayn (peace be upon him) along with ‘Ubaydah ibn ‘Amr, and said: ‘O Abu ‘Abdillah, you have purchased humiliation in exchange for honor, and accepted the little while leaving the much. Today we obey you and endure the passage of time. Leave al-Hasan (peace be upon him) and what he has seen of this reconciliation, gather your followers from the people of Kufa and elsewhere, and appoint me and my companion for this vanguard, so that Ibn Hind knows we shall confront him with swords.”

Al-Husayn) peace be upon him (replied“ :We have already pledged allegiance and made a covenant ;there is no way to violate our pledge. *Ibn Qutayba al-Dīnawarī. Al-Akhbar al-Tuwal* p220.

he said: “You are the eldest son of ‘Alī, you are his successor, and our affairs follow your lead. So do as you see fit.”⁽¹⁾

2-It is also narrated that Imam al-Ḥasan, peace be upon him, said: “I have resolved to hand over authority to Mu‘āwiyah, so I may share in his goodness, while the burden of his wrongs remains on him.” To this, Imam al-Ḥusayn, peace be upon him, replied: “I implore you by God not to be the first to reproach and criticize your father and turn away from his legacy.” Imam Al-Ḥasan then retorted: “I do not share your view. By God, if you do not follow me, I will imprison you in iron chains until I have finished my task.” To which Imam al-Husayn responded: “Do as you wish.”⁽²⁾

(1) Ibn ‘Asākir, *Tārīkh Madīnat Dimashq*, vol. 13, p. 267. al-Mizzī, , *Tahdhīb al-Kamāl fī Asmā’ al-Rijāl*, vol. 6, p. 248.

(2) إن الحسن خلا بأخيه الحسين فقال له : يا هذا إني نظرت في أمري فوجدتني لا أصل إلى الأمر ، حتى تقتل من أهل العراق والشام من لا أحب أن أحتمل دمه ، وقد رأيت أن أسلم الأمر إلى معاوية فأشركه في إحسانه ويكون عليه إساءته. فقال الحسين : أنشدك الله أن تكون أول من عاب أباك وطعن عليه ورغب عن أمره فقال : إني لا أرى ما تقول ووالله لئن لم تتابعني لأسندتك في الحديد فلا تزال فيه حتى أفرغ من أمري قال : فشأنك .

Al-Ḥasan privately said to his brother al-Ḥusayn: “O — I have considered my affair and found that I will not attain to authority, until people of Iraq and Syria are killed, people whose blood I do not wish to bear; and I have seen that I should hand over the matter to Mu‘āwiyah and share with him in his beneficence, and his wrongdoing will be upon him.” Al-Ḥusayn said: “I adjure

4. The Acceptance of the Peace Treaty with Mu'awiya Due to Pressure from His Brother

Madelung stated: Initially, Husayn opposed Hasan's surrender to Mu'awiya in 41/661 and the subsequent peace treaty that recognized Mu'awiya's caliphate. However, under pressure from his brother, he ultimately accepted it. When several Kufan Shi'ite leaders proposed a surprise attack on Mu'awiya's camp outside Kufa, Husayn objected. He insisted on observing the treaty as long as Mu'awiya was alive, stating he would reconsider his position only after Mu'awiya's death. Following these events, Husayn departed Kufa for Medina alongside Hasan and 'Abd-Allah ibn Ja'far.⁽¹⁾

Examination and Critique

Some narrations point to a divergence between the two Imams regarding the issue of reconciliation. Among them:

1-It is reported from Imam al-Şādiq, peace be upon him, that he said: "I seek refuge in God from your calling 'Alī a liar in his grave, while believing Mu'āwiyah." Imam al-Ḥasan al-Mujtabā, peace be upon him, once responded with anger: "By God! You have never agreed with me on any matter. By God! I nearly locked you in a house and sealed it with clay until I had completed my affair." And when Imam Abū 'Abd Allāh saw his brother's anger,

(1) Madelung. 2004.v: 12. 493

learned that ‘Uthmān was about to be killed, he said: ‘We aimed at Marwān, but as for the killing of ‘Uthmān—we do not seek that.’ Then he said to al-Hasan and al-Husayn, peace be upon them: ‘Go with your swords and stand at ‘Uthmān’s door, and do not allow anyone to reach him.’”(1)

Furthermore, Imam al-Husayn’s participation in all the battles during the caliphate of Imam Ali, alongside his father and brother—(2) as well as being dispatched by Imam ‘Alī, along with Abū Ayyūb al-Anṣārī and Qays ibn Sa’d, to fight in the final days of the Imam’s life(3)—leaves no room for interpretations suggesting that Imam ‘Alī’s care and attention were directed solely toward al-Husayn to the exclusion of the two Imams collectively.

(1) فَلَمَّا اشْتَدَّ بِعُثْمَانَ الْأَمْرُ . قَالَ عَلِيٌّ عَلَيْهِ السَّلَامُ لِلْحَسَنِ وَالْحُسَيْنِ عَلَيْهِمَا السَّلَامُ : اذْهَبَا بِسَيْفَيْكُمَا حَتَّى تَقِفَا عَلَى بَابِ عُثْمَانَ ، وَلَا تَدْعَا أَحَدًا يَصِلُ إِلَيْهِ .

When the matter with ‘Uthmān intensified . ‘Alī (peace be upon him) said to al-Hasan and al-Husayn (peace be upon them): “Go with your swords so that you stand at the door of ‘Uthmān, and do not let anyone reach him.”

(Ibn Hajar al-‘Asqalānī, al-Iṣābah fī Tamyīz al-Ṣaḥābah, vol. 2, p. 69; al-Sharīf al-Raḍī .Nahj al-Balāghah, sermon 182; Ibn Shahr Āshūb. al-Manāqib, vol. 3, p. 194; al-Majlisī .Biḥār al-Anwār, vol. 33, p. 394, h. 618; Ibn ‘Asākir .Tārīkh Madīnat Dimashq, vol. 13, p. 267)

(2) Ibn Hajar al-‘Asqalānī, al-Iṣābah fī Tamyīz al-Ṣaḥābah, vol. 2, p. 69

(3) al-Sharīf al-Raḍī, Nahj al-Balāghah , Sermon 182. Ibn Shahrāshūb, al-Manāqib, vol. 3, p. 194, 398. al-Majlisī, , Biḥār al-Anwār, vols. 33 & 43, various ḥadīth references.

rawan⁽¹⁾—points which one would expect to be acknowledged—the claim that Imam ‘Alī’s view of al-Husayn was primarily one of protection and indulgence is questionable. If the dispatching of Imam al-Husayn—after al-Hasan—to defend ‘Uthmān, as Madelung suggests, is intended as evidence for this claim, then no reliable source has been cited to support it.

Moreover, the very basis of this assertion—that the two Imams were not sent together—is itself subject to doubt. For instance, al-Mas‘ūdī in *Murūj al-Dhahab* reports: “When ‘Alī, peace be upon him, learned that they intended to kill ‘Uthmān, he sent his two sons, al-Hasan and al-Husayn, peace be upon them, along with his retainers, armed, to ‘Uthmān’s door to support him, and he instructed them to prevent others from reaching him.”⁽²⁾

In another narration: “When ‘Alī, peace be upon him,

Ṣaḥābah, -al Tamyīz fī Iṣābah-al. , ‘Asqalānī-al Ḥajar Ibn (1)
vol. 2, p. 69

(2) فَلَمَّا بَلَغَ عَلِيًّا عَلَيْهِ السَّلَامُ أَنَّهُمْ يُرِيدُونَ قَتْلَهُ، بَعَثَ بِابْنَيْهِ الْحَسَنِ وَالْحُسَيْنِ عَلَيْهِمَا السَّلَامُ مَعَ مَوَالِيهِ بِالسَّلَاحِ إِلَى بَابِهِ لِنُصْرَتِهِ، وَأَمَرَهُمْ أَنْ يَمْنَعُوهُ مِنْهُمْ

When it reached ‘Alī (peace be upon him) that they intended to kill him, he sent his two sons al-Ḥasan and al-Ḥusayn (peace be upon them) with his mawālī (clients/retainers), armed, to his (‘Uthmān’s) door to support him, and he commanded them to prevent anyone from reaching him. (al-Mas‘ūdī *Murūj al-Dhahab*, vol. 2, p. 353)

about the Prophet (PBUH), or evidence showing Imam Hasan's adherence to the Prophetic tradition compared to his brother. However, the article of Madelung did not provide any references or evidence of this kind.

3. The Affair of the Siege of Caliph 'Uthman's Residence

According to Madelung's Account at the time of the siege of Caliph 'Uthman's residence in Medina by rebels from Egypt, Hasan joined the sons of other prominent Companions to defend the Caliph. When 'Uthman asked 'Ali to participate, the latter sent Husayn. Upon 'Uthman's inquiry as to whether Husayn believed he could defend him against the rebels, Husayn demurred, and 'Uthman dismissed him. 'Uthman's cousin, Marwan ibn al-Hakam, is reported to have told Husayn: "Leave us; your father incites the people against us, and you are here with us!"⁽¹⁾

Examination and Critique

Before delving into a discussion of the aforementioned claim, a critical observation may be made regarding the general approach to the biography of Imam al-Husayn. Despite the fact that Imam al-Husayn was under thirty years old at the time of the martyrdom of the Commander of the Faithful, and that he had played significant military and cultural roles in the battles of Jamal, Siffin, and Nah-

(1) Madelung. 2004.v: 12. 493.

Also, when Zuhayr ibn al-Qayn suggested that Imam Husayn initiate battle or ask for permission to do so, the Imam responded firmly and with a clear principle, saying, “I would not start fighting them.”⁽¹⁾

In contrast to these evidences, if the inclination towards peace is understood as reluctance to engage in war or a desire for compromise and negotiation in its negative sense, in the face of falsehood, this description cannot be attributed to Imam Hasan (PBUH) either.

D-The final point concerns the claim that Imam Hasan (PBUH) resembled the Prophet Muhammad (PBUH) more than Imam Husayn (PBUH). It is self-evident that such a claim cannot be accepted academically unless it is based on a precise quantitative analysis of the narrations reported from each Imam

Akhbār al-Ṭiwāl, p. 224.

(1) فَقَالَ لَهُ زُهَيْرُ بْنُ الْقَيْنِ: يَا بْنَ رَسُولِ اللَّهِ، إِنَّ قِتَالَ هَؤُلَاءِ أَهْوَنُ مِنْ قِتَالِ مَنْ يَأْتِينَا مِنْ بَعْدِهِمْ، فَلَعَمْرِي لَيَأْتِينَا مِنْ بَعْدِ مَتَرِي مَا لَا قِبَلَ لَنَا بِهِ. فَقَالَ لَهُ الْحُسَيْنُ عَلَيْهِ السَّلَامُ: مَا كُنْتُ لِأَبْدَأَهُمْ بِالْقِتَالِ.

Zuhayr ibn al-Qayn said to him: “O son of the Messenger of God, the fighting of these people is easier than the fighting of those who will come to us after them; by my life, after those whom you see will come to us matters for which we have no capacity.” Al-Ḥusayn (peace be upon him) replied to him: “I would not be the one to initiate fighting against them.” al-Ṭabarī. Tārīkh al-Ṭabarī, vol. 5, p. 408; Ibn al-Athīr .al-Kāmil fī al-Tārīkh, vol. 2, p. 555; Ibn Qutayba al-Dīnawarī .al-Akhbār al-Ṭiwāl, p. 251.

forbearance—even in their strategic forms—and an inclination to provoke war, then there are numerous narrations that deny Imam Husayn (PBUH) the attribute of being inclined to conflict or initiating aggression. These include a narration about Imam Husayn’s meeting with Abu Dharr when the latter was exiled to Rabdhah, where the Imam advised him to be patient, considering patience as a trait of religion and nobility of character.⁽¹⁾

Another narration involves Muawiyah threatening Imam Husayn in his speeches, to which the Imam responded, “I do not wish for war with you.”⁽²⁾

(1) ثم تكلم الحسين عليه السلام، فقال : يا عماء، إن الله تعالى قادر أن يغير ما قد ترى، والله كل يوم هو في شأن، وقد منعك القوم دنياهم، ومنعتهم دينك، فما أغناك عما منعوك، وأحوجهم إلى ما منعهم، فأسأل الله الصبر والنصر، واستعذ به من الجشع والجزع، فإن الصبر من الدين والكرم، وأن الجشع لا يقدم رزقا، والجزع لا يؤخر أجلا .

Then al-Husayn (peace be upon him) spoke and said: “O my uncle, God Almighty is able to change what you see, and God is at work every day in His affairs. The people have withheld their worldly goods from you, and you have withheld your religion from them; what they have withheld from you did not enrich you, and they are in greater need of what you have withheld from them. I ask God for patience and victory, and I seek refuge in Him from greed and panic, for patience is of religion and generosity, and greed does not bring provision, and panic does not defer death.” *al-Jawharī . al-Saqīfah, Wafdaq*, p. 79)

(2) فَكَتَبَ إِلَيْهِ الْحُسَيْنُ عليه السلام: ما أريدُ حَرْبَكَ، وَلَا الْخِلَافَ عَلَيْكَ.

Al-Husayn (peace be upon him) wrote to him: “I do not desire your warfare, nor do I desire dispute against you.” Ibn Qutayba al-Dīnawarī *al-*

while Imam Hasan (PBUH) was peaceful.⁽¹⁾

One of the fabricated claims attributed to him in this context was that when someone addressed him as “O humbler of the believers,” he replied, “I do not humiliate the believers, but I disliked killing them in the pursuit of power.”⁽²⁾

However, from both a legal and social standpoint, the caliphate was the right of Imam Hasan (PBUH), as he was the legitimate successor after Imam Ali (PBUH). The people pledged allegiance to him, and the first policy he adopted after assuming leadership was preparing to confront Muawiyah militarily. It can be said that this distortion in depicting the differences between Imam Hasan (PBUH) and Imam Husayn (PBUH) was part of a broader project aimed at undermining the dignity of Imam Ali (PBUH) himself.⁽³⁾

C- On the other hand, if the “spirit of conflict” and “excessive family pride” are interpreted as a rejection of patience and

(1) Jāfarīyān, Ḥayāt Fikrī wa Sīyāsī-yi Imāmān-i Shī‘ah, p. 121.

(2) فلما جاء الحسن الكوفة أتاه شيخ منّا يكنى أبا عامر سفيان بن ليلى، فقال: السلام عليك يا مذلّ المؤمنين. فقال: لا تقل يا أبا عامر، فإنّي لم أذلّ المؤمنين، ولكني كرهت أن أقتلهم في طلب الملك.

When al-Ḥasan came to Kufa, an elder from among us who was called Abū ‘Āmir — Sufyān ibn Laylā — came to him and said: “Peace be upon you, O humilier of the believers.” He replied: “Do not say, O Abū ‘Āmir, for I did not humiliate the believers; rather, I disliked that I should kill them in the seeking of kingship. Ibn ‘Abd .Al-Istī‘āb, vol. 1, p. 391

(3) Jāfarīyān, Ḥayāt Fikrī wa Sīyāsī-yi Imāmān-i Shī‘ah, p. 121.

B. As for the other question, it concerns the basis on which Madelung describes Imam Hasan (PBUH) as peaceful and Imam Husayn (PBUH) as inclined to conflict or war. Madelung did not offer any explanation, even a brief one, to justify this conclusion, whereas there are numerous historical narrations that clearly contradict this claim.

In this context, it is worth mentioning that there have been attempts to distort the status of Imam Hasan (PBUH) by opponents of the Imamate movement. Certain rumors were attributed to him—some originating from the Umayyads and most of them spreading during the Abbasid era—with the aim of undermining the legitimacy of Imam Hasan’s descendants, who were rebels against the ruling power. This contributed to later sources presenting a distorted image of Imam Hasan (PBUH), portraying him as lacking political wisdom on one hand, and on the other, as worldly and even opposing his father’s and brother’s positions. According to these narratives, it seemed as though Imam Ali (PBUH) and Imam Husayn (PBUH) were inclined to war,

passed away. She said: ‘O Messenger of God, these are your sons—bequeath something to them.’

He said: ‘As for al-Ḥasan, he shall have my dignity and my leadership; and as for al-Ḥusayn, he shall have my generosity and my courage.’” (al-Mufīd .al-Irshād, vol. 2, p. 6; al-Ṣadūq .al-Khiṣāl, p. 77, ḥadīth 123; al-Rāwandī .al-Kharā’ij wa al-Jarā’ih, vol. 2, p. 889; al-Majlisī .Biḥār al-Anwār, vol. 43, p. 264, ḥadīth 11)

like that of the Prophet (PBUH), or referring to them as “the masters of the youth of Paradise”⁽¹⁾ or “the two fragrant ones of this world.”⁽²⁾

Additionally, there is the narration from the Prophet (PBUH) that states: “As for Hasan, he possesses my dignity and nobility, and as for Husayn, he has my courage and generosity.” Or his (PBUH) statement: “Hasan and Husayn are both Imams, whether they stand or sit.”⁽³⁾

(1) al-Ṭabarānī. al-Mu‘jam al-Kabīr, from ‘Alī al-Makkī al-Hilālī (see also al-Amālī of al-Ṭūsī, p. 154, ḥadīth 256).

(2) عن حمّاد بن عيسى عن جعفر بن محمد عن أبيه [الباقر] عليهما السلام عن جابر بن عبد الله قال: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَقُولُ لِعَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ قَبْلَ مَوْتِهِ بِثَلَاثٍ: سَلَامُ اللَّهِ عَلَيْكَ أَبَا الرِّيحَانَيْنِ، أَوْصِيكَ بِرِيحَانَتَيَّ مِنَ الدُّنْيَا.

from Ḥammād ibn ‘Īsā, from Ja‘far ibn Muḥammad, from his father al-Bāqir (peace be upon them), from Jābir ibn ‘Abd Allāh, who said: “I heard the Messenger of God (may God bless him and his family) say to ‘Alī ibn Abī Ṭālib (peace be upon him) three days before his death: ‘May the peace of God be upon you, O father of the two sweet basil plants! I enjoin you concerning my two fragrant ones of this world.’”

(al-Ṣadūq .Ma‘ānī al-Akḥbār, p. 403, ḥadīth 69; al-Amālī of al-Ṣadūq, p. 198, ḥadīth 210)

(3) عن زينب بنت أبي رافع: أَتَتْ فَاطِمَةُ عَلَيْهَا السَّلَامُ بِابْنَيْهَا الْحُسَيْنِ وَالْحُسَيْنِ عَلَيْهِمَا السَّلَامُ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فِي شَكْوَاهُ الَّتِي تُوفِّيَ فِيهَا، فَقَالَتْ: يَا رَسُولَ اللَّهِ، هَذَانِ ابْنَاكَ وَرَثَتُهُمَا شَيْئًا. فَقَالَ: أَمَّا الْحَسَنُ فَإِنَّ لَهُ هَدْيِي وَسُودْدِي وَأَمَّا الْحُسَيْنُ فَإِنَّ لَهُ جُودِي وَشَجَاعَتِي.

from Zaynab bint Abī Rāfi “Fāṭimah (peace be upon her) came with her two sons, al-Ḥasan and al-Ḥusayn (peace be upon them), to the Messenger of God (may God bless him and his family) during the illness in which he

However, as some researchers have pointed out, this linguistic derivation cannot serve as sufficient justification for using the term “al-Ḥasanayn,” as there are other names that are phonetically similar, such as “Omar” and “Omair,” “Hesham” and “Hoshaim,” or “Bashar” and “Bushair,” but they have not been grouped in this manner. Therefore, this naming—al-Ḥasanayn—not only reflects the similarity of the names but also expresses a resemblance in character and identity between the two Imams.⁽¹⁾

Thus, the use of this term indicates a closer alignment in the personalities of the two than just a linguistic coincidence in their names. Additionally, the narrations supporting this idea of a shared personality and behavior between the two Imams are relatively numerous. For instance, narrations describing the love and anger of Imams Hasan and Husayn (PBUH) as being

from Abū al-Ḥusayn al-Nassābah: “God, Exalted and Glorious, veiled these two names—meaning Ḥasan and Ḥusayn—from the creation until the sons of Fāṭimah were named with them. For it is not known that anyone among the Arabs before them bore these names—neither among the descendants of Nizār nor among those of Yemen—despite the abundance of their clans and the variety of their names. What was known before them were the forms Ḥasn (with silent sīn) and Ḥusīn (with open ḥā’ and broken sīn), on the pattern of Habīb. But as for Ḥasan (with open ḥā’ and sīn), we know it only as the name of a well-known mountain.”

(*Ibn Shahrāshūb. al-Manāqib*, vol. 3, p. 398; *al-Majlisī .Biḥār al-Anwār*, vol. 43, p. 252, no. 30)

(1) Haj-Manouchehri, Ḥasan (‘a), *Imām* vol.20, p543.

were named “Shabbar” and “Shabir.”⁽¹⁾ It is noteworthy that the names “Hasan” and “Husayn” were not common in pre-Islamic Arabia. Furthermore, one name is a diminutive form of the other, which paved the way for the term “al-Ḥasanayn” (the two Hasans) to appear.⁽²⁾

(1) عن هانئ بن هانئ عن عليّ عليه السلام عن رسول الله صلى الله عليه وآله: إِنِّي سَمَّيْتُ بَنِي هَؤُلَاءِ بِتَسْمِيَةِ هَارُونَ بَنِيهِ، شَبْرًا وَشَبِيرًا وَمُشَبَّرًا.

from Hānī' ibn Hānī', from 'Alī (peace be upon him), from the Messenger of God (may God bless him and his family): “Indeed, I have named these two sons of mine with the same names that Hārūn gave his sons: Shabbar, Shabīr, and Mushabbir.” (al-Hākim al-Nīshābūrī .al-Mustadrak 'alā al-Ṣaḥīḥayn, vol. 3, p. 183, ḥadīth 4783; Ibn 'Asākir .Tārīkh Dimashq, vol. 14, p. 119, ḥadīth 4313;; al-Muttaqī al-Hindī Kanz al-'Ummāl, vol. 12, p. 117, ḥadīth 34271; al-Irbilī .Kashf al-Ghummah, vol. 2, p. 151; Ibn Shahr Āshūb .Manāqib Ibn Shahrāshūb, vol. 3, p. 397; al-Majlisī .Biḥār al-Anwār, vol. 43, p. 252, ḥadīth 29; cf. al-Ṣadūq 'Ilal al-Sharā'i', p. 138, ḥadīth 8; al-Ṭabarī .al-Mustarshid, p. 580, ḥadīth 251).

(2) عن عمران بن سليمان: الحسن والحسين من أسماء أهل الجنة، لم يكونا في الجاهلية.

from 'Imrān ibn Sulaymān: “Al-Ḥasan and al-Ḥusayn are among the names of the people of Paradise; they were not known among the names used in the pre-Islamic era.” (Ibn al-Athīr .Usd al-Ghābah, vol. 2, p. 25; Ibn 'Asākir .Tārīkh Dimashq, vol. 13, p. 171; al-Dawlūbī .al-Dhurriyyah al-Ṭāhirah, p. 90, no. 92; al-Ṭabarī Dhawākhir al-'uqbā, p. 209; al-Qāḍī al-Nu'mān .Sharḥ al-Akhbār, vol. 3, p. 89, no. 1017; Ibn Shahrāshūb .al-Manāqib, vol. 3, p. 398)

وعن أبي الحسين النسابة: كان الله عز وجل حجب هذين الاسمين عن الخلق يعني حسنا وحسنا حتى يسمي بهما ابنا فاطمة؛ فإنه لا يعرف أن أحدا من العرب يسمي بهما في قديم الأيام إلى عصرهما، لا من ولد نزار ولا اليمن، مع سعة أفخاذهما، وكثرة ما فيهما من الأسامي، وإنما يعرف فيهما حسن بسكون السين وحسين بفتح الحاء وكسر السين على مثال حبيب فأما حسن بفتح الحاء والسين فلا نعرفه إلا اسم جبل معروف.

Similarly, in *Manaqib* by Ibn Shahr Ashub, quoting Muhammad ibn al-Hanafiyya from Hasan ibn Ali (PBUH): “Husayn ibn Ali (PBUH) resembled Fatimah (PBUH), and I resembled Khadijah al-Kubra.”⁽¹⁾

If Madelung’s reference to “resemblance” pertains to behavior and conduct—what his cited evidence suggests—then, considering the numerous narrations regarding the closeness of the two Imams, Hasan and Husayn, to the Prophet Muhammad (PBUH), there are various indicators that could lead the researcher to different conclusions. Some of these include:

A. The name of Imam al-Husayn (PBUH) is derived from the name of his brother Imam Hasan (PBUH). According to some narrations, it was the Prophet Muhammad (PBUH) who named them, similar to how the children of Harun (PBUH)

like to look upon the one who most resembles the Messenger of God from his neck to his feet, in form and complexion, let him look at al-Husayn ibn ‘Alī (peace be upon him).” (al-Ṭabarānī .Mu‘jam al-Kabīr, vol. 3, p. 95, ḥadīth 2768).

(1) عن محمد بن الحنفية عن الحسن بن علي عليه السلام: كَانَ الْحُسَيْنُ بْنُ عَلِيٍّ عليه السلام أَشْبَهَ النَّاسِ بِفَاطِمَةَ عليها السلام، وَكُنْتُ أَنَا أَشْبَهَ النَّاسِ بِخَدِيجَةَ الْكُبْرَى.

from Muḥammad ibn al-Ḥanafiyyah, from al-Ḥasan ibn ‘Alī (peace be upon him): “Al-Ḥusayn ibn ‘Alī (peace be upon him) most resembled Fāṭimah (peace be upon her), and I most resembled Khadījah al-Kubrā.” Ibn Shahr Āshūb *Manāqib* .Ibn Shahrāshūb, vol. 3, p. 397).

not like Ali, and Ali was laughing.⁽¹⁾

However, in contrast to this narration, there are also other narrations that suggest the opposite, such as what is mentioned in Al-Mu‘jam al-Kabir from Hubayrah ibn Yareem, quoting Ali (PBUH): “Whoever wishes to see the person most resembling the Prophet (PBUH) from the neck to the face, let him look at Hasan ibn Ali (PBUH). And whoever wishes to see the one most resembling the Prophet (PBUH) from the neck to the ankle, in both creation and complexion, let him look at Husayn ibn Ali (PBUH).”⁽²⁾

(1) عن عقبه بن الحارث قال: صَلَّى أَبُو بَكْرٍ الْعَصْرَ ثُمَّ خَرَجَ يَمْشِي وَمَعَهُ عَلِيٌّ عَلَيْهِ السَّلَامُ، فَرَأَى الْحَسَنَ يَلْعَبُ مَعَ الصَّبِيَّانِ فَحَمَلَهُ أَبُو بَكْرٍ عَلَى عَاتِقِهِ وَقَالَ: بَابِي شَبِيهِ النَّبِيِّ لَيْسَ شَبِيهَا بِعَلِيٍّ، قَالَ: وَعَلِيٌّ عَلَيْهِ السَّلَامُ يَضْحَكُ.

Al-Bukhārī, in his Ṣaḥīḥ, transmits with his chain from ‘Uqbah ibn al-Ḥārith, who said: “Abū Bakr performed the ‘Aṣr prayer, then went out walking with ‘Alī (peace be upon him). He saw al-Ḥasan playing with the boys, so Abū Bakr carried him upon his shoulder and said: ‘May my father be sacrificed for him! He resembles the Prophet, not ‘Alī.’” Then ‘Alī (peace be upon him) smiled. al-Bukhārī. Ṣaḥīḥ al-Bukhārī, 4/217; 2/188; Al-Ḥurr al-‘Āmilī. al-Fuṣūl al-Muhimmah fī Ma‘rifat al-A‘immah, vol. 2, p. 696).

(2) عن هبيرة بن يريم عن عليٍّ عَلَيْهِ السَّلَامُ: مَنْ سَرَّهُ أَنْ يَنْظُرَ إِلَى أَشْبَهِ النَّاسِ بِرَسُولِ اللَّهِ ﷺ، مَا بَيْنَ عُنُقِهِ إِلَى وَجْهِهِ، فَلْيَنْظُرْ إِلَى الْحَسَنِ بْنِ عَلِيٍّ عَلَيْهِ السَّلَامُ. وَمَنْ سَرَّهُ أَنْ يَنْظُرَ إِلَى أَشْبَهِ النَّاسِ بِرَسُولِ اللَّهِ ﷺ، مَا بَيْنَ عُنُقِهِ إِلَى كَعْبِهِ، خَلْقًا وَلَوْنًا، فَلْيَنْظُرْ إِلَى الْحُسَيْنِ بْنِ عَلِيٍّ عَلَيْهِ السَّلَامُ.

, from Hubayrah ibn Yarīm, from ‘Alī (peace be upon him): “Whoever would like to look upon the one who most closely resembles the Messenger of God (may God bless him and his family) from his neck to his face, let him look at al-Ḥasan ibn ‘Alī (peace be upon him). And whoever would

brother's pacifist and conciliatory nature, al-Husayn inherited his father's fighting spirit and intense family pride, although he didn't acquire his military prowess and experience. While training his elder son Hasan to succeed him as head of the Prophet's family, 'Ali's attitude toward Hosayn seems to have been more protective and lenient.⁽¹⁾

Examination and Critique

At the outset, it must be emphasized that the naming of the sons by the two Imams cannot serve as conclusive evidence for claiming a greater resemblance between one of them and the Prophet Muhammad (Peace Be Upon Him) in terms of a specific personality trait. The first step should be to clarify what Madelung means by the "greater resemblance" of Imam Hasan to the Prophet Muhammad (PBUH). The importance of clarifying this meaning lies in the fact that the subsequent actions of the two Imams have been interpreted—either directly or indirectly—based on this perception.

If the intended resemblance is in terms of outward appearance (form and features), this is could be correct, as mentioned in some narrations, such as the one reported about the Prophet (PBUH): "Abu Bakr led us in the prayer of Asr, and then he went out and saw Hasan ibn Ali playing. He took him and placed him on his shoulders, saying, 'By my father, he is like the Prophet,

(1) *Madelung*. 2004.v: 12. 493.

It is also said he was born at the end of Rabi‘ al-Awwal, in the year three of the Hijrah.⁽¹⁾

2.The Differences Between Hasan and Husayn (Peace Be Upon Them) in Terms of Appearance and Conduct

Madelung stated: Jointly with his brother, he was initially raised in Mohammad’s household. Many accounts regarding Mohammad’s treatment of his grandsons and his deep affection for them often discuss them together, sometimes leading to confusion. As the elder grandson, Hasan appears to have garnered more attention and later recalled more about his grandfather. Husayn is described as resembling Mohammad, though less so than Hasan. While Hasan primarily aimed to uphold his grandfather’s heritage and was critical of some of his father’s policies, Husayn emulated ‘Ali. Hasan named two of his sons Mohammad and none ‘Ali, whereas al-Husayn named two of his four sons ‘Ali and none Mohammad. In contrast to his elder

(1) وَوُلِدَ [الْحُسَيْنُ] عَلَيْهِ السَّلَامُ بِالْمَدِينَةِ يَوْمَ الثَّلَاثَاءِ، وَقِيلَ: يَوْمَ الْخَمِيسِ، لِثَلَاثِ خُلُوفٍ مِنْ شَعْبَانَ، وَقِيلَ: لِخَمْسِ خُلُوفٍ مِنْهُ، سَنَةً أَرْبَعٍ مِنَ الْهَجْرَةِ، وَقِيلَ: وَوُلِدَ آخِرَ شَهْرِ رَبِيعِ الْأَوَّلِ، سَنَةً ثَلَاثٍ مِنَ الْهَجْرَةِ.

Was born [al-Husayn, peace be upon him] in al-Madīnah on the day of Tuesday, and it was said: (on) the day of Thursday, for three (days) had passed from Sha‘bān, and it was said: for five (days) had passed from it, the year of four from the Hijrah, and it was said: He was born at the end of the month of Rabi‘ al-Awwal, the year of three from the Hijrah. al-Ṭabarsī .I‘lām al-Warā, vol. 1, p. 420

and hadith sources differ in determining the exact day of his birth, with some stating it occurred on a Tuesday, while others mention a Thursday. Determining or favoring one of these days is quite difficult, as it is impossible to provide definitive evidence for it. For example, in *Dalā'il al-Imāmah* by Abū Muhammad al-Ḥasan ibn 'Alī al-'Askarī (peace be upon him): "Al-Ḥusayn (peace be upon him) was born in Medina on a Tuesday."⁽¹⁾

In *Misbāḥ al-Mutahajjid*: "On the third of Sha'bān, al-Ḥusayn ibn 'Alī (peace be upon him) was born."⁽²⁾

In *I'lām al-Warā'*: "Al-Ḥusayn (peace be upon him) was born in Medina on a Tuesday, and it is also said it was on a Thursday, on the third or the fifth of Sha'bān, in the year four of the Hijrah.

(1) عن أبي محمد الحسن بن علي الثاني العسكري عليه السلام: وُلِدَ الْحُسَيْنُ عليه السلام بِالْمَدِينَةِ يَوْمَ الثَّلَاثَاءِ، لِحَمْسٍ خَلَوْنَ مِنْ جُمَادَى الْأُولَى، سَنَةً ثَلَاثٍ مِنَ الْهَجْرَةِ.

Was born] al-Ḥusayn ,peace be upon him [in al-Madīnah on the day of Tuesday ,for five) days (had passed from Jumādā al-Ulā ,the year of three from the Hijrah .*al-Ṭabarī. Dalā'il al-Imāmah*, p. 177

(2) قَالَ ابْنُ عِيَّاشٍ: سَمِعْتُ الْحُسَيْنَ بْنَ عَلِيٍّ بْنِ سُفْيَانَ الْبَزْوَفَرِيَّ يَقُولُ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عليه السلام يَدْعُو بِهِ فِي هَذَا الْيَوْمِ، وَقَالَ: هُوَ مِنْ أَدْعِيَةِ الْيَوْمِ الثَّالِثِ مِنْ شَعْبَانَ، وَهُوَ مَوْلِدُ الْحُسَيْنِ عليه السلام.

bn 'Ayyāsh said: "I heard al-Ḥusayn son of 'Alī son of Sufyān al-Bazūfarī saying: 'I heard Abā 'Abdillāh (peace be upon him) supplicate with it on this day, and he said: It is from the supplications of the third day of Sha'bān, and it is the birthday of al-Ḥusayn (peace be upon him). al-Ṭūsī. *Misbāḥ al-Mutahajjid*, p. 828

ing the names of the martyrs and the events of the battle, and describing its impact on the Muslim conscience .In the final paragraphs ,Madelung analyzes the reasons and motivations behind Imam al-Husayn's uprising and addresses the Imam's reactions within the context of the Ashura movement .The article concludes with a section titled“ His Family ”,listing the names of his wives ,sons ,and daughters⁽¹⁾.

1.The Birth Date of Imam al-Husayn

Madelung stated: Ḥusayn ibn ‘Alī ibn ABĪ TĀLEB, ABŪ ‘ABD-ALLĀH (also referred to among Shi‘ites as Sayyed-al-Shohadā’), the second surviving grandson of the Prophet Moḥammad through his daughter Fāṭema and the third Imām of the Shi‘ites after his father and his elder brother Ḥasan. According to most reports, Ḥosayn b. ‘Alī was born on 5 Sha‘bān 4 AH/10 January 626 CE; another report mentions the middle of Jomādā I 6 AH/beginning of October 627 CE as his date of birth.⁽²⁾

Review and Analysis

This variation in birthdates is common in early Islamic historical sources, sometimes reflecting differences in narratives and diverse transmission methods. The historical

(1) *Madelung.2004 .v498-493 .12 .:*

(2) *Madelung. 2004.v: 12. 493.*

various situations .Madelung also refers to Imam al-Husayn's letters to the people of Iraq and his motivations for leaving Medina .Finally ,he touches upon the exemplary execution of his martyrdom ,comparing different accounts of the Karbala incident ,such as" Lahuf "and" Maqtal al-Husayn ".He observes the multiplicity of narrations regarding Imam al-Husayn's sermons and Yazid ibn Mu'awiyah's reactions .Subsequently ,he addresses the reception of the Imam by the people of Kufa ,his encounter with Ibn Ziyad ,and the killing of Sa'd ibn Mas'ud al-Thaqafi ,concluding with a report on the tragedy.

He also provides a detailed report on the Imam's sermon and the reactions of different groups of his time .In one paragraph ,Madelung indicates that Imam al-Husayn ultimately agreed to meet Umar ibn Sa'd and accepted the condition for the meeting ,but ultimately refused reconciliation or surrender ,noting the multiple narrations on this point .He provides an account of the night of Ashura and describes Yazid's mobilization of the army ,particularly what transpired on the tenth night of Muharram10) th Muharram 61 ,AH .(He mentions the beginning of the battle on the Day of Ashura ,describing the dialogue of the Kufans, who entered the battle fearfully but then attacked ,leading to casualties ,and direct combat began .Madelung then recounts scenes of Imam al-Husayn's martyrdom ,enumerat-

talists of the contemporary era ,holding a prestigious academic standing .Since ,1999 he has been a member of the Institute of Ismaili Studies in London ,and he continued to collaborate with this institution .Madelung pass away on 9 May 2023 at the age of.92

3-Brief Report on Madelung's Article Content

Madelung's article ,titled“ Husayn ibn Ali and His Significance in Shi'i Islam ”,comprises concise sections on the life of Imam al-Husayn) peace be upon him .(It begins by recounting his birth and death dates ,noting discrepancies in narrations. It then discusses his relationship with the Prophet) peace and blessings be upon him and his family (and the naming of his children ,alongside descriptions of his personal qualities such as forbearance ,peacefulness ,and dignity .The article elaborates on his role as an Imam ,portraying him as a tolerant figure in confronting his adversaries ,and cites texts affirming his lineage from Imam Ali) peace be upon him (and Fatimah al-Zahra .It praises his sacrifices in Karbala and offers a summary of Imam al-Husayn's approach to reconciliation and his stance towards Mu'awiyah.

The article proceeds to discuss the Imam's marriage to Layla and its impact on improving his relationship with the Banu Hashim .It relays certain reported events concerning his martyrdom and engages the reader with narrative passages describing

ency of his claims with primary Shi'i sources and verified historical evidence.

Through this systematic process of citation, review, and critique, the study seeks to illuminate limitations of Madelung's historical interpretations. By re-evaluating his analysis in light of reliable sources and contextual reasoning, the paper aims to contribute to a more balanced and methodologically grounded understanding of early Islamic history and the intellectual legacy of the Ahl al-Bayt (peace be upon them).

2. An Overview of Wilferd Madelung

Wilferd Madelung was born on December ,1930 ,26 in Stuttgart ,Germany .After completing his primary and secondary education ,he enrolled at Cairo University ,earning a Bachelor's degree in History and Islamic Literature in .1953 He then returned to Germany to pursue his postgraduate studies at the University of Hamburg ,where he obtained his doctorate in Islamic Studies in.1957

The Laudian Professorship is considered one of the most significant academic positions in Britain ,bestowed upon highly distinguished individuals in the field of Islamic and Arabic studies .Madelung also taught at Columbia University and other institutions in America and Europe .He was an active member of numerous international societies and conferences in Islamic studies .He was regarded as one of the most prominent Orien-

prominent Iranian scholars and accomplished professors.

One of the project's important focal points is the subject of the lives of the Imams) peace be upon them .(A collection of articles within this encyclopedia has been dedicated to covering this aspect ,published under the title” Husayn ibn Ali “.The first article under the title Life and Significance of Husayn ibn Ali in Shi'ism ,was authored by Wilferd Madelung ,a Western writer renowned for his critical essays and prominent socio-political stances in this context

The present study undertakes a critical examination of Wilferd Madelung's article in the Encyclopedia Iranica ,which addresses various aspects of the life and historical circumstances of Imam al-Ḥusayn ibn ‘Alī) peace be upon him .(While Madelung's work reflects profound erudition and ,in certain instances ,corresponds with key elements of Shi'i historical thought, several of his interpretations diverge from the established perspectives of Shi'i historiography and therefore require further inquiry ,contextual analysis ,and reassessment.

In this paper, the principal themes discussed by Madelung-ranging from biographical and familial matters to political and theological dimensions-are reviewed with a critical approach. In each section, his statements are first cited directly, then examined within their broader historical and textual context. Where necessary, analytical critique is applied to assess the consist-

1. Introduction

Several decades have passed since Islamic studies ,particularly Shi'i studies ,became a subject of increasing interest among Orientalists .Consequently ,we are now witnessing a large number of books and articles in this field ,and we are in the process of examining this growing volume and its increasing importance .It's evident that the review of Islamic works by Muslims, especially through the translated and critical works of Western scholars ,has become essential .These works ,which sometimes include critical observations ,should be studied to evaluate their position and standing within Islamic studies .The methodological and content weaknesses found in some of these works have alerted Muslim scholars to these challenges .Therefore ,groups of researchers interested in Islamic studies ,especially those proficient in both Arabic and Persian ,are undertaking reviews of these works .The goal is to familiarize themselves with diverse methodologies and approaches in cultural and scientific fields.

Encyclopedia Iranica stands as the largest Iranian research project in the field of Iranian studies .Launched under the supervision of Ehsan Yarshater in ,1973 a significant portion of the project has been dedicated to Islam in Iran .Notably ,this project comprehensively addresses various topics concerning Iran and its cultural and religious movements ,with articles penned by

الملخص

يعتمد هذا البحث على مقالة ويلفرد مادلونغ في دائرة المعارف الإيرانية، وتتناول في كل قسم منها مراجعةً وتحليلاً ونقداً لأجزاء محدّدة من مناقشاته، وتشمل الموضوعات التي عالجتها الدراسة: ولادة الإمام الحسين عليه السلام، والاختلافات بين الإمامين الحسن والحسين عليهما السلام في الهيئة والسلوك، وحصار دار الخليفة عثمان، ومعاهدة الصلح مع معاوية، وزواج الإمام الحسين عليه السلام من ليلى، وردود الفعل تجاه تدخل مروان، وطلب حلف الفضول، والتوترات السياسيّة بين الحسين بن علي عليهما السلام ومعاوية، وعبر اعتماد المنهج النقديّ المقارن والاعتماد على المصادر التاريخيّة الأولية، تؤكد الدراسة ضرورة الالتزام بالصرامة المنهجية، والحياد، ومراعاة روح السياق الزمني في الدراسات التاريخيّة، وترى أن كثيراً من الروايات المنقولة تحتاج إلى إعادة تقييم نقديّ متجدّد. وفي النهاية، تسعى هذه الورقة إلى إعادة تقييم وتوضيح تفسيرات مادلونغ في ضوء الأدلّة التاريخيّة الأصيلة، بما يسهم في تقديم فهم أكثر توازناً للديناميكيات السياسيّة في صدر الإسلام والإرث الفكريّ للإمام الحسين عليه السلام.

الكلمات المفتاحيّة: الإمام الحسين بن عليّ، ويلفرد مادلونغ، دائرة المعارف الإيرانية، النقد التاريخيّ.

ABSTRACT

The research is based on Wilferd Madelung's article in the Encyclopedia Iranica, and in each section, it reviews, analyzes, and critiques specific parts of his discussion. The topics addressed include the birth of Imam al-Hussain, the differences between Imams al-Ḥasan and al-Hussain in appearance and conduct, the siege of Caliph 'Uthmān's residence, the peace treaty with Mu'āwiya, the marriage of Imam al-Hussain to Laylā, reactions to Marwān's interference, the request for Half al-Foḏūl, and the political tensions between Hussain ibn 'Alī and Mu'āwiya. Employing a critical-comparative approach and relying on primary historical sources, the study emphasizes the need for methodological rigor, impartiality, and sensitivity to the contextual spirit of the time in historical scholarship. It also argues that many of the transmitted accounts require renewed critical evaluation. Ultimately, this paper seeks to reassess and clarify Madelung's interpretations in light of authentic historical evidence, thereby contributing to a more balanced understanding of early Islamic political dynamics and the intellectual legacy of Imam al-Hussain.

Keywords: Imam al-Hussain ibn 'Alī, Wilferd Madelung, Encyclopedia Iranica, Historical Criticism.

The Study and Critique of the Entry of Imam al-Husayn in Encyclopedia Iranica – The Section on “Life and Significance in Shi’ism”
by Wilferd Madelung

دراسة ونقد مدخل الإمام الحسين في دائرة المعارف
الإيرانية – القسم المعنون بـ «الحياة والمكانة في
التشييع» لويلفرد مادلونغ

Dr. Sayid Morteza Farizani
University of Al-Mustafa in Khorasan

الدكتور السيد مرتضى فريزاني
جامعة المصطفى في خراسان



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Since Karbala heritage journal is a specialized heritage journal, it receives all heritage researches; including studies, indexes and bibliographies, and heritage verification. It has the following subjects:

1. Karbala history and events and accidents, which passed through its noblemen's biographies, their places and what they stated: sayings, proverbs, tales, and wisdoms. In fact, it includes all its oral and written history.
2. Studying Karbala scholars' opinions, jurisprudence, Usul and men of recounting and hadith, theories, etc. descriptively, analytically, comparatively, collectively, and critically.
3. Bibliographical studies which include all its common and objective types such as publications, Karbala scholars' manuscripts in a particular science or topic, whether spatial ones as their manuscripts in certain library, or personal ones as one of Karbala scholars' manuscripts or publications, etc.
4. Studying kerbala poets' verse in all aspects: stylistically, linguistically, textually, etc. and gathering verses of those who had no collected poetic divans.
5. Verifying Karbala manuscripts
6. At last, researchers are invited to submit their researches to the journal. objectives cannot be carried out without meeting and supporting the scientific efforts to manifest and study the heritage.

history and accidents and what happened on. All that is the heart interest of the journal.

Who are Karbala noblemen?

It is well known that the criterion of affiliation to a city is disputable. Some consider living some years in a city. Others considered the criterion is the scientific trace or the trace of residence. Others argue about the different temporal duration. Since Karbala a scientific city and a center of attraction and science students and migration for longer periods, it is not easy to limit its noblemen names.

Nevertheless, the included affiliated noblemen according to the criterion are:

1. The respected city people who belong to families that inhabited the city. Thus, these families' noblemen are Karbala city noblemen even if they left it.
2. The noblemen who settled in Karbala for getting science or teaching in its schools and hawzas, on a condition that residency period is considerable.

It is worth to mention that noblemen affiliation to more than one city according to birth, by study, learning, or residency is a very common case in our heritage. That is why we find a scholar that affiliates himself as (Al Isfehani by birth, Al Najafi by study, and Al Ha'iri by residency and burial ground). Then, in brief, we can say that if any nobleman affiliates himself to Karbala, then this affiliation to his original city is not cancelled.

Common starting point: it is related to this holy city which became a center and shrine for many of the prophet progeny's (p.b.u.t.) followers since Al - Taf Battle and martyrdom of Imam Hussein, the prophet's grandson(p.b.u.t.). This, theretofore, enhances establishing this city and setting a scientific movement which can be described with simple beginnings due to the political situation at that time. It kept increasing up to the twelfth Hijri century when it became a place of attraction to students of science and knowledge and headed the scientific movement that lasted to the ends of fourteenth Hijri century when the aggressive movement to this city returned to this generous city.

Thus, this holy city deserves centers and specialized journals that search its heritage and history, what happen on its earth along centuries, and its hidden contents appear to people.

Karbala heritage journal interests:

Karbala heritage journal horizon is as large as the heritage and its different hidden contents such as sciences and various arts that this city nobles care about; including jurisprudence, Usul and speech, Men and Hadith, grammar , morphology, rhetoric, arithmetic, astronomy, and other fields that cannot be all mentioned.

Due to the great connection and total linkage between the sciences and their progress and political, economic, and social historical events, the scientific studies took care about this city

Thus, on the base of the prophet progeny's (p.b.u.t.) instructions that ordered us to keep heritage, Imam Ja'afer Al Sadiq(p.b.u.h.) said to Al - Mufedhel bin Omer " Write and tell your brothers science and let your books be a heritage to your son ". Accordingly, the general secretary of Al - Abbas holy shrine initiated establishing specialized heritage centers. Karbala heritage center is one of them. So, the quarterly enhanced Karbala heritage journal is set out. It has passed through constant steps that covered many aspects of this huge holy city heritage by studies, and enhanced scientific researches.

Why Karbala heritage?

Care and interest with holy Karbala city heritage require two significant points:

General starting point: heritage of this city is just like our other heritage which is still in need for more accurate scientific studies.

The Journal Message

All praise is due to God, creator of the worlds, Prayer and peace be upon his prophets and messengers, particularly our master and prophet Mohammed and his progeny.

Talking about the heritage importance, necessity to take care with it and surviving its study became axiom that its mentioning is not desirable. The nation that does not care about its heritage, does not honor its ascendants, and does not study their good deeds definitely will not honor its ascendants, does not study their good deeds will not have a future among other nations.

What differentiates our heritage is two matters:

First: richness and comprehensibility.

Second: shortage of the studies that care and search its hidden contents to show. At the time that we find out other nations seek for any materialistic or spiritual matters any spiritual that connect them with their heritage, manifest it, and establish museums to dignify and glorify it. We find out nations have a default in this field.

Many scholars spent their lives to serve science and society but nobody could know their names as well as survive their manuscripts, showing them to the generations, or holding a conference or symposium that tackles their theories, opinions, and thoughts.

ous issues of publishing a manuscript critical-edition work, the seventh research came as an important critical-edition treatise entitled (Al-Ijaz fi al-Qawa'id al-Rijaliyya), authored by al-Shaykh Muhammad Ja'far ibn Sayf al-Din al-Astarabadi (1198–1263 AH).

As for the eighth and final research, it is a research in the English language entitled: The Study and Critique of the Entry of Imam al-Hussain in Encyclopedia Iranica – The Section on “Life and Significance in Shi'ism” by Wilferd Madelung.

Here, we draw the reader's attention to the fact that the first three researches were chosen in celebration and revival of the thousandth anniversary of the founding of the Hawza of al-Najaf al-Ashraf, that great Shi'i scientific edifice which presented major achievements to the Islamic scientific arena throughout the ages.

In conclusion, we invite the esteemed researchers to supply the journal with their valuable researches and their solid critical editions that enrich the scientific arena and revive the heritage of the city of the Master of Martyrs; Imam al-Hussain (peace be upon him).

This, and the last of our supplication is that praise be to Allah, Lord of the worlds, and prayers and peace be upon our master and our Prophet Muhammad and upon the people of his good and pure household.

Prpf. Dr. Falah Abed Ali

Member Of The Editorial Board

posed, from Hawza sheikhs and academic professors whose scientific specializations multiplied and whose heritage cultures varied. This was one of the most important factors that helped in its prosperity and its scientific, intellectual, and cultural maturity, and it became within the reach of researchers, scholars, critical editors, university professors, learned men, those interested, students of knowledge, and others who aspire to benefit from the researches presented in it.

In fulfillment of the journal's drawn objectives, this issue came as a completion of what it had begun in delivering what it finds necessary on the path of intellectual and cognitive advancement. The first research came entitled: al-Jami'i Nur al-Din Ali ibn Ahmad ibn Muhammad ibn Abi Jami' al-'Amili al-Harithi al-Hamdani (d. 1005 AH): His Life and Scientific Biography. As for the second research, it dealt with al-Shaykh Muhammad Ali al-Balaghi al-Najafi al-Karbala'i (d. 1000 AH), the Founder of the Scientific Entity of the al-Balaghi Family. The third research traced the use of the word in more than one meaning between those who permit and those who prevent, and its instances in the two books Madarik al-Ahkam and Nihayat al-Maram, while the fourth research came bearing the title: The Validity and Significance of the Phrase: "May Allah forgive what preceded of his sin and what came after" in the reward of visiting Imam al-Hussain (peace be upon him): An Analytical Study. The fifth research studied the poetic formation in the poetry of Fuduli al-Karbala'i. As for the sixth research, it shed light on the rhetorical image in the poems of the book Tasliyat al-Majalis wa Zinat al-Majalis by al-Sayyid al-Karaki.

In line with the approach that the journal followed in its previ-

provide a solid scientific reference for later generations, and transfer the sciences of fathers and grandfathers to sons and grandchildren.

For this reason, reviving scientific and cultural heritage is considered one of the basic elements contributing to building the identity of nations and preserving their collective and individual memory. It plays a pivotal role in strengthening the feeling of belonging to the national and doctrinal identity, and represents a bridge of communication between generations through transmitting knowledge, values, and traditions. Scientific, intellectual, and cultural heritage is also considered an important engine for the wheel of deduction and ijthad in the sciences, because the sciences of the predecessors represent the premises that paved the way for many inventions and innovations, and are considered the cornerstone upon which many sciences in the present age were built.

In view of the great importance of heritage, and the diversity of its intellectual material that has reached us, it has received great care from scholars, researchers, and those interested. For this reason, we notice the diversity and multiplicity in the researches presented in our bright journal, as a scientific journal specialized in heritage. Thus we find in its researches jurisprudence, doctrines, principles, history, language, Qur'anic studies, hadith studies, philosophy, logic, and critical edition.

This journal, which is concerned with documenting and tracing the heritage of the holy city of Karbala, and reviving its sciences and knowledge, through its publication of a large number

Editorial Word

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

Praise be to Allah, to whom belong detailing and decree, and by whose command the destinies proceed, the Enricher of the poor, the Mender of the broken, and the Protector of those who seek protection. Blessed is He in whose hand is the dominion, and He is powerful over everything. Prayers and peace be upon the noblest of His messengers, His chosen one from among His creation, and His select one from among His servants; Muhammad ibn Abdullah, the Seal of the Prophets and the Master of the Messengers, and upon his family, the ships of salvation and the masters of the servants, those from whom Allah removed impurity and purified them with a complete purification.

As for what follows;

There is no doubt that reviving heritage, documenting it, and critically editing it is a civilizational and cultural process that aims to preserve the memory of the nation, strengthen its national and doctrinal identity, and affirm its belonging to the roots. This is achieved by shedding light on the former eminent figures of the nation, studying the works of its past scholars, and transmitting their knowledge and biographies to the generations. This process calls for linking the nation's present with its past, benefiting from what its predecessors presented, and ensuring its transmission to its generations. Heritage is a basic pillar for protecting cultural identity from loss and disappearance, and its documentation helps

- a. Research participated in conferences and adjudicated by the issuing authority.
 - b. The date of research delivery to the edition chief.
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 - d. Ramifying the scope of the research when possible.
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- d. Notifying the researchers whose research papers are not approved; it is not necessary to state the whys and wherefores of the disapproval.
- e. Researches to be published are only those given consent by experts in the field.
- f. A researcher bestowed a version in which the published research published, and a financial reward.

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

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7. Printing all tables, pictures and portraits on attached papers, making an allusion to their sources at the bottom of the caption, with a reference to them in the main body of the research.
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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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