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Information to Hurr bin Yazeed ar Riyahi, his encounter with Imam Husayn (a.s.) and resisting him from going towards Kufa

(Irshad, Tabari) Then Imam Husayn (a.s.) started paving the way from Sharaf until afternoon, and while they were proceeding, one of his companions called out “Allaho Akbar.” Imam Husayn (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 Zuhr, facing Imam and his companions. Imam and his companions had worn turbans on their heads and had unsheathed their swords. Imam 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 along with Hurr and was the last one to reach there. When Imam Husayn (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 Imam realized 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 Imam himself arose and lifted the water skin, I drank from it and gave my Horse to drink too.¹

Hurr had come from Qadsiyyah, where Ubaydullah bin Ziyad had designated Haseen bin Nameer to be there on guard. Then he dispatched Hurr bin Yazid with a thousand soldiers towards Imam Husayn (a.s.). Hurr remained facing the Imam until the time of Zuhra Prayers, and Imam commanded Hajjaj bin Masrooq to give the call for Prayers (Azan).

(Irshad) At the time of Iqamah Imam 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 received your letters and messengers urging me to come to you, for you had no Imam and you desired that Allah 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 Imam asked the Muezzin to recite the Iqamah. When the Muezzin did so, Imam Husayn (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 Imam lead the Prayers and they followed

him. After the Prayers Imam 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 themselves to leave and they conceded. Then he commended his muezzin to say the Azan 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 Allah and said,

“Now then! O people! If you fear Allah and you recognize the dues of the rightful, Allah will be pleased with you. And we are the Household of Muhammad (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 know 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 Allah! 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 Uzayb towards the left, and Hurr and his followers traveled by their side.

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

“O people! The Prophet has said, that when you see an oppressive ruler legitimizing 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 Husayn, the son of Ali and Fatima the daughter of the Prophet of Allah (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 Husayn (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 color and has shown unacquaintance. Its 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 Imam praised him and prayed for him.

In another narration it is related, that Nafe’ bin Hilal 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 favored 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 traveling alongside the Imam (a.s.), came up to him and said, “O Husayn! 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).

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 Imam Husayn (a.s.) and started walking from the other way with his companions, while Imam paved the other way with his companions.

(Tabari, Kamil) They reached Uzayb al Hijanat, which was a grazing ground for the horses of Nu’mān, hence the name Hijanat. Suddenly four Camel-riders (viz. Nafe’ bin Hilal, Mujme’ bin Abdullah, Umar bin Khalid, 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 Imam Husayn (a.s.), and when Tirimmah’s sight fell on Imam 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 traveler, 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 honor, 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 Husayn 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 Ibn Ziyad, who is an adulterer and an illegitimate son.”

When these persons reached Imam Husayn (a.s.), Hurr proceeded towards them and said, “These people are the natives of Kufa, I shall arrest them or dispatch 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 Husayn (a.s.) then turned towards them and said,

“Tell me regarding the people of Kufa.”

Mujme’ bin Abdullah Aedi, 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 Ibn 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 Ibn Ziyad and his father. He invited the people to assist you and informed them of your arrival. Then Ibn 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.” (Surah al-Ahzab, 33:23)

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 Tirimmah 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 Aja, which is fortified. This mountain has shielded us against the kings of Ghassan and Hameer, Nu’man bin Manzar, and the red skinned and fair-skinned men (foreigners), and we have (always) taken refuge in it. By Allah! We have

never faced disgrace, I shall come along with you and give you place therein. Then you may dispatch your envoys to the people of the clan of Bani Tayy, who reside in the mountains of Aja 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.” Imam Husayn (a.s.) replied,

“May Allah reward you and your people favorably! 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 Imam and said, “May Allah grant you refuge from the evil of jinn 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.” Imam replied,

“Allah’s Mercy be upon you! Then hasten”!

I realized 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 Imam Husayn (a.s.), hence I returned back.

The author (Shaikh Abbas 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 Karbala and was not among the martyrs therein. Rather when he heard the news of the martyrdom of Imam Husayn (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 Karbala. 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 Allah bestow a righteous reward.

Then Imam proceeded further until he reached Qasre Bani Maqatil 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. Imam said that he desired to meet him and sent someone to call him.

(Manaqib) Hajjaj bin Masrooq Jo’fi, the messenger of Imam, came up to him and said, “Imam Husayn (a.s.), the son of Ali, desires to meet you.” He said, “Verily we are Allah’s and verily unto Him shall we return. By Allah! I did not leave Kufa, except to distance myself from Husayn 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 Husayn (a.s.) arose and went towards his tent.

It is relevant that here we relate regarding Ubaydullah bin Hurr Jo’fi: Mirza (Muhammad Astarabadi) in his book Rijale Kabeer relates from Najjashi, 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 Husayn (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 Siffin 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 Husayn (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 Husayn (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 favored 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 Ibn 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. 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 Madaen. 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 Husayn, the son of Fatima (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 Husayn (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 Husayn 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), 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 Husayn 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 Honorable, 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 Saduq in his Amaali, relates from Imam Ja’far as Sadiq (a.s.) that when Imam Husayn (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 Allah and assist me, my Grandfather will intercede for you in the audience of Allah.”

He replied, “O son of the Prophet of Allah! 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 Imam 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 (Ahlul Bayt), and does not hasten to assist us, Allah shall throw him head-long into the fire of hell.”

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

Then Sayyid Tabatabai Bahrul Uloom relates, that Shaikh Ja'far bin Muhammad ibn Nima in his Sharhus Sar fee Ehwalil Mukhtar, writes that Ubaydullah bin Hurr bin Mujme' bin Khuzaym Jo'fi was among the noblemen of Kufa. Imam Husayn (a.s.) came to him and invited him to join his ranks, but he declined 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 Ubaydullah joined the forces of Mukhtar and accompanied Ibraheem bin Malik Ashtar to fight with Ubaydullah bin Ziyad. Ibraheem was uneasy because of his presence and told Mukhtar, "I fear that at the time of need he might deceive us." Mukhtar said, "Favor 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 status) 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 Husayn (a.s.), and why he did not remain with Mukhtar and said: "When Mukhtar invited people for revenge, the followers of the Household (Ahlul Bayt) 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 it's 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 Husayn (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 Husayn (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 Allamah 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.

1. The above incident highlights Imam's clemency and humane nature. Even though being aware, that these very men would stop access to water from him, his children and companions and ultimately kill them, he quenched their thirst. This being the character of righteous men and the virtuous slaves of Allah. Why would not one expect such character from Imam Husayn (a.s.), for he is the son of Imam Ali (a.s.) who had done the same in the battle of Siffīn.

Upon arrival in Siffīn, Imam Ali (a.s.)'s army found it's excess to water front barred by a strong contingent of the Syrian forces. Imam Ali (a.s.) sent Sa'sa' bin Sawhan, a companion of the Prophet (S) to Mu'awiyah, asking him to withdraw his troops from the river and allow free access to water to everyone. Mu'awiyah refused to do so, whereupon Imam ordered his troops to seize the water front by force. His troops routed the Syrians and captured the water front.

Now there was panic in the camp of Mu'awiyah, they had no way to reach the water. Imam Ali (a.s.)'s generals opined that they should pay Mu'awiyah back in his coin and let the Syrian army perish of thirst. But Imam gently reproved them for wishing to imitate an example, which they themselves condemned, and he said, "The river belongs to Allah. There is no embargo on water for anyone, and whoever wishes, may take it."

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