ZIYĀRAT ‘ĀSHūRĀ’

زیارت عاشوراء

By

Syed Kazim Hussain

June 2010 = Rajab 1431
# Table of Contents

Dedications ..............................................................................................................................................................................1  
Introduction ...........................................................................................................................................................................2  
The Original Text .....................................................................................................................................................................5  
The Arabic Text ......................................................................................................................................................................10  
The Translation ......................................................................................................................................................................18  
Commentary ..........................................................................................................................................................................25  
Conclusion .............................................................................................................................................................................45  
Bibliography ...........................................................................................................................................................................46
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
A Salute to

IMAM HUSAYN,
HIS CHILDREN,
HIS COMPANIONS,
AND HIS FOLLOWERS.
### Highlights of Imam Husayn's Life

<table>
<thead>
<tr>
<th>Date</th>
<th>Month</th>
<th>Event</th>
</tr>
</thead>
<tbody>
<tr>
<td>03</td>
<td>Sha'ban</td>
<td>Birth in Medīnah</td>
</tr>
<tr>
<td>27</td>
<td>Safar</td>
<td>His grandfather the Prophet dies</td>
</tr>
<tr>
<td>03</td>
<td>Jamadā I</td>
<td>His mother Fatimah dies</td>
</tr>
<tr>
<td>21</td>
<td>Ramadān</td>
<td>His father 'Alī killed</td>
</tr>
<tr>
<td>07</td>
<td>Safar</td>
<td>His brother Hasan killed by poison</td>
</tr>
<tr>
<td>27</td>
<td>Rajab</td>
<td>Yazīd demands his allegiance</td>
</tr>
<tr>
<td>28</td>
<td>Rajab</td>
<td>Al-Husayn leaves Medīnah at night</td>
</tr>
<tr>
<td>03</td>
<td>Sha'ban</td>
<td>Al-Husayn arrives at Makkah</td>
</tr>
<tr>
<td>10</td>
<td>Ramadān</td>
<td>People of Kufah invite to Iraq</td>
</tr>
<tr>
<td>15</td>
<td>Ramadān</td>
<td>Muslim b. Aqīl carries his mission</td>
</tr>
<tr>
<td>05</td>
<td>Shawwal</td>
<td>Muslim betrayed and killed</td>
</tr>
<tr>
<td>08</td>
<td>Dhulhijjah</td>
<td>Al-Husayn leaves Makkah to Kufah</td>
</tr>
<tr>
<td>02</td>
<td>Muharram</td>
<td>Al-Husayn arrives at Karbaša</td>
</tr>
<tr>
<td>03</td>
<td>Muharram</td>
<td>Umar b. Sa'ad arrives with 5000 army</td>
</tr>
<tr>
<td>07</td>
<td>Muharram</td>
<td>Water is blocked from Al-Husayn</td>
</tr>
<tr>
<td>09</td>
<td>Muharram</td>
<td>First attack on Husayn's camp</td>
</tr>
<tr>
<td>10</td>
<td>Muharram</td>
<td>Massacre of Al-Husayn and his followers</td>
</tr>
<tr>
<td>11</td>
<td>Muharram</td>
<td>Captivity of family to Kūfah</td>
</tr>
<tr>
<td>?</td>
<td>Muharram</td>
<td>Captivity of family to Damascus</td>
</tr>
</tbody>
</table>
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’, it's lessons and some of it's 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 “‘Ashūrā’” means “tenth” in Arabic language. More commonly, it refers to the 10th day of Muharram, the first month of Hijrah\(^1\) 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.\(^2\)

Ziyārat ‘Ashūrā’ is referred to the supplication that is recited on the 10th 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

---

\(^1\) Islamic Era
\(^2\) Common Era
has been printed include Bihar al-Anwar by Muhammad Baqir Majlisi(d. 1111) and Mafatih al-Jinan by Abbas Qumi (d. 1359). 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 Ṭāshūrā in Bihar is based on Kamil al-Ziyārat by Jaʿfar b. Qulawah(d. 368). The text of Ziyārat Ṭāshūrā 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 Ṭāshūrā, 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 and the Mafatih 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

---

3 Fīhr al-Turat Vol 2 Page 23
4 Fīhr 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’, 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.

Syed Kazim Hussain

Chicago, IL, USA

skazimhussain@yahoo.com

June 20, 2010 / Rajab 7, 1431
The Original Text in Bihar al-Anwar

By

M. Baqir al-Majlisi(d. 1111)
«(كيفية زيارة صلوات الله عليه يوم عاشورا)»

١- هل: حكيم بن داود وغيره، عن جابر بن موسى البدماني، عن عائشة بن خالد الطياري، عن سفي بن عميرة وصالح بن عقبة معا، عن علقمة بن مالك الحضرمي وعمرو بن إسماعيل، عن صالح بن عقبة، عن مالك الجهني، عن أبي حمزة الباقري عليه السلام، قال: "من زار الحسين عليه السلام يوم عاشورا حتى يظل عندها باكيًا لقيقة عز والجـلـل يوم القيامة بثواب ألف حجة، وألف عمرة، وألف غزوة وثواب كل حجة وعمرة وغزوة كثواب من حج واعتمر وغزام رسل الله ﷺ.

وَمَعَ الأَئِمَةِ الْأَشْدِينَ صَلَواتِ اللهِ عَلَيْهِمْ، قَالَ: قَالَتْ: جَمَّلَتِ فَدَاكُ فَمَالُكُ كَانَ فِي

بعد البلاد وأقضيتها ولم يمكنه المصير إليه في ذلك اليوم؟

قال: إذا كان ذلك اليوم برز إلى الصحراء أو صعد سطحاً مرتفعاً في داره و آمَّلَ إِلَيْهِ السَّلَامَ، و اجتهد على قاتله بالدعاء، وصلّى بعده كعدين يفعل ذلك في صدر الشهداء قبل الزوال، ثم لينبض الحسين عليه السلام، ويكيكه ويامر من في داره بالبقاء عليه، ويلقي في داره مصيئته باظهار الجزع عليه ويتلاقونه بالبكاء دعماً مصياً بمصاحبة الحسين عليه السلام، فآتى ضيامهم لهم إذا فعلوا ذلك على الله عز وجل جميع هذا

النهاية.

فَقَلَتْ: جَمَّلَتِ فَدَاكُ وَأَنَّ الْضَّامِنَ لِهِمْ إِلَّا فَعَلُوا ذَلِكَ وَالرَّحْمَٰمْ بِهِ؟ قَالَ: أَنَا

الضامن لهم ذلك ورحمي من فعل ذلك.

قال: قلت: فكيف تبيع بي بعضهم بعضاً؟ قال: يقولون: عظيم الله أجودنا بمسابنا بالحسين عليه السلام، وجعلنا وإياكم من الطالبين بدار ومع ولي الله الحسن المهدي من آل النبي ﷺ، فأن استلطعت أن لا تنثر يومك في حاجة فأفعاله يوم نحن لا نستطيع
في حاجة مؤمن، وإن قضيت لم يبارك له فيها ولم ير شداً، ولا تذكره لمنزلك شيئاً فانه من أحفار لمنزله شيئاً في ذلك اليوم لم يبارك له فيما يذكره ولا يبارك له في أهل، فإن فعل ذلك كتب له ثواب ألف ألف حجة، وألف ألف عمرة، وألف ألف غزوة كلها مع رسول الله ﷺ، وكان له ثواب مصيبة كل نبي ورسول وصديق وشهيد مات أو قتل منذ خلق الله الدنيا إلى أن تقوم الساعة.
قال صالح بن عقبة الجهني وسفي بن عميرة: قال علامة بن جعفر الحضرمي: قلت لا، جعفر بن عائشة علمي، دعاء أدعو به في ذلك اليوم إذا أنازرته من قريب، ودعه أدعو به إذا لم أزده من قريب أو أومات إليه من بعد البلاد ومن داري.
قال فقال: يا علامة إذا أنت صلبت الر كعين بعد أن تؤمئ إليه بالسلام، وقلت عندنا: رماه إليه، و أت الر كعين هذا الثوب فأناك، إذا قلت ذلك فقد دعوت بما يدعو به من زاد من الملاككة، وكتب اللّه به ألف ألف حسنة ومحاجعوه ألف ألف سيئة، ورفع لك مائة ألف ألف درجة وكتبت كنت كمن استشهدت مع الحسين بن علي عليه السلام، حتى تشاركم في درجاهم لا يعرف إلا في الشهداء الذين استشهدوا نحه، وكتب لك ثواب كل نبي ورسول، وزيارة كل من ذا الحسين بن علي عليه السلام، منهم مني قول صلوات الله عليه (1).
تقول: السلام عليك يا أباعبد اللّه، السلام عليك يابابن رسول اللّه، السلام عليك ياأخيره اللّاه وابن خيرته، السلام عليك ياابن أمير المؤمنين، يا ابن سيّد الوصيّين، السلام عليك ياابن فاطمة سيّدة النساء، السلام عليك يا مقاتلة، يا ابن ثاره، يا ملائكةسواره، السلام عليك على الأرواح التي حلّت بقناك، عليك مثني جميعا، سلام اللّه أبداً ما بقيت وبقى الليل و النهار.
يا أباعبد اللّه لقد عظمت المصيبة بك علينا وعلى جميع أهل السماوات فعلى اللّه اسمك أسست أساس الظلم و الجوهر عليك أهل البيت، و على اللّه اسمك دفعناك عن مقامك، و أزالناك عن مراقبك الذين رتّبك الله فيها، و على اللّه اسمك قنتملك.
(1) كامل الزيارات ص 173 - 174.
ولعلن الله المهددين لهم بالتمكين من قتالكم.
يا أبا عبد الله إني سلم لى سلسطمكم، حسبك لم حاربكم إلى يوم القيامة.
فلعن الله آل زيد و آل مروان، وعله الله بني أمية قاطبة، وعله الله ابن سراجة
و لن النشر بن سعد، و لن الله شمرأة، و لله الله أُمْهَةَ أُسَرَجت و أُلِجِمت و
تبتُبْنِ النَّاسِ.

يا أبا عبد الله، يا أبا أنت و أُيُمُي لقد عظمت مصافي بك، فأسأل الله الذي أكرم
مقامك أن يكرمني بك، و برضتي طلب ثارك مع إمام منصور من آل جعفر.
الله، أجلني و ترجني بالحسن غطاء عندك في الدنيا والأخرة، يا سيدي
يا أبا عبد الله إنه أقترب إلى الله، و أقترب إلى شيطان، و إلى أمير المؤمنين، و إلى فأمم
و إلى الحسن، و إلى إلّه صلّى الله عليه وسلم بومالاتك، و البراءة من قاتلك و
نصب لك الحرب من جميع أعدائكم، و بالبراءة من الأعداء، و بنى عليه
بنيته و أخرى نقله و جوده عليه، و على أشاعرك، برَّك إلى الله و إليكم منهم
و أقترب إلى الله ثم إليكم بومالاتك و مواليك و لستكم، و البراءة من أعدائكم، و
من الناسين لكم الحرب، و البراءة من أشياعهم و أتباعهم، إني سلم لى سلسطمكم
و حرب لمن حاربكم، موالين و الاكادم، و عدوُّ لمن عادكم.
فأسأل الله الذي أكرمني بعرفتك و معرفة أولاه، و برضتي البراءة من
أعدائكم، أن يجعلني معكم في الدنيا وأخرته، و أسألله أن يبلغني المقام المحمود
لكم عند الله، و أن يرزقني طلب ثارك مع إمام مهدي ناطق لكم.
و أسأل الله بحقيق هذة الأيام الذي لكم عندك، أن يعطيوني بصافي بك أفض
ما أعطي مصافيbacha بمساعدة، أقول إني هذا اللهم إنا إليه راجعون، يا نورا من مصافي ما أعطيها
و أعظم رزقنها في الإسلام، و في جميع السماوات والأرض.
الله، أجلني في مقامي هذا منن تناله منك صفات و رحمة و مغفرة، اللهم
أجعل محياني محيي محت و آل زيد و ممات ممات و آل زيد و آل زيد.
 اللهم إن هذا يوم تنزل فيه اللعنة على آل زيد و آل أميمة و ابن آلة
الآتُ، اللهم مُسيّبُ في كل مصيرٍ ومقصد وقوّة في نبيك صلى الله عليه وآله وسلم، إنّنّي ذكرني وعمرك، وعلى يزيد بن معاوية اللهم
أبداء الهوى، اللهم فضاعف عليهم اللعنة أبداً لقتلهم الحسن.
اللهم إنّي أعترض إلىك في هذا اليوم في موقفي هذا وأيام حياتي بالبراءة.
أبي لهم، وأبي لهم عليهم، وأبي الوالدين عليهم وأهلي بيتك عليه.
ثم تقول ما نبية: اللهم العن أوّل نعالي نظم حمد وآل حمد وأيام تأتي مجد مجد أمّا هي أمّا هي تأتي علاج
وأصحاب الحسن صلوات الله عليهم جميعاً.
ثمّ تقول مرّة واحدة: اللهم خصٍّ أوّل نزول نظم مَنصوب عليهم، ثم
الله تعالى إنّنّي أبعث على الذين أبعث عليهم، والله تعالى إنّني أبعث على
عيد الله بن زيد، وأبي مروان، وسلم نبيك باللعن، ثم
ثم تتجه صلاة تقول فيها: اللهم أكل الحمد حمد الشاكرين على مصابهم
الحمد لله عليك عظيم رزقنا فيهم، اللهم ارزقني شفاعة الحسن يوم القيامة، وتبت
لي قدم صدق عندك مع الحسن وأصحاب الحسن، الذين بذاقوا هيجهم دون الحسن
عليه السلام.
النص العربي

إلى: 

(1) 

أَسْلَامُ عَلِيْكَ يَا أَبَا عَبْدِ اللهِ! الْسَلَامُ عَلِيْكَ يَا بُنٍّ رَسُولِ اللهِ.

أَسْلَامُ عَلِيْكَ يَا ابْنٍ أمِيرِ الْمُؤْمِنِينَ وَابْنٍ سَيِّدِ الْوَسَائِفِينَ. الْسَلَامُ عَلِيْكَ يَا بُنٍّ فَاطِمَةِ سَيِّدَةُ نِسَاءِ الْعَالَمِينَ. أَسْلَامُ عَلِيْكَ يَا تَأَرِ اللهِ وَابْنٍ ثَأَرِهِ وَالْوَلِيدُ الْمُؤْتِيَّ. الْسَلَامُ عَلِيْكَ وَعَلَى الْأَرْوَاحِ الَّتِي حَلَّتَ بِفِنَائِكَ.

عَلِيْكَ مَنِيِّ جَمِيعاً سَلَامُ اللهِ أَبَداً مَا بَقِيتْ وَبَقِيَ اللَّيْلُ وَالْيَلِدُ وَالْيَتِمُّ.

(2) 

يَا أَبَا عَبْدِ اللهِ! لَقِدْ عَظَمْتِ "الرَّزِيْة". وَجَلَّتْ وَعَظَمَتْهَا

المُصِيِّبَةُ بِكَ عَلِيْنَا وَعَلَى جَمِيعٍ "أَهَلِ الْإِسْلَامِ" وَجَلَّتْ وَعَظَمَتْهَا

مصِيِّبَتُكَ فِي السَّمَاءَاتِ عَلَى جَمِيعٍ "أَهَلِ السَّمَاءَاتِ". فَلَعَنَ اللهُ أَمَّهَا آسَسَتْ أَسْسَ الظُّلُمَّ وَأَلْجَوَرِ عَلِيْكَمْ أَهْلُ الْبَيْتِ. وَلَعَنَ اللهُ أَمَّهَا دَفَعَتْكُمْ
عن مقامكم وأراالتكم عن مراتبكم التي رتبكم الله فيها. ولَعَنَ الله أمَّكَ
"قلْتُكم"۱۲. ولَعَنَ الله المُمْهِدِينَ لهُم بالتمكين من قِتالِكم.

(3)
"برئت إلى الله وإليكم منهم ومن أشياعهم وأتباعهم وآوليائكم"۱۳. يا أبا عبد الله! إنَّي سلَم لِمَن سَالَمَكَ وَحَرَبَ لَمْ حَارَّبَكَمُ إلى يوم القيامة. "ولَعَنَ"۱۴ الله آل زياد وآل مروان. ولَعَن الله بني أمية قاطبة. ولَعَن الله ابن مرجانة. ولَعَن الله عمر بن سعد. ولَعَن الله شمرا. ولَعَن الله أمة أسْرَجَت وَلَجَمَت وَتَنْقَيَتْ۱۵ لفِتَالِكِ.

(4)
"بابي آنت وآمي لقد عظم مصاصي بك. فَاسأل الله الذي أكرَم مقامك وأكرَمني"۱۶ بِك. "آن يرَزْقِي"۱۷ طَلَب تأرك مع إمام مَنْصُورٍ
من "أهل بيته" ۱۹ مَحَمَّد صلى الله عليه وَآلهِ وسلم، اللَّهُمَّ آْجَعُلْني "عَندك " ۲۰

وَجِئها بالسَّلَام عَلَيْه السَّلَام ۲۱ في الدنيا والآخرة.

۵

۲۲ يا أبي عبد الله! إنْي أنْقِرب إِلَى الله وَإِلَى رَسُولهِ وَإِلَى أمير المؤمنين وَإِلَى فاطمة وَإِلَى الحسن وَإِلَى الحادثة "وَبِالْبَرَاءة" ۲۴

۲۵ يَمِمْنَ أَسَاسَ ذَلِك "وَبِيْنَ عَلَيْهِ بَنيانَه " وَجَرَى فِي " ۲۷ ظَلِمْهِ وَجُوَّره عَلَيْكِ وَعَلَى أَشْيَاعكِ. بَرِنْت إِلَى الله وَالبَيْك منْهُم وَأَنْقَبْت إِلَى الله تَمَّ الْيَكْم بِمَوَالاتكِ وَمَوَالاته وَليْكِ " وَبِالْبَرَاءة " ۲۸ منْ أَغْداَئَكِ وَالنَّاصِبيِن لَكُم الحَرْب.* وَبِالْبَرَاءة " ۳۰ منْ أَشْيَاعهِم وَأَشْبَاعهِم. إِنْي سِلْم لِمَن سَالَّمكُم وَحَرْب لَمَن حَارَبَكُم " وَوَلَٰي لَمَن وَالاَكِم وَعَدْو لِمَن عَادَكُم. (*)
فَأَسَالَ الَّذِي أَكَرَّمَنِي بِمَعْرِفَتِي وَمَعْرِفَتِ أُوْلِيَائِكَ وَرَزَقَنِي
الْبِرَاءَةَ مِنْ أَعْرَاضِكَ مَكَّ مَعْكُمْ فِي الدُّنِيَا وَالآخِرَةِ، "وَأَنْ يَنْتَبِتَ
لِي عَنْدَكَمْ قَدْمَ صِنْقٍ فِي الدُّنِيَا وَالآخِرَةِ".٣٢ وَأَسَالَهُ أَنْ يُبِلَعِنِ الدِّمَائِمَ
المحمود لُكِمْ عَنْدَ ال اللَّهِ، وَأَنْ يَرْزُقُنِ طَلِبُ "تأري"٣٣ مَعَ إِمَامٍ، "هْدُى٣٤
"ظَاهِرٌ"٣٥ ، نَاطِقٍ "بَالْحَقِّ مِنْكُمْ".٣٦

وَأَسَالَ اللَّهُ بِحَقِّكَمْ وَبِالشَّانِ الَّذِي لُكِمْ عَنْدَهُ أَنْ يُعْطِينِي بِمُصَابِيْبٌ
بِكَمْ أَفْضَلُ مَا "يُعْطِى٣٧ مُصَابِيْبَةٌ بِمُصَابِيْبَةٌ مُصَابِيْبَةٌ"، مُعْطَى٣٨ ما أَعْطَمَهَا
وَأَعْطَمَ رَزْيْنِهَا فِي الإِسْلَامِ وَفِي جَمِيعِ السَّمَائَاتِ "وَالأَرْضِ".٣٩

٥٠٤١٢٣٤١٣٨٣٧٣٦٣٥٣٤٣٣٣٢
اللَّهُمَّ إِجْلَلْلَيْنِيُّ فِي مَقَامِي هَذَا مِمَّنْ تَنَالَهُ مِنْكَ صَلَوَاتٍ وَرَحْمَةٌ
وَمَغْفِرَةً. اللَّهُمَّ إِجْلَلْ مَحِيَاي مُحَمَّدٍ وَأَلْ مُحَمَّدٍ وَمَمَاتٍ مَمَاتٌ
مُحَمَّدٍ وَأَلْ مُحَمَّدٍ. ۴١

اللَّهُمَّ إِنَّ هَذَا يَوْمٌ "تَبَرَّكَتْ بِهِ بَنُو أُمِيَّةٍ"۴۲ وَأَبِنَ أَكْبَادَاء، اللَّعِينُ
ابن اللَّعِينٍ عَلَى "لْسَانِكَ وَ۴۳ لِسَانٍ بِٓبِكَ صَلَّى اللهَ عَلَيْهِ وَآلهُ فِي كُلِّ
مُؤْطِنٍ وَمُؤْقِفٍ وَقَفَ فِيهِ بِٓبِكَ صَلَّى اللهَ عَلَيْهِ وَآلهِ.

اللَّهُمَّ اللَّعِينَ أَبَا سُفْيَانٍ وَمُعاوِيَةَ وَيَزِيدُ بَنَ مُعاوِيَةَ. "عَلِيْهِمْ مِنْكَ۴۴
اللَّعِينَا أَبَا الآَبِيدِينَ. "وَهَذَا يَوْمٌ قَرَبَتْ بِهِ آلِ زَيَادٍ وَآلُ مَرْوَانٍ بَقَلْيَهُمْ

---

۸ صَلَّى اللهُ عَلَيْهِ وَآلهِ B ۴۱
۹ نَبِيُّ وَفَاطِمَةُ بْنَوَى آلِ زَيَادٍ وَآلٍ أمِيَّة B ۴۲
۹ مَسْكِنُ B ۴۳
۹ عَلَى B ۴۴
۹ مَسْكِنُ B ۴۵
الحسين صلوات الله عليه ۴۶. اللهم فصاعف عليهم "اللعن ۴۷ " منك والعذاب ۴۸.

اللهم إننى أتقرب إليك في هذا اليوم في موقفى هذا وآيام حياتى بالبراءة منهم " واللعنه " عليهم وبالموالاة لنبيك وآل نبيك على علیه وعليهم السلام ۵۰.
ثم تقول مائة مَرَة
اللّهَمَّ الَّهُنِّ الْعَنْ أُوْلِى الْظَّالِمِينَ ظَلَّمَ حَقّ مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَآخِرِ تَابِعٍ لَهُ عَلَى
ذَلِكَ اللّهَمَّ الَّهُنِّ العَنْ الْعَصَابَةِ الَّتِي "جَاهِدْتِ" ۵۱ الحُسَيْنِ وَشَافِعَتْ وَبَابِعَتْ
"وَتَابَعَتْ" ۵۲ عَلَى قُتْلِهِ. اللّهَمَّ الَّهُنُّ عَلَى جَمِيعٍ.

ثمَّ قَل مائَة مَرَة
السَّلَامُ عَلَيْكَ يَا أَبَا عَبْدُ اللَّهِ! وَعَلَى الأَرْوَاحِ الَّتِي حَلَّتُ بِفَنَائِكَ
"عَلَيْكَ" ۵۴ مَنِّي سَلَامُ اللَّهِ أَبَادَا مَا بَقِيَتْ وَبَقِيَ اللَّيْلُ وَالْيَوْمُ وَلَا جَعَلَهُ اللَّهُ
آخِرَ الْعَهْدِ "مَنِّي لِزَيَارَتِكُمْ" ۵۵ السَّلَامُ عَلَى الْحُسَيْنِ وَعَلَى عَلِيٍّ بْنِ
الْحُسَيْنِ وَ"عَلَى أَوْلَادِ الْحُسَيْنِ وَعَلَى" ۵۶ أَصْحَابِ الْحُسَيْنِ ۵۷

١٢٠
ثم تقول مرةً واحدةً:

اللهِمَ خَصًّا "أنتْ" وأول ظَالِمٍ باللهِم۶۱ مَّنِي وَأَبَادُ بِهِ أُوْلَى ثُمَّ
التَّانيِّ وَالثَّالِثَ وَالْرَّابِعٍ۶۲ اللَّهِمَّ الْعَنِّ يَزِيدُ "خَامِسًا"۶۳ وَالْعَنِّ عَبْيَدُ اللهِ
بُنَ زُبَى۶۴ وَابْنِ مَرْجَانَة۶۵ وَعُمْرَ بْنِ سَعْدٍ وَشِمْراً۶۶ وَآَلِ أَبِي سُفيانَ وَآَلِ
زُبَى۶۷۶۷ وَآَلِ مَرْوَانٍ۶۷۶۷ إِلَى يَوْمِ الْقِيَامَةِ.

ثم تسلج سجدةً تقول فيها:

اللَّهِمَّ لَكَ الحَمْدُ حَمْدُ الشَّاكِرِينَ "لَكّ"۶۸ عَلَى مُصَابِهِم۶۸. أَلْحَمِدُ اللَّهَ
على عظيمٍ زُبَى۶۷۶۷ اللَّهِمَ ارْزُقْنِي شَفَاعَةَ الْحُسَينِ يَوْمَ الْوُرُودٍ۶۸ وَتَبْتُ
لِى قَدِمَ صَدْقٍ عَنْدَكَ مَعَ الْحُسَينِ وَأَصْحَابِ الْحُسَينِ الَّذِينَ بَذَّلُوا
مُهْجِرُونَ دُونَ الْحُسَينِ عَلَيْهِ السَّلَامُ.
THE TRANSLATION

(1)
Salutes to you, O Aba 'Abdillah! Salutes to you, O son of the Messenger of Allah.\textsuperscript{67} 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”\textsuperscript{68}. 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”\textsuperscript{69} 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 ” \textsuperscript{70} 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”\textsuperscript{71}. May Allah curse those who paved the way for your murder.

\textsuperscript{67} B [Salutes to you, O Allah's Chosen One and son of the one who is chosen by Allah]
\textsuperscript{68} B Missing
\textsuperscript{69} B Missing
\textsuperscript{70} B Missing
\textsuperscript{71} B killed you
“I turn to Allah [swear to Allah that I reject them] and all their admirers, followers and supporters” 72. 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”73 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”74 for fighting against you.

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”76 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.
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 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.

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”79. I ask Him that He reaches me the worthy position which is close to Allah, and that He provides me to seek “revenge”80 with the help of the leader “who is righteous”81, “who is present”82, who speaks “the truth from you”83.
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. This is a misfortune that is a very grave fact of Islam and for all the Heavens and the “Earth”.

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.

O Allah, Indeed this day “was rejoiced by the tribe of Ummayah” 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” 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.

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
O Allah, send your curse upon Abu Sufyan, Muawiyya and Yazid, the son of Muawiyya. Let Your curse by 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”\textsuperscript{89}. O Allah, compound your curse “and Your punishment”\textsuperscript{90} upon them.

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”\textsuperscript{91}.

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”\textsuperscript{92} Husayn and those who helped them and those who made allegience with them “and those who followed them”\textsuperscript{93} in killing him. O Allah, curse all of them.

\textsuperscript{89} B Missing
\textsuperscript{90} B Missing
\textsuperscript{91} B his family, blessings of Allah be upon him and his descendents
\textsuperscript{92} B striked
\textsuperscript{93} B missing
Then say 100 times

Salutes to you, O Aba 'Abdillah! and upon all souls that are gathered around your place\(^{94}\). 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”\(^{95}\) and the companions of Husayn\(^{96}\).

Then say once

O Allah, particularly send your curse from me on “the first”\(^{97}\) one who was “unjust”\(^{98}\), then the second, then the third, then the fourth”\(^{99}\). O Allah, curse Yazid “the fifth one”\(^{100}\) 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”\(^{101}\) and the descendents of Marwan \(^{102}\) until the day of judgement.

\(^{94}\) 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
\(^{100}\) B missing
\(^{101}\) B and all of the tribe of Umayya
\(^{102}\) B and all of the tribe of Umayya
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)\textsuperscript{103} 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:

\textsuperscript{103}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:

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!”

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.”

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

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.” 107

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. 108

105Al-Durriyat al-Tahira Page 97
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 and the best lady amongst all the women.

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 “Jibaril 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.”

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”
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 co-operated 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.”)

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

---

113Sahih al-Bukhari Volume 5, Page 511 - 512
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!114. A question arises as to why we curse.

The roots of the word La'an appears in the Qur'an 41 times115.

Among them, this verse which says:

إِنَّ الَّذِينَ يُؤْذُونَ اللَّهَ وَرَسُولَهُ لَعُنَّهُمُ اللَّهُ فيَلْذِيْنِ وَالْأَخِرَةِ وَأُعِدَّ لَهُمْ عَذَابًا مُّهِينًا (سَوْرَةُ الأَحْزَابٍ : 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.116

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-Hayt 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. 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

117Ziyarat Ashua A BRIEF COMMENTARY Page 60
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\textsuperscript{118} 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
Nahj al Balagha, Marwan was one of the first fitna of Islam.\textsuperscript{119}
3. Mua'wiya who openly waged war against 'Ali in Siffin

\textsuperscript{118}Shafa al-Sudur Volume 2, Page 380
\textsuperscript{119}Sharh 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). \textsuperscript{120}

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.

\textit{(15)}

\textbf{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.

\textsuperscript{120}Mawarid al-'Aytibar Volume 4, Page 267
Ziyad

Ziyad was the father of Ubaid Allah, who was the governor of Kufa at the time of the event of Karbala. 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). 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.

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).

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)\textsuperscript{124}, 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'awiyah appointed him as governor of Makkah, Medina and Taif. In the year 48, Mu'awiyah discharged him. He later became caliph of Umayya after the death of Yazid Ibn Mu'awiyah in year 64. He was killed by his women 9 months after he became Caliph. \textsuperscript{125}

Ayesha said to Marwan “Indeed, the Prophet cursed your father and you are part of him”\textsuperscript{126}

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).

\textsuperscript{124}Ta'fsir al-Kabir Volume 19, Page 237
\textsuperscript{125}Usd al-Ghaba fi Ma'rifat al-Sahaba Volume 5, Page 144 - 145
\textsuperscript{126}Al-Nahaya Volume 3, Page 454
In the verse of the Quran in Surah al-Isra' verse 60:

وَإِذْ قُلْنَا لَكَ إِنَّ رَبِّكَ أَحَاطَ بِالْنَّاسِ وَمَا جَعَلْنَا الرَّؤِيَّةَ الَّتِي أَرِيَتَكَ إِلَّا فَتْنَةً لِّلنَّاسِ وَالسَّجْرَةِ المَلْعُونَةِ في

الْقُرْآنِ وَخَوْفُهُمْ فَمَا يَزِيدُهُمْ إِلَّا طَغْيَانًا كَبِيرًا (سُورَةُ الإِسرَءِيلَ - 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\(^{127}\) 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

\(^{127}\)Tafsir al-Kabir Volume 19, Page 237
will turn from your migration, and it will come to a halt ten [years] after that. Then it will being 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.\textsuperscript{128}

\textbf{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.\textsuperscript{129}

\textbf{'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

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

\textsuperscript{128}Al Sahifat al-Sajjadiyya Page 10
\textsuperscript{129}Ziyarat Ashua A BRIEF COMMENTARY Page 60
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.”

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

130 Shafa al-Sudur Volume 1, Page 383
says, how can someone who killed Husayn be a reliable Tabae'i\textsuperscript{131}.

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\textsuperscript{132}. 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

\textsuperscript{131}Tahzib al-Tahzib Volume 3, Page 227
\textsuperscript{132}Usd 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".

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.

**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).

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.

---

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.
Bibliography


al-'Abidin, Imam 'Ali ibn al-Husayn Zayn. *THE PSALMS OF ISLAM*

*AL-SAHIFAT AL-KAMILAT AL-SAJJADIYYA.* Translated by William C. Chittick.

As-Qalani, Ahmad Ibn Hajar(d. 852). *Tahzib al-Tahzib.* Edited by Adil Murshid.


Bukhari, Muhammad b. Isma'il(d. 256). *The Translation of the Meanings of Sahih Al-Bukhari.*

Dulabi, Muhammad b. Ahmad(d. 310). *al-Durriyat al-Tahira.* Edited by


Qum: Markaz al-Intisharat, 1422.


*Test Booklet on Imam Husayn: And His Journey to Karbala*. Chicago: The Open School. 1424.


