

Imam Husain (A.S.) proceeding towards Iraq from Makkah

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Irshad) Muslim bin Aqeel (a.s.)'s uprising in Kufa occurred on the eighth of the month of Zilhajj 60 A.H., while he was martyred on the day of Arafah i.e. the ninth of Zilhajj. Imam Husain (a.s.) left for Iraq on the day of Tarwiyah i.e. eight of Zilhajj, the day of Muslim's uprising. When Imam was in Makkah, a group of the people of Hijaz and Basra joined him, his family and clientele.

When Imam intended going towards Iraq, he circumambulated the Ka'bah and walked (Sa'ee) between Safa and Marwah, then he removed the pilgrim's garb (Ehram) and declared it to be a lesser pilgrimage (Umrah). He could not halt to complete the major Pilgrimage (Hajj), for he feared lest he might be arrested in Makkah and taken as captive to Yazid.

(Malhoof) It is related that on the day of Tarwiyah (eight of Zilhajj), Umro bin Sa'eed bin entered Makkah with a huge army. Yazid had ordered him that if he confronted Imam Husain (a.s.) he should attack him, and if possible, to kill him. Thus Imam left Makkah on the same day.

Ibne Abbas relates that I saw Imam Husain (a.s.) standing near the door of the Ka'bah with Jibra'eel's hand in his, before he left for Iraq. Jibra'eel was calling out, "Hasten to offer allegiance to (the Proof of) Allah, the Mighty, the Glorified." (Malhoof) Furthermore it is related that when Imam Husain (a.s.) intended going towards Iraq, he stood up and delivered the following sermon:

"Praise be to Allah! By Allah's will only! There is no power but with Allah! And Blessings of Allah be upon His Messenger! Verily death is bound with the sons of Adam as a necklace around the neck of a maiden. How I desire and long to meet my Ancestors similar to (Prophet) Yusuf (a.s.), who was desirous of meeting (Prophet) Yusuf (a.s.). Verily I proceed to-wards the place of my martyrdom, which has been selected for me. It is as if I see the wolves of the desert (of Bani Umayyah) separating each part of my body between Nawawees and Karbala, and filling their empty bellies and utricles. There is no escape from that which has been written down by the pen of destiny, and the pleasure of our Household (Ahlulbayt) lies in the pleasure of Allah. Verily we will endure His trials and secure the reward due for the forbearing ones.

The cord of the Prophet and his child cannot be separated from him, but will all be united together with him near the Right (Allah). Thereby his (the Prophet's) eyes will be cooled due to

us and thus Allah will fulfil what He has promised through them. Then whoever desires to lay down his life for us and strive in the way of Allah, should come out with us, for I shall be leaving tomorrow morning, Allah willing."

Our Master, the Traditionist Mirza Noori, in his book *Nafsur Rahman* says that Nawawees is a graveyard of the Christians, where presently the grave of Hurr bin Yazid ar Riyahi stands in the north western side of the town. As regards Karbala, it is a piece of land on the bank of a stream which flows from the western direction towards the city and passing besides the grave of Ibne Hamza. There are some gardens and fields in it, while the town is in between them.

(Malhoof) It is related that on the night of the day in which Imam Husain (a.s.) left Makkah, Mohammad bin Hanafiyah came to his presence and said, "O dear brother! You are very well aware as to who these people of Kufa are. They committed treachery with your father (Imam Ali) and brother (Imam Hasan), and I fear that they might do the same with you. If you deem fit, do stay here, for you are the most respected and safe herein." Imam re-plied, "O brother! I fear lest Yazid bin Mu'awiyah assault me unawares in the Sacred Sanctuary (Haram) itself, and thus the sanctity of the Sacred Sanctuary and the House of Allah would be spoilt due to me."

Ibne Hanafiyah said, "Then go to Yemen if you fear this, or go away into the corner of the desert, where you would be safe and no one would be able to lay their hands on you." Imam replied that he would think over the proposal.

When it dawned, Imam prepared to go and the news reached Mohammad bin Hana-fiyah. He came and caught hold of the reins of his camel, on which the Imam was mounted and said, "O my brother! Had you not promised me that you would consider my desire, then why do you leave in such haste?" Imam re-plied, "After you left, the Holy Prophet (s.a.w.s.) came to me and said: O Husain! Hasten towards Iraq, for Allah desires to see you martyred."

Mohammad bin Hanafiyah said, "Verily we are Allah's and verily unto Him shall we return." Then Mohammad continued, "Then what is the need of taking these women alongwith you in such a state?" He replied, "The Prophet told me that Allah desires to see them in captivity."

Then he greeted Mohammad and left.

The question put forward by Hamza bin Humran to Im?m Ja'far as Sadiq (a.s.) regarding Mohammad bin Hanafiyah's keeping aloof, and Im?m's reply thereat, has already been related in another place in the Section 3 "Dis-course of Allamah Majlisi in Bih?rul Anwar" of Chapter 2 in this book.

Imam Ja'far as Sadiq (a.s.) says that,

“When Husain bin Ali (a.s.) intended to go towards Iraq, he handed over his books and testimony to Umme Salma (a.s.) as a trust, and when Imam Ali Zainul ʿabideen (a.s.) returned back, Umme Salma handed over the same to him.”

Masʿoodi writes in his *Isbatul Wasiyyah*, that when Imam Husain (a.s.) intended to go to Kufa after writing a letter to the Kufans, and before despatching Muslim bin Aqeel (a.s.) to Kufa, Umme Salmā (a.s.) came upto him and said, “I remind you not to go (there).” Imam asked her the reason, to which she replied, “I have heard the Prophet of Allah (s.a.w.s.) say that ‘my son Husain will be martyred in Iraq’ and he handed over to me a bottle filled with earth, which I have preserved with me and (often) inspect it.” Imam replied, “O dear mother! I shall be compelled to die. There is no refuge from what has been decreed, and there is no other alternative for death. I myself know the day, time and the place where I shall be martyred, then I identify the spot of my martyrdom besides the mausoleum where I shall be buried, as I recognize you. Then if you desire, I would show you my burial place and that of the ones to be martyred alongwith me.”

Umme Salmā replied that she desired doing so. Imam Husain (a.s.) uttered the name of Allah and the ground (of Karbala) arose and he showed her the burial place of himself and others. Then he took some earth from it and told her to mix it with the former one (given to her by the Prophet). Then he said, “I shall be martyred on the tenth (of Moharram) after the Zuhri Prayers. Salutations upon you O dear mother! We are pleased with you.”

Umme Salmā preserved his report and awaited the tenth (ashoorah).

Masʿoodi, in his *Murujuz Zahab* writes that when Imam Husain (a.s.) decided to go towards Iraq, Abdullah bin Abbas came to his presence and said, “O cousin! I have heard that you intend going towards Iraq, while the people therein are treacherous and quarrelsome. Do not make haste, and if you desire, fight these tyrants. And if you do not wish to reside in Makkah, then go to Yemen, for it is located in a corner and you possess numerous friends and brothers therein. Then halt there and despatch your envoys across and write to the Kufans and your followers in Iraq, that they might depose their commanders from there. And if they succeed in deposing them, and there remains no one to quarrel with you, only then you enter therein, for I do not trust them. And if they do not do so, remain where you are and wait for Allah’s command, for there are numerous forts and valleys in Yemen.”

Hearing this Imam said, “O cousin! I know that genuinely you are my well wisher and are sympathetic towards me, but Muslim bin Aqeel has written to me that the Kufans have sworn the oath of allegiance to me, and have united to support me, hence I have finally decided to go there.” Abdullah said, “You

have tested the Kufans twice. These are the very people who had been supporting your father and brother, while tomorrow they might be among your murderers siding their commander. Then if you go towards them and Ubaydullah bin Ziyad is informed about it, he will send them to revolt against you. And the people who have written to you inviting you there, will turn into your worst enemies. Then if you disapprove my words, do not take the women and children along with you. For by Allah! I fear lest you might be killed as Usman was murdered, while his women and children were beholding."

Imam replied to Ibne Abbas, "By Allah! I hold it dear to be killed in any other place, rather than spoil the sanctity of the Ka'bah because of me (by being murdered herein)."

Then Ibne Abbas lost all hope to persuade him and arose and left. Then he went to Abdullah bin Zubayr and recited the following couplet: "O Lark! You have got a vacant place, then lay your eggs and raise your voice, your seat is empty, strike your beak on the ground wherever you desire, then Husain is going towards Iraq and is leaving behind Hijaz for you."

When Abdullah bin Zubayr heard that Imam is going to Kufa (he was delighted). He was restless and aggrieved with Imam's presence in Makkah, for the people therein did not consider him equal to Imam Husain (a.s.), hence there was no greater news for him than that Imam was leaving Makkah. Then he came to Imam and said, "O Aba Abdillah! What have you decided? I fear Allah by not fighting against their cruelties and their disrespect towards Allah's virtuous slaves."

Imam Husain (a.s.) replied,
"I have decided to go to Kufa."

Ibne Zubayr said, "May Allah grant you success! If I had friends like you, I would have refused going there." He feared lest Imam would accuse him for it hence said, "Then if you stay back here and invite me and the people of Hijaz to swear the allegiance at your hands, we shall agree to it and will hasten towards you, for you are more worthy of the Caliphate than Yazid and his father."

Abu Bakr bin Haris bin Hisham came to the presence of Imam Husain (a.s.) and said, "Verily relation (with you) demands that I should be merciful to you, and I do not know how you consider me in terms of being your well-wisher." Imam replied, "O Abu Bakr! You are not a deceiver."

Abu Bakr said, "Your father was more able and people were more desirous of him and considered him. They were more obedient and subservient to him. They rallied around him in large numbers when he marched towards Mu'awiyah, except the people of Syria, while he was more powerful than Mu'awiyah. Even then they betrayed him and became a burden upon him

with their lust for the world. Then they made him swallow anger, and they disobeyed him until the matter reached such that he went towards the Grandeur and Pleasure of Allah. Then they did the same to your brother, as your father, and you were a witness to all this. Yet now you desire to go towards those who had revolted against your father and brother and oppressed them. Then you like to fight along with them against the Syrians, the Iraqis and the one who has prepared himself and is more powerful, while people fear him and wish for his success?

Then if he receives news that you are proceeding towards him, he might bribe them, and verily they are desirous of this world. Then those very people who have promised to assist you will be ready to fight you, and those very people who claim to love you will leave you devoid of helpers and will go to their aid. Then remember Allah in respect of yourself." Imam Husain (a.s.) replied,

"O Cousin! May Allah reward you favourably! You have advised me sincerely. But Allah's Decree shall surely occur." Abu Bakr said, "O Aba Abdillah! I give you to Allah's refuge."

It is written in Tareekh of Tabari that Azdi says, that Abu Jabbab Yahya bin Abu Hayyah relates from Adi bin Hurmal Asadi, who relates from Abdullah bin Sulaym and Mazri bin Mashma'il Asadi. They said that, "We went to Makkah from Kufa to perform the Haj, until we entered Makkah on the day of Tarwiyah (8th Zilhaj).

We saw Imam Husain (a.s.) and Abdullah bin Zubayr at the time of Zuhr, standing between the Ka'bah and Hajarul Aswad. We went towards them and heard Ibne Zubayr telling Imam Husain (a.s.) that, "You may reside here if you desire so and be in charge. We are your supporters, helpers, your well-wishers and your obedient ones." Imam replied, "My father had told me that the blood of a man will be shed unjustly here, and I do not desire to be that man." Ibne Zubayr continued, "Then halt here and leave the matter to me. For I shall obey you and will not deceive." Imam replied, "I do not desire to do so."

Then they started speaking in a whisper among themselves until we heard people calling out to hasten towards Minat at the time of Zuhr. Then we saw that Imam Husain (a.s.) started circumambulating the Ka'bah, then he performed the Sa'ee between Safa and Marwah, and cut some of his hair. Then he ended his Umrah and left towards Kufa, while we went to Minat with other people.

Sibt ibne Jawzi in his Tazkiratul Khawas, writes that when Mohammad bin Hanafiyah received news of the departure of Imam Husain (a.s.) towards Kufa, he was performing the ablutions, and a jar was kept in front of him. He wept profusely until the jar became full of his tears. Then there was none in Makkah who was not grieved and afflicted by his departure, for they had tried

their best to dissuade him from doing so. Then he recited the following couplets:

"I will depart, for there is no shame in death for a young man, whenever he intends (to do what is) right and he strives like a muslim, who has soothed righteous men through (the sacrifice of) his life, who has scattered the accursed and opposed the criminals. If I live, I will not regret (what I have done), and if I die, I will not suffer. Let it be enough for you to live in humiliation and be reviled."

Then he recited the following verse of the Qur'an:

"And the behest of Allah is a Decree, irrevocable."

Relating to Imam Husain (a.s.)'s departure from Makkah towards Iraq Imam Husain (a.s.) left Makkah towards Iraq on the day of Tarwiyyah (eighth Zilhajj), before receiving the news of the martyrdom of Muslim bin Aqeel, who had in those very days revolted in Kufa. He was accompanied by his relatives, children and his Shi'ah. It is stated in Mat'libus Su-ool and others, that there were eighty two men in the caravan with Imam Husain (a.s.). It is written in Al Makhzoon fi Tasleeyatul Mahzoon, that Imam Husain (a.s.) gathered his fellow travellers, who had resolved to go with him to Iraq, and gave each of them ten gold Dinars and a Camel for carrying their luggage. Then he left Makkah on Tuesday, the eight of Zilhajj, the day of Tarwiyah, accompanied by eighty two men among his Shi'ah, friends, retainers and his family.

(Irshad) Farazdaq the poet says, that I went for the pilgrimage in the sixtieth year of Hijra.

When I reached the sacred precincts driving the Camel, I saw Imam Husain (a.s.) leaving Makkah equipped with arms and equipment. I inquired as to whose caravan it was, to which they told me that it was of Husain bin Ali (a.s.). I went towards him, saluted and said, "May Allah grant you your desire and may your desire be fulfilled! May my parents be your ransom O son of the Prophet! What makes you hasten from the Haj?" He replied,

"If I do not hasten to leave, I shall surely be arrested",

then he asked me as to who I was. I replied that I was an Arab and then he did not ask me anything more. Then he asked, "What news do you have regarding the people of Iraq?" I replied, "Verily you have asked a wise question, the hearts of the people are with you, but their swords are against you. And destiny descends from the heavens and Allah does what He desires." Imam replied, "You speak the truth, all matter is from Allah. Everyday He is in a (new) splendid manifestation. And if His Decree is the same what we desire, we offer thanks to Him for His blessings, and (only) His help should be sought to offer thanks to Him. Then if fate shuts the hopes, the one who has pure intentions and is pious, shall not be violated."

I replied, "Yes, may Allah grant you success in your hope and safeguard you from that which

you fear.” Then I put forward some questions regarding vows and the rites of Haj, he answered them and then moved away saluting me, thus we parted away. When Imām Husain (a.s.) left Makkah, Yahya bin Sa’eed bin as, alongwith a group of men met him, who were sent by Umro bin Sa’eed, and asked him as to where he intended going and ordered him to return back. Imam did not pay any heed to him. there ensued quarrel among them and they started flogging one another. But Imām and his companions resisted them fiercely.

It is stated in Iqdul Fareed that when Umro bin Sa’eed received the news of Imām’s departure, he said, “Mount upon every Camels between the heavens and the earth and pursue him.” The people were astonished by his speech and went in his pursuit but could not reach him.

(Irshad) Imām reached a place called Tan’eem, and met a caravan of revenue coming from Yemen which was sent by Baheer bin Raysan to Yazid. The goods contained green weeds (Yemeni saffron) and clothes. Imam Husain (being the Imām of the age and Yazid being an usurper of Caliphate) confiscated it and said to the drivers of the Camels that, “Whoever among you desires to come with us till Iraq can do so, and we shall pay them for it and shall behave well with them. While whoever desires to go back, we shall pay them the cost until here and they can leave.”

Thus a few among them took their payment and left, while those who accompanied them were given proper value and clothes.

(Kamil) Then he proceeded further until they reached Safah and met Farazdaq there. Then the contents of their meeting are the same as has been related earlier. There he received a letter of Abdullah bin Ja’far (a.s.) sent to Imām Husain (a.s.) with his sons Aun and Mohammad. It’s contents were as follows: “Now then! I say to you in the name of Allah, return back as soon as you receive my letter, for I fear that the direction which you go will result in death and the extirpation of your family. And if this happens, the earth will turn dark, for you are the light of guidance and the hope of the believers. Do not make haste for I am following this letter.

Salutations.”

Tabari says that Abdullah bin Ja’far went to Umro bin Sa’eed bin ?s and said, “Write a letter addressing to Imām Husain (a.s.) offering him securi-ty, promising fairness and favour. Then impress upon him and request him (sincerely) to return back, so that he may be satisfied and thus return.” Umro bin Sa’eed replied, “Do write as you desire and bring it back to me so that I may affix my seal on it.” Abdullah wrote the letter and brought it back to Umro and said, “Send your brother Yahy? with this letter, so that the Imām may be assured that the letter is your effort.” He did as direct-ed. Umro bin Sa’eed was designated as the Governor of Makkah by Yazid.

Yahya and Abdullah bin Ja'far went with the letter to Imam Husain (a.s.) and gave it to him. Yahya read the letter. When they returned back they said that when we presented the letter to Imam Husain (a.s.) and requested him to return back, he excused himself saying,

"I saw the Holy Prophet (s.a.w.s.) in a dream and he entrusted a task to me, which I shall perform whether it benefits me or not." I told him to relate to us his dream to which he said, "I have not related the dream to anyone nor shall I do so, until I reach the presence of my Lord." It is related in Irshad that when Abdullah failed to dissuade Imam from returning back, he told his sons Aun and Mohammad to remain with him and go with him and safeguard him on his behalf (if the need arises). Then he returned back with Yahya bin Sa'eed to Makkah.

Tabari says that the contents of the letter of Umro bin Sa'eed were as follows: "In the name of Allah the Beneficent, the Merciful. From Umro bin Sa'eed to Husain bin Ali. Now then! I request the Almighty to keep you away from that which may cause your destruction, and to guide you to the path of reward.

I have been informed that you are proceeding towards Iraq, I offer you in Allah's protection with both hands, and I fear that it may result in your ruination. I am despatching Abdullah bin Ja'far and Yahya bin Sa'eed to you, hence return back to me. I pledge security, kindness, virtue and favour for you, and Allah is a Witness, Guarantor, Surety and an Attorney over it. And peace be upon you."

Imam Husain (a.s.) replied to him:

"Now then! The one, who invites towards Allah and performs virtuous deeds and says that he is a Muslim, has not disassociated with Allah and His Prophet. And you have invited me towards security, virtue and kindness, while the best security is that of Allah. Then the one, who does not fear Allah in this world, shall not receive His refuge in the Hereafter. We desire from Allah that we may fear him in this world, so as to avail His security in the Hereafter. If your intention through this letter is kindness and virtue, then may Allah reward you favourably in this world as well as the Hereafter."

(Irshad) Imam Husain (a.s.) hastened towards Iraq and did not look behind until he reached Zatul Irq. Here the prophesy of the Commander of the faithful Imam Ali (a.s.) was fulfilled. Shaikh Toosi in his Amali has related from Ammarah Dehni, that he says, that Abu Tufayl told me, that Mu-sayyab bin Najabah came to the presence of Imam Ali (a.s.) catching hold of Abdullah bin Saba. Imam Ali (a.s.) asked as to what had happened. He replied, "This man speaks a lie regarding Allah and His Prophet." Imam asked him as to what he said. I could not hear what Musayyab said but I heard Imam Ali (a.s.) saying that, "Alas! A man (Referring to Imam Husain) riding a swift and well-equipped Camel shall come to

you not having performed the Haj or Umrah, and will be killed.”

And when Imām Husain (a.s.) reached Zatul Irq (Malhoof) he met Bashr bin Ghalib, who was coming from Irq, and inquired from him regarding the state of the people therein. He replied that, “I have seen the people in a state that their hearts are on your side, but their swords are with Bani Umayyāh.” Imām replied,

“This brother from Bani Asad says the truth, Allah does whatever He desires and orders whatever He wills.”

(Irshād) When Ubaydullah bin Ziyād received news that Imām Husain (a.s.) was proceeding towards Kufa, he sent Haseen bin Tameem, his police officer, towards Qadsiyah. Then he organised an army from Qadsiyah to Khaffan and from Qadsiyah to Qatqataniyah. He then announced to the people that Husain bin Ali was coming towards Iraq.

Mohammad bin Abu Talib Musawi relates, that when Waleed bin Utba received the news that Imām was proceeding towards Irq, he wrote to Ubaydullāh bin Ziyad: “Now then! Husain is coming towards Iraq, and he is the son of Fatemah (a.s.) and Fatema is the daughter of the Prophet of Allāh (s.a.w.s.).

Beware lest you behave badly with him and invite commotion for yourself and your relatives in this world, which will never be diminished, while the distinguished people and the commoners will never forget it until the end of this world.” But Ubaydullah paid no heed to Waleed’s words.

Rayṣhi, through his chain of transmitters, relates that the narrator said, that I went for the Pilgrimage and became aloof from my companions and started walking alone and lost my way.

Suddenly my sight fell upon some tents and mules, I went towards them and inquired as to whose tents they were. They replied that the tents were of Husain (a.s.). I asked that was it Husain the son of Ali and Fatemah (a.s.), and they replied in the affirmative.

I inquired as to which particular tent he was and they pointed it to me. I went and saw that the Imām was sitting at the door of the tent reclining on a pillow and reading a letter. I saluted him and he answered. I said, “O son of the Prophet of Allāh! May my parents be your ransom! Why have you halted at such a barren desert, devoid of population or fortresses”? Imam replied, “The people have terrified me and these are the letters of the people of Kufa who will kill me.

Then when they have performed this crime, after having left no sanctity being violated, Allah will appoint a man over them, who will slaughter them and dishonor them more than the people of a slave-girl.”

I (the author) say, that we strongly perceive that the ‘people of the slave-girl’ is an error, while the correct one is Faram (menstrual cloth) of a slave-girl, for it is related that Imam Husain (a.s.) said, “By Allah! They will not leave me until they spill the blood of my heart, then when

they do so, Allah will appoint a man over them, who will humiliate them more than the Faram of a woman” while Faram is a menstrual cloth.

(Irshad) When Im?m reached Hajir in Batne Ummah, he despatched Qays bin Musahhir Saydawi to Kuf?, while some say that he sent his foster brother Abdullah bin Yaqtoor. He had not yet received the news of the Martyrdom of Muslim bin Aqeel, and he sent a letter with him:

“In the name of Allah, the Beneficent, the Merciful. From Husain bin Ali to his believer and Muslim brothers. I praise Allah Almighty, besides Whom there is no other Deity. Now then! I have received the letter from Muslim bin Aqeel, inform-ing me regarding the fairness of your intentions and the compliance of your noblemen to assist us and seek our rights.

I invoke All?h, the Honour-able, the Glorified, that we may face fairness and reward you with the greatest reward. I have left Makkah on Tuesday, the eighth of Zilhaj, the day of Tarwiyyah.

When my messenger reaches you, speeden up your task and prepare yourselves that I shall reach you within some days. Peace be upon you and Allah’s Mercy and His Blessings”

While Muslim had written a letter to Imam Husain (a.s.) twenty seven days prior to his Martyrdom, which read as follows: “Now then! The person, who goes in search of water, does not lie to his family regarding it. Eighteen thousand people (of Kufa) have pledged allegiance at my hands, thus as soon as you receive my letter, hasten to come.” And the people of Kufa had written to Im?m that, “You have a hundred thousand swords here (to assist you), thus do not delay.”

Qays bin Musahhir Saydawi left for Kufa with Im?m’s letter. When he reached Qadsiyyah, he was arrested by Haseen bin Tameem, who sent him to Ubaydullah bin Ziyad. Ubaydull?h said, “Sit on the pulpit and curse the liar and son of the liar” (referred to Im?m Husain, Allah’s refuge).

(Malhoof) At another place it is related that when he neared Kufa, Haseen bin Nameer stopped him so as to search him. Qays removed the letter of Im?m and tore it, thus Haseen sent him to Ubaydull?h. When he was made to stand facing Ubaydullah, he questioned him as to who he was. Qays replied, “I am one of the Shi’ah of the Commander of the faithful Imam Ali (a.s.) and his son.” He asked him as to why he tore the letter.

Qays replied, “So that you may not be aware as to what was written therein.” Ubaydullah asked as to who had written it and to whom was is addressed to. Qays replied, “It was from Husain bin Ali to a group of the people of Kufa, whose names I do not know.” Ubaydullah was infuriated and said, “You shall not go away from me until you reveal their names, or ascend the pulpit and curse Husain bin Ali, his father and his brother, or else I shall seporate each of your joints.

" Qays replied, "I shall not reveal their names but am ready to curse." Saying this he ascended the pulpit and started praising and glorifying Allah. Then he offered salutations upon the Prophet (s.w.a.s.) and started praising Imam Ali (a.s.), Imam Hasan (a.s.) and Imam Husain (a.s.) and asked for Allah's abundant blessings to be bestowed upon them. Then he sent curses upon Ubaydullah, his father and all the oppressors of Bani Umayyah, from the beginning until the end. Then he said, "O people! I have been sent by Imam Husain (a.s.) towards you and I have left him at such and such place, then respond to his call." When Ubaydullah was informed as to what Qays said, he ordered that he should be thrown from the top of the palace. Thus he was martyred. (May Allah's Mercy and Blessings be upon him). (Irshad) It has been related that he was thrown down with his hands bound together and his bones were crushed, and while some life was still present in him, Abdul Malik bin Umayr Lakhmi came and cut off his head. When people ridiculed him for this act he said, "I desired to relieve him of the pain and hence I did that."

Imam Husain (a.s.) then left Hajir and reached a watering place of the Arabs, where Abdullah bin Mutee' Adawi was residing. When he saw the Imam, he went up to him and said, "May my parents be your ransom! O son of the Prophet of Allah! Why have you come here?" He helped the Imam dismount and took him to his place. Imam said, "As you must have heard that Mu'awiyah has died, and the people of Iraq have written to me and invited me towards them." Abdullah bin Mutee' replied, "O son of the Prophet of Allah! I request you in the name of Allah to consider the sanctity of Islam, besides the sanctity of Quraysh and the Arabs. By Allah! If you seek the kingdom, which the Bani Umayyah hold, they shall surely kill you. And when they have killed you they shall not fear anyone else after you. By Allah! Thus the sanctity of Islam, Quraysh and the Arabs will be violated. Hence do not do so, and do not go to Kufa and do not expose yourself to the Bani Umayyah." But Imam did not agree and intended proceeding further.

Ubaydullah had ordered that the roads from Waqisa till Syri' and Basra be closed, so that none could enter therein nor leave from there. Imam Husain (a.s.), unaware of the happenings (in Kufa), proceeded further until he met some nomads. He inquired from them and they replied, "By Allah! We do not know anything else except that we cannot enter therein nor come out."

Thus Imam continued to go further.

It is related that when he reached Khuzaymiyah, he halted there for one night and day. In the morning his sister Hazrat Zainab (a.s.) came to him and said, "O dear brother! Should not I relate to you what I heard last night?" Imam asked her as to what she had heard. She replied, "During night when I came out of the tent for some task, I heard a caller saying: O eyes strive

and get full of tears, who shall weep after me over these martyrs, who are being dragged by destiny to fulfil the promise." Imam Husain (a.s.) replied, "O dear sister! Whatever has been decreed shall come to pass."

Tabari in his Tareekh relates, that Imam proceeded further until he reached the watering place above Zarood.

Abu Makhnaf says that Saddi, a man from Bani Fazara, related to me, that in the days of Hajj bin Yusuf, we had taken refuge in the house of Hars bin Abi Rabi'ah, located in the street of the date-sellers. After the death of Zuhayr bin Qayn, it had been snatched away from Bani Umro bin Yashkur, while the Syrians did not come there. Saddi says that I asked the man of Bani Fazara, "Relate to me regarding your accompanying Imam Husain (a.s.) from Makkah.

" He said, "We left Makkah with Zuhayr bin Qayn Bajali and were travelling alongside Imam Husain (a.s.). We despised halting alongside the Imam at any place. Whenever Husain bin Ali would leave from a particular place, Zuhayr would stay behind, and if Husain would halt at a particular place, Zuhayr would leave from there, until we reached a place where there was no way except to pitch our tents alongside him. Hence we pitched our tents on one side and Husain on the other. We were having our lunch when the messenger of Husain came to us, saluted and came inside the tent. Then he said, "O Zuhayr! Abu Abdullah (Imam Husain) has sent me to you to invite you to come to him." We dropped whatever (morsel of food) was there in our hands as if birds sat still on our heads."

Abu Makhnaf says that Dulham binte Umro, the wife of Zuhayr told me that: I told Zuhayr, "The son of the Prophet of Allah (s.a.w.s.) has sent his messenger to you, so why do you not go to meet him? Glory be to Allah! I desire that you go to him and listen to what he has to say, then return back." She says that Zuhayr went and after a short time returned back with a brightened face. Then he ordered that his belongings and tent should be shifted to that of Imam Husain (a.s.).

Then he told me, "I have divorced you. Return back to your family, for I desire that you should face nothing except goodness from my side." It is related in Malhoof that Zuhayr bin Qayn said, "I have decided to assist Imam Husain (a.s.) until I sacrifice my life for him." Then he gave his dower to his wife and handed her over to his cousin, so that he may reach her to her relatives.

The woman arose and bade farewell to her husband, with tears in her eyes and said, "May Allah be your aid and send goodness for you. I only desire from you that on the day of Qiyamah you should remember me in the presence of Husain's Grandfather (s.a.w.s.).

Tabari says that then Zuhayr told his companions, "The one who desires to come with me can do so, or else this is my last covenant with him. And I desire to relate to you an incident, when

we had fought the battle of Lanjar and Allah gave us victory. We won a lot of spoils in hand, when Salman Bahili (some say Salman Farsi) told us: Are you contented with this victory which has been given to you and with the wealth that has come to you? And we replied in the affirmative.

Then he said: When you meet the Prince of the youth from the Progeny of Mohammad (referring to Imam Husain), be more joyful to fight alongside him than you are with the booty that you just received." Zuhayr continued, "I give you in Allah's refuge." Then Zuhayr always remained among the companions of Imam until he attained martyrdom. It is related that when Zuhayr was martyred along with Imam Husain (a.s.), his wife sent her retainer to Karbal' to shroud his master. It is written in Tazkirah of Sibti ibn Jawzi, that Zuhayr was martyred along with Imam Husain (a.s.). When his wife received the news, she told her retainer, "Go and give shroud to your master." When the retainer came he saw that the body of Imam was lying without shroud, thus he said to himself, "How can I give shroud to my master and leave Husain without it, by Allah this can never happen." Then he gave the shroud to Imam Husain (a.s.) and brought another shroud for Zuhayr.

(Irshad) Abdullah bin Sulayman and Manzar bin Mushma'il Asadi, two men from Bani Asad, relate that we performed our Haj and we desired nothing else except to meet Imam Husain (a.s.) so as to be acquainted as to where his matter had reached. We started galloping our horses speedily until we reached Zarood and found him. Suddenly we saw a man coming from Kuf'.

When he saw Imam Husain (a.s.), he tried to change his track. Imam too stopped for a moment as if desiring to meet him, he did not pay any heed and left. We proceeded towards him and one of us told the other, "Come, we should go to that Kufan and inquire from him the state of Kuf'." Saying this we went up to him and saluted. He replied our salutation. I asked him as to which tribe he belonged to. He replied that he was from the tribe of Bani Asad.

We said that we too were from Bani Asad. Then we asked him his name. He replied that he was Bakr bin so and so. We too revealed our ancestry to him and inquired from him the state of Kuf'. He replied, "Yes I am aware of the happenings of Kuf'. I have not left Kuf' until I saw Muslim bin Aqeel and Hani bin Urwah being martyred. I saw that their legs were tied with ropes and their corpses being dragged in the streets of Kuf'."

Then we went towards Imam and started walking with him until he halted at Sa'labiyah at night. We went closer and saluted him. He answered our salutation and we said, "We have got news for you, if you desire we should relate it to you in the open, and if you desire we should

narrate it to you in secrecy." He looked towards us and his companions and said, "There is nothing hidden from them." Then we said, "Did you see the Camel-rider, who was coming towards us yesterday"? Im?m replied, "Yes, I saw him and I wish I could inquire from him." We continued, "By All?h! We asked him in your stead. The person was from our clan and was intelligent, honest and of a sound judgement, and he said that he had not left Kuf? until he saw Muslim bin Aqeel and H?ni bin Urw?h being martyred, and their corpses being dragged into the streets of Kuf?." Im?m replied, "Verily we are All?h's and verily unto Him shall we return. May All?h's blessings be upon both of them." He repeated it several times, then we said, "We ask you in the name of All?h regarding yourself and your family to go away from here. You do not have any companions or supporters in Kuf?. We fear lest people therein might unite in hostility against you." Then Im?m turned towards the children of Aqeel and said, "What is your opinion now that Muslim has been martyred"? They replied, "By All?h! We shall not return back, until we avenge the blood of Muslim or we might be killed." Then Im?m turned towards us and said, "There is no goodness in life after them."

Then we concluded that without doubt he wanted to go, and said, "May All?h bestow fairness upon you."

Then he said, "May All?h's mercy be upon both of you." Then his companions said, "By All?h! Surely you hold a more higher status than Muslim. Then if you go to Kuf? people will respond to you call." Then Im?m became silent and waited until dawn. Then he told his companions and retainers to take water as much as they could, and proceeded further.

(Malhoof) It is related that when it dawned, a man from the inhabitants of Kuf?, named Abu Hirrah, came and saluted Im?m Husain (a.s.) and said, "O son of the Prophet! Why did you leave the Sanctuary of All?h and His Prophet"? Im?m replied, "Woe be to you O Abu Hirrah! The Bani Umayy?h confiscated my wealth but I bore it patiently, they insulted me and I tolerated, but then they desired to spill my blood (in the Sacred Sanctuary). By All?h! An oppressive group of people will kill me and All?h will humiliate them and will assign a sharp-edged sword over them. Then All?h will appoint a man over them, who will humiliate them more severely than the people of Saba, whose ruler was a woman, who governed their wealth and lives."

The Noble Shaikh Abu Ja'far Kulaini relates from Hakam bin Utaybah, that a person met Im?m Husain (a.s.) at Sa'labiyah, when he had intended going to Karbal? (or Kuf?). He came and saluted the Im?m, who answered and asked him as to where he was from. He replied that he

was a Kuf?n. Im?m said,

“By All?h O brother from Kuf?! If I had met you in Madin?, I would have shown you the traces of Jibra’eel in my house where he brought, the Revelations (Wahy) upon my grandfather. O brother from Kuf?! Verily the wise men questioned us and gained knowledge, then it is quite impracticable that we should not be knowing this (regarding the martyrdom).”

Then he hastened until he reached Zub?lah, where he received the news of the martyrdom of Abdull?h bin Yaqtur. (Malhoof) In another tradition it is related, that he received the news of the Martyrdom of Muslim bin Aqeel there (in Zub?lah). (Irsh?d, Tabari) Then he removed a letter and read it in the presence of the people:

“In the name of All?h, the Beneficent, the Merciful. Now then! We have received a heart rending news that Muslim bin Aqeel, H?ni bin Urw?h and Abdull?h bin Yaqtur have been martyred, and the ones claiming to be our Shi’?h have deserted us. Those of you who would like to go away may do so, they shall not be reproached and the allegiance has been lifted off from them.”

Thus people started moving away from his midst, until only those remained with him, who had accompanied him from Madin?, or those few who had joined him on the way. He took this step, for the nomads accompany-ing him thought that he would go to the place where people would obey him. Hence the Im?m did not desire to keep them in the dark and wanted only those (genuine) men to remain with him who knew what would ultimately happen.

It is because of this that the Im?m always remembered Prophet Yahy? (the son of Prophet Zakariyyah) and would hint that he too would be killed likewise and his severed head would be taken a token of gift (as that of Prophet Yahy?).

(Malhoof) It is related from Im?m Ali Zainul ?bedeen (a.s.) that, “We accompanied Im?m Husain (a.s.) from Makk?h, and he did not halt at any place or left that place, except that he remembered Prophet Yahy? (a.s.). Then one day he said, “One of the wretched things of the world in the sight of All?h is that the head of Yahy? was taken as a token of gift to one of the adulteress of Bani Isr?el.”

(Irsh?d) When it dawned, he told his companions to collect water in large quantity and they proceeded further until they reached Batnul Aqbah and halted there. There he met a man from Bani Ikrimah named Umro bin Lawz?n, and he asked Im?m where he intended to go. Im?m replied that he intended to go to Kufa.

Hearing this he said, “I invoke you in the name of All?h to return back, for your hosts will be none other than the points of the lances and the edges of the swords. If those people (the Kuf?ns), who have invited you had prepared themselves to face the battlefield and had straightened the affairs for you, then it would have been fine to go to them, but the case is quite

averse, as I have informed you. Hence in my opinion you should abandon going there." Imam replied, "O slave of Allah! I am not unaware of what you opine, but none can go against the commands of the Almighty."

He then continued,

"By Allah! These people will not leave me until they spill the blood of my heart, and when they have done this, Allah will appoint a person over them, who will make them the most humiliated among nations." Shaikh Abul Qasim Ja'far bin Mohammad bin Qawlawayh relates from Imam Ja'far as Sadiq (a.s.), that when Imam Husain bin Ali (a.s.) reached Batnul Uqba, he addressed his companions that,

"I see myself being murdered." They asked him, "Why so O Abi Abdillah?" He replied that he had dreamt regarding it and they asked him what it was. To which he replied,

"I saw that dogs have been injuring me, and a pie-bald dog is wretched among them all."

Saying this he proceeded further until he reached Sharaf, and at dawn he commanded his men to collect water in large quantity, and proceeded further.

Information to Hurr bin Yazeed ar Riyahi, his encounter with Imam Husain (a.s.) and resisting him from going towards Kufa (Irshad, Tabari) Then Imam Husain (a.s.) started paving the way from Sharaf until afternoon, and while they were proceeding, one of his companions called out "Allaho Akbar." Imam Husain (a.s.) repeated it and asked him the reason for uttering it at that moment. He replied that he saw palm-trees. A group of his companions said, "By Allah! We have never seen palm-trees in this area." Imam then asked them what they thought, to which they replied, "In our opinion those are the ears of the horses." Imam said, "By Allah! I too see it."

Then he asked,

"Is there a place of refuge here, so that we may turn our back towards it and face them from the front?"

They said, "Yes, there is a hill called Zu Husam at your side, then if we hasten to the left, we shall reach there before them, and shall achieve our goal." Imam turned towards the left and they followed suit. After some time the heads and necks of the horses became visible and they were appraised. Imam and his companions changed their direction, and when they saw this, they hastened towards them.

The points of their lances were like the honey-combs and their standards were like the flapping wings of the birds. Imam hastened towards Zu Husam and reached there before them, then Imam ordered the tents to be pitched. The people, who were numbered around one thousand horsemen, were under the command of Hurr bin Yazid Tamimi. They came and stood in the

heat of Zuh, facing Imām and his companions. Imām and his companions had worn turbans on their heads and had unsheathed their swords. Imām then told his companions,
“Serve water to them and to their horses too.”

They filled the bowls and cups with water and served to the Horses. Only when the Horse drank three to four times, did they take it away from it and give to the other one. They did thus
until they had fed all of them.

Ali bin Ta’an Muharibi says, that on that day I was alongwith Hurr and was the last one to reach there. When Imām Husain (a.s.) saw my and my Horse’s thirst he said, “Sit your Rawiyah
down.”

I thought, by Rawiyah he meant the water-skin. When Imām realised that I could not
understand he said, “Sit the Camel down.”

When I did so, he told me to drink. I tried to drink the water, but the water fell from the water-skin. Imam then told me, “Bend your water skin.” I could not understand what to do, when Imām himself arose and lifted the water skin, I drank from it and gave my Horse to drink too.

Hurr had come from Qadsiyyah, where Ubaydullāh bin Ziyad had designated Haseen bin Nameer to be there on guard. Then he despatched Hurr bin Yazid with a thousand soldiers towards Imām Husain (a.s.). Hurr remained facing the Imām until the time of Zuh, Prayers, and Imām commanded Hajjāj bin Masrooq to give the call for Prayers (Azan). (Irshad) At the time of Iqamah Imām came out wearing a shirt, cloak and shoes. He praised and glorified Allah and
said,

“O people! I did not come to you until I re-ceived your letters and messengers urging me to come to you, for you had no Imām and you desired that Allāh may unite you through me towards (the path of) guidance and truth. Then if you adhere to your promises, I have come to you, thus admit your (promises) of covenants and testimonies so that I may find relief. While if you do not agree to it and despise my arrival, I shall go away to where I came from.”

No one from them replied, then Imām asked the Muezzin to recite the Iqamah. When the Muezzin did so, Imām Husain (a.s.) turned towards Hurr and said,
“If you desire, you may recite the Prayers with your companions.” Hurr replied, “No, but we wish to Pray while you lead it.” Then Imām lead the Prayers and they followed him. After the Prayers Imām returned to his tent and his companions gathered around him. Hurr also went to the tent, which his companions had pitched for him, and a group of his companions sat around him, while others went into their ranks and pulling the reins of their Horses closer, sat under it’s
shade.

When the time of Asr came, Imam commanded his companions to ready them-selves to leave

and they conceded. Then he commended his muezzin to say the Azān and Iqamah, which he did. Imam was again urged to lead the Prayers, which he did. He recited the salutations and turned towards them. He praised and glorified Allāh and said, "Now then! O people! If you fear Allāh and you recognize the dues of the rightful, Allāh will be pleased with you. And we are the Household of Mohammad (s.a.w.s.), and hold more authority upon this matter (the Caliphate) than those who claim it. They have sown the seeds of oppression and enmity amongst you. Then if you despise us and do not recognize our rights, and if your opinions are averse to what you had written to me in your letters and conveyed to me through your messengers, then I shall go away from you."

Hurr replied, "By Allah! I do not do anything regarding the letters nor the messengers as you say." Then Imam called out to one of his companions and said, "O Utba bin Sam'an! Bring to me the two saddle-bags containing their letters." He brought the bag full of letters and scattered the letters in front of them. Hurr said, "We are not of those who had written to you. We have been commanded not to part with you as soon as we find you, and then to take you to Kufa to the presence of Ubaydullah bin Ziyad." Imam replied, "Verily death is nearer to you than this." Then he directed his companions to mount and they complied. When they started proceeding, Hurr stopped their way to which Imam said, "O Hurr! May your mother mourn over your death, what do you intend?" Hurr replied, "If anyone else among the Arabs had said this in the same position as you are, I would have answered him equally, whoever he might be, but I cannot utter the name of your mother, except with fairness." Imam said, "Then what do you desire?" Hurr said, "I desire to take you to the commander Ubaydullah." Imam said, "By Allāh! I shall not do so."

Hurr said, "By Allah! I too shall not leave you." They repeated this thrice, and when their conversation got heated, Hurr said, "I have not been commanded to fight with you. I have been ordered to remain with you until I take you to Kufa. Then now when you refuse to go to Kufa, take a way, which does not go to Kufa nor Madina, while this being a compromise between us. Then I shall write a letter to the commander and you write to Yazid or Ubaydullah, and Allah should bring forth fairness, so that I may not be entangled in your matter." Imam turned his horse towards Qadsiyah and Umayyad towards the left, and Hurr and his followers travelled by their side.

Tabari relates from Azdi, that Uqbah bin Abu Eizar relates, that Imam Husain (a.s.) delivered a sermon at Bayzah amidst his companions and that of Hurr's. He praised and glorified Allāh and said,

“O people! The Prophet has said, that when you see an oppressive ruler legitimising that which has been prohibited by Allah and breaking His covenant, and opposing the customs of the Prophet, and he behaves unjustly and oppressively with Allah’s servants, then if a person does not oppose him through his word or deed, it is incumbent upon Allah to place that person on the status of that oppressor. Beware that these statesmen (of Bani Umayyah) have adhered to the commands of shaitan and disobeyed the orders of Allah, and have made corruption the custom of the day.

They have gathered the rights at one place and have reserved the treasury of Muslims (Baytul Mal) for themselves, and permitted the prohibitions of Allah and forbade that which is allowed by Him. I am more worthy among all the men to stop and oppose them. You sent your letters to me, and your messengers too, saying that you have taken the oath of fealty to me and promised that you would not hand me over to my enemies nor forsake me.

Then if you (still) persist on your allegiance, then you are on the right. I am Husain, the son of Ali and Fatimah the daughter of the Prophet of Allah (s.a.w.s.). My life is associated with you and my family with yours, and you should be sympathetic towards me. And if you do not do so and have committed breach of trust, while having taken off the pledge of allegiance from your necks, then I swear by my life, that this is nothing new from you.

You have done the same with my father, brother and cousin Muslim (bin Aqeel), the one who falls prey to your deception turns helpless. You have let go your share from your hands and have toppled up your fortunes. The one who committed breach of trust shall himself face deceit, and very soon Allah will make me independent of you. Peace be upon you and Allah’s Mercy and Abundance.” (Irshad) Uqbah bin Abu Eizar says, that Imam Husain (a.s.) halted at Zee Hasam, and after praising and glorifying Allah said, “Now then! You have seen what unrighteousness has come forth. The world has changed colour and has shown unacquaintance.

It’s righteousness has parted and this has continued until the remnants of good in it amounts to the thin sediment at the bottom of a drinking utensil. And life is degraded like the grazing ground of death. Do you not see that truth is not being practiced and wrong not being discouraged? The righteous believer is the one who aspires towards righteousness. I alone consider death to be a prosperity, while living with the oppressors is nothing but undesirable.” The narrator says that Zuhair bin Qayn Bajali arose and said, “Do you desire saying something or you permit me to do so”? They told him to say. Then he praised and glorified Allah and answered the Imam, “O son of the Prophet of Allah! May your Allah be your guide! We have heard what you said. By Allah! If this world would have been immortal and our lives herein

would have been eternal, and if we had to leave this world as a result of your companionship and aid, we would consent to it, rather than remain in this world without you." Hearing this Imām praised him and prayed for him.

In another narration it is related, that Nafe' bin Hilāl Bajali arose from his place and said, "By Allah! We do not despise Allah's permanence, and we remain (firmly) upon your intentions and insight. And we will befriend the one who befriends you, and will bear enmity towards your adversaries."

Burayr bin Khuzayr arose and said, "O son of the Prophet of Allah! Allah had favoured us through you, that we may fight in front of you and our bodies be cut to pieces, so that on the day of Qiyamah your Grandfather may intercede for us." (Kamil, Irshad) Hurr, who was travelling alongside the Imam (a.s.), came up to him and said, "O Husain! I request you in the name of Allah to think about your life, and I am convinced that if you fight, you shall surely be killed." Imam replied, "Do you make me fear death? Could a worse disaster befall you than killing me? I repeat the words of a brother of Aws, which he had said to his cousin, when he intended assisting the Prophet of Allah (s.a.w.s.).

His cousin feared for him and said, "Where are you going, for you shall be killed." To which he answered: "I will depart, for there is no shame in death for a young man, whenever he intends (to do what is) right and he strives like a muslim, who has soothed righteous men through (the sacrifice of) his life, who has scattered the accursed and opposed the criminals. If I live, I will not regret (what I have done), and if I die, I will not suffer. Let it be enough for you to live in humiliation and be reviled."

When Hurr heard these words he parted from Imām Husain (a.s.) and started walking from the other way with his companions, while Imām paved the other way with his companions. (Tabari, Kamil) They reached Uzayb al Hijanat, which was a grazing ground for the horses of No'mān, hence the name Hijanat. Suddenly four Camel-riders (viz. Nafe' bin Hilāl, Mujme' bin Abdullāh, Umar bin Khālid, and Tirimmah bin Adi) appeared from Kufa towing the horse of Nafe' bin Hilal named Kamil, and Tirimmah bin Adi was their leader. They came face to face with Imām Husain (a.s.), and when Tirimmah's sight fell on Imām he recited the following

Rajaz:

"O my Camel! Do not fear my clamor and reach us before sunrise to a good caravan, who is a best traveller, until you reach a far sighted brave man, who is honorable and munificent, who has been brought by Allah for a worthy cause, and is an aid, and may Allah keep him alive till the end of the world. The Prophet of Allah's family is a family of prestige and honour, they are

the masters with fair and illuminated countenance, who attack their enemies with brown spears and sharp-edged swords, O the One who has the power of profit or loss! Help Husain against such rebellious people, who are a remnants of disbelief, the two sons of Sakhr (Abu Sufyan) viz. Yazid who is a habitual drinker of wine, and Ibne Ziyad, who is an adulteror and an illegitimate son."

When these persons reached Imam Husain (a.s.), Hurr proceeded towards them and said, "These people are the natives of Kufa, I shall arrest them or despatch them back to Kufa." Imam replied, "I shall defend them with my life, for these people are my companions and hold the same right as the other fellow-companions of mine. Then if you oppose the covenant which we share with them, I shall fight you."

Hearing this Hurr withdrew.

Imam Husain (a.s.) then turned towards them and said, "Tell me regarding the people of Kufa." Mujme' bin Abdullah al-Jadi, who was one of them said, "Their chiefs have accepted huge bribes and have filled their purses. The sovereign has bought their souls and have made them their firm accomplices. While all of them have united against you. As regards the other people, their hearts are with you but tomorrow their swords shall be drawn forth in front of your face." Then Imam inquired about his messenger Qays bin Mushir Saydawi, to which they replied, "Haseen bin Nameer had arrested him and sent him to Ibne Ziyad, and he had ordered Qays to curse you and your father. Qays mounted the pulpit and sent salutations upon you and your father and condemned Ibne Ziyad and his father. He invited the people to assist you and informed them of your arrival. Then Ibne Ziyad ordered him to be thrown down from the terrace of the palace." Imam started weeping uncontrollably and recited the following verse of the Qur'an:

"Of them is he who has fulfilled his vow, and of them is he who awaits (it's fulfillment), and they have not changed the least." O Allah! Bestow us and them a place in Paradise, and unite us in the place of repose of Your Beneficence and the treasure of Your reward."

Then Tirmmah bin Adi came up to him and said, "I see quite a few men with you and if they (the enemies) fight your companions (who are quite less) as I see, then they are enough for them. Before I left Kufa, I saw a group of people in such large numbers as I had never seen anyone gathered at one place. When I inquired as to what was the reason behind this, I was told that they were being arrayed and would be sent to fight you. I request you in the name of Allah not to move even a span towards them, and go to a town which is fortified, then halt there until you take a decision and think over your plan of action. Come along with me, I shall halt you at the mountain of Ajlun, which is fortified. This mountain has shielded us against

the kings of Ghassān and Hameer, No'mān bin Manzar, and the redskinned and fair-skinned men (foreigners), and we have (always) taken refuge in it. By Allāh! We have never faced disgrace, I shall come along with you and give you place therein. Then you may despatch your envoys to the people of the clan of Bani Tayy, who reside in the mountains of Ajl and Salami, until the horsemen and foot soldiers rally around you. Ten days will not pass until twenty thousand men of (the clan of) Tayy will be ready and will not let anyone reach you until they have their lives within themselves." Imām Husain (a.s.) replied, "May Allāh reward you and your people favourably! We have entered into an agreement with these people by which I cannot return, and we do not know what shall befall us and them." Abu Makhnaf says that Jameel bin Marsad has related to me from Tirimmah bin Adi, that he said: I bade farewell to the Imām and said, "May Allāh grant you refuge from the evil of genei and men! I have brought provisions for my family from Kufa and their subsistence is with me, I shall go back and hand it over to them. Then I shall come back to you and join your companions." Imām replied, "Allāh's Mercy be upon you! Then hasten!"

I realised that he needed more men hence told me to hasten. Tirimmah says that I went to my people and handed over to them what I had with me and bequeathed to them. They told me that, "We have never seen you do (haste) so ever before." I related to them my intention and passed from the road of Bani Na'al, until I neared Uzaybul Hijanat. There I met Sama'ah bin Badar, who gave me the news of the martyrdom of Imām Husain (a.s.), hence I returned back. The author (Shaikh Abbās Qummi) says that according to the narration of Abu Ja'far Tabari, who quotes from Azdi, it proves that Tirimmah bin Adi was not present in Karbalā and was not among the martyrs therein. Rather when he heard the news of the martyrdom of Imām Husain (a.s.), he returned back. But according to the renowned Maqtal of Abu Makhnaf, it is related from Tirimmah that he says that, "I was wounded immensely and was lying among the martyred ones in Karbalā. I swear righteously that at that moment I was not dozing off, I saw twenty horsemen coming" etc. Thus this narrative cannot be relied upon and weakens the reports, and may Allāh bestow a righteous reward.

Then Imām proceeded further until he reached Qasre Bani Maqtal and halted there. He saw a tent pitched there and inquired as to whose tent it was. People replied that it was of Ubaydullah bin Hurr Jo'fi. Imām said that he desired to meet him and sent someone to call him.

(Manqib) Hajj bin Masrooq Jo'fi, the messenger of Imām, came up to him and said, "Imām Husain (a.s.), the son of Ali, desires to meet you." He said, "Verily we are Allāh's and verily unto

Him shall we return. By Allah! I did not leave Kufa, except to distance myself from Husain bin Ali.

By Allah! I do not desire to see him or he should see me.” Hajjaj returned back and conveyed his words to the Imam. Imam arose and left to meet him. When he went to Ubaydullah, he saluted him and sat down. Then Imam invited him to assist him, to which he repeated the words, which he had uttered before and thus excused himself. Then Imam said, “Now when you have excused yourself from helping us, then do not fight against us. By Allah! The one who listens to our cry and does not hasten to respond to it will certainly be doomed.”

Ubaydullah replied, “As regards siding with your enemies, Allah willing, it shall not happen.”

Then Imam Husain (a.s.) arose and went towards his tent.

It is relevant that here we relate regarding Ubaydullah bin Hurr Jo’fi: Mirza (Mohammad Astarabadi) in his book Rijale Kabeer relates from Naj-jashi, that Ubaydullah bin Hurr Jo’fi was a horseman and a poet. He had a book related from the Commander of the faithful Imam Ali (a.s.). Then Mirza quotes through his chain of narrators that Ubaydullah asked Imam Husain (a.s.) about the dye he used. Imam replied, “It is not as you think, indeed it is Henna and Wasmah.”

Furthermore, it is related in Qamqam that the above-mentioned Ubaydullah was a follower (Shi’ah) of Caliph Usman. He was brave and a horseman among the Arabs. He fought in the battle of Siffeen alongside Mu’awiyah due to (his affection for) Usman. When Imam Ali (a.s.) was martyred he returned back to Kufa and resided there. When the people prepared for the martyrdom of Imam Husain (a.s.), he left Kufa so that he may not be a partner to his martyrdom.

Tabari relates from Azdi, who relates from Abdul Rahman bin Jandab Azdi, that after the martyrdom of Imam Husain (a.s.), Ubaydullah bin Ziyad inspected the noblemen of Kufa. He could not find Ubaydullah bin Hurr, and after some days when he came back he went to meet Ubaydullah bin Ziyad. Ubaydullah asked him, “O son of Hurr! Where were you?” He said that he was unwell. To which Ubaydullah asked, “Were you emotionally unwell or physically?” He replied, “My heart is not unwell, as regards my body, Allah has favoured me with health.” Ubaydullah said, “You lie, in fact you were with our enemies.” Ubaydullah replied, “If I would have been present with your enemies, it would have come to light, for a person like me cannot remain concealed from sight.

” When Ibne Ziyad became negligent of him, he stole himself, mounted his horse and left. Then Ubaydullah turned towards him and said, “Where is the son of Hurr.” People said that he had

just left. He ordered that he should be brought back to him. The guards rushed after him and told him to respond to the call of the commander. He said, "Convey to him that I shall never come to him walking on my feet", saying this he turned back until he reached the house of Ahmar bin Ziyad Tae'e. He gathered his companions and they went to the place of Martyrdom at Karbala. There he prayed to Allah for their forgiveness and went to Madinah. He composed some couplets in this regard: "The deceptor and deceiver commander, who is in fact a deceiver, says that why did I not fight Husain, the son of Fatemah (a.s.), when I am abashed and regret as to why did I not assist him, and the one who neglects performance of good deeds is liable to be ashamed and should repent."

It is related in the context of his couplets that he was ashamed for not assisting Imam Husain (a.s.), and he composed some couplets, which shall be quoted in the Chapter of Eulogies in this book.

Furthermore, it is related that he clasped his hands together with regret and said: "What have I done to myself" Then he recited the following couplets: "O regrets and O grief! and until the time I am alive, this remorse shall be upon my soul and my neck, when Husain had asked me to assist him against the misled and hypocrites at Qasre Bani Maqatil, when he told me will you leave us and go away then if I had sacrificed my life defending the Imam, the son of Mustafa (s.a.w.s.), may my life be his ransom, then I would have succeeded on the day of Qiyamah, he (Imam) turned his back from me and bidding farewell returned back, then if the heart of the one regretting could be ripped open, I wish my heart would be teared, it is very much true that those who have supported and assisted Husain have succeeded and are righteous, while those who were hypocrites are damned."

Abu Hanifa Dinawari, after quoting some of these couplets says that Ubaydullah bin Hurr was from among the noblemen and warriors of Kufa.

The Honourable, Sayyid Mahdi Bahrul Uloom says in his Rijal, that Shaikh Najjashi has included Ubaydullah bin Hurr Jo'fi in the list of the ancient devout Shi'ah. He is the same person, whom Imam passed after meeting Hurr bin Yazid Riyahi and asked for his help but he declined.

Shaikh Sadooq in his Amaali, relates from Imam Ja'far as Sadiq (a.s.) that when Imam Husain (a.s.) reached Qatqataniyah, he saw a tent pitched and inquired as to whose tent it was. People replied that it was of Abdullah bin Hurr Hanafi (while the correct name is Ubaydullah bin Hurr Jo'fi). Imam sent a messenger to him saying, "You are an evil and guilty person. Allah shall call you to account for whatever you have done."

Then if you now turn back to All?h and assist me, my Grandfather will intercede for you in the audience of Allah.”

He replied, “O son of the Prophet of All?h! If I come to assist you, I shall be one of the first persons to sacrifice my life in front of you. You may take my horse. I have never attended to any work seated on it, except that I have attained what I desired, and no one has ever reached me except that it has saved me, hence I present it to you, so take it.” Hearing this Im?m turned his face away from him and said, “Neither do I need you nor your horse. I do not desire to enter misled people into my ranks. Run away from here and do not side with us or against us, for the one who listens to the cry of us, the Household (Ahlulbayt), and does not hasten to assist us, All?h shall throw him head-long into the fire of hell.”

Shaikh Mufeed in his Irshad says, that when Imam Husain (a.s.) reached Qasre Bani Maq?til, he saw a tent pitched there (till the end as quoted earlier).

Then Sayyed Tabatabai Bahrul Uloom relates, that Shaikh Ja’far bin Mohammad ibne Nim? in his Sharhus Sar fee Ehwalil Mukhtar, writes that Ubaydull?h bin Hurr bin Mujme’ bin Khuzaym Jo’fi was among the noblemen of Kufa. Imam Husain (a.s.) came to him and invited him to join his ranks, but he de-clined the offer. Later he repented such that he wished he had died, and he recited the couplets (as quoted above) The other renowned verses of his are:

“The lustful Bani Umayyah sleep in peace, while the family of the slain ones of Taff are devoid of it, Islam has not been destroyed except at the hands of a clan of foolish men, who are made commanders, and their airs and graces are prevalent, the spears of the Religion are in the hands of the oppressors, when one part of it bends, it is not straightened by them, I have sworn that my soul shall always be aggrieved and sorrowful, and my eyes full of tears, which will never dry in my lifetime, until the chiefs of Bani Umayyah be disgraced till their death.”

Then he goes on to say, that this very Ubaydull?h joined the forces of Mukhtar and accompanied Ibraheem bin Malik Ashtar to fight with Ubaydull?h bin Ziy?d. Ibraheem was uneasy because of his presence and told Mukhtar, “I fear that at the time of need he might deceive us.” Mukhtar said, “Favour him with wealth and blind his eyes.

” Thus Ibraheem proceeded accompanied by Ubaydullah until he reached Takrit and halted there. He ordered the taxes to be collected and then distributed it among his companions. He sent five thousand dirham for Ubaydullah, to which he was infuriated and said, “You have kept ten thousand dirhams for yourself, while I am not less (in sta-tus) than you.” And as much as Ibraheem swore that he had not kept more than that, he refused to accept.

Ibraheem sent him his own share but he was still not satisfied. Then he revolted against

Mukhtar and broke his promise of support. He looted the villages of Kufa and killed Mukhtar's men and taking away all the loot went away to Basra to Mus'ab bin Zubayr. Mukhtar sent his soldiers behind him, who destroyed his house.

Later Ubaydullah regretted as to why did he not assist Imam Husain (a.s.), and why he did not remain with Mukhtar and said: "When Mukhtar invited people for revenge, the followers of the Household (Ahlulbait) came forward, who had worn their hearts on top of their armors, they went forward in every river of death and battlefield, they assisted the grandson of the Prophet and his family, their motive being none other than taking revenge of the blood, thus they entered Paradise and its fragrance, and this is better than all the gold and silver, Alas! If only I too had fought with the Indian and eastern swords, Regrets! If only I had entered into the ranks of your supporters, I would have killed each rebellious and transgressor."

After quoting these couplets, Sayyid Bahrul Uloom says that according to my opinion, under all circumstances, Ubaydullah bin Hurr Jo'fi was a believer, but was an offender. You have seen that he declined to assist Imam Husain (a.s.) besides his attitude with Mukhtar too. But later he repented and regretted. We are astonished that Najjashi has included him among the virtuous ones and given importance to him, and has given him place in the beginning of his book.

According to this (as has been quoted above), I hope the mercy of Imam Husain (a.s.), who ordered him to flee away, so that he may not hear the cry so as to be thrown headlong into the fire of hell, that he would intercede for him in Qiyamah near Allah. For he regretted it severely and repented over what he had done. And Allah best knows his state and his end. (Here ends the discourse of Allahmah Tabatabai Bahrul Uloom).

The author (Shaikh Abbas Qummi) says, that the family of the progeny of Hurr Jo'fi were Shi'ah, which includes Adeem, Ayyub and Zakariyyah, who were the companions of Imam Ja'far as Sadiq (a.s.). Najjashi has quoted regarding them and says that Adeem and Ayyub were among the reliable men, and he also ascribes a book to Zakariyyah

Source:

Nafasul Mahmoom