

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَصَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ الطَّاهِرِينَ، وَسَلَّمَ تَسْلِيمًا.

In the Name of Allah^{-azwj} the Beneficent, the Merciful. The Praise is for Allah^{-azwj} Lord^{-azwj} of the Worlds, and Blessing be upon our Chief Muhammad^{-saww} and his^{-saww} Purified Progeny^{-asws}, and greetings with abundant greetings.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجِّلْ فَرَجَهُمْ وَالْعَنُ أَعْدَائَهُمْ أَجْمَعِينَ

Imam Hussain^{-asws} Left Makkah for Iraq after Performing Umrah

Summary:

It has been debated for a long time, why did Imam Hussain^{-asws} abandon Hajj and instead perform Umrah before going out of Makkah to Iraq just few days before the start of Hajj rituals? A report from Sheikh Mufeed has caused the confusion, in which he reports that Imam Hussain^{-asws} converted the Hajj intention to Umrah and this Riwaya (not Hadith) is frequently narrated from the pulpits by the clerics and professional 'Majalis'¹ readers. However, the following two Ahadith, from Al-Kafi, clarify that Imam Hussain^{-asws} entered Makkah to perform Umrah.

Hadith Imam Hussain^{-asws} Entered Makkah to Perform Umrah:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ عَنْ عَمَّادِ بْنِ عَيْسَى عَنْ إِبْرَاهِيمَ بْنِ عُمَرَ الْيَمَانِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) أَنَّهُ سُئِلَ عَنْ رَجُلٍ خَرَجَ فِي أَشْهُرِ الْحَجِّ مُعْتَمِرًا ثُمَّ رَجَعَ إِلَى بِلَادِهِ قَالَ لَا تَأْسَ وَإِنْ حَجَّ فِي عَامِهِ ذَلِكَ وَ أَفْرَدَ الْحَجَّ فَلَيْسَ عَلَيْهِ دَمٌ فَإِنَّ الْحُسَيْنَ بْنَ عَلِيٍّ (عَلَيْهِ السَّلَامُ) خَرَجَ قَبْلَ الرَّوِيَّةِ يَوْمَ إِلَى الْعِرَاقِ وَ قَدْ كَانَ دَخَلَ مُعْتَمِرًا

Ali Bin Ibrahim, from his father, and Muhammad Bin Ismail, from Al Fazl Bin Shazaan, from Hammad Bin Isa, from Ibrahim Bin Umar Al Yamani,

(It has been narrated) from Abu Abdullah^{-asws} having been asked about a man who went out during the months of Hajj to perform Umrah, then he returned to his city. He^{-asws} said: 'There is no problem; and even if performed Hajj during that year of his, and exclusive Hajj, so there is no blood (of a sacrificial animal) upon him, for Al-Hussain^{-asws} Bin Ali^{-asws} went out to Al-Iraq before Al-Tarwiyya by a day, and he^{-asws} had entered (Makkah) to perform Umrah'.²

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ إِسْمَاعِيلَ بْنِ مَرَّارٍ عَنْ يُونُسَ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) مِنْ أَيْنَ افْتَرَقَ الْمُتَمَتِّعُ وَ الْمُعْتَمِرُ فَقَالَ إِنَّ الْمُتَمَتِّعَ مُرْتَبِطٌ بِالْحَجِّ وَ الْمُعْتَمِرُ إِذَا فَرَعَ مِنْهَا ذَهَبَ حَيْثُ شَاءَ وَ قَدْ اعْتَمَرَ الْحُسَيْنُ بْنُ عَلِيٍّ (عَلَيْهِ السَّلَامُ) فِي ذِي الْحِجَّةِ ثُمَّ رَاحَ يَوْمَ الرَّوِيَّةِ إِلَى الْعِرَاقِ وَ النَّاسُ يُوْخُونَ إِلَى مَعِي وَ لَا تَأْسَ بِالْعُمْرَةِ فِي ذِي الْحِجَّةِ لِمَنْ لَا يُرِيدُ الْحَجَّ .

Ali Bin Ibrahim, from his father, from Ismail Bin Marrar, from Yunus, from Muawiya Bin Ammar who said,

'I said to Abu Abdullah^{-asws}, 'From where can I distinguish the performer of *Tumatto* and the performer of the Umrah?' So, he^{-asws} said: 'The performer of *Tumatto* is attached with the Hajj (complete the Hajj), and the performer of the Umrah, when he is free from it (Umrah), goes

¹ Religious gatherings

² Al Kafi – V 4 – The Book of Hajj Ch 207 H 3

wherever he so desires to. And, Al-Hussain^{-asws} Bin Ali^{-asws} had performed Umrah in Zil Hijja. Then he^{-asws} went to Al-Iraq during the day of Al-Tarwiyya, and the people were going to Mina; and there is no problem with the Umrah during Zil Hijja for the one who does not intend the Hajj['].³

Al-Mufeed's alleges that Imam Hussain^{-asws} entered Makkah for Hajj:

قال المفيد ره فصل و كان خروج مسلم بن عقيل رحمه الله بالكوفة يوم الثلاثاء لثمان مضي من ذي الحجة سنة ستين و قتله رحمه الله يوم الأربعاء لتسع خلون منه يوم عرفة و كان توجه الحسين ع من مكة إلى العراق في يوم خروج مسلم بالكوفة و هو يوم التروية بعد مقامه بمكة بقية شعبان و شهر رمضان و شوالا و ذا القعدة و ثمان ليال خلون من ذي الحجة سنة ستين

Al-Mufeed said, 'And the going out of Muslim^{-asws} Bin Aqeel^{-asws}, may Allah^{-azwj} have Mercy on him^{-asws}, at Al-Kufa was on the day of Tuesday of eight (days) past from Zul Hijjah of the year sixty, and he^{-asws}, may Allah^{-azwj} have Mercy on him^{-asws} was on the day of Wednesday of six (days) vacant from it, on the day of Arafaat, and Al-Hussain^{-asws} headed from Makkah to Al-Iraq during the day Muslim^{-asws} went out at Al-Kufa, and it was the day of Al-Tarwiyya after his^{-asws} stay at Makkah for the remainder of Shaban, and the month of Ramazan, and Zul Qadah, and eight (days) vacant from Zul Hijjah of the year sixty.

و كان قد اجتمع إلى الحسين ع مدة مقامه بمكة نفر من أهل الحجاز و نفر من أهل البصرة انضافوا إلى أهل بيته و مواليه.

And there had gathered to Al-Hussain^{-asws}, for the duration of his^{-asws} stay at Makkah, a number from the people of Al-Hijaz, and a number from the people of Al-Basra and increased to the People^{-asws} of his^{-asws} Household and his^{-asws} friends.

و لما أراد الحسين التوجه إلى العراق طاف بالبيت و سعى بين الصفا و المروة و أحل من إحرامه و جعلها عمرة لأنه لم يتمكن من تمام الحج مخافة أن يقبض عليه بمكة فينفذ إلى يزيد بن معاوية

And when Al-Hussain^{-asws} wanted to head to Al-Iraq, he^{-asws} performed Tawaaf of the House (Kabah) and performed Sa'ee between Al-Safa and Al-Marwa and released from his^{-asws} Ihraam and converted it to an Umrah, because he^{-asws} was not able upon completing the Hajj, fearing he^{-asws} would be arrested at Makkah and be sent to Yazeed^{-la} Bin Muawiya^{-la}.

فخرج ع مبادرا بأهله و ولده و من انضم إليه من شيعته و لم يكن خبر مسلم بلغه بخروجه يوم خروجه على ما ذكرناه.

He^{-asws} went out hurriedly with his^{-asws} family, and his^{-asws} children, and the ones from his^{-asws} Shias who had joined with him^{-asws}, and the news of Muslim^{-asws} did not happen to have reached him^{-asws} of his^{-asws} going out, on the day he^{-asws} went out, based upon what we have mentioned["].⁴

³ Al Kafi – V 4 – The Book of Hajj Ch 207 H 4

⁴⁴ Bihar Al-Anwaar – V 44, The book of History – Al-Hassan^{-asws}, Ch 37 H 2 d

و- رُوِيَتْ بِالْإِسْنَادِ عَنْ أَحْمَدَ بْنِ دَاوُدَ الْقُمِّيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: جَاءَ مُحَمَّدُ بْنُ الْحَنْفِيَّةِ إِلَى الْحُسَيْنِ ع فِي اللَّيْلَةِ الَّتِي أَرَادَ الْحُسَيْنُ الْخُرُوجَ فِي صَبِيحَتِهَا عَنْ مَكَّةَ فَقَالَ لَهُ يَا أَخِي إِنَّ أَهْلَ الْكُوفَةِ قَدْ عَرَفَتْ عَدْرَهُمْ بِأَيْبِكَ وَ أَخِيكَ وَ قَدْ خِفْتُ أَنْ يَكُونَ خَالِكَ كَخَالِ مَنْ مَضَى فَإِنْ رَأَيْتَ أَنْ تَقِيمَ فَإِنَّكَ أَعَزُّ مَنْ بِالْحَرَمِ وَ أَمْنَعُهُ

And it is reported by the chains from Ahmad Bin Dawood Al Qummy,

‘From Abu Abdullah^{-asws} having said: ‘Muhammad Bin Al-Hanafiya came to Al-Hussain^{-asws} during the night in which Al-Hussain^{-asws} intended the going out from Makkah during its morning. He said to him^{-asws}, ‘O my brother^{-asws}! The people of Al-Kufa are such, you^{-asws} know of their treachery with your^{-asws} father^{-asws}, and your^{-asws} brother^{-asws}, and I am fearing that your^{-asws} state would be like the state of the ones past. So, if you^{-asws} could view to stay, for you^{-asws} are the most honourable with the Sanctuary and its safety’.

فَقَالَ يَا أَخِي قَدْ خِفْتُ أَنْ يَغْتَالِي يَزِيدُ بْنُ مُعَاوِيَةَ بِالْحَرَمِ فَأَكُونَ الَّذِي يُسْتَبَاحُ بِهِ حُرْمَةُ هَذَا الْبَيْتِ

He^{-asws} said: ‘O my^{-asws} brother! I^{-asws} am fearing that Yazeed^{-la} Bin Muawiya^{-la} would have me^{-asws} assassinated in the Sanctuary, so I^{-asws} would become the one by whom the Sanctity of this House (Kabah) was legalised with’.

فَقَالَ لَهُ ابْنُ الْحَنْفِيَّةِ فَإِنْ خِفْتَ ذَلِكَ فَصِرْ إِلَى الْيَمَنِ أَوْ بَعْضِ نَوَاحِي الْبَرِّ فَإِنَّكَ أَمْنَعُ النَّاسِ بِهِ وَ لَا يَقْدِرُ عَلَيْكَ أَحَدٌ فَقَالَ أَنْظِرْ فِيمَا قُلْتَ

Ibn Al-Hanafiya said to him^{-asws}, ‘If you^{-asws} fear that, then go to Al-Yemen, or one of the areas of the wilderness, for you^{-asws} can prevent the people by it and no one will be able upon you^{-asws}’. He^{-asws} said: ‘I^{-asws} shall consider regarding what you have said’.

فَلَمَّا كَانَ السَّحْرُ ارْتَحَلَ الْحُسَيْنُ ع فَبَلَغَ ذَلِكَ ابْنُ الْحَنْفِيَّةِ فَأَتَاهُ فَأَخَذَ بِرِمَامِ نَاقَتِهِ وَ قَدْ رَكِبَهَا فَقَالَ يَا أَخِي أَلَمْ تَعُدِّبْنِي النَّظْرَ فِيمَا سَأَلْتُكَ قَالَ بَلَى قَالَ فَمَا حَدَاكَ عَلَى الْخُرُوجِ عَاجِلًا

When it was the pre-dawn, Al-Hussain^{-asws} departed. That reached Ibn Al-Hanafiya, so he came to him^{-asws}. He grabbed a rein of the camel, and he^{-asws} was riding it. He said, ‘O my brother^{-asws}! Did you^{-asws} not reconsider regarding what I had asked you^{-asws}?’ He^{-asws} said: ‘Yes (I^{-asws} did)’. He said, ‘So what guided you^{-asws} upon the going out so hastily?’

قَالَ أَنَا بِي رَسُولِ اللَّهِ ص بَعْدَ مَا فَارَقْتُكَ فَقَالَ يَا حُسَيْنُ الْخُرُوجُ فَإِنَّ اللَّهَ قَدْ شَاءَ أَنْ يَرَاكَ قَتِيلًا

He^{-asws} said: ‘Rasool-Allah^{-saww} came to me^{-asws} after you had separated. He^{-saww} said: ‘O Hussain^{-asws}! Go out, for Allah^{-azwj} has Desired that He^{-azwj} Sees you^{-asws} killed’.

فَقَالَ مُحَمَّدُ بْنُ الْحَنْفِيَّةِ إِنَّا لِلَّهِ وَ إِنَّا إِلَيْهِ رَاجِعُونَ فَمَا مَعْنَى حَمْلِكَ هَؤُلَاءِ الْبَسَاءَ مَعَكَ وَ أَنْتَ تَخْرُجُ عَلَى مِثْلِ هَذَا الْحَالِ قَالَ فَقَالَ لِي ص إِنَّ اللَّهَ قَدْ شَاءَ أَنْ يَرَاهُمْ سَبَايَا فَسَلَّمَ عَلَيْهِ وَ مَضَى.

Muhammad Bin Al-Hanafiya said, ‘We are for Allah^{-azwj} and are returning to Him^{-azwj}! So, what is the meaning of your^{-asws} carrying these women with you^{-asws}, and you^{-asws} going out upon the like of this situation?’ He^{-asws} said to me: ‘Allah^{-azwj} has Desired that He^{-azwj} Sees them as captives’. So, he greeted him^{-asws} and went away.

قَالَ وَ جَاءَهُ عَبْدُ اللَّهِ بْنِ الْعَبَّاسِ وَ عَبْدُ اللَّهِ بْنُ الزُّبَيْرِ فَأَشَارَا عَلَيْهِ بِالْإِمْسَاكِ فَقَالَ لهُمَا إِنَّ رَسُولَ اللَّهِ قَدْ أَمَرَنِي بِأَمْرٍ وَ أَنَا ماضٍ فِيهِ قَالَ فَخَرَجَ ابْنُ الْعَبَّاسِ وَ هُوَ يَقُولُ وَا حُسَيْنَاهُ

He^{-asws} said: ‘Abdullah Bin Al-Abbas and Abdullah Bin Al-Zubeyr came to him^{-asws}. They consulted upon him^{-asws} with the withholding. He^{-asws} said to them: ‘Rasool-Allah^{-saww} has instructed me^{-asws} with an instruction, and I^{-asws} am continuing in it’. He^{-asws} said: ‘So Ibn Al-Abbas went out and he was saying, ‘Oh Hussain^{-asws}!’

ثُمَّ جَاءَ عَبْدُ اللَّهِ بْنُ عُمَرَ فَأَشَارَ عَلَيْهِ بِصُلْحِ أَهْلِ الضَّلَالِ وَ حَذْرِهِ مِنَ الْقَتْلِ وَ الْقِتَالِ فَقَالَ يَا أَبَا عَبْدِ الرَّحْمَنِ أَمَا عَلِمْتَ أَنَّ مِنْ هَوَانِ الدُّنْيَا عَلَى اللَّهِ تَعَالَى أَنَّ رَأْسَ يَحْيَى بْنِ زَكَرِيَّا أَهْدِيَ إِلَى بَغْيٍ مِنْ بَغَايَا بَنِي إِسْرَائِيلَ

Then Abdullah Bin Umar came and consulted upon him^{-asws} with reconciling with the people of straying and cautioned him^{-asws} from the killing and the fighting. He^{-asws} said: ‘O Abu Abdul Rahman! Don’t you know that from the shame of the world to Allah^{-azwj} the Exalted is that the head of Yahya^{-as} Bin Zakariya^{-as} was gifted to a prostitute from the prostitutes of the children of Israel?’

أَمَا تَعْلَمُ أَنَّ بَنِي إِسْرَائِيلَ كَانُوا يَقْتُلُونَ مَا بَيْنَ طُلُوعِ الْفَجْرِ إِلَى طُلُوعِ الشَّمْسِ سَبْعِينَ نَبِيًّا ثُمَّ يَجْلِسُونَ فِي أسْوَاقِهِمْ يَبِيعُونَ وَ يَشْتَرُونَ كَأَن لَمْ يَصْنَعُوا شَيْئاً فَلَمْ يُعَجِّلِ اللَّهُ عَلَيْهِمْ بَلْ أَخَذَهُمْ بَعْدَ ذَلِكَ أَخْذَ عَزِيزٍ ذِي انْتِقَامٍ اتَّقِ اللَّهَ يَا أَبَا عَبْدِ الرَّحْمَنِ وَ لَا تَدْعُ نَصْرَتِي.

Don’t you know that the children of Israel had killed seventy Prophets^{-as} in what is between the emergence of the dawn to the emergence of the sun, then they sat in their markets selling and buying as if they had not done anything? Allah^{-azwj} did not Hasten upon them, but He^{-azwj} Seized them after that with a Mighty Seizing with the revenge. Fear Allah^{-azwj}, O Abu Abdul Rahman, and do not leave helping me^{-asws}!’

ثُمَّ قَالَ الْمُفِيدُ رَحِمَهُ اللَّهُ وَ رُوِيَ عَنِ الْفَرَزْدَقِ أَنَّهُ قَالَ حَجَجْتُ بِأُمِّي فِي سَنَةِ سِتِّينَ فَبَيْنَمَا أَنَا أُسَوِّقُ بِعَيْرِهَا حَتَّى دَخَلْتُ الْحَرَمَ إِذْ لَقِيتُ الْحُسَيْنَ عَ خَارِجاً مِنْ مَكَّةَ مَعَهُ أَسْيَافُهُ وَ تُرَاسُهُ فَقُلْتُ لِمَنْ هَذَا الْفِطَارُ فَقِيلَ لِلْحُسَيْنِ بْنِ عَلِيٍّ ع

Then Al-Mufeed, may Allah^{-azwj} have Mercy on him, said, ‘And it is reported from Al-Farazdaq having said, ‘I went to Hajj with my mother during the year sixty. I was ushering her camel until I entered the Haram (Sanctuary), when I met Al-Hussain^{-asws} going out from Makkah. With him^{-asws} were his^{-asws} swords and his^{-asws} shields. I said, ‘For whom is this line (of camels)?’ It was said, ‘For Al-Hussain^{-asws} Bin Ali^{-asws}’.

فَأْتَيْتُهُ وَ سَلَّمْتُ عَلَيْهِ وَ قُلْتُ لَهُ أَعْطَاكَ اللَّهُ سُؤْلَكَ وَ أَمَلَكَ فِيمَا تُحِبُّ بِأَبِي أَنْتَ وَ أُمِّي يَا ابْنَ رَسُولِ اللَّهِ مَا أَعْجَلَكَ عَنِ الْحَجِّ

I went to him^{-asws} and greeted unto him^{-asws} and said to him^{-asws}, ‘May Allah^{-azwj} Grant you^{-asws} your^{-asws} request and your^{-asws} hopes in what you^{-asws} live. May my father and my mother be (sacrificed) for you^{-asws}, O son^{-asws} of Rasool-Allah^{-saww}! What is your^{-asws} haste (going) away from the Hajj?’

قَالَ لَوْ لَمْ أُعَجِّلْ لَأُحَدِّثُ ثُمَّ قَالَ لِي مَنْ أَنْتَ قُلْتُ رَجُلٌ مِنَ الْعَرَبِ وَ لَا وَ اللَّهِ مَا فَتَشَنِي عَنْ أَكْثَرِ مِنْ ذَلِكَ.

He^{-asws} said: 'If I^{-asws} don't make haste, I^{-asws} will be seized (killed here)'. Then he^{-asws} said to me: 'Who are you?' I said, 'A man from the Arabs', and no, by Allah^{-azwj} he^{-asws} did not inquire any more than that.

ثُمَّ قَالَ لِي أَحْبَبْتَنِي عَنِ النَّاسِ خَلَقَكَ فَعُلْتُ الْحَبِيبَ سَأَلْتُ قُلُوبَ النَّاسِ مَعَكَ وَ أَسْيَافُهُمْ عَلَيْكَ وَ الْقَضَاءُ يَنْزِلُ مِنَ السَّمَاءِ وَ اللَّهُ يُفَعِّلُ مَا يَشَاءُ

Then he^{-asws} said to me: 'Inform me^{-asws} about the people behind you'. I said, 'You^{-asws} have asked the informed one. The hearts of the people are with you^{-asws} but their swords are against you^{-asws}, and the Decree will descend from the sky, and Allah^{-azwj} Does whatever He^{-azwj} so Desires'.

قَالَ صَدَقْتَ لِلَّهِ الْأَمْرُ مِنْ قَبْلُ وَ مِنْ بَعْدُ وَ كُلَّ يَوْمٍ رَبُّنَا هُوَ فِي شَأْنٍ إِنْ نَزَلَ الْقَضَاءُ بِمَا نُحِبُّ فَنَحْمَدُ اللَّهَ عَلَى نِعْمَائِهِ وَ هُوَ الْمُسْتَعَانُ عَلَى آدَاءِ الشُّكْرِ وَ إِنْ خَالَ الْقَضَاءُ دُونَ الرَّجَاءِ فَلَمْ يَبْعُدْ مَنْ كَانَ الْحَقَّ نَيْتُهُ وَ التَّقْوَى سِيرَتُهُ

He^{-asws} said: 'You speak the truth. The Command is for Allah^{-azwj}, from before and from afterwards, and during every day our Lord^{-azwj} is in a state of Glory. If the Decree descends with what we^{-asws} like, then we^{-asws} praise Allah^{-azwj} upon His^{-azwj} Favours, and He^{-azwj} is the Helper upon giving the thanks, and if the Decree Blocks besides the hope, so he would not be driven away, the ones whose intention was true, and the piety was his way'.

فَعُلْتُ لَهُ أَجَلَ بَلَعَكَ اللَّهُ مَا نُحِبُّ وَ كَفَاكَ مَا تَحْذَرُ وَ سَأَلْتُهُ عَنْ أَشْيَاءَ مِنْ نُذُورٍ وَ مَنَاسِكَ فَأَحْبَبْتَنِي بِهَا وَ حَرَّكَ رِجْلَتَهُ وَ قَالَ السَّلَامُ عَلَيْكَ ثُمَّ افْتَرَقْنَا.

I said to him^{-asws}, 'Yes, may Allah^{-azwj} Deliver what you^{-asws} like and Suffice you^{-asws} of what you^{-asws} fear'. And I asked him^{-asws} about issues, from the vows and the rituals. He^{-asws} informed me with these and moved his^{-asws} ride and said: 'The greetings be to you'. Then we separated (an extract).⁵

⁵ Bihar Al-Anwaar – V 44, The book of History – Al-Hassan^{-asws}, Ch 37 H 2 f