

Mention of Imam Ali in the Adhan

How and why did the name of Imam Ali, peace be upon him, make its way into the Adhan which the Shia recite? This article explores some areas behind his topic.

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Where is Bayt al-Maqdas and what is Masjid al-Aqṣā?

Where is Jerusalem – known in Arabic as *Bayt al-Maqdas* (also pronounced *Bayt al-Muqaddas*); and what is the Furthest Mosque – known in Arabic as *Masjid al-Aqṣā*?

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Pluralism and Its Various Spheres

The belief in multiple straight paths, in the interpretation of pluralism, in that there are many different truths (ḥaqā'iq) on one issue is by no means acceptable.

According to the interpretation of pluralism and the existence of a single truth and the inaccessibility of human beings to it, the assumption of multiple straight paths to God is also wholly false – however it can be accepted only in very limited areas, as the Muslim commentators have referred to it in their books that this is in the meaning of more than one “way” (subul) and not path (ṣirāṭ).

The word path (ṣirāṭ) means the principle highway and there is no more than one such path and this is proven by certainty. It is possible that in certain areas, there are sub-paths in which there may be deviations which do not harm the principle of religion, but accepting these sub-paths does not mean that there is more than one straight path (al-ṣirāṭ al-mustaqīm).

Therefore, in the Quran, God considers The Path (al-ṣirāṭ) as [being limited to] one, however He does mention multiple ways (al-subul) which can lead to Him.

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Ayatullah Misbah Yazdi - Religious Pluralism

How to Conclude the Recitation of the Noble Qur'an

What is the ruling on concluding the recitation of the Noble Qur'an by saying, *Indeed Allah, the Greatest, has spoken the*

truth (صَدَقَ اللّٰهُ الْعَظِيمُ)? In addition, why is there a difference in this phrase in what the Shī‘a and the Sunnī say when completing the recitation of the Noble Qur’an?

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11 - Islamic Queries - How to End the Recitation of the Noble Quran

A Reconciliation of Divine Blessings and Divine Punishment

How can the verses of the Quran and the *aḥādīth* which speak about the Divine Blessings and Divine Tribulations be reconciled? In some of the *a ḥadīth*, [a general theme] has been stated that: “لَا بَلَاءَ لِّإِيَّائِنَا” – meaning that tribulations will inevitably come upon those who have a firm allegiance (to Allāh, the Prophet and the Ahlul Bayt). In addition to this, it has been narrated that Imam ‘Alī said: “Tribulations reach our followers quicker than floods reach the valleys.”[1]

[1] *Biḥār al-Anwār*, v. 67, p. 239.

10 - Islamic Queries - How to Reconcile Divine Blessings and Retribution

Worship: Individually or Collectively?

Should we be reciting supplications [*du‘ās*] in a communal setting or individually? Which of these two methods of reciting supplications has more importance attached to it [in Islam]? Read this article to find out method of supplicating is best in the faith of Islam.

09 - Islamic Queries - Worship - Individually or in a Collective

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People born out of wedlock in Islam – Why restrictions on certain aspects of their religious practices?

From the logical (*‘aqlī*) and Islamic legal (*shar‘ī*) perspective, why is it that children born out of wedlock (illegitimate children), despite the fact that they may be good people, are not allowed to lead congregational (*jamā‘at*) prayers? Is there any basis to this in the Quran or the teachings of Prophet Muhammad and his successors? If so, what are they and if not, why does this ruling even exist?

08 - Islamic Queries - Illegitimate Children and Their Leading Prayers

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The Ten Promised Paradise

07 - Islamic Queries - Ten Promised Paradise

Are Iblis and Shaytan (Satan) the same individual?

Are Iblis and Shaytan (Satan) the same individual? Read this article to find out more – read the article below or [CLICK HERE](#) to download in PDF.

06 - Islamic Queries - Are Iblis and Shaytan the Same

The 9th of Rabi al-Awwal

Originally found at:
<http://www.islamquest.net/en/archive/question/en21745>

Summary of question

Is it true that Imam Hussein's assassin was killed on the ninth of Rabi'ul Awwal and his head was sent to Imam Sajjad (a.s.)?

Question

What is the historical importance or significance of 9th of Rabi'ul Awwal? It is said that this was the day when killers of Imam Hussein (a.s.) were killed by Ameer Mukhtar and a letter was sent to Imam Zainul Abideen causing him to smile and so on?

Concise answer

The 9th of Rabi'ul Awwal can be studied from several angles:

First: There is a narration which describes this day as a day of great Eid or festivity for Shiites' to the extent that the angels have been commanded to cease recording sins of Shiites on that day. As said in index "abolition of obligation on ninth Rabi'ul Awwal", question 20229, such a narration or understanding is incorrect.

Second: Another subject that has been associated with this day[1] is the death of Umar bin Saad, the commander of Yazid's army against Imam Hussein, peace be upon him. It has been said that he was killed by Mukhtar on this day and that Mukhtar sent Umar bin Saad's head along with a letter to Imam Ali (a.s.)'s son, i.e. Muhammad bin Hanafiyah. In this regard, we have to clarify a few points:

1. Mukhtar launched his uprising in the month of Rabi'ul Awwal[2] or Rabi' al-Thani 66 A.H. The people of Kufah vowed allegiance to him and thereafter he started to punish the murderers of the martyrs of Karbala some of whom he did kill.[3]

Among those people who were brought to justice and killed in the year 66 A.H. were Shimr Zil Jawshan[4], Khuli bin

Yazid[5], Ubaidullah bin Ziad[6] and Umar bin Saad[7].

2. Based on reports in history books, Mukhtar killed Umar bin Saad and sent his head along with some money to Muhammad bin Hanafiyah. Seeing Umar bin Saad's head, Muhammad bin Hanafiyah prayed for Mukhtar as such: "O Allah, grant Mukhtar the best of rewards on behalf of Muhammad and his Ahlul-Bayt." [8]

Indeed, according to another tradition which has been related by Kashi in his book, it says: "When Ubaidullah bin Ziad and Umar bin Saad's heads were brought to Imam Zainul Abedeen (a.s.), the Imam prostrated praising and thanking Allah and praying for Mukhtar and wishing him well." [9] However, based on another report by Ya'qubi, [10] Ubaidullah bin Ziad's head was sent to the fourth Imam, Imam Sajjad, peace be upon him, and Umar bin Saad's head was sent to Muhammad bin Hanafiyah.

3. Considering the historical reports in the sources, ultimately only two heads were sent to Imam Sajjad (a.s.) one of which was Ubaidullah bin Ziad's head and the other was that of Umar bin Saad.

The conclusion is that, considering the reports and what was said above, Umar bin Saad's head who was killed in the year 66 was sent to Muhammad bin Hanafiyah, because Umar Saad was killed in the same year.

Keeping in view the fact that Mukhtar launched his uprising in the month of Rabi'ul Awwal or Rabi al-Thani of the year 66, obviously Umar bin Saad could not have been killed on the ninth of Rabi'ul Awwal of the same year. Considering the distance between Iraq and Hijaz, it is difficult to accept that his head was sent to Imam Sajjad (a.s.). Yes, it can be said and conceded that Umar bin Saad's head was sent to the Imam but it is not true to say that he was killed on 9th of Rabi' of the year 66 A.H.

As for Ubaidullah bin Ziad's head which, according to some reports, was sent to Imam Sajjad, the same objection could be

raised not to mention the fact that in some history and textual resources such a claim in respect of the ninth of Rabi'ul Awwal is not proven.

[1] It has been stated on some websites as such.

[2] Miskawayh Razi, Abu Ali, Tajarub al-Umam, researched: Imami, Abul Qasim, vol.2, p. 146, Soroush, Tehran, 1379 (2000).

[3] Shaykh Tusi, Muhammad bin hasan, Amali, p. 240, Dar al-Thaqafah Publications, qom, 1414 A.H.

[4] Ibn Kathir, Ismail bin Umar, Al-Bedayah wa al-Nihayah, vol.8, Dar al-Fikr, Beirut, 1407 A.H.

[5] Ibid, p. 272.

[6] Mas'udi, Abul Hasan Ali bin al-Hussein, Murawwij al-Zahab wa Ma'aden al-Jawhar, researched by Daghar, As'ad, vol.3, p. 97, Dar al-Hijrah, Qom, second edition, 1409 A.H. Of course, after quoting the said saying about the death of Ibn Ziad in the year 66 A.H., he says: What is widely known is that he was killed in the year 67 A.H. Vide: Al-Bedayah wa al-Nehayah, vol.8, p. 286.

[7] Al-Beyah wa al-Nehayah, vol.8, p. 273.

[8] Ibn A'tham Kufi, Ahmad bin A'tham, al-Fotuh, researched by, Shiri, Ali, vol.6, p. 247, Dar al-Azwaa, Beirut, 1411 A.H; al-Bedayah wa al-Nehayah, vol.8, p. 274; Balazari, Ahmad bin Yahya, Ansaab al-Ashraf, researched by Zakaar, Suhayl, Zarkali, Reyadh, vol.6, p. 406, Dar al-Fikr, Beirut, 1417 A.H.

[9] The Arabic version of the report is as under:

[9]. «أَنَّ عَلِيَّ بْنَ الْحُسَيْنِ (ع) لَمَّا أَتَى بِرَأْسِ عُبَيْدِ اللَّهِ بْنِ زِيَادٍ وَرَأْسِ عُمَرَ بْنِ سَعْدٍ خَرَّ سَاجِدًا وَ قَالَ الْحَمْدُ لِلَّهِ الَّذِي أَدْرَكَ لِي ثَأْرِي مِنْ أَعْدَائِي وَ جَزَى الْمُخْتَارَ خَيْرًا»

Kashi, Muhammad bin Umar, Ikhtiyar Ma'refat al-Rejal, researched and edited: Shaykh Tusi, Muhammad bin Hasan, Mustafawi, Hasa, p. 127, Mashad University Press, first edition, 1409 A.H.

[10] Yaqubi, Ahmad bin Abi Ya'qub, Tarikh Yaqubi, vol.2, p. 259, Dar Sader, Beirut (date not mentioned).