

# ZIYĀRAT ‘ĀSHŪRĀ’

## زيارت عاشوراء

By

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

السَّلَامُ عَلَيْكَ  
يَا أَبَا عَبْدِ اللَّهِ

وَعَلَى الْأَزْوَاجِ النَّبِيِّينَ بِمَا لَكَ  
عَلَيْكَ مِنْ سَلَامِ اللَّهِ الْبَارِئِ لِقَبْتُ  
رَبِّي السَّلَامَ وَالنَّعَامَ وَالْحَمْدُ لِلَّهِ  
بِزَمَانِ الْمَيَامِينِ وَالْوَالِدِينَ

السَّلَامُ عَلَى الْحُسَيْنِ ؑ

وَعَلَى عَلِيِّ بْنِ الْحُسَيْنِ ؑ

وَعَلَى وُلَادِ الْحُسَيْنِ ؑ

وَعَلَى أَصْحَابِ الْحُسَيْنِ ؑ

A Salute to  
**IMAM  
HUSAYN,**  
HIS CHILDREN,  
HIS COMPANIONS,  
AND HIS FOLLOWERS.



The Open School  
P.O. BOX 1840  
CHICAGO, IL 60608

## Highlights of Imam Husayn's Life

|    |            |        |   |
|----|------------|--------|---|
| 03 | Sha'ban    | 4/625  | Birth in Medīnah                        |
| 27 | Safar      | 11/632 | His grandfather the Prophet dies        |
| 03 | Jamādā I   | 11/632 | His mother Fatimah dies                 |
| 21 | Ramadān    | 40/660 | His father 'Alī killed                  |
| 07 | Safar      | 50/670 | His brother Hasan killed by poison      |
| 27 | Rajab      | 60/680 | Yazīd demands his allegiance            |
| 28 | Rajab      | 60/680 | Al-Husayn leaves Medīnah at night       |
| 03 | Sha'ban    | 60/680 | Al-Husayn arrives at Makkah             |
| 10 | Ramadān    | 60/680 | People of Kufā invite to Iraq           |
| 15 | Ramadān    | 60/680 | Muslim b. Aqīl carries his mission      |
| 05 | Shawwāl    | 60/680 | Muslim betrayed and killed              |
| 08 | Dhulhijjah | 60/680 | Al-Husayn leaves Makkah to Kufā         |
| 02 | Muharram   | 61/680 | Al-Husayn arrives at Karbalā            |
| 03 | Muharram   | 61/680 | Umar b. Sa'ad arrives with 5000 army    |
| 07 | Muharram   | 61/680 | Water is blocked from Al-Husayn         |
| 09 | Muharram   | 61/680 | First attack on Husayn's camp           |
| 10 | Muharram   | 61/680 | Massacre of Al-Husayn and his followers |
| 11 | Muharram   | 61/680 | Captivity of family to Kufāh            |
| ?  | Muharram   | 61/680 | Captivity of family to Damascus         |

# Dedications

*In memory of the martyrs of 'Ashura' all over the world.*

*A special dedication to the martyrs of 'Ashura' and 'Arbain in*

*Karachi, Pakistan*

*December 28, 2009 = Muharram 10, 1431*

*February 6, 2010 = Safar 20, 1431*

# Introduction

This research paper contains the text of Ziyārat ‘Ashūrā’ along with its translation in English language and a brief commentary. This was written as part of lectures under Sayyid Muhammad Husayn Jalali at The Open School in Chicago, IL, USA. The intention of writing this paper is to gain a better understanding of ‘Ashūrā’, its lessons and some of its important meanings through the supplication of Ziyārat ‘Ashūrā’.

## Literary Meaning

The word “Ziyārah” comes from the Arabic root Z-W-R which means “to visit”. This term is commonly referred to a pilgrimage to Holy places associated with the Prophet Muhammad (Peace be upon him), his family members and his Holy descendents. Sites of pilgrimage can also include battlefields, mosques or other places associated with these personalities. Ziyārat also refers to a form of supplication made by the Shi‘ah in which salutations are sent upon the Prophet Muhammad (Peace be upon him) and his descendents.

The word “ ‘Āshūrā’ ” means “tenth” in Arabic language. More commonly, it refers to the 10th day of Muharram, the first month of Hijrah<sup>1</sup> calendar which is remembered as the day in which Hussain ibn Ali, the grandson of the Prophet Muhammad (Peace be upon him) was martyred along with his family and companions on the 61st of Hijrah / 680 C.E.<sup>2</sup>

Ziyārat ‘Āshūrā’ is referred to the supplication that is recited on the 10<sup>th</sup> of Muharram. It is attributed to Imam Muhammad Baqir(d. 114) who passed it to his companions and through the chain of narrations, it has been published in multiple books. The popular books where this Ziyārat

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1 Islamic Era

2 Common Era

has been printed include Bihar al-Anwar by Muhammad Baqir Majlisi(d. 1111)<sup>3</sup> and Mafatih al-Jinan by Abbas Qumi (d. 1359)<sup>4</sup> . Throughout the text, Mafatih al-Jinan will be referred simply as Mafatih and Bihar al-Anwar will be referred as Bihar.

The text of Ziyārat ‘Āshūrā’ in Bihar is based on Kamil al-Ziyārat by Ja`far b. Qulawah(d. 368). The text of Ziyārat ‘Āshūrā’ in Mafatih is based on Misbah al-Mutahijjid written by Abu Jafar Muhammad Ibn Hassan Tusi(d. 460).

## About the Text

There are two versions of Ziyārat ‘Āshūrā’, one is the the popular text and the other is not popular. This paper only refers to the popular text. Only the Arabic text of ziyārat have been quoted without isnad (chain of narrators). Both the Bihar<sup>5</sup> and the Mafatih<sup>6</sup> have been consulted for the text since these are popular among people for use as reference. The fact that is interesting as a reader and translator is that there are few differences between the text found in Bihar and Mafatih which changes some of the context and the meaning of the Ziyārat.

The text was first copied from Mafatih and then it was compared with the text found in Bihar. The differences that were found have been quoted in the footnotes. In the text or translation, the letter “B” refers to Bihar and “M” refers to Mafatih. There are three types of differences

1. Differences in words or sentences. This is indicated by parentheses containing the text followed by the footnote containing the changes in text in Bihar
2. Text found in Mafatih but not in Bihar. This is indicated by parentheses containing text followed by the footnote saying “B missing”
3. Text found in Bihar but not in Mafatih. This is indicated simply by a footnote

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3 Fihri al-Turat Vol 2 Page 23

4 Fihri al-Turat Vol 2 Page 347

5 Bihar al-Anwar Vol 101 Page 290

6 Mafatih al-Jinan Page 832



## **Translation**

The translation is based on the theory which is introduced by Mona Baker in her book entitled “In other words a coursebook on translation” and the input from Sayyid Muhammad Husayn Jalali for the correct literal meaning of words based on usage in sentences.

## **Commentary**

In Al Zariyat<sup>7</sup>, there are 7 commentaries listed on Ziyārat ‘Ashūrā’, the first entitled Shifa al-Sudur by Mirza Abul Fazl Tehrani(d. 1316). This book has been translated into Arabic by Muhammad Shua Fakhir, published by Antasharat Al Maftab Al Haideriya. 1426. The editor of this book lists 45 other commentaries. However I saw this book suffice to depend on my commentary.

I am greatly indebted to Sayyid Muhammad Husayn Jalali for his valuable time, guidance, for reviewing the paper many times and for translating different books written in Arabic for me. Without his guidance and support, this work would not have been possible. I am indebted to Syed Ali Murtaza Zaidi, a prominent scholar in Karachi, Pakistan for introducing the importance and merits of Ziyārat ‘Ashūrā’ which later led to the interest in researching the meaning of the text of this ziyarat. I am indebted to my wife for assistance in translation and her moral support. Last but not least, I am thankful to my children for their patience while I took time away from them for my studies and to write this paper.

Acknowledging that this work is not perfect as it should, any comment is appreciated.

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<sup>7</sup> Al Zariyat Vol 13 Page 307

# **The Original Text in Bihar al-Anwar**

By

M. Baqir al-Majlisi(d. 1111)

\* «كيفية زيارته صلوات الله عليه يوم عاشورا» \*

١- مل : حكيم بن داود وغيره ، عن محمد بن موسى الهمداني ، عن محمد بن خالد الطيالسي ، عن سيف بن عميرة و صالح بن عقبة معا ، عن علقمة بن محمد الحضرمي و محمد بن إسماعيل ، عن صالح بن عقبة ، عن مالك الجهنمي ، عن أبي جعفر الباقر عليه السلام قال : من زار الحسين عليه السلام يوم عاشورا حتى يظلّ عنده باكياً لقي الله عزّ وجلّ يوم القيامة بثواب ألفي ألف حجّة ، وألفي ألف عمرة ، وألفي ألف غزوة و ثواب كلّ حجّة و عمرة و غزوة كثواب من حجّ و اعتمر و غزامع رسول الله صلى الله عليه وآله ومع الأئمة الرّاشدين صلوات الله عليهم ، قال : قلت : جعلت فداك فما لمن كان في بعد البلاد و أقاصيها ولم يمكنه المصير إليه في ذلك اليوم ؟

قال : إذا كان ذلك اليوم برز إلى الصّحراء أو صعد سطحاً مرتفعاً في داره و أوماً إليه بالسّلام ، و اجتهد على قاتله بالدّعاء ، و صلّى بعده ركعتين يفعل ذلك في صدر النّهار قبل الزّوال ، ثمّ ليندب الحسين عليه السلام و يبكيه و يأمر من في داره بالبكاء عليه ، و يقيم في داره مصيبيته باظهار الجزع عليه و يتلاقون بالبكاء بعضهم بعضاً بمصاب الحسين عليه السلام ، فأنا ضامن لهم إذا فعلوا ذلك على الله عزّ وجلّ جميع هذا الثّواب .

فقلت : جعلت فداك و أنت الضّامن لهم إذا فعلوا ذلك و الزّعيم به؟ قال : أنا الضّامن لهم ذلك و الزّعيم لمن فعل ذلك .

قال : قلت : فكيف يعزّي بعضهم بعضاً؟ قال : يقولون : عظّم الله أجورنا بمصابنا بالحسين عليه السلام ، و جعلنا وإياكم من الطّالبيين بثاره مع وليّه الامام المهدي من آل محمد عليه السلام فان استطلعت أن لا تنتشر يومك في حاجة فافعل فانه يوم نحس لا تقضى

فيه حاجة مؤمن ، و إن قضيت لم يبارك له فيها و لم ير رشداً ، ولا تدخرن  
لمنزلك شيئاً فانه من ادخرك لمنزله شيئاً في ذلك اليوم لم يبارك له فيما يدخره ولا  
يبارك له في أهله ، فمن فعل ذلك كتب له ثواب ألف ألف حجة ، و ألف ألف  
عمرة ، و ألف ألف غزوة كلها مع رسول الله ﷺ ، و كان له ثواب مصيبة كل نبي  
و رسول و صديق و شهيد مات أو قتل منذ خلق الله الدنيا إلى أن تقوم الساعة .

قال صالح بن عقبة الجهني وسيف بن عميرة : قال علقمة بن محمد الحضرمي : فقلت  
لأبي جعفر عليه السلام علمني دعاء أدعوه به في ذلك اليوم إذا أنازرته من قريب ، ودعاء أدعو  
به إذا لم أزره من قريب و أومات إليه من بعد البلاد و من داري .

قال فقال : يا علقمة إذا أنت صليت الر كعتين بعد أن تؤمي إليه بالسلام  
و قلت عند الإيماء إليه و بعد الر كعتين هذا القول فإنك إذا قلت ذلك فقد دعوت  
بما يدعوه من زاره من الملائكة و كتب الله لك بها ألف ألف حسنة و محاسنك ألف ألف  
سيئة ، و رفع لك مائة ألف ألف درجة و كنت كمن استشهد مع الحسين بن علي عليه السلام  
حتى تشاركهم في درجاتهم لا تعرف إلا في الشهداء الذين استشهدوا معه ، و كتب لك  
ثواب كل نبي و رسول ، و زيارة كل من زار الحسين بن علي عليه السلام من ذي يوم قتل صلوات  
الله عليه (١) .

تقول : السلام عليك يا أبا عبد الله ، السلام عليك يا ابن رسول الله [ السلام  
عليك يا خيرة الله و ابن خيرته ] السلام عليك يا ابن أمير المؤمنين و ابن سيد الوصيتين  
السلام عليك يا ابن فاطمة سيدة النساء ، السلام عليك يا ثار الله و ابن ثاره و الوتر  
الموتور ، السلام عليك و على الأرواح التي حلت بفنائك ، عليكم مني جميعاً  
سلام الله أبداً ما بقيت و بقي الليل و النهار .

يا أبا عبد الله لقد عظمت المصيبة بك علينا و على جميع أهل السماوات فلعن  
الله أمة أسست أساس الظلم و الجور عليكم أهل البيت ، و لعن الله أمة دفعتكم  
عن مقامكم ، و أزالكم عن مراتبكم التي رتبكم الله فيها ، و لعن الله أمة قتلتك

ولعن الله الممهّدين لهم بالتمكين من قتالكم .

يا أبا عبد الله إنني سلم لمن ساءلكم ، و حرب لمن حاربكم إلى يوم القيامة  
فلعن الله آل زياد و آل مروان ، ولعن الله بني أمية قاطبة ، ولعن الله ابن مرجانة  
و لعن الله عمر بن سعد ، و لعن الله شمراً ، و لعن الله أمة أسرجت و ألجمت و  
تهيأت لقتالك .

يا أبا عبد الله ، بأبي أنت و أمي لقد عظم مصابي بك ، فأسأل الله الذي أكرم  
مقامك أن يكرمني بك ، و يرزقني طلب تارك مع إمام منصور من آل محمد صلى الله عليه .  
اللهم اجعلني و جيبها بالحسين عليه السلام عندك في الدنيا و الآخرة ، يا سيدي  
يا أبا عبد الله إنني أتقرب إلى الله ، و إلى رسوله ، و إلى أمير المؤمنين ، و إلى فاطمة  
و إلى الحسن ، و إليك صلى الله عليك و سلم بموالاتك ، و البراءة ممن قاتلك و  
نصب لك الحرب و من جميع أعدائكم ، و بالبراءة ممن أسس الجور و بنى عليه  
بنيانه و أجرى ظلمه و جوره عليكم و على أشياعكم ، برئت إلى الله و إليكم منهم  
و أتقرب إلى الله ثم إليكم بموالاتكم و موالاتكم ، و البراءة من أعدائكم ، و  
من الناصبين لكم الحرب ، و البراءة من أشياعهم و أتباعهم ، إنني سلم لمن ساءلكم  
و حرب لمن حاربكم ، موال لمن والاكم ، و عدو لمن عاداكم .

فأسأل الله الذي أكرمني بمعرفتكم و معرفة أوليائكم و رزقني البراءة من  
أعدائكم ، أن يجعلني معكم في الدنيا و الآخرة ، و أسأله أن يبلغني المقام المحمود  
لكم عند الله ، و أن يرزقني طلب تارك مع إمام مهدي ناطق لكم .

و أسأل الله بحقكم و بالشأن الذي لكم عنده ، أن يعطيني بمصابي بكم أفضل  
ما أعطى مصاباً بمصيبة ، أقول إننا لله و إنا إليه راجعون ، يالها من مصيبة ما أعظمها  
و أعظم رزيتها في الاسلام و في جميع السماوات و الأرضين .

اللهم اجعلني في مقامي هذا ممن تناله منك صلوات و رحمة و مغفرة ، اللهم

اجعل محياي محيا محمد و آل محمد ، و مماتي ممات محمد و آل محمد صلى الله عليه .

اللهم إن هذا يوم تنزل فيه اللعنة على آل زياد و آل أمية و ابن آكلة

الأ كباد ، اللعين بن اللعين على لسان نبيك في كل موطن و موقف وقف فيه نبيك  
 صلى الله عليه وآله ، اللهم العن أبا سفيان ومعاوية ، وعلى يزيد بن معاوية اللعنة  
 أبدأ الأبدين ، اللهم فضعف عليهم اللعنة أبدأ لقتلهم الحسين .  
 اللهم إنني أتقرب إليك في هذا اليوم و في موقعي هذا وأيام حياتي بالبراءة  
 منهم ، و باللعن عليهم ، و باطوالاة لنبيك وأهل بيت نبيك ﷺ .  
 ثم تقول مائة مرة : اللهم العن أول ظالم ظلم حق محمد و آل محمد و آخر  
 تابع له على ذلك ، اللهم العن العصاة التي حاربت الحسين ﷺ وشابعت و بايعت  
 على قتله و قتل أنصاره ، اللهم العنهم جميعاً .  
 ثم قل مائة مرة : السلام عليك يا أبا عبد الله و على الأرواح التي حلت  
 بفنائك و أناخت برحلك عليكم مني سلام الله أبدأ ما بقيت و بقي الليل و النهار  
 ولا جعله الله آخر العهد من زيارتكم ، السلام على الحسين و على علي بن الحسين  
 و أصحاب الحسين صلوات الله عليهم أجمعين .  
 ثم تقول مرة واحدة : اللهم خص أول ظالم ظلم آل نبيك باللعن ، ثم  
 العن أعداء آل محمد من الأولين و الآخرين ، اللهم العن يزيد و أباه ، و العن  
 عبيد الله بن زياد ، و آل مروان و بني أمية قاطبة إلى يوم القيامة .  
 ثم تسجد سجدة تقول فيها : اللهم لك الحمد حمد الشاكرين على مصابهم  
 الحمد لله على عظيم رزيتي فيهم ، اللهم ارزقني شفاعة الحسين يوم الورود ، وثبت  
 لي قدم صدق عندك مع الحسين و أصحاب الحسين ، الذين بذلوا مهجهم دون الحسين  
 عليه السلام .

# النص العربي

(1)

السَّلَامُ عَلَيْكَ يَا أَبَا عَبْدِ اللَّهِ! السَّلَامُ عَلَيْكَ يَا بْنَ رَسُولِ اللَّهِ. 8

السَّلَامُ عَلَيْكَ يَا ابْنَ أَمِيرِ الْمُؤْمِنِينَ وَابْنَ سَيِّدِ الْوَصِيِّينَ. السَّلَامُ عَلَيْكَ

يَا بْنَ فَاطِمَةَ سَيِّدَةَ نِسَاءِ "الْعَالَمِينَ" 9. السَّلَامُ عَلَيْكَ يَا ثَارَ اللَّهِ وَابْنَ ثَارِهِ

وَالْوِثَرَ الْمَوْتُورَ. السَّلَامُ عَلَيْكَ وَعَلَى الْأَرْوَاحِ الَّتِي حَلَّتْ بِفَنَائِكَ.

عَلَيْكُمْ مِنِّي جَمِيعاً سَلَامُ اللَّهِ أَبَداً مَا بَقِيَتْ وَبَقِيَ اللَّيْلُ وَالنَّهَارُ.

(2)

يَا أَبَا عَبْدِ اللَّهِ! لَقَدْ عَظُمَتِ "الرَّزِيَّةُ" وَجَلَّتْ وَعَظُمَتِ 10

الْمُصِيبَةُ بِكَ عَلَيْنَا وَعَلَى جَمِيعِ "أَهْلِ الْإِسْلَامِ" وَجَلَّتْ وَعَظُمَتِ

مُصِيبَتِكَ فِي السَّمَاوَاتِ عَلَى جَمِيعِ " 11 أَهْلِ السَّمَاوَاتِ. فَلَعَنَ اللَّهُ أُمَّةً

أَسَّسَتْ أَسَاسَ الظُّلْمِ وَالْجَوْرِ عَلَيْكُمْ أَهْلَ الْبَيْتِ. وَلَعَنَ اللَّهُ أُمَّةً دَفَعَتْكُمْ

[السَّلَامُ عَلَيْكَ يَا خَيْرَةَ اللَّهِ وَابْنَ خَيْرَتِهِ] B 8

Missing B 9

Missing B 10

Missing B 11

عَنْ مَقَامِكُمْ وَأَزَّالْتَكُمْ عَنْ مَرَاتِبِكُمُ الَّتِي رَتَّبَكُمُ اللَّهُ فِيهَا . وَلَعَنَ اللَّهُ أُمَّةً  
”قَتَلْتَكُمْ“<sup>12</sup> . وَلَعَنَ اللَّهُ الْمُمَهِّدِينَ لَهُمْ بِالْتَّمَكِينِ مِنْ قِتَالِكُمْ .

(3)

”بَرَأْتُ إِلَى اللَّهِ وَإِلَيْكُمْ مِنْهُمْ وَمِنْ أَشْيَاعِهِمْ وَاتَّبَاعِهِمْ  
وَأَوْلِيَائِهِمْ“<sup>13</sup> . يَا أَبَا عَبْدِ اللَّهِ! إِنِّي سَلِّمٌ لِمَنْ سَالَمَكُمْ وَحَرْبٌ لِمَنْ حَارَبَكُمُ  
إِلَى يَوْمِ الْقِيَامَةِ . ”وَلَعَنَ“<sup>14</sup> اللَّهُ آلَ زِيَادٍ وَآلَ مَرْوَانَ . وَلَعَنَ اللَّهُ بَنِي أُمَيَّةَ  
قَاطِبَةً . وَلَعَنَ اللَّهُ ابْنَ مَرْجَانَةَ . وَلَعَنَ اللَّهُ عُمَرَ بْنَ سَعْدٍ . وَلَعَنَ اللَّهُ  
شِمْرًا . وَلَعَنَ اللَّهُ أُمَّةً أَسْرَجَتْ وَالْجَمْتُ ”وَتَنَقَّبَتْ“<sup>15</sup> لِقِتَالِكَ .

(4)

<sup>16</sup> بِأَبِي أَنْتَ وَأُمِّي لَقَدْ عَظُمَ مُصَابِي بِكَ . فَاسْأَلُ اللَّهَ الَّذِي أَكْرَمَ  
مَقَامَكَ ”وَأَكْرَمَنِي“<sup>17</sup> بِكَ ”أَنْ يَرْزُقَنِي“<sup>18</sup> طَلَبَ تَارِكًا مَعَ إِمَامٍ مَنْصُورٍ

B 12 وَيَلْتَنُكَ

Missing B 13

B 14 فَلَعَنَ

B 15 وَتَهَيَّاتِ

B 16 يَا أَبَا عَبْدِ اللَّهِ

B 17 أَنْ يَكْرَمَنِي

B 18 وَيَرْزُقَنِي



مِنَ "أَهْلِ بَيْتٍ"<sup>19</sup> مُحَمَّدٍ صَلَّى اللهُ عَلَيْهِ وَآلِهِ. اللَّهُمَّ اجْعَلْنِي "عِنْدَكَ"<sup>20</sup>  
وَجِيهًا بِالْحُسَيْنِ عَلَيْهِ السَّلَامُ<sup>21</sup> فِي الدُّنْيَا وَالْآخِرَةِ.

(5)

يَا أَبَا عَبْدِ اللَّهِ! إِنِّي أَتَقَرَّبُ إِلَى اللَّهِ وَإِلَى رَسُولِهِ وَإِلَى أَمِيرِ  
الْمُؤْمِنِينَ وَإِلَى فَاطِمَةَ وَإِلَى الْحَسَنِ وَإِلَيْكَ<sup>23</sup> بِمُؤَالَاتِكَ "وَبِالْبِرَاءَةِ"<sup>24</sup>  
مِمَّنْ أَسَسَ "أَسَاسَ ذَلِكَ"<sup>26</sup> وَبَنَى عَلَيْهِ بُنْيَانَهُ "وَجَرَى فِي"<sup>27</sup> ظُلْمِهِ  
وَجَوْرِهِ عَلَيْكُمْ وَعَلَى أَشْيَاعِكُمْ. بَرِئْتُ إِلَى اللَّهِ وَإِلَيْكُمْ مِنْهُمْ. وَأَتَقَرَّبُ  
إِلَى اللَّهِ ثُمَّ إِلَيْكُمْ بِمُؤَالَاتِكُمْ وَمُؤَالَاةٍ وَلِيَّكُمْ. "وَبِالْبِرَاءَةِ"<sup>28</sup> مِنْ أَعْدَائِكُمْ  
وَالنَّاصِبِينَ لَكُمْ الْحَرْبِ. "وَبِالْبِرَاءَةِ"<sup>30</sup> مِنْ أَشْيَاعِهِمْ وَأَتَّبَاعِهِمْ. إِنِّي  
سَلِّمٌ لِمَنْ سَأَلَكُمْ، وَحَرْبٌ لِمَنْ حَارَبَكُمْ، "وَوَلِيٌّ"<sup>31</sup> لِمَنْ وَالَّكُمْ، وَعَدُوٌّ  
لِمَنْ عَادَاكُمْ.

19 B آل

20 Missing B

21 B عِنْدَكَ

22 B يَاسِيْدِي

23 B صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

24 B وَالْبِرَاءَةِ

25 B مِمَّنْ قَاتَلْتَ وَنَصَبَ لَكَ الْحَرْبَ وَمِنْ جَمِيعِ أَعْدَائِكُمْ. وَبِالْبِرَاءَةِ

26 B الْجَوْرِ

27 B وَأَجْرِي

28 B وَالْبِرَاءَةِ

29 B مِنْ

30 B وَالْبِرَاءَةِ

31 B مَوَالِي

(6)

فَأَسْأَلُ اللَّهَ الَّذِي أَكْرَمَنِي بِمَعْرِفَتِكُمْ وَمَعْرِفَةِ أَوْلِيَائِكُمْ وَرَزَقَنِي  
الْبِرَاءَةَ مِنْ أَعْدَائِكُمْ أَنْ يَجْعَلَنِي مَعَكُمْ فِي الدُّنْيَا وَالْآخِرَةِ، "وَأَنْ يُثَبِّتَ  
لِي عِنْدَكُمْ قَدَمَ صِدْقٍ فِي الدُّنْيَا وَالْآخِرَةِ"<sup>32</sup>. وَأَسْأَلُهُ أَنْ يُبَلِّغَنِي الْمَقَامَ  
الْمَحْمُودَ لَكُمْ عِنْدَ اللَّهِ، وَأَنْ يَرْزُقَنِي طَلَبَ "تَارِي"<sup>33</sup> مَعَ إِمَامٍ، "هُدًى"<sup>34</sup>  
"ظَاهِر"<sup>35</sup>، نَاطِقٍ "بِالْحَقِّ مِنْكُمْ"<sup>36</sup>.

(7)

وَأَسْأَلُ اللَّهَ بِحَقِّكُمْ وَبِالشَّانِ الَّذِي لَكُمْ عِنْدَهُ أَنْ يُعْطِيَنِي بِمُصَابِي  
بِكُمْ أَفْضَلَ مَا "يُعْطَى"<sup>37</sup> مُصَاباً "بِمُصِيبَتِهِ، مُصِيبَةً"<sup>38</sup>. 39 مَا أَعْظَمَهَا  
وَأَعْظَمَ رَزِيَّتَهَا فِي الْإِسْلَامِ وَفِي جَمِيعِ السَّمَاوَاتِ "وَالْأَرْضِ"<sup>40</sup>.

Missing B 32

تَارِكُمْ B 33

مَهْدِي B 34

Missing B 35

لَكُمْ B 36

اعْطَى B 37

بِمُصِيبَةٍ B 38

B 39 أَقُولُ إِنَّا لِلَّهِ وَإِنَّا بِهِ رَاجِعُونَ، يَالهَا مَنْ مُصِيبَةٍ

وَالْأَرْضِينَ B 40

(8)

اللَّهُمَّ اجْعَلْنِي فِي مَقَامِي هَذَا مِمَّنْ تَنَالُهُ مِنْكَ صَلَوَاتٌ وَرَحْمَةٌ

وَمَغْفِرَةٌ. اللَّهُمَّ اجْعَلْ مَحْيَايَ مَحْيَا مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَمَمَاتِي مَمَاتِ

مُحَمَّدٍ وَآلِ مُحَمَّدٍ<sup>41</sup>.

(9)

اللَّهُمَّ إِنَّ هَذَا يَوْمٌ "تَبَرَّكَتْ بِهِ بَنُو أُمَّيَّة"<sup>42</sup> وَابْنُ آكَلَةِ الْأَكْبَادِ، اللَّعِينُ

ابْنُ اللَّعِينِ عَلَى "لِسَانِكَ وَ"<sup>43</sup> لِسَانِ نَبِيِّكَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فِي كُلِّ

مَوْطِنٍ وَمَوْقِفٍ وَقَفَ فِيهِ نَبِيُّكَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ.

(10)

اللَّهُمَّ الْعَنْ أَبَا سُفْيَانَ وَمُعَاوِيَةَ<sup>44</sup> وَيَزِيدَ بْنَ مُعَاوِيَةَ. "عَلَيْهِمْ مِنْكَ"<sup>45</sup>

اللَّعْنَةُ أَبَدَ الْأَبْدِينَ. "وَهَذَا يَوْمٌ فَرِحَتْ بِهِ آلُ زِيَادٍ وَآلُ مَرْوَانَ بِقَتْلِهِمْ

B 41 صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ

B 42 تَنْزِلُ وَفِيهِ الْعَنْةُ عَلَى آلِ زِيَادٍ وَآلِ أُمَّيَّةَ

Missing B 43

B 44 وَعَلَى

Missing B 45

الْحُسَيْنَ صَلَوَاتِ اللَّهِ عَلَيْهِ“<sup>46</sup>. اللَّهُمَّ فَضَاعِفْ عَلَيْهِمُ ”اللَّعْنَ“<sup>47</sup> ”مِنْكَ  
وَالْعَذَابَ“<sup>48</sup>.

(11)

اللَّهُمَّ إِنِّي اتَّقَرَّبُ إِلَيْكَ فِي هَذَا الْيَوْمِ وَفِي مَوْقِفِي هَذَا وَأَيَّامِ حَيَاتِي  
بِالْبِرَاءَةِ مِنْهُمْ، ”وَاللَّعْنَةَ“<sup>49</sup> عَلَيْهِمْ، وَبِالْمُؤَالَاةِ لِنَبِيِّكَ ”وَالِ نَبِيِّكَ عَلَيْهِ  
وَعَلَيْهِمُ السَّلَامُ“<sup>50</sup>.

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Missing B 46  
اللَّعْنَةَ أَبَدًا لِقَتْلِهِمُ الْحُسَيْنِ B 47  
Missing B 48  
وباللعن B 49  
وأهل البيت نبيك صلى الله عليه وآله B 50

ثُمَّ تَقُولُ مِائَةَ مَرَّةٍ

اللَّهُمَّ الْعَنْ أَوَّلَ ظَالِمٍ ظَلَمَ حَقَّ مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَآخِرَ تَابِعٍ لَهُ عَلَى

ذَلِكَ اللَّهُمَّ الْعَنْ الْعِصَابَةَ الَّتِي "جَاهَدَتْ" <sup>51</sup> الْحُسَيْنَ وَشَايَعَتْ وَبَايَعَتْ

"وَتَابَعَتْ" <sup>52</sup> عَلَى قَتْلِهِ <sup>53</sup>. اللَّهُمَّ الْعَنْهُمْ جَمِيعًا.

ثُمَّ قُلْ مِائَةَ مَرَّةٍ

السَّلَامُ عَلَيْكَ يَا أَبَا عَبْدِ اللَّهِ! وَعَلَى الْأَرْوَاحِ الَّتِي حَلَّتْ بِفِنَائِكَ

"عَلَيْكَ" <sup>54</sup> مِنْ سَلَامِ اللَّهِ أَبَدًا مَا بَقِيَتْ وَبَقِيَ اللَّيْلُ وَالنَّهَارُ وَلَا جَعَلَهُ اللَّهُ

آخِرَ الْعَهْدِ "مِنْ زِيَارَتِكُمْ" <sup>55</sup> السَّلَامُ عَلَى الْحُسَيْنِ وَعَلَى عَلِيِّ بْنِ

الْحُسَيْنِ وَ"عَلَى أَوْلَادِ الْحُسَيْنِ وَعَلَى" <sup>56</sup> أَصْحَابِ الْحُسَيْنِ <sup>57</sup>.

B 51 حَارَبَتْ

Missing B 52

B 53 وَقَتْلُ أَنْصَارِهِ

B 54 وَأَنَاخَتْ بِرَحْلِكَ عَلَيْنَا

B 55 مِنْ زِيَارَتِكُمْ

Missing B 56

B 57 صَلَوَاتُ اللَّهِ عَلَيْهِمْ أَجْمَعِينَ

ثُمَّ تَقُولُ مَرَّةً وَاحِدَةً

اللَّهُمَّ خُصَّ "أَنْتَ" <sup>58</sup> أَوْلَ ظَالِمٍ <sup>59</sup> بِاللَّعْنِ <sup>60</sup> "مِنِّي وَابْدَأْ بِهِ أَوْلًا ثُمَّ  
الثَّانِي وَالثَّلَاثَ وَالرَّابِعَ" <sup>61</sup> اللَّهُمَّ الْعَنْ يَزِيدَ "خَامِسًا" <sup>62</sup> وَالْعَنْ عُبَيْدَ اللَّهِ  
بْنَ زِيَادٍ "وَابْنَ مَرْجَانَةَ وَعُمَرَ بْنَ سَعْدٍ وَشِمْرًا وَآلَ أَبِي سُفْيَانَ وَآلَ  
زِيَادٍ" <sup>63</sup> وَآلَ مَرْوَانَ <sup>64</sup> إِلَى يَوْمِ الْقِيَامَةِ.

ثُمَّ تَسْجُدُ سَجْدَةً تَقُولُ فِيهَا

اللَّهُمَّ لَكَ الْحَمْدُ حَمْدَ الشَّاكِرِينَ "لَكَ" <sup>65</sup> عَلَى مُصَابِهِمْ. الْحَمْدُ لِلَّهِ  
عَلَى عَظِيمِ رَزِيَّتِي <sup>66</sup> اللَّهُمَّ ارْزُقْنِي شَفَاعَةَ الْحُسَيْنِ يَوْمَ الْوُرُودِ. وَتَبَّتْ  
لِي قَدَمَ صِدْقٍ عِنْدَكَ مَعَ الْحُسَيْنِ وَأَصْحَابِ الْحُسَيْنِ الَّذِينَ بَدَلُوا  
مُهَجَّهُمْ دُونَ الْحُسَيْنِ عَلَيْهِ السَّلَامُ.

Missing B 58

B 59 ظَلَمَ آلَ نَبِيِّكَ

B 60 ثُمَّ الْعَنْ أَعْدَاءَ آلِ مُحَمَّدٍ مِنَ الْأَوَّلِينَ وَالْآخِرِينَ

Missing B 61

B 62 وَأَبَاهُ

Missing B 63

B 64 وَبَنِي أُمِّهِ فَاطِمَةَ

Missing B 65

B 66 فِيهِمْ

# THE TRANSLATION

(1)

Salutes to you, O Aba 'Abdillah! Salutes to you, O son of the Messenger of Allah.<sup>67</sup> Salutes to you, O son of Commander of the believers and Chief of the successors. Salutes to you, O son of Fatimah the leader of the women “of the worlds”<sup>68</sup>. Salutes to you, O Revenge of Allah and the son of one who is Revenge of Allah and a unique person who was marginalized. Salutes to you and upon all those souls who are gathered around your place. I pray to Allah to send His blessings on all of you as long as I remain and as long as the day and night remain.

(2)

O Aba 'Abdillah! Indeed the sorrow “is great”<sup>69</sup> and the agony that was put upon you is unbearable for me and for all “and for all followers of Islam . Great is the calamity that was put upon you for ”<sup>70</sup> the Heavens and all the dwellers of the Heavens. May Allah curse the group who laid down the foundation of injustice and oppression on you and your descendents. May Allah curse the group who pushed you aside from the rank which Allah had placed for you. May Allah curse the group who “killed all of you”<sup>71</sup>. May Allah curse those who paved the way for your murder.

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67 B [Salutes to you, O Allah's Chosen One and son of the one who is chosen by Allah]

68 B Missing

69 B Missing

70 B Missing

71 B killed you

(3)

“I turn to Allah [swear to Allah that I reject them] and all their admirers, followers and supporters”<sup>72</sup>. O Aba 'Abdillah! I am at peace with those who are at peace with you and I am at war with those who are at war with you until the Day of Judgment. May “curse of”<sup>73</sup> Allah be on the followers of Ziyad and the followers of Marwan. May Allah curse the tribe of Umayya, all of them. May Allah curse the son of Marjanah. May Allah curse Omar ibn Sa'd. May Allah curse Shemr. May Allah curse the people who saddled and put reins on the riding animals “and armored themselves”<sup>74</sup> for fighting against you.

(4)

<sup>75</sup>My father and mother be sacrificed for you. Indeed, the misery that was put upon you is great. So, I ask Allah Who has honored you and Who has honored me by knowing you to bless me with your revenge with the help of the victorious leader from the “family of”<sup>76</sup> Prophet peace be upon him and his descendents. O Allah, make me worthy to be near Husayn, peace be upon him in this world and the hereafter.

---

72 B Missing

73 B curse from

74 B and supported

75 B O Aba 'Abdillah!

76 B descendents of



(5)

<sup>77</sup> O Aba 'Abdillah! I seek to get close to Allah and to His Messenger and the Commander of the believers and Fatimah and Hasan and you<sup>78</sup> by following your footsteps. I disassociate myself from those who laid down the foundation of injustice and oppression and disassociate myself from their followers. I turn to Allah and to you by rejecting them. I seek closeness to Allah by following you and your followers and I reject your enemies and those who declared war against you. I reject their followers and their supporters. I am at peace with those who are at peace with you and I am at war with those who are at war with you and I am friend of those who are your friends and enemy of those who are your enemies.

(6)

Therefore, I ask Allah Who has honored me by knowing you and knowing your friends and Who bestowed upon me to reject your enemies that He places me with you in this world and the hereafter. "Make me firm to follow your footsteps in this world and the hereafter"<sup>79</sup>. I ask Him that He reaches me the worthy position which is close to Allah, and that He provides me to seek "revenge"<sup>80</sup> with the help of the leader "who is righteous"<sup>81</sup>, "who is present"<sup>82</sup>, who speaks "the truth from you"<sup>83</sup>.

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77 B O Master,

78 Blessings of Allah be upon you

79 B Missing

80 B your revenge

81 B Mehdi

82 B Missing

83 B from you

(7)

I ask Allah by your right and by the prestige that you hold with Him that He would grant me by this misfortune that has fallen upon you the best of what He gives to a person who is in misery. <sup>84</sup>This is a misfortune that is a very grave fact of Islam and for all the Heavens and the “Earth”<sup>85</sup>.

(8)

O Allah, in this situation make me among those who receive Your blessings, mercy and forgiveness. O Allah, make my life the life of Muhammad and his descendents and make my death the death of Muhammad and his descendents.<sup>86</sup>

(9)

O Allah, Indeed this day “was rejoiced by the tribe of Ummayah”<sup>87</sup> and the son of the one who ate the livers, the one who is cursed and the son of the one who is cursed “in Your words and”<sup>88</sup> in the words of the Prophet, Blessings of Allah be upon him and his descendents, in every place and in every situation which the Prophet stood in, Blessings of Allah be upon him and his descendents.

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84 B Say, Surely we belong to Allah and to Him we shall return

85 B Earths

86 B Blessings of Allah by upon him and his descendents

87 B came upon you and curse be upon the descendents of Ziyad and the descendents of Umayya

88 B Missing

(10)

O Allah, send your curse upon Abu Sufyan, Muawiyya and Yazid, the son of Muawiyya. Let Your curse be upon all of them forever. “This is the day when the followers of Ziyad and the followers of Marwan were happy because they killed Husayn, blessings of Allah be upon him”<sup>89</sup>. O Allah, compound your curse “and Your punishment”<sup>90</sup> upon them.

(11)

O Allah, I come near to You on this day and in this situation and in all of my life by rejecting them and by sending curse upon them and following Your Prophet and “his descendents, may Your blessings be upon them”<sup>91</sup>.

(12)

Then say 100 times

O Allah, curse the first one who unjustly treated the right of Muhammad and his descendents and the last one who followed them. O Allah, curse the group who “fought against”<sup>92</sup> Husayn and those who helped them and those who made allegiance with them “and those who followed them”<sup>93</sup> in killing him. O Allah, curse all of them.

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89 B Missing

90 B Missing

91 B his family, blessings of Allah be upon him and his descendents

92 B struck

93 B missing

(13)

Then say 100 times

Salutes to you, O Aba 'Abdillah! and upon all souls that are gathered around your place<sup>94</sup>. May Allah's blessings be with you forever, as long as I remain and the day and night remain. May Allah, do not make this the last of my ziyarat. Salutes to you, O Husayn, O Ali, the son of Husayn “and the descendents of Husayn”<sup>95</sup> and the companions of Husayn<sup>96</sup>.

(14)

Then say once

O Allah, particularly send your curse from me on “the first”<sup>97</sup> one who was “unjust”<sup>98</sup> “, then the second, then the third, then the fourth”<sup>99</sup>. O Allah, curse Yazid “the fifth one”<sup>100</sup> and curse Ubaid Allah Ibn Ziyad “and the son of Marjana and Umar Ibn Sa'ad and Shemr and the descendents of Abu Sufyan and the descendents of Ziyad”<sup>101</sup> and the descendents of Marwan<sup>102</sup> until the day of judgement.

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94 B who stayed in your vicinity

95 B missing

96 B Blessings of Allah be upon all of them

97 B missing

98 B all the enemies of the descendents of Prophet

99 B missing

100B missing

101B missing

102B and all of the tribe of Umayya

(15)

Then go to prostration and say

O Allah, I praise You like the ones who are thankful to You despite all of the atrocities. I praise Allah for this great misfortune. O Allah, grant me the intercession of Husayn on the day of judgement and make me firm in the right path with Husayn and the companions of Husayn, those who sacrificed themselves freely for Husayn, Salutes be to him.

# Commentary

(1)

## Salutes

Every culture has some form of greeting. In Islam, when greeting each other, people say Salam which literally means peace, blessings or salutations. When addressing Husayn(A)<sup>103</sup> it is more appropriate to use the word “Salute” while translating which shows our respect towards his higher status.

When addressing our salutations in ziyarat, it is important to be aware that we are talking directly to the Imam, and that the Imam is aware of our salutations and would return his blessings which is a great honor that is bestowed upon us. Salam is not a passive act, if we don't pay attention to what we are saying, it is as if we don't intend to address the Imam and therefore, it does not have the same honor.

## Aba 'Abdillah

This is the kunya given to Husayn(A). In the Arab culture, people are referred to by their kunya which is a title or a nickname. This is given to a person based on his child's name, his great ancestor's name who passed away, for some character that the person possesses or for some expectation of him. Therefore, there are a few possibilities why Husayn(A) had this title:

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<sup>103</sup>Hereon, the following abbreviations will be used :

- The Prophet refers to the last Prophet of Islam, Prophet Muhammad (Peace be upon him and his progeny)
- (P) will be used besides the Prophet's name as a sign of respect which means : Peace be upon him and his household
- (A) will be used besides the names of the descendents of the Prophet which means : Peace be upon him

- In anticipation of 'Ali Asghar whose actual name was Abullah Razi'a. This title was given before the birth of 'Ali Asghar who was only 6 months old at the time of 'Ashura
- In lineage of his great grandfather, the father of the Prophet(P), whose name was 'Abdullah

## Son of the Messenger of Allah

Although, Hasan(A) and Husayn(A) were not the direct sons of the Prophet(P), they are called his sons. The Qur'an called them the sons of the Prophet in Surah al-`Imran verse 61 which is commonly referred to as the Ayat of Mubahila. In the event of Mubahila, the Prophet(P) referred to Hasan(A) and Husayn(A) as his sons when he gathered with the Christians of Najran to pray Allah and invoke curse of Allah on the other who reject the truth.

The Holy Quran says :

فَمَنْ حَاجَّكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ وَأَنْفُسَنَا

وَأَنْفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَلْ لَعْنَتَ اللَّهِ عَلَى الْكَاذِبِينَ (سورة آل عمران - 61)

If anyone disputes in this matter with you now after (full) knowledge has come to you, say: "Come! Let us gather together- Our sons and your sons, our women and your women, ourselves and yourselves: Then let us earnestly pray, and invoke the curse of Allah on those who lie!"<sup>104</sup>

There are many sayings of the Prophet(P) where he referred to Hasan(A) and Husayn(A) as his sons. One saying is narrated by an early Sunni scholar al-Daulawi(d. 310). He quotes 'Ali narrates: When Hasan was born, I named him Harb. The Prophet came and said "Show me my son. What did you name him?". We said Harb. The Prophet said "Rather, he is Hasan". When Husayn was

born, we named him Harb. The Prophet came and said “Show me my son. What did you name him?”.

We said Harb. Then he said “Rather, he is Husayn”. When the third was born, we named him Harb. The

Prophet came and said “Show me my son. What did you name him?”. We said Harb. The Prophet said

“Rather, he is Muhsin.” Then the Prophet said “I named them with the name of the children of Harun:

Shabbar, Shabbir and Mushabbar”<sup>105</sup>

Izziddin 'Ali ibn al-Athir(d. 630) also mentions this same saying. <sup>106</sup>

## **Commander of the Believers**

Imam al-Baqir(A) was asked why 'Ali(A) was called Amir al-Mu'mineen (the Commander of the believers) by the Muslims. He replied: “Because 'Ali was a source of knowledge like a well for them.”<sup>107</sup>

Believers refer to the one who is most qualified as their leader, certainly 'Ali(A) was the leader in faith which no one can deny.

The Prophet(P) referred to 'Ali(A) as Amir al-Mumineen (the Commander of the believers) and Khatim al-Wasiyin (the last successor).

Narrated by Anas Ibn Malik: The Prophet said “O Anas! The first one who enters through this door is the commander of the believers, the chief of the Muslims, .... , the last successor and the most qualified for leadership.” Anas said: O Allah! Make that one the person from the Ansar but I kept it my heart. Then 'Ali came. The Prophet said “Who is this, Anas”. I said it is 'Ali. The Prophet stood up very happy. He hugged him.<sup>108</sup>

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105Al-Durriyat al-Tahira Page 97

106Usd al-Ghaba fi Ma'rifat al-Sahaba by Izziddin 'Ali Ibn al-Athir(d. 630) Volume 2, Page 11.

107Bihar al-Anwar Volume 38, Page 293

108al-Iktifa Page 431



## The Leader of Women

The Prophet gave her daughter, Lady Fatima(A) the title of the leader of the women of Jannah<sup>109</sup> and the best lady amongst all the women<sup>110</sup>.

Narrated by Ayesha: Wives of the Prophet gathered with him without any exception. Then Fatima came walking exactly as her father. Then the Prophet said “Welcome my daughter. Let her sit on my right or my left”. Then he talked to her secretly, she cried, then talked to her again secretly, she laughed. I said to her “The Prophet specifically chose you by some secret which made you cry. Tell me what was that secret?”. Fatima said “I am not going to reveal the secret of the Prophet”. When Prophet died, I asked her again swearing her to tell me about that secret. Fatima said now is ok. Prophet told me “Jibartil used to come to me with the repetition of the Qur'an every year but this year he came twice. I don't see this but as a sign of my death being near. O Fatima! fear Allah and be patient. Your father is the best example of the past for you”. Therefore, I cried. Then he made another secret and said: “Aren't you satisfied to be the leader of the women believers, the leader of the women of this nation.”<sup>111</sup>

In Sahih Bukhari, the merits of Lady Fatima(A) are reported as follows

The merits of Fatima. The Prophet said “Fatima is the chief mistress of the women of Paradise”<sup>112</sup>

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109al-Iktifa Page 219

110al-Iktifa Page 223

111al-Iktifa Page 221

112Sahih Bukhari Volume 7, Page 75

## **Revenge of Allah**

Husayn(A) and 'Ali(A) are referred to as the Revenge of Allah. Revenge over here does not refer to a personal revenge as tit for tat because Allah does not need to take revenge from anybody since everything is his creation. Revenge of Allah means the system of justice that is prescribed by Allah. If the Ahl al-Bayt wanted personal revenge from Bani Umayya, they would have asked all their followers to kill them. They did not do it because they wanted to establish a system that is based on justice and is prescribed by Allah.

## **The Unique Marginalized One**

Husayn(A) is truly unique in his personality. When 'Ali(A) was martyred, Hasan(A) and Husayn(A) were present who were from the lineage of the Prophet and referred to as the sons of the Prophet(A). When Hasan(A) was martyred, Husayn(A) was the only grandson of the Prophet(P) alive.

Not only was Husayn(A) unique in his personality but he was made unique by his killing. His martyrdom is unprecedented in history and barbaric even according to the Arab culture at the time.

**(2)**

## **The Grave Sorrow**

The event of Karbala was a dividing moment in the history of Islam. There were many martyrs in Islam before Husayn(A) but none of the martyrdom were as great as that of Husayn(A). This was because when Husayn(A) was killed there was no alternative figure amongst the Muslim as the heir of the Prophet. He was the lone opposition against Yazid who could stand in place of the

Prophet and the one of the few people Yazid wanted his allegiance from. If Husayn(A) had cooperated with the unjust tyrants of his time, Islam would have demolished and become a dynasty. But he saved Islam by sacrificing not only his life but also the lives of his family members and his companions.

## **Founders of Injustice**

There was a group of infidels who entered Islam, conspired against the Prophet and schemed to remove the Ahl al-Bayt from the right that Allah had placed for them. This group paved the foundation of injustice. The Prophet was fully aware of the fact that there was a whole group who were conspiring against Islam. They even prevented the Prophet from writing his will. This is reported by Bukhari as follows:

Narrated Ibn 'Abbas : Thursday! And how great that Thursday was! The ailment of Allah's Apostle became worse (on Thursday) and he said, "Fetch me something so that I may write something after which you will never go astray." The people (present there) differed in this matter, and it was not right to differ before a prophet. Some said, "What is wrong with him? (Do you think) he is delirious (seriously ill) Ask him (to understand his state)." So they went to the Prophet and asked him again. The Prophet said "Leave me, for my present state is better than what you call me for." He said, "Turn the pagans out of the 'Arabian Peninsula; respect and give gifts to the foreign delegations as you have seen me dealing with them." (Sa'id bin Jubai, the sub-narrator said the Ibn 'Abbas kept quiet as regards the third order, or he said, "I forgot it.")<sup>113</sup>

This group operated secretly to weaken the roots of Islam and turn Islam into a dynasty

rather than the divine religion which would spread all over the world. May Allah's curse be not only on the individuals or figure heads who were on the fore-front, rather we curse each and every one of the group who laid down the foundation of injustice.

After the Prophet(P) left this world, the ruler-ship was not passed to the Ahl al-Bayt. This injustice eventually paved the way for the event of Karbala. May Allah curse all of those who schemed together to annihilate Islam and during the course of this action, murder the descendents of the Prophet(P).

### (3)

## The Curse

The literary meaning of the Arabic word "La'an" is to curse or damn. La'ana Hullah means God's curse upon him!<sup>114</sup>. A question arises as to why we curse.

The roots of the word La'an appears in the Qur'an 41 times<sup>115</sup>.

Among them, this verse which says:

إِنَّ الَّذِينَ يُؤْذُونَ اللَّهَ وَرَسُولَهُ لَعَنَهُمُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ وَأَعَدَّ لَهُمْ عَذَابًا مُهِينًا (سورة الأحزاب - 57)

Verily, those who displease Allah and His Prophet (Muhammad) – Allah has cursed them in this world and in the Hereafter, and has prepared for them a demeaning punishment:<sup>116</sup>

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114Hans Wehr Page 870

115al-Muja al-Mufaharis li Alfaz al-Qur'an al-Karim

116English translation of the Message of the Quran Page 237

If Allah curses those who displease the Prophet(P) as stated in the Qur'an, when we curse these people, it pleases Allah. Those who carried arms against the Prophet(P) and Islam deserve this curse. As we read their biographies and their activities we see that the enemies were always trying to undermine Islam and the Household of the Prophet(P) without exception.

## (4)

### **Blessed by Knowing Husayn**

Knowing the reality of Islam and knowing the sacrifice of Husayn is an honor and great privilege bestowed upon us by Allah. We should thank Allah for giving us this blessing. There are so many people who do not know the truth. If our parents had not instilled the love of Ahl al-Bayt in our hearts since we were born, it would have been a great loss for us. Along with this blessing comes a responsibility, we should take it as a responsibility to get closer to Allah.

### **A Legitimate Revenge**

This passage provides the foundation on how to seek revenge of Allah i.e. How to establish a system based on justice. The principles for seeking revenge are stated as:

- It cannot be done alone without any order. We need to seek a leader
- The leader should be legitimate for leadership. He should be appointed an Imam i.e. Leader by Allah
- The leader should be able to act openly and freely according to his principles
- He should be the one of the family of Muhammad(P)

If any of the above requirements do not exist, a system is not Islamic. In this case, we need to perform our duties to Allah with patience and reject the path of unjust people.

Even in the absence of the Imam appointed by Allah, these principles hold true. The difference being, the leader should be a representative of the Imam and should follow the footsteps of Ahl al-Bayt. Therefore, we see on several occasions in history and still in our present age, why many movements and revolutions failed.

## (5)

### **Getting Close to Allah**

We reject the enemies of Islam in order to seek closeness to Allah. This means we avoid their political goals as their actions have nothing to do with ours. We do not seek help from the enemies of Allah when we are in trouble. But this does not mean that we take justice in our hands and start killing everybody. This is the path taken by Banu Umayya and their followers.

As followers of Ahl al-Bayt, we adhere to our principles. If any other person, religion or sect calls us infidels or commits injustice against our innocent people, we do not commit injustice against their innocent people. We do not shed blood of anybody, any religion, race or even an animal without a proper reason based on Islamic principles.

## Who Are the Four?

This section specifies special curse on four personalities without naming them, rather referring to them with ordinal numbers: first, second, third and fourth. These four personalities are found in the text of Mafatih al-Jinan but not in Bihar al-Anwar. There are different interpretations on who these four are.

The first interpretation which is commonly heard is that it refers to early Caliphs.<sup>117</sup> This is because of the decisions taken in Saqifa for nominating the leader of the Muslims. This is the core disagreement between the Shi'a and Sunni.

The legitimacy of the decision taken in Saqifa is questionable for many reasons. Among them:

1. The Ahl al-Bayt were excluded from the participation in the nomination process. This marginalization is unjustified for the qualification which Prophet(P) had given to 'Ali(A)
2. Prophet(P) did not make age an issue for leadership while Ali(A) was denied leadership because he was younger than others
3. No woman was participating in Saqifa while Prophet(P) during his life included the voices of women by taking their allegiance
4. The minority Muslims who were not 'Arabs, which included prominent companions of the Prophet(P) like Bilal from Ethiopia and Salman al-Farsi were not heard

The problem with this interpretation is that the fourth caliph is 'Ali(A), so the reader will

have to go to someone besides 'Ali. Mua'wiya was not a caliph appointed by Muslims. That makes the unity of curse broken as all of them are not in the same status of caliphate.

A second interpretation<sup>118</sup> which is attributed to Shaikh al-Tusi(d.460) was that the four personalities refer to:

1. Qabil, the son of Adam who killed his brother Habil
2. Qaydar, the one who killed the camel of Prophet Saleh(A)
3. The one who killed Yahya(A) bin Zakariya(A)
4. Ibn Muljim who killed 'Ali

The base for this interpretation is that all of these killings were unjust and against the principle of religion, therefore all of them deserve to be cursed. The problem with this interpretation is that all of these killings are in different periods of history and so vague that it is difficult to connect them together with a pattern.

Another interpretation which was presented by Sayyid Jalali during my studies is that it refers to those who unjustly treated the household of the Prophet(P) beginning with the head of the house Prophet Muhammad(P) himself. Those people who openly waged war against each of the members of the household. They were all from the clan of Umayya or their agents. They are as follows:

1. Abu Sufyan who waged many wars against Prophet(P) but did not succeed
2. Marwan Ibn al-Hakam who waged war against 'Ali during Jamal war. As quoted in Sharh Nahj al Balagha, Marwan was one of the first fitna of Islam. <sup>119</sup>
3. Mua'wiya who openly waged war against 'Ali in Siffin

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118Shafa al-Sudur Volume 2, Page 380

119Sharh Nahj al-Balagha Volume 15, Page 176



4. Abdul Rahman Ibn Muljim, the agent of Mua'wiya. He committed the atrocity which no one could ever do by killing 'Ali(A). One of the close companions of Ali(A) Abul Aswad accused Mua'wiya of sending Ibn Muljim to kill 'Ali(A)<sup>120</sup>

What all these four have in common is that they took arms against Prophet and his household openly or acting in interest of Bani Umayya who wanted to destroy Islam and establish their dynasty.

**(15)**

## **Thanking Allah**

This is the conclusion and a very important lesson of this ziyarat. We praise Allah for giving us the martyrdom of Imam Husayn(A) as a gift in times of grief and when we are struggling against injustice, because our grief is nothing compared to his sacrifice. We should see Imam Husayn(A) as a symbol of patience and perseverance at times of atrocities. We should stay firm rejecting the path of the enemy and stay firm like the followers of Husayn(A) who gave their lives for the love of Husayn and Islam. By doing this, they forever achieved the highest status through martyrdom while fighting against the great tyrants who wanted to totally destroy Islam.

# The Cursed Ones

## Ziyad

Ziyad was the father of Ubaid Allah, who was the governor of Kufa at the time of the event of Karbala<sup>121</sup>. His mother was Sumayya . As Ibn al-Athir reports in Usd al-Ghaba, Sumayya was known as a woman of bad character. Because his father was not known he was also called Ziyad Ibn Sumayya (the son of Sumayya) and Ziyad Ibn Abi (Ziyad, the son of his father)<sup>122</sup>. Sumayya was a slave of Kasra. Kasra gave her along with another servant and an army to Abul Jabr Ibn Amr al-Kindi. The army wanted to get rid of al-Kindi, so they schemed with his cook and poisoned his food. When he became sick, the army asked him to write a letter to Kasra to permit them to leave him. He wrote the letter and the army left. Abul Jabr did not die, he went to Taif and saw a doctor named Harith and he cured him. Abul Jabr gave Sumayya to him. Sumayya had 3 children in the house of Harith. Ziyad was one of them. Harith rejected all of them and said they were not his children<sup>123</sup>.

Ziyad was a shrewd politician. Umar appointed Ziyad as his representative in Basra. When 'Ali(A) became the caliph, Ziyad became his follower. Mu'awiya told Ziyad that he was his brother. Abu Sufyan claimed to have fornicated with his mother and claimed Ziyad to be his son. When Ziyad told this 'Ali(A), he said that this is a claim and is not based on any fact. According to Islamic ruling, there was no way to prove that Ziyad was the son of Abu Sufyan since Sumayya had sexual relationship with many people. Muawiya took this as an opportunity to get Ziyad on his side and Ziyad need that kind of approval in that society as he was known as a person without a known father. He saw this as an opportunity to be associated with the tribe of Umayya. In return of this favor from Mu'awiya, Ziyad sided against 'Ali(A).

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121The History of al-Tabari Volume 19, Page 30 - 31

122Usd al-Ghaba fi Ma'rifat al-Sahaba Volume 2, Page 271 - 272

123Shafa al-Sudur Volume 1, Page 315 - 325

## Marwan Ibn al-Hakam

Marwan was the son of Hakam, son of As, son of Umayya. He was known as “Rejected by the Prophet of Allah” and “String of falsehood”. His father Hakam was uncle of Uthman Ibn al-Afwan had been an open enemy of the Prophet

According to Fakhr al-Din Razi(d. 606)<sup>124</sup>, the Prophet had a dream that the children of Marwan go to his pulpit. He related his dream to Abu Bakr and 'Umar only. When they left, Hakam got the news and tried to report that the Prophet dreams that my children will go to his pulpit. Prophet became very upset, he accused 'Umar that he announced it, then it appeared that Hakam used to spy on the Prophet. Therefore, the Prophet(P) sent him to exile in Ethiopia.

When Uthman became caliph he brought Marwan back. 'Ali(A) saw him one day and said “Alas with you and the nation of Muhammad from you and your children”. Mu'awiya appointed him as governor of Makkah, Medina and Taif. In the year 48, Mu'awiya discharged him. He later became caliph of Umayya after the death of Yazid Ibn Mu'awiya in year 64. He was killed by his women 9 months after he became Caliph.<sup>125</sup>

Ayesha said to Marwan “Indeed, the Prophet cursed your father and you are part of him”<sup>126</sup>

## Banu Umayya

Banu Umayya refers to the tribe of Umayyads. Umayya was son of Abd Shams who was son of Abd Munaf. Books of history and hadith relate the details of the two tribes Hashim to which Prophet(P) belongs and Umayyads which were the main opposition to the Prophet(P).

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124Tafsir al-Kabir Volume 19, Page 237

125Usd al-Ghaba fi Ma'rifat al-Sahaba Volume 5, Page 144 - 145

126Al-Nahaya Volume 3, Page 454

In the verse of the Quran in Surah al-Isra' verse 60:

وَإِذْ قُلْنَا لَكَ إِنَّ رَبَّكَ أَحَاطَ بِالنَّاسِ وَمَا جَعَلْنَا الرُّؤْيَا الَّتِي آرَيْنَاكَ إِلَّا فِتْنَةً لِلنَّاسِ وَالشَّجَرَةَ الْمَلْعُونَةَ فِي الْقُرْآنِ وَنُحُوفُهُمْ مَا يَزِيدُهُمْ إِلَّا طُغْيَانًا كَبِيرًا (سورة الإسراء - 60)

And (remember) when We told you that your Lord surrounds mankind around: And We gave the Vision which We showed you, only as a trial for men- As also the cursed tree in the Quran: We put fear (and warning) into them, but it only increases their excessive evil in nothing but their vast disbelief, injustices and disobedience!

Fakhr al-Din Razi(d. 606) in reports from Ibn 'Abbas<sup>127</sup> that Shajra Mal'una (the cursed tree) is Bani Umayya.

Imam Ja'far al-Sadiq(A) also narrates that this cursed tree refers to the Umayyads.

Imam al-Sadiq(A) narrates: My father related from his father from his grandfather from 'Ali (upon him be peace) that the Messenger of God (God bless him and his Household) was seized from his senses for an instant while he was on the pulpit. He saw in a vision some men leaping upon his pulpit like monkeys and making the people retrace their steps. So the Messenger of God sat down (God bless him and his Household), and sorrow was apparent on his face. Then Gabriel (upon him be peace) came to him with this verse: and We made the visions that We showed thee and the tree cursed in the Qur'an, that is, the Umayyads, to be only a trial for men; and We frighten them, but it only increases them with great insolence. He said: O Gabriel! Will they be in my period and my time? He said: No, but the mill of Islam

will turn from your migration, and it will come to a halt ten [years] after that. Then it will be turning exactly thirty-five years after your migration, and come to a halt five [years] after that. Then there is no avoiding a mill at whose axis stands error. Then there will be the kingdom of the pharaohs.<sup>128</sup>

## **Ubaid Allah Ibn Ziyad**

Ubaid Allah was mentioned because of his grave role in Karbala. He was born in the year 28 or 29, became the governor of Kufa in the year 60. He later became governor of Khurasan, Azerbaijan and India. He played a major role in killing of Husayn(A). In 67, he was killed by Ibrahim, son of Ashtar. His mother Marjana was known as a woman of bad character and an adulteress, hence he is mentioned on different occasions with the name Ibn Marjana with reference to his mother as there is no clear record of who his father was.<sup>129</sup>

## **'Umar Ibn Sa'ad**

'Umar Ibn Sa'ad was son of Sa'ad Ibn Abi Waqas al-Zuhari. Sa'ad was one of the companions of the Prophet(P) but he did not pay allegiance to 'Ali(A) when he became Caliph.

Mas'udi reports from Tabari that when Marwan went for Haj, Sa'ad Ibn 'Abi Waqas was with him. After Haj was finished, Mua'wiya took Sa'ad to Dar al-Nadwa and placed him next to himself. Then Mua'wiya started to curse 'Ali. Sa'ad started getting away rejecting this accusation and said to Mua'wiya "You honored me to sit next to you, then started to curse 'Ali. I swear by God, if I had been honored by even one of these characteristics of 'Ali, it would have been better than the whole world

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1. To be the son in law of the Messenger of Allah

2. To have children like children of 'Ali
3. To be honored of saying of the Prophet on the day of Khyber that I shall give the flag to a person who Allah and His Messenger loves Him and he loves Allah and His Messenger.  
He never runs away and Allah makes victory by his hand
4. To be honored by the Prophet in Tabuk that 'Ali wont you be satisfied that you are to me like Aaron was to Moses, the only difference is that there would be no prophet after me”

Then Sa'ad tried to leave and said to Mua'wiya "By Allah, I shall not come to you as long as I live".

Mas'udi added that I found in another book of 'Ali Bin Muhammad bin Sulayman No'fali that when

Sa'ad said this and stood up to leave, Mua'wiya farted and said to him "Sit down and listen to the answer of what you have said. You are the worst person I have ever seen. Why didn't you help 'Ali and pay allegiance to him. If I had heard from the Prophet what you have said I would have been a servant of 'Ali for as long as I would live."<sup>130</sup>

This conversation reveals the political motivation of both Sa'ad and Mu'awiya.

'Umar Ibn Sa'ad was very similar to Sa'ad in the sense that he was caught up against Husayn(A) like his father against 'Ali. Both of them knew the status of Ahl al-Bayt but their political and worldly goals led them to commit the worst atrocities. 'Umar Ibn Sa'ad was a resident of Kufa. Ibn Ziyad sent 'Umar Sa'ad with his army to kill Husayn(A). Then he sent Shemr with him and told him that if he doesn't kill Husayn, you kill him and become the head of the army.

'Umar Ibn Sa'ad used to report hadith and al-Ijli said he was a reliable Tabae'i. Ibn Mo'in

says, how can someone who killed Husayn be a reliable Tabae'i<sup>131</sup>.

He was killed in the year 67 by Mukhtar Ibn Abi-Ubaid al-Saqafi in Kufa.

## **Shemr Ibn Dhul Jawshan**

Shemr was son of Dhul Jawshan. Dhul Jawshan's real name Aus Ibn al-'Awar. He was a warrior and also called Sher Habil. He resided in Kufa<sup>132</sup>. The Prophet(P) saw him and asked him why don't you become a Muslim. He asked why. The Prophet(P) said "Because I see you active". He refused to accept Islam but when he heard that Prophet(P) was victorious in Makkah, he was upset and regretted why he didn't accept Islam earlier so he would have got some position.

Shemr was a warrior like his father. He had a leprosy mark. Imam Jafar al-Sadiq(A) says that some dreams could become true after 60 years. The Prophet saw in his dream that a dog with leprosy would drink his blood and that happened with Shemr when he killed Husayn(A) after 60 years.

Mukhtar Ibn Abi Ubaida al-Saqafi was searching for Shemr after the event of Karbala to be killed. He was captured and sent to Mukhtar in the year 66. Mukhtar boiled him in a pot of water.

## **The Liver Eater**

The liver eater refers to Hind who was from Banu Umayya. She was wife of Abu Sufyan and mother of Mua'wiya. Her father was Utba, son of Rabia, son of Abd al-Shams. She used to encourage people against Prophet(P) in war of Uhud and she sent her slave named Wahshi to kill the uncle of Prophet(P), Hamza. Hind came to the corpse of Hamza and took his liver out and tried to eat it but couldn't. She then cut out the body parts of Hamza and made a necklace and wore it. This action made the Prophet(P) very upset. He said that Hind should be killed. After the victory of

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131Tahzib al-Tahzib Volume 3, Page 227

132Usd al-Ghabat Volume 2, Page 172

Makkah, Abu Sufyan and Hind also accepted Islam but the Prophet(P) didn't take revenge.

## **Abu Sufyan**

Abu Sufyan's name is Sakh, son of Harith, son of Umayya. He was born ten years before the year of elephant. He led the army against the Prophet(P) and participated in every move to destroy Islam. He died in the year 30. Abu Sufyan became Muslim at the time of victory of Makkah. He came with 'Abbas, the uncle of the Prophet(P). When people wanted to kill him, 'Abbas did not let that happen.

Once the Prophet(P) saw Abu Sufyan on a donkey with Mua'wiya leading him and another son following him, the Prophet(P) said: "May Allah curse the rider, the one who is leading and the one who is following"<sup>133</sup>

The Prophet(P) cursed Abu Sufyan on seven occasions: one is Taif, second in day of Ir, third day of Uhad, fourth day of Ahzab, fifth day of Hudaiybia, sixth day of Jamal al-Ahmar and the seventh is day of 'Aqaba.<sup>134</sup>

## **Mu'awiya Ibn Abi Sufyan**

Mu'awiya, the son of Hind and Abu Sufyan became Muslim at the time of victory of Makkah. Prophet(P) ordered him to be killed but he sought refuge with 'Abbas. 'Abbas brought him to the Prophet(P) five months before he died and he became the scribe to the Prophet(P)<sup>135</sup>.

Mua'wiya was the first to openly wage war against 'Ali(A). He refused to accept the allegiance to 'Ali claiming that he was defending Uthman. Mua'wiya died in the year 39.

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133Sharh Nahj al-Balagha Volume 15, Page 175

134Shafa al-Sudur Volume 2, Page 189

135Shafa al-Sudur Volume 2, Page 194



## **Yazid Ibn Mu'awiya**

Yazid's mother was Maithun of Kalbi. There are different reports about his date of birth and death. One of them is that he was born in the year 25 and died in 64. He used to have fun by playing with monkeys, drinking and other illegal activities. The favorite poem of Yazid was:

Hashim have played with politics under the disguise of Wahi but there is no Wahi and there is no Khabar

The worst of his atrocities was the involvement in the event of Karbala by ordering the killing of Husayn(A)

# Conclusion

‘Ashūrā’ is not just an event of the past that happened and can be forgotten. There are a lot of lessons that can be derived from Ziyārat ‘Ashūrā’. As followers of Ahl al-Bayt, we should use this ziyārat as reference and a guide for our daily lives. A number of questions are answered by this ziyārat. Some of them include:

- Why do Shi‘ahs curse? It is not a negative sentiment that we enjoy cursing people. Rather, it is simply a way to show our rejection from the path that is unjust and rejecting all the people who are unjust.
- How should we protest against injustice? Whenever we want to help lead a struggle against an unjust cause, we should not do it alone but have to seek the help of the leadership which is based on right principles. Without the right leadership, people become tyrants and positive action becomes negative even if the cause is just

Finally, despite all the calamities and sufferings that are put upon us, we should always be thankful to Allah and praise Him for whatever He gives to us and lead our struggle patiently. We thank Allah for providing us with the character Imam Husayn(A) as a role model and his martyrdom as a lesson which gives us patience whenever we face difficult situations.

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