?Who were the Omayyads and the Abbasids

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The Holy Koran clearly says: "And We did not make the vision which We showed you but a trial for men and the cursed tree in the Koran as well."(Bani Isra'il: 60).

About the cause of the revelation of this verse, the books of interpretation tell us that the Prophet dreamt that he saw some monkeys, meaning the Omayyads, controlling the authority and go up on his pulpit. So, It was the Omayyads who were the cursed tree. Thus the Prophet, may Allah bless him and his family, did not smile till he died. (Majma' al- Bayyan: 3/ 424, Sharh al- Nahj: 3/ 488 and 2/466 and 467. In his Tafsir, al-Shawkany said: "They are al Abi Al'as (the sons of Abi Al'as).

Apart from this verse, there are many verse that dispraise and slander the Omayyads. See (the Book of) al- Hakim, the tradition about 'Ali in the Words of Allah: "Have you not seen those who have changed Allah's favor for ungratefulness and made their people alight into the abode of perdition."(Abrahim: 28).

He (al- Hakim) said: "They are the two dissolute (tribes) from QurayshBanu Omayyah (the sons of Omayyah/ the Omayyads) and banu al-Maghirah (the sons of al- Maghirah). (See also) the Tafsir (interpretation) of b. Jarir concerning the Word of Allah: 'And strive hard in (the way of) Allah."(Al-Hajj: 78). He said (b. Jarir): "Surely, those with whom (Allah), the Exalted, ordered (the Muslims) to strive were Makhzum and Omayyah."(Tafsir al- Tibari: 17/142).

Then the Truthful Prophet, may Allah bless him and his family, said as the Glorious Koran did: "Allah, curse all bani Omayyah!" There are similar traditions concerning Abu- Sufyan and his two sons Yazid and Mu'awiya' Do not forget what has been reported from him about Al Abi al-'As especially about al- Hakam and his son Marwan.(The expert in this (subject) does not need references because they are many, and I wanted to understand something of that, so see b. Abi al- Hadeed in the previous foot note (No. 2) and 1/361, 2/106 and 410, and 4/148. See also al- Isti'ab by b. Abd al-Bir on Marwan, al- Hakim from Abu- Hurayrah on Al Abi Al'as, Marwan, his father, his sons, and so on).

I (the author) wonder; why does the Clear Book praise the members of the House (ahl al Bayt) and curse the Omayyads?

Does Allah, the Exalted, praise Ahl al Bayt randomly and curse the Omayyads aggressively? Exalted be Allah from that in high exaltation. 8 The expert in this (subject) does not need references because they are many, and I wanted to understand something of that, so see b. Abi

al- Hadeed in the previous foot note (No. 2) and 1/ 361, 2/ 106 and 410, and 4/148. See also al- Isti'ab by b. Abd al-Bir on Marwan, al- Hakim from Abu- Hurayrah on Al Abi Al'as, Marwan, his father, his sons, and so on.

Yes, surely, it is obedience that approaches mankind to the Creator, and surely, it is disobedience that distances the slave from the Creator; however Allah treats the obedient slave of his slaves with affection, kindness, and mercy, and punishes the disobedient one of them in the same mannerverily He enters the person who obeys Him into Paradise even if he is a Negro from al- Habasha (Abyssina), and enters the person who disobeys Him into Hell even if he is a Sayyid from Quraysh.

The members of the House (ahl al Bayt) approached the Holy Presence, they feared Him and obeyed His orders, so He (Allah) granted them that most high position of which no human being has, while the Omayyads went far away from the Court of Mercy, they disobeyed Allah, and went on disobeying Him, so He (Allah) has described them as the cursed tree in the Koran, besides the Prophet, may Allah bless him and his family, has cursed them.

And if history has not told us about that degree of obedience which the members of the House (ahl al B ayt) achieved, and the degree of disobedience on which the Omayyads went on, the sanctification from Allah in His Book for the members of the House (ahl al Bayt) will be enough for us to know their obedience and the disobedience of the Omayyads.

You may understand this conclusion without deep thinking when you read the Koranic texts and the Prophetic traditions. Yes, if you study thoroughly the Omayyad history before Islam and after the end of their dynasty, you will know that Allah, the Almighty, and His Apostle, may Allah bless him and his family, have shown in the Book and the Sunna their past history and inward thoughts and told us about the following Omayyads.

Their behavior was not vague for people; nevertheless the Koranic verse and the Prophetic traditions have come to put an end to the pretexts of their friends and to refute the stubbornness of their followers. In spite of these clear verses and traditions, the Omayyads still have friends, followers, and defenders.

To make the hearts sure of this truth, we will mention brief extracts from the reliable history about the practices of the Omayyads. Abd al- Munaf died and left some sons, of them were Hashim, alMuttalib, Nawfal, and 'Abd al- Shams. Hashim was the cleverest and most meritorious of all his brothers, so Quraysh decided to give him the responsibility of watering and feeding pilgrims, his father Abd al- Munaf, had practiced these two jobs before him, so Hashim was as Quraysh thought; moreover he increased the honor of this father when he decided on two (trading) journeys- the winter journey was to the Yemen; the summer journey

was to Sham. The Holy Book (the Koran) has mentioned these two journeys. Hashim's intention from those two journeys was to increase the money of Quraysh, then they would be able to feed pilgrims. This was a high virtue which Hashim wanted to achieve for his people. And that was the custom of the great men who lead their people to great achievements and an honorable lofty position.

Then he preceded his people in feeding pilgrims to be an example for them. He was open-handed, so pilgrims became rich because of his generosity. Then his poet said famous lines of poetry. Among them is;

Amru, the very high, broke up the porridge for his people
And the men of Mecca were hungry
'Amru with prestige broke up (hashamma)
Bread for his people
While the people of Mecca were needy and skinny.

For this reason he was called Hashim; this new name replaced his old name "Amru."(Sharh al-Nahj al-Balagha 3/457). So, generosity was one of Hashim's virtues that made him master over Quraysh, the masters of Arabs. Then his brothers divided. Al-Muttalib stood by him, while Nawfal stood by Abd al- Shams.

They competed with him and tried to match him with his good traits, but they were unable to achieve that, so Hashim became the matchless master of al- Battha' because of his generous acts and good qualities.

When Abd al-Shams died, Omayyah appeared. Se tried to occupy Hashim's high rank because his father was unable to occupy it before, but there was a great difference between him and Hashim in age and importance. Hashim became a master because he was full of virtues, while Omayyah had nothing to be a master except money and sons; they were not enough to help him to be a master without supreme qualities.

One day Omayyah sought to vie in nobility with Hashim. He accepted that, but we do not know why he was satisfied at that measure while he was the master of al- Battha' and the Shaykh of Quraysh, the only thing we know is that he knew that he would win the round to hinder Omayyah's ambition and to humiliate his ambitious soul, so Hashim won the round and exiled Omayyah out of Medina for ten years. In the meantime Omayyah was satisfied that Hashim would beat him, but he wanted people to honor him when they said that he vied in nobility with Hashim.

When 'Abd al- Muttalib appeared after his father Hashim and his uncle al- Mattalib, he got a higher rank and higher merits than that of his people and his ancestors, so the water of

Zamzam gushed out for him, while no one of Quraysh had won this honor before him, so Quraysh felt envy toward him and tried to share in this honor of watering the pilgrims, but he refused, so they asked his priest Hudhayl in Sham to judge him. When they saw his miracles on their way to Sham, they refrained from his trial and gave him Zamzam and the watering of pilgrims.

It was he Hisham who warned Abraha, the leader of the Abyssians and the Emir of the Yemen, when the latter came from the Yemen with great army to destroy the House (the Kaaba) to force the Arabs to visit the House he built in the Yemen. Besides Abd al- Muttalib did not go out of the House as Quraysh did when they escaped because of the power of the Abyssinians, but the end of the Abyssinias was destruction as the Glorious Book has mentioned, so their end happened according to the warning of the master of Al- Abattha.'

For this reason Quraysh felt envy toward Abd al- Muttalib for his miracles, and the owner of the virtue is envied. Omayyah was dissatisfied with what he had found as a result of his competition with Hashim, so he tried to compete with Abd al- Muttalib. Then Omayyah forced Abd al- Muttalib to compete with him, but Abd al-Muttalib beat him and exiled him for ten years. Also Harb b. Omayyah vied in money and people with Abd al- Muttalib.

He (Omayyah) thought that he would get a high position with these things, not with virtue and good deeds. He tried to compete with Abd alMuttalib for his high rank because of envy and selfadmiration. Al- Nafir was astonished at Harb's competition with Shaykh al- Battha', so he said to him: Your father is a prostitute- lover and his father is chaste And drove the elephant away from the Holy country.

This line of poetry denotes that Abd al- Muttalib and his ancestors had two famous qualities; Harb and his ancestors had two famous qualities, too. So, the prominent figures of Quraysh judged for Abd al- Muttalib in every competition.

Do not forget the Alliance (hilf) of al- Fudool. It was the best alliance Quraysh or all Arabs made to punish the oppressor and support the oppressed. The Prophet, may Allah bless him and his family, entered it before Islam. After that he said about it: "if I was invited to a similar one, I would accept." That was the Alliance with which al- Husayn threatened Mu'awiyah. It looked for the usurping tyrants. How many plundered money and usurped honor it returned.

Al- Zubayr b. Abd al- Muttalib founded the Alliance of al- Fudool. The Nawfalis and the 'Hashimites did not enter it. The person has the right to ask about the reason why these people refrained from entering it: Was it because the Hashimtes founded it Or because it was a supreme virtue Or what?

These are the attitudes of the Omayyads if you digress some of them before the rise of the sun

of Islam. Then if you study their attitudes after the rise of the bright sun of Islam, you will be sure that this tree is worthy of revealing that Holy verse, because faith did not enter their hearts, they used every means to put out that bright light, and they did the acts whichjustice and manhood refuse, and honor and virtue hate. And does any one forget what Abu Sufyan did? He harmed the Prophet before, the Emigration and incited people against him after the Emigration The Battles of Uhid and al- Ahzab (the allies), (the expedition to) al-Hudaybiyya and similar events, which history has immortalized, tell you about his attitude (toward the Prophet, may Allah bless him and his family).

He (Abu sufyan) and the Omayyads, the Hashimtes, were the owners of the caravans (of camels) and the parties. How does the son of Islam forget those events while history always reminds him of them? Abu sufyan and his son Mu'awyyah did not enter Islam till it seized them by the neck, and they found no escape from it. After the Conquest (al- fatth), the Wise Prophet habituated them (to Islam) with plentiful giving from the booty (of the Battle of) Hunayn, so greed helped fear with that affection, but their hearts were still containing ancient paganism, envy, spite. They did their best to seize the opportunity to declare mutiny to take the heritage of the children and the uncles and the grand- fathers, whosejugular veins the sharp swords of Islam cut.

Nevertheless, Abu Sufyan was not able to keep those psychological spites, so they appeared in the slips of his tongue, and most of them appeared during the days of 'Uthman,(Al- Aghani: 6/ 90-96). because he (Abu sufyan) felt that he was safe of punishment, and whoever feels safe of punishment misbehaves. Of course, he felt safe because the authority was in the hands of his boys as he said when he kicked the tomb of Hamzah b. Abd al- Muttalib with his foot.(about Ma'awyyiah Many traditions has been reported from the Prophet, may Allah bless him and his family. For example, "Ammar, the oppressive group will kill you in Siffin." Al- Syyuti has regarded this tradition as ensured by many lines of transmission. And "Verily, 'Ali will wage ware against the mutineers (al- Qasitin), and they will be Mu'awiya and his soldiers." See also the following volumes of Sharh al- Nahj: 1/347, 463, 372, 361, 355, 373, and 113, 2/102 and 363, 3/443 and 463 and 15, 4/192. See also Al- Isti'ab about Mu'awiya).

As for his son Mu'awiya, when he knew that Islam spread, its roots entwined, and its branches were high, he used it as a means to uproot it.

Mu'awyyah controlled the country while Islam was still fresh and new, so he broke all its laws and opposed all its rules, but he did not apparently take off the noose of Islam. Of course, he did not take it off because it was the means that helped him to obtain that wide supreme

authority; the authority which neither Sakhar b. Harb nor Omayyah had dreamt about before. No harm him because of that phenomenon because the pretext was to hit get his vast ambitions and to destroy the lofty bases of Islam. 12 about Ma'awyyiah Many traditions has been reported from the Prophet, may Allah bless him and his family. For example, "Am'mar, the oppressive group will kill you in Siffin."

Al- Syyuti has regarded this tradition as ensured by many lines of transmission. And "Verily, 'Ali will wage ware against the mutineers (al- Qasitin), and they will be Mu'awiya and his soldiers." See also the following volumes of Sharh al- Nahj: 1/347, 463, 372, 361, 355, 373, and 113, 2/102 and 363, 3/443 and 463 and 15, 4/192. See also Al- Isti'ab about Mu'awiya.

It is sufficient that Mu'awiya waged war against the Master of prophets when he waged war against the Commander of the Faithful (Amir al-Mu'minin), peace be on him, about whom the Prophet, may Allah bless him and his family, said: "Your peace is my peace and your war is my war."(Musnad Ahmmad b. Hambal: 2/442 and Asad al- Ghabah: 3/11). "After me, you will wage war against the oath breakers of allegiance (al- Nakithin), the unjust (al- Qasitin), and the Renegades (al-Mariqin).(Ma'ani al- Akhbar, 204. Sunan b. Majah, 8, 3950).

If Mu'awiya waged war against Abu al- Hasan (Imam 'Ali), peace be on him, to punish those who killed 'Uthman, then why did he forgive them when he became caliph? I (the author) do not know why Mu'awiyah was the guardian of 'Uthman while al- Murtada (Imam 'Ali) was the Commander of the Faithful and their Guardian.

By Allah, the aim of Mu'awiya, was not so vague that we should produce evidence for it. If he was not an enemy for Islam and its Prophet, he would not have sharpened the blade to destroy the family of the Prophet while the Koran has summoned Muslims to love and respect them, and the Prophet has also summoned Muslims to support and cleave to them They (ahl al Bayt) committed no crime against Mu'awiya but because they were the family of the Prophet, and the caretakers of the religion and its propagandists. If he (Mu'awiya) had shaken hands with them and forgiven them, he would have not obtained the authority for which he waged war against the Prophet and his law. (Sharh al- Nahj 1/463. Muruj al- Dhahab: 1/341. In these two books, there are reports denote that al- Maghirab. Shu'ba regarded Mu'awiya as disbelieve while he himself was a disbeliever, then how was Mu'awiya? Woe to whom al- Namrud regarded as disbeliever).

Before Mu'awiyah perished, he felt that he did not achieve his desires through waging war against the Prophet and his message, so he authorized his son Yazid to fulfill them after his death, but Yazid had not the cunning of his father, namely he was not able to put poison into honey to plot against Islam, then his intentions clearly appeared on the pages of his acts As

soon as he became Caliph, he began attacking al- Husayn, the grandson of the Prophet the master of the young men of Paradise. Also he began attacking the family of the Prophet, the best of all men in righteousness and virtue.

Then he did what he wished in the country of Emigration (Dar al-Hijra) and against the rest of the companions (of the Prophet). The religion, manhood, and chastity did not prevent him from doing that. Moreover, he ordered his fighters to siege the sacred House (the Kaaba) and throw stones at it in the manner that killed its inhabitants and archers.

13 Musnad Ahmmad b. Hambal: 2/442 and Asad al- Ghabah: 3/11.

14 Ma'ani al- Akhbar, 204. Sunan b. Majah, 8, 3950.

15 Sharh al- Nahj 1/463. Muruj al- Dhahab: 1/341.

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Which family defended Islam and protected its achievements more then al- Husayn and his family? Which country followed Islam more than (the country of) the two Holy Mosques (al-Haramayn)? Did b. Maysun (the son of Maysun) leave anything to wage war against Islam, the Prophet- may Allah bless him and his family, and his companions? If we try to count the acts of the Omayyads, with which they resisted Islam and its truthful Owner, we will not be able to because they are many, meanwhile we will be out of our purpose.

Yes, there is no harm when we mention extracts to which al- Maqrizi, the Owner of the plans, has referred in his study 'Al-Niza' Wa al- Takhasum' and al- Jahiz in his study in which he has given an example about the boasting between the Omayyads and the Hashimtes, some of what they have mentioned is as follow: "Indeed, bani Omayya (the sons of Omayya/ the Omayyads) stamped the necks of the companions and dappled the hands of Muslims as a mark to enslave them, made the Prophet below the Caliph, had sexual intercourse with Muslim women in Muslim countries (Dar al- Islam), delayed the prayer pretending to be busy delivering a sermon, ate and drank on the pulpit of the Prophet, may Allah bless him and his family. (Sharh al- Nahj: 3/46 g-470).

This is some of the forbidden things and breaking of the Islamic law which the above-mentioned authors have written. I wonder; were they not aware of the religion and its punishments and its regulations and its entries?

It is sufficient for them that they waged violent war against the Prophet's mission. Furthermore, they regarded the mission as a supreme authority with which the Hashimites played. They made the Book a target for their arrows.

They did their best to transfer the ritual pilgrimage to Jerusalem, then to the mosque which they built in Damascus. And they used mangonels to throw stones at the Sacred House (the Kaaba).

Do not ask about what the pure family of the Prophet faced, starting from the crucified persons of Kanasa and Jozjan, namely Zaid and his son Yahya, to the persons killed with poison, such as al- Hasan, al- Sajad, al-Baqir, peace be on them, Abu Hashim b. al- Hanafiyyah, Ibrahim b. Mohammed- the brother of al- Saffah-, and the like. That is except those who were made homeless in the horizons, and those who were hidden in the prisons. 'Amr b. Abd al- Aziz was the best of the Omayyads.

He knew that people hated his family. So, he tried to change their opinions about them. No wonder'. People accepted the government of the Omayyads because 'birds of a feather flock together.' Surely, the religion has ordered people to conform to piety secretly and openly, just behavior towards close relatives and the common people, refraining from hidden and open lewdness, abstaining from aggression during satisfaction and anger. How far people still are from what the religion commands! (In his book al- Manqip wa al- Mathalib, the Egyptian judge Abu Hanifa al- Nu'man has fully mentioned the virtues of the Hashmites and the defects of the Omayyads. If you read this book, you will know the ugly acts of the Omayyads. If we want to search more, we will mention books more than those we have mentioned here.

But what we have mentioned is enough to achieve our aim. The above- mentioned book is still hand written. It has not printed yet I have seen a copies of it in some libraries of Najaf).

In other words, the person who follow his self- (most surely (man's) self wants to command (him to do) evil)- is not able to follow the religion even if it prevents him from the ways of appetites and forbids him from oppression and aggression. If people had wanted guidance, the guardians would have not hidden the masters of justice and truth and faith and truthfulness, and those guardians would have accepted nothing from them but these noble manners. Indeed, people go far away from these Alawid virtues as the wild animal goes far away from the angels and as the earth is for from the stars of the sky.

If you study the conditions of people thoroughly, you will be sure of these Prophetic words: "However you are, (a governor) is appointed over you." (Ahmad b. Hambal's Musnad: 4/437). Does the scholar accept the ignorant person to rule him? Does the just person accept the corrupt person to lead him? The guardians of ignorance and oppression and corruption found that their matches supported them and kept silent for their acts, so their selves followed desires and appetites. In the meantime, their selves sought to lower the dignity of the Prophet, may Allah bless him and his family, declare war on his mission, and waged war against his

family.

Studying the selves and acts of those people thoroughly show you faithlessness and treason and partiality for misguidance against guidance, for falsehood against the truth. Also you are about to wonder how the religion and the great figures of guidance has not become obliterated yet as long as the supporters of the truth are very few every where and everytime.

"And very few of my servants are grateful." (Saba: 13).

Where do you disappear from this truth, while one look at our present time shows you how the competition between the truth and falsehood take place, and how the second (falsehood) and its supporters has overcome the first (the truth)? No wonder, but the wonder is that the masters of the truth sometimes obtain victory, and falsehood is abandoned. If Abu al- Hasan (Imam 'Ali) and al- Hasan had obtained victory over Mu'awyya, and al-Husayn over Yazid, then it would have been something new in history.

For the victory of the Prophet, may Allah bless him and his family, after those bloody battles was to prove this verse: "That he who would perish might perish by clear proof, and he who would live might live by clear proof." (Al- Anfal: 42). If the unbelief overcame Islam, its light was not completed, and the proof was not established.

Indeed, the Trusty Prophet brought all men virtues, happiness, and good manners. Still, they hindered him his mission though his mission was for their good and happiness. They refused those virtues because they did not match their behavior and inward thoughts like other people in every time.

Moreover, they accepted that happiness when the sword came over their heads and the whip hit their noses. Nevertheless, they quickly turned back upon their heels when the Prophet passed away retreating from the laws of the religion when they found escape to that: "And Mohammed is no more than an apostle; the apostles have already passed away before him; if then he dies or is killed, will you turn back upon your heels? And whoever turns back upon his heels, he will by no means do harm to Allah in the least; and Allah will reward the grateful." (Al 'Umran: 143).

But there were great figures among the Omayyads. Their hearts were full of belief. They stood by the truth against falsehood. No wonder, because Allah, the Exalted, says: "He brings forth the living from the dead." (Al- An'am: 144). There is no doubt that the curse does not include them because the Holy Book says: "O you who believe! take care of your souls; he who errs cannot hurt you when you are on the way."(Al- Ma'ida: 105). "And no soul earns (evil) but against itself, and no bearer of burden shall bear the burden of another." (Al- An'am: 164). "Whoever does good, it is for his own soul, and whoever does evil, it is against it." (Fussilat:

46). "There is no way (to blame) against the doers of good." (Al- Tawba: 91).

BANU AL- 'ABAS (THE ABASIDS)

The oppression of the Omayyads included all men. It was not confined to the righteous nor to the family of the Chosen Prophet, may Allah bless him and his family. Finally the people of evil hated them as the people of good did. Namely, one group wept for its religion and the other wept for its life in this world. Generally speaking, people sought escape to get rid of their oppression and rule.

The Omayyads threatened all the country of Islam with the people of Sham (Syria) because they were their obedient soldiers who did not deviate from their opinion and did not disobey their orders. With the Omayyads and the people of Sham, Mu'awyya was able to dominate Egypt, Iraq, and al- Hijaz though al- Hijaz and Iraq had men of opinion and bravery, whose division was an ampilion for the people of Sham, who wanted to add them to their side. Bin Ziyad moved the people of Kufa against the grandson of the Prophet, may Allah bless him and his family, with the people of Sham by giving money. Abd Al- Malik took Iraq and al- Hijaz from al- Zubair with those soldiers, too. Generally speaking, the people of Sham thought that the Omayyads were worthy of the Caliphate and obedience while they were dominating the vast country.

When the Omayyads divided and began fighting each other, the people of Sham divided, too. Their word disunited according to the disunity of the world of their leader, who misled them and went astray through them.

When the world of the Omayyads divided, some people were ambitious to take their supreme authority and country, but no one was able to declare his ambitions because Sham filled their hearts with terror.

In the meantime, men still remembered their cruelty, their oppression, and their soldiers. Men did not forget the Battle of Karbala, at which the Omayyads showed various kinds of cruelty, and the Battle of al- Hurra, at which the Omayyads showed various mean acts and immorality, violated the forbidden, and shed innocent blood. Men were still remembering that the House (the Kaaba) was first besieged by Yazid, and then by Abd alMalik, who used mangonels to throw stones at it and set fire to it, so they demolished it. Also, men were remembering that the Omayyads killed and burnt Zayd, killed Yahya, and committed crimes paying no attention to the forbidden. So, it was as if people, the expensive, honor, and dignity were a bait for them, and a way for their desires. Then, during those conditions, how could a person declare his enmity for

the Omayyads or plan to overthrow their dynasty?

Yes, men thought that there was no person able to take the crowns from them and deprive them of their authority but the Hashimites, because they were the masters of that throne, whether Caliphate was with the text or blood relationship or the outstanding merit Thus, men began secretly asking and urging them to rise.

There were many great figures among the Hashimites, who were proper for leadership and good at management and policy. Did the master of caliphate and son of Imamate, Abu 'Abd Allah Ja'far b. Mohammed al-Sadiq, peace be on them, lead them to revolt, or Abd Allah b. Hasan, the best and Shaykh of bani (sons) of al- Hasan, or his brother, who refused oppression, or Ibrahim b. Mohammed, the Abbasid, or his two brothers al-Saffah and al-Mansur, the masters of zeal and determination, or Abd Allah b. Mu'awiya, whose noble qualities made him worthy of that position, or the like? If any of them had nominated himself for leadership, he would have adorned it with his noble traits.

But, if al- Sadiq, peace be on him, had nominated himself for leadership, then no one would have matched him for that, because of his outstanding merit and his many followers, but he opposed and did not answer those who urged him to rise.

As the Imam disappointed them, they tried to find another figure. Sometimes they appointed Mohammed b. 'Abd Allah b. al- Hasan, sometimes Abu Muslim propagated for the Abbasids in Khurasan, sometimes Abu Salama al- Khallal propagated for al- Rida, from the family of Mohammed, may Allah bless him and his family, in Kufa, and sometimes b. Ja'far revolted in Kufa but did not accomplish his aim, then he appeared in Persia but did not achieve his aim, too. So, he escaped and went to Abu Muslim in Khurasan, but he was like the person who seeks protection with swelter from fire, because his death was from him. Not long passed after those disorderly conditions, the Abbasids were able to control authority.

It was the fate that decided the matter and put it in the hands of al-Saffah and al- Mansur, who were moving in the district telling people about the outstanding merits of Abu al- Hasan (Imam 'Ali) to incline their hearts, who appointed the son of al- Hasan on the day of their meeting in al-Abwa' without hesitation to obtain the rule, who were under the standard of b. Ja'far and among of his soldiers when he appeared in Persia.

Now, they (the Abbasids) took the reins of government and dismissed the Omayyads from their thrones. No one thought that Abu Muslim, their propagandist, killed b. Ja'far, the leader of the revolt, while they were nothing but his soldiers. No one thought that al- Mansur with his sword killed b. al- Hasan and his brother Ibrahim whom people appointed caliphs and decided to defend till death.

The fates helped, no one overcomes fate, the Abbasid to sit in the throne and the Omayyads to be bygone. So, no regret for the bygone, and no happiness for the coming dynasty. A corrupt dynasty had gone away, and an oppressive dynasty followed it. Al- Saffah became Caliph, So the world laughed with him after frowning and came to him after turning away, but is the person, even if he possesses all the world, safe from the misfortunes of worry? Bin Abbass became between two worries. The first worry was to purify the nation from the Omayyads, and the second was the worry of competition with Imam 'Ali's sons for the throne.

The throne whose legs and bases were not stable. So, his throne quickly swung as the revolts began here and there. After he had gotten rid of his first worry, his second worry began. Of course, he was not safe from the Alawids because a part of this nation and many of their soldiers with whom they overthrew the thrones of bani (sons) Marwan regarded the obedience of Abu Abd Allah al- Sadiq, peace be on him, as a must, and they killed Abu Salama al- Khallal because they felt that he wanted to appoint bani (sons) 'Ali as caliph. Then al- Saffah was appointed caliph when he overcame him, namely he took the caliphate quickly.

Also, he was not safe from the Alawids because people acknowledged Mohammed b. al- Hasan leader on the day of al- Abwa', al- Saffah and alMansur shook hands with him, and he was worthy of the throne which they sat in. Meanwhile, those hopes were still sounding in his mind, then why did he disappear when al- Saffah came to power? Didn't the lion kneel down to get ready to jump?

Bin 'Abbas tried to get rid of that worry, so he sent some men to bring al- Sadiq to al- Hira to watch him attentively, though he did nothing against their authority. When al-Sadiq arrived at al- Hira, b. 'Abbas kept an eye on him, but when he found nothing to be afraid of, he released him. So, al- Sadiq came back to Medina while suspicions troubled him.

Then he tried to capture the two sons of Abd Allah b. al- Hasan, who were in a hiding- place because they were afraid of his cruelty. The more he tried to find them, the more they disappeared.

The short role of al- Saffah ended, while al- Sadiq, peace be on him, was limited in Medina and the sons of al- Hasan were in their hiding- place. When the days of al- Mansur came, he treated the Alawids with cruelty. He did not leave al- Sadiq resident at the city of Emigration, rather he sent for him frequently, mistreated and tried to kill him every time. He went on mistreating him till he killed him with poison.

Al- Mansur used all means to capture Mohammed and Ibrahim- some times, he declared safety for them, and some times treated father and the sons of al- Hasan cruelly, but these means did not help him to reach and find them. Then he brought the sons of al- Hasan to Iraq

and left them in dark prisons, so most of them faced ugly death, but Mohammed surprised him when he revolted in Medina and Basrah. That was the thing which he guard against, used all means to hinder, and afraid of, but fate overcame him.

Banu (the sons) of al- 'Abbass ruled, so their deception and disloyalty appeared. They paid homage to the son of al- Hasan, then they spared no effort to capture and kill him and his brother. Ibin (the son of) 'Abbass tried to shake hands with them in peace, but they refused because their selves had refusal, honor, and hopes which men supported to urge them to revolt. Even if their revolutionary selves subsided, men moved them to revolt against al- Mansur They still had such revolutionary souls until they revolted against him after that long disappearance. Bani (the sons of) al- 'Abbass not only acted treacherously toward the bani (sons of) al- Hasan during their rule, but also al- Mansur betrayed Abu- Muslim, the builder of the entity of their dynasty, killed Abu- Salama al- Khallal, imprisoned Ya'qub b Dawud, killed al- Fadl b. Sahl, and the like. Also they tried to kill the two ministers- 'Ali b. Yaqtin and Ja'far b. Mohammed al- Ash'ath. Also, al- Mansur betrayed 'Isa b. Musa, his crown prince He dismissed him and appointed his son al- Mahdi instead. Al- Mansur had made 'Isa crown prince because the latter distinguished himself in battle with Mohammed and Ibrahim, so that he was able to kill them and destroy their revolt that made al- Mansur worried and think that his rule would perish.

Al- Rashid betrayed his Barmaki ministers and the Hasani Yahya after giving. them safety. Al- Amin betrayed his brother Al- Ma'mun when he dismissed him form the Crown. Al- Ma'mun appointed Imam Rida, peace be on him, then he killed him with poison.

But their greatest disloyalty was that against the sons of al- Husayn, peace be on him. The followers of the sons of 'Ali were the soldiers of the sons of al- 'Abbas. As we have mentioned earlier, they helped them to remove the dynasty of the sons of Marwan, and their slogan was to revenge the blood of the members of the House (ahl al- Bayt). No one but the Talibiyyin were killed with the swords of the Omayyads, no one but the Alawids were treated cruelly by the Omayyads. If other than they from the Hashimites. met some cruel treatment, it certainly was not like that treatment the family of Abu- Talib suffered.

The Abbassids summoned people to revenge (the blood of al- Husayn and his family), rather people summoned them (the Abbassids) to that. This was the strongest means to obtain their ambitions. After they had controlled authority, they began chasing the family of the Prophet, may Allah bless him and his family. It was as if the family of the Prophet committed those horrid crimes at the Battle of Karbala, captured the Prophetic Women, and killed Zayd and Yahya, and the like!

It was as if they killed and the captives were from the sons of al- Abbass and the criminals were the Alawids! And it was as if the Alawids did not move people to avenge (the blood of al-Husayn and his family) and take their heritage!

When the events resulted in dismissing the Omayyads, the members of the House were the victims of those events, namely the Abbassids did not have mercy on them as a reward for their struggle against the Omayyads, besides the Abbassids took the reins of that vast authority from them. Thus everything was clear when the Abbassids took the reins of government. Men did not forget those crimes the Omayyads committed against the members of the House. The Abbassids committed crime after crime against them without mercy. Consequently, why did all that happen?