

## A Critical Analysis of the story of The Two Young Sons of Muslim Ibn Aqil 'Aqīl and Its Reflections in Persian Ritual Poetry

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### Introduction

The pathology of ritual poetry has five levels. content, literary, linguistic, lexical, morphological and syntactic. The content level is the broadest level. Among these harms, myth-making and story-telling is one of the important factors of distortion, which due to the sense of perfectionism and heroism hidden in the human being, has caused humans to unintentionally go towards myth-making to saturate their instinctive and innate sense. Therefore, in all cultures, the dominance of myths can be observed, and 'Āshūrā culture is no exception to this. Of course, pathology at the content level is much more sensitive than other levels. Because it deals with people's beliefs and any heresy at this level causes people to deviate.

Therefore, content damage should be fully identified and poets and praise the liars should correct their poems. One of the frequently used content harms in ritual poetry is the story of the two children of Muslim, whose religious show is also very famous among other religious show. Of course, there are always doubts about the identity and number of these children, the manner of their martyrdom, as well as the issue of their departure from Medina with Muslim or Imam Hussein (as), as well as the date of their martyrdom in the event of 'Āshūrā or one year later in the Islamic and historical sources that have been tried in this research. It is necessary to review them.

### Materials and methods

So far, no independent work has been done regarding the documentary and brokering of the story of the children of Muslim Ibn 'Aqīl. It is mentioned

sporadically in some sources such as Baḥr al-Anṣāb, Amālī, Manāqib Ibn Shahr Āshūb, Maqātil al-Ṭālibīn, Biḥār al-Anwār and... . Some researchers also conducted a short research about Muslim children in their works and examined some possibilities regarding this story in a comprehensive way and concluded that in total the said possibilities can neither be 100% accepted nor rejected. Also, some researchers have criticized some aspects of this story. Therefore, in the present research, using the analytical-documentary method, it is tried to analyze and criticize this story by examining the historical and tradition sources and paying attention to the deaths.

### **Results and findings**

In Islamic sources, there are many differences of opinion regarding the method of martyrdom, the name and number of children of Muslim Ibn 'Aqīl , but the most reliable and advanced work available is the same Amālī Sheikh Ṣadūq, which is in the 19th Majles of this book, from Ali Ibn Ibrāhīm ibn Ḥāshim 'an abīhi 'an Ibrāhīm ibn Raja al-Jahdari 'an Ali ibn Jaber that it was narrated on the authority of Uthman ibn Dāwūd al-Hashemi 'an Muhammad ibn Muslim 'an Ḥimrān ibn A'yan 'an Abi Muhammad (an old man from the people of Kufa) that two children ran away and were captured by ibn Ziyād's army for a year and then after the martyrdom of Imam Hussain (as), he escaped from ibn Ziyād prison with the mercy of the jailer and he became a refugee to a woman whose son-in-law planned to kill them and after his slave "Falīḥ" and his son refused to kill these two children, he decided to cut off their heads and hand them over to receive a reward. Ibn Ziyād gave them until they were oppressed and martyred in some sources, the story is narrated with differences in details in the following way: after being captured in the incident of Karbalā, with the help of an old jailer named "Mashkūr", they fled to the house of a woman whose wife "Ḥārith" was one of ibn Ziyād's troops and to receive the reward, he beheaded these two children next to the Euphrates and threw their bodies into the water. According to these two traditions, there are differences even in the details of the story, which, of course, do not have much effect on the story. Of course, on the other hand, people like Ṭabarī and Khārazmī did not agree with Sheikh Ṣadūq's opinion and attributed these two children to Abdullah Jafar or Jafar Ṭayyār who escaped from Karbala after the 'Āshūrā incident.

Ṭabarī in his history and Sheikh Mofid in al-Ikhtiṣāṣ and al-Irshad and Ibn Shahr-Ashub in Manāqib mentioned only one of Muslim's children named "Abdullah" among the martyrs of Karbala and never attributed these children to Muslim. Sheikh Mofid Mohammad is also considered the son of Abū Sa'īd ibn 'Aqīl has known. Also, Khārazmī did not mention these two children accompanying Muslim at the time of Muslim's departure to Kufa

## Conclusion

The story of two Muslim children has had many reflections not only in the poetry of religious poets but also in the performance of Ta'ziyah. Although some people doubted the origin of the story and gave reasons to reject it, this issue is so closely tied to the beliefs of the people that they built a shrine for them on the side of the Euphrates river and made it a place of pilgrimage. The authors are not trying to refute or prove or judge about this story. However, the oppression on the Ahl al-Bayt (as) and their lovers is much more than what is stated in historical sources. Regarding the story of Muslim's children, contrary to all the possibilities that have been raised, it cannot be considered false due to the weakness of the Isnad or not being mentioned in some sources or the difference in the name. Because in the historical review of tradition stories, the weakness of the Isnad is not a reason for its rejection, and other historical evidences and clues should be taken into account. Of course, the reason for the popularity of this story among the people and its acceptance as a part of popular culture, despite the weakness of the Isnad and some other intellectual and narrational reasons, is the validity and acceptability of Sheikh Ṣadūq and the transmitting of this tradition in the book of Amali, which, of course, mentions differences. It is also mentioned in Bihar al-Anwar and other cases. Therefore, not only the popularity of this story in popular culture, but also the opinion of Sheikh Ṣadūq should be respected. In dealing with this tradition, religious poets are divided into two groups: some of them, without mentioning the names of these two children and mentioning the details, only pointed to the fatal tragedy of their martyrdom, and some of them accepted the tradition of being imprisoned in Kufa and based on the oral history of Shia. , they are often mentioned by the names of Muhammad and Ibrahim in the Ta'ziyahs, and the details of the story are mentioned less and more in the inner speech. The purpose of the writers was to express the historical course of this story based on Islamic sources, so that poets and the community of praisers, knowing the historical documents, would compose poetry in this area

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