



The Torch of Perpetual Guidance

An exposé on Ziyārat ‘Āshūrā’
of al-Imam al-Ḥusayn b. ‘Alī

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Summarized & Translated by Saleem Bhimji

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Written by ‘Alī Aṣghar ‘Azizī Ṭehrānī
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In the Name of Allāh, the Most Gracious, the Most Merciful

INTRODUCTION BY THE TRANSLATOR

From among the fourteen infallibles, none enjoys as much attention and recognition as the Master of the Martyrs, Imām Ḥusayn b. ‘Alī عليه السلام – not only in his own era, but even in today’s day and age.

To understand his significance in our modern era, we need to go back in history to the day he was born. An event which is usually marked with happiness and jubilation, his birth was actually a grief-filled occasion in which his grandfather, the final Messenger of Allāh ﷺ, had to break the tragic news of his murder and the massacre of his family to his mother, Fāṭimah az-Zahrā عليها السلام. After lamenting on the heart-wrenching agony which his son¹ will have to endure, the Prophet then guaranteed his daughter that a nation would be brought forth that will mark his martyrdom and shed tears over this loss - and they would be the ‘Shi’a’ of Aale Muḥammad.

Later on in his life, while living in the precincts of his noble grandfather, he was given many lofty titles such as, *“The ark of salvation”*, *“The leader of the youth of Paradise”*, *“The torch of perpetual guidance”*; and who can forget the Prophetic aphorism that rings true even today, *“Indeed within the hearts of the true*

¹ The Qur’an, in Sūrah Āle ‘Imrān (3) refers to the two grandsons of Prophet Muḥammad ﷺ as ‘his sons’.

believers, in respect to the murder of al-Husayn, there resides a burning passion which will never subside.”

From this premonition given by the Prophet ﷺ shortly after the birth of his grandson in Madinah, up until the end of the Imām’s life on the scorched plains of Kerbalā some 50 years later, all lovers of freedom and justice have focused their hearts on Imām Ḥusayn’s ﷺ six-sided sarcophagus² and have directed their energy and love towards him and his sacred mission.

The proceedings surrounding his killing which took place on the 10th of Muḥarram in the year 61 AH set the scene for great displays of lamentation and sorrow – starting one year after his killing, lasting until today - and it is not only Muslims who hold the martyred Imām ﷺ in high esteem. Rather, when asked to speak about the character of Imām Ḥusayn ﷺ, Antoine Bara, a Lebanese Christian, writes:

“My own description of Imām Ḥusayn ﷺ is that he is ‘the conscience of religions’. Had it not been for him, all divine religions would not have continued to exist ... Kerbalā was a turning point. Had Imām Ḥusayn ﷺ not carried out his revolution, the concept of monotheism would not have continued to exist and the new religion of Islām would have become tied to the practices of the rulers whose societies would have accepted and surrendered to their oppression under any circumstances because they were the rulers ... Unfortunately, even though Imām Ḥusayn ﷺ is a holy character to you Muslims and Shī‘a, you do not recognize his value and you have neglected his heritage and revolution. Today you must know how to support this great Imām by saying the truth, helping the oppressed, reforming society and achieving justice and freedom. You are supposed to be absolutely honest in delivering his scream on the day of Ashura to the world. This task requires you to study thoroughly

² Commonly referred to as the dharīḥ - the caged enclosure where the Prophet, Imams or a saint’s body is kept.

the dimensions of his revolution. It is not enough to narrate and describe the outward aspect of the tragedy to the world.”

Since the massacre of the Imām, his family and friends over 1,350 years ago, the visitation to his grave in the city of Kerbalā, Iraq was severely restricted under previous empires, governments and regimes and making the journey meant a severe danger if not loss to one’s life and property. However with the invasion and “liberation” of ‘Irāq in 2003, every year on the day of ‘Āshūrā (the 10th of Muḥarram), over 5,000,000 men, women and children from all over the world converge on this small city – with several thousand walking hundreds of kilometers in a month-long journey, from as far away as Baṣra in the south of ‘Irāq to grieve, lament and hear the tragic saga of Kerbalā recounted once again – as if it had occurred just yesterday!

The Prophet of Islām ﷺ and the other Infallibles who make up the Ahlul Bayt have emphasized to their followers to make the trek to Kerbalā to pay their respects to Imām Ḥusayn b. ‘Alī عليه السلام and for this special journey, numerous forms of ‘greetings’ have been related through reliable chains of narrators. However from all of the methods of greetings for the Master of the Martyrs, without a doubt, the most powerful and potent for awaking the soul and stirring the emotions and enacting a change both internally and externally is that of Ziyārat ‘Āshūrā - and it is for this reason that despotic governments always tried their best to prevent mass gatherings at the shrine of Abī ‘Abdillāh al-Ḥusayn عليه السلام.

A passionate discourse between The Creator and His servants with terms of endearment addressed to the infallible Imām عليه السلام, this intimate conversation holds a special ranking within the corpus of supplications and visitation literature being that this specific ziyarat is a ‘ḥadīth al-Qudsī’ or sacred tradition taught by Allāh ﷻ to His Arch-Angel Gabriel عليه السلام who conveyed it to the Noble Prophet ﷺ who continued the chain of purity, being taught to us through the great Shī‘a scholars until today.

About this work

This project began many years ago as a summarized translation of the Farsi work for a series of ‘weekly thoughts’ to be disseminated via e-mail – and thus, the explanation of each section was kept extremely short and concise – 400 words at maximum. After numerous requests from friends and lovers of the Imām, it was compiled from the scattered translations and put into an electronic booklet - which was hosted on www.al-mubin.org and numerous other websites.

From that initial digital stage, it eventually evolved into a more-complete e-book. After a recent request to have it published and printed in hard-copy, we (myself and my wife Sr. Arifa Hudda) spent countless hours carefully reviewing the work and editing it - ensuring that the new audience that is introduced to this work for the first time can take maximum benefit from its concise yet inspirational themes.

The reader should note that this present work is **extremely** brief and it is an **abridged summary** of the full work by the author – the full work running over 250 pages. Since there are other books making their way into the market which will offer a much more detailed look at Ziyārat ‘Āshūrā, we have decided not to translate the entire work. Rather, this translation is presented as an introduction to what will come in the future, God Willing. Thus, what you are about to make your way through is but a glimpse into the beauty and teachings of Ziyārat ‘Āshūrā, and it is by no means an accurate representation of what the author of the original work had intended for his readership, and for this we humbly seek your pardon and that of the author.

In closing, we submit that we have done our utmost to remain faithful to the original text in order to shed light on the highlights of this visitation, however as previously mentioned, since our initial aim was to have these thoughts published weekly via e-mail,

we have added some other scholarly thoughts into some segments to better assist in this brief understanding.

We ask Allāh to accept our efforts in the dissemination of this Ḥusaynī message and that he grant all of those responsible for the publication of this work a great reward and that we are all able to benefit from the intercession of Abī ‘Abdillāh al-Ḥusayn عليه السلام in this world and in the next.

All the praise belongs to Allāh ﷻ – the mistakes are mine.

Saleem Bhimji

July 6th, 2009

Rajab 13th, 2009

Birth Anniversary of the Commander of the Faithful,
Imām ‘Alī b. Abī Ṭālib, peace be upon him



...and I have no success in my
work except with the permission of Allāh...

‘Arabic & English Text of Ziyārat ‘Āshurā

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful

Peace be upon you O’ Abā ‘Abdillāh; Peace be upon you O’ son of the Messenger of Allāh; Peace be upon you O’ son of the Commander of the Faithful and the son of the leader of the inheritors (of the Prophet); Peace be upon you O’ son of Fāṭimah, the leader of the women of the entire Universe.

السَّلَامُ عَلَيْكَ يَا أَبَا عَبْدِ اللَّهِ،
السَّلَامُ عَلَيْكَ يَا بَنَ رَسُولِ اللَّهِ،
السَّلَامُ عَلَيْكَ يَا بَنَ أَمِيرِ
الْمُؤْمِنِينَ، وَابْنَ سَيِّدِ
الْوَصِيِّينَ، السَّلَامُ عَلَيْكَ يَا بَنَ
فَاطِمَةَ سَيِّدَةِ نِسَاءِ الْعَالَمِينَ،

Peace be upon you O’ the one who was killed and whose blood has not yet been avenged – and whose avenging is in the hands of Allāh and peace be upon you, the son of one who was killed and whose blood has not yet been avenged (Imām ‘Alī b. Abī Ṭālib) and peace be upon you O’ the one who was killed alone. Peace be upon you and also upon those souls who accompanied you to your annihilation.

السَّلَامُ عَلَيْكَ يَا ثَارَ اللَّهِ وَابْنَ ثَارِهِ
وَالْوَثْرَ الْمُؤْتُونَ، السَّلَامُ عَلَيْكَ
وَعَلَى الْأَرْوَاحِ الَّتِي حَلَّتْ بِفَنَائِكَ،

Upon you and upon all of those (who were killed) is the Salam of Allāh from me for eternity, as long as the night and the day remain.

عَلَيْكُمْ مِنِّي جَمِيعاً سَلَامُ اللَّهِ أَبَدَ أَمَّا
بَقِيَّتُكَ وَبَقِيَّ اللَّيْلِ وَالنَّهَارِ،

O’ Abā ‘Abdillāh! Surely the tribulations are great and unbearable and your tragedy is great for us, and for all of the people of Islām and unbearable and great is your tragedy in the heavens and for all of the dwellers of the heavens.

يَا أَبَا عَبْدِ اللَّهِ، لَقَدْ عَظُمَتِ الرَّزِيَّةُ
وَجَلَّتْ وَعَظُمَتِ الْمُصِيبَةُ بِكَ
عَلَيْنَا وَعَلَى جَمِيعِ أَهْلِ الْإِسْلَامِ،
وَجَلَّتْ وَعَظُمَتِ مُصِيبَتُكَ فِي
السَّمَوَاتِ عَلَى جَمِيعِ أَهْلِ
السَّمَوَاتِ،

May the curse (La‘n) be upon those people who laid down the foundations for the oppression and wrongs done upon you, the family of the Prophet [Ahlul Bayt].

فَلَعَنَ اللَّهُ أُمَّةً أَسَّسَتْ أَسَاسَ الظُّلْمِ
وَالْجَوْرِ عَلَيْكُمْ أَهْلَ الْبَيْتِ

May Allāh curse those people who denied you your position (O’ Ahlul Bayt) and removed you from your rank which Allāh Himself had granted to

وَلَعَنَ اللَّهُ أُمَّةً دَفَعَتْكُمْ عَنْ مَقَامِكُمْ
وَأَزَالَتْكُمْ عَنْ مَرَاتِبِكُمُ الَّتِي
رَبَّبَكُمْ اللَّهُ فِيهَا،

you.

May the curse of Allāh be upon those people who killed you and may the curse of Allāh be upon those people who made it easy for them by preparing the grounds for your killing.

وَلَعَنَ اللَّهُ أُمَّةً قَتَلَتْكُمْ، وَلَعَنَ اللَّهُ
الْمُؤَمِّدِينَ لَهُمْ بِالتَّمَكِينِ مِنْ
قِتَالِكُمْ،

I turn to Allāh and I turn towards you and I turn away from them and their adherents, followers and friends.

بَرُّتُ إِلَى اللَّهِ وَإِلَيْكُمْ مِنْهُمْ
وَأَشْيَاعِهِمْ وَآتْبَاعِهِمْ وَأَوْلِيَاءِهِمْ

O' Abā 'Abdillāh! I am at peace with those who make peace with you and I am at war with those who make war with you, until the Day of Judgement.

يَا أَبَا عَبْدِ اللَّهِ، إِنِّي سَلَمٌ لِمَنْ
سَأَلَكُمْ، وَحَرْبٌ لِمَنْ حَارَبَكُمْ
إِلَى يَوْمِ الْقِيَامَةِ،

May the curse of Allāh be upon the family of Ziyād and the family of Marwān and may the curse of Allāh be upon Banī Umayyah.

وَلَعَنَ اللَّهُ آلَ زِيَادٍ وَآلَ مَرْوَانَ، وَلَعَنَ
اللَّهُ بَنِي أُمَيَّةَ قَاطِبَةً،

May the curse of Allāh be upon Ibn Marjāna and may the curse of Allāh be upon 'Umar b. Sa'ad and may the curse of Allāh be upon Shimr.

وَلَعَنَ اللَّهُ ابْنَ مَرْجَانَةَ، وَلَعَنَ اللَّهُ
عُمَرَ بْنَ سَعْدٍ، وَلَعَنَ اللَّهُ شِمْرًا،

And may the curse of Allāh be upon the nation that carried out, saw and were silent at your killing.

وَلَعَنَ اللهُ أُمَّةً أَسْرَجَتْ وَأَلْجَمَتْ
وَتَنَقَّبَتْ لِقَعَالِكَ،

May my father and mother be sacrificed for you. Surely my sorrow for you is great and I pray to Allāh who has honoured your status and has also honoured me through you that He grant me the opportunity to seek your revenge with the victorious Imām from the family of Muḥammad.

بِأَبِي أَنْتَ وَأُمِّي، لَقَدْ عَظُمَ مُصَابِي
بِكَ، فَأَسْأَلُ اللهَ الَّذِي أَكْرَمَ
مَقَامَكَ، وَأَكْرَمَنِي بِكَ، أَنْ يَرُدُّ رُزْقِي
طَلَبَ شَارِكَ مَعَ إِمَامٍ مُنْصَوِرٍ مِنْ
أَهْلِ بَيْتِ مُحَمَّدٍ صَلَّى اللهُ عَلَيْهِ وَآلِهِ.

O’ Allāh! Make me worthy of respect with You through Ḥusayn, peace be upon him, both in this transient world and also in the next life.

اللَّهُمَّ اجْعَلْنِي عِنْدَكَ وَجِيهًا
بِالْحُسَيْنِ، عَلَيْهِ السَّلَامُ فِي الدُّنْيَا
وَالْآخِرَةِ،

O’ Abā ‘Abdillāh! Surely I seek closeness to Allāh and to His Messenger and to the Commander of the Faithful and to Fāṭimah and to Ḥasan and to you through love for you; and through distancing myself from those who laid the foundations and those who built upon and

يَا أَبَا عَبْدِ اللهِ، إِنِّي أَتَقَرَّبُ إِلَى اللهِ،
وَإِلَى رَسُوْلِهِ، وَإِلَى أَمِيْرِ الْمُؤْمِنِيْنَ،
وَإِلَى فَاطِمَةَ، وَإِلَى الْحَسَنِ، وَإِلَيْكَ
بِمُؤَلِّاتِكَ، وَبِالْبِرَاءَةِ مِمَّنْ

carried out oppression and cruelty upon you all and upon your followers.

قَاتَلْتِكَ، وَالْجَوْرَ عَلَيْكُمْ وَأَبْرَأُ إِلَى
اللَّهِ وَإِلَىٰ رَسُولِهِ مِمَّنْ أَسَّسَ آسَاسَ
ذَلِكَ وَبَنَىٰ عَلَيْهِ بُيُوتَانَهُ، وَجَرَىٰ فِي
ظُلْمِهِ وَجَوْرِهِ عَلَيْكُمْ وَعَلَىٰ
أَشْيَاءِكُمْ،

I disassociate myself from them through Allāh and through all of you and I seek nearness to Allāh and then to you through love for you and your friends and disassociation with your enemies and from those who want to fight against you, and disassociation from their adherents and followers.

بَرَّئْتُ إِلَىٰ اللَّهِ وَإِلَيْكُمْ مِنْهُمْ،
وَأَتَقَرَّبُ إِلَىٰ اللَّهِ ثُمَّ إِلَيْكُمْ
بِمُؤَاذَاتِكُمْ وَمُؤَاذِئِكُمْ،
وَبِالْبِرَاءَةِ مِنْ أَعْدَائِكُمْ، وَالتَّاصِيئِينَ
لَكُمْ الْحَرْبِ، وَبِالْبِرَاءَةِ مِنْ
أَشْيَاءِهِمْ وَأَتْبَاعِهِمْ،

Surely 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 a friend to those who are friends with you and I am an enemy to those who are enemies with you.

إِنِّي سَلَمٌ لِّمَنْ سَلَمَ كُمْ، وَحَرْبٌ
لِّمَنْ حَارَبَ كُمْ، وَوَلِيٌّ لِّمَنْ وَالَاكُمْ،
وَعَدُوٌّ لِّمَنْ عَادَاكُمْ،

So then I ask Allāh who has honoured me with a cognizance of all of you and a cognizance of your friends that He also grant me the opportunity to disassociate myself from your enemies and that He place me with you – both in this transient world and also in the next life – and that he make me firm in your presence with a truthful stance - both in this transient world and also in the next life.

فَأَسْأَلُ اللَّهَ الَّذِي أَكْرَمَنِي
بِمَعْرِفَتِكُمْ، وَمَعْرِفَةِ أَوْلِيَائِكُمْ،
وَمَرْزُقِي الْبِرَاءَةَ مِنْ أَعْدَائِكُمْ، أَنْ
يَجْعَلَنِي مَعَكُمْ فِي الدُّنْيَا وَالْآخِرَةِ،
وَأَنْ يُثَبِّتَ لِي عِنْدَكُمْ قَدَمَ صِدْقٍ فِي
الدُّنْيَا وَالْآخِرَةِ.

And I ask Him (Allāh) that He enables me to reach the honoured station with you in the presence of Allāh and that He grant me the ability to seek the revenge of you with the rightly guided Imām from you, who will surely come and speak the truth.

وَأَسْأَلُهُ أَنْ يُبَلِّغَنِي الْمَقَامَ الْمَحْمُودَ
لَكُمْ عِنْدَ اللَّهِ، وَأَنْ يَرْزُقَنِي طَلَبَ
ثَأْرِي مَعَ إِمَامٍ هُدًى ظَاهِرٍ نَاطِقٍ
بِالْحَقِّ مِنْكُمْ،

And I ask Allāh for your sake and for the status and rank which you have with Him that He grant me that thing due to me showing grief and sorrow at your sorrows, even more than of that which he gives in a person’s own grief and sorrows,

وَأَسْأَلُ اللَّهَ بِحَقِّكُمْ وَبِالشَّانِ الَّذِي
لَكُمْ عِنْدَهُ أَنْ يُعْطِيَنِي بِمُصَابِي بِكُمْ
أَفْضَلَ مَا يُعْطِي مُصَاباً بِمُصِيبَتِهِ،
مُصِيبَةً مَا أَعْظَمَهَا وَأَعْظَمَ رَزِيئَتِهَا

and what great sorrow and tragedies you faced! How great was your tragedy for Islām and for all of the inhabitants of the heavens and the Earth!

فِي الْإِسْلَامِ وَفِي جَمِيعِ السَّمَوَاتِ
وَالْأَرْضِ.

O' Allāh! Make me at this moment, one who receives from You prayers, mercy and forgiveness.

اللَّهُمَّ اجْعَلْنِي فِي مَقَامِي هَذَا امْتَنَّ
تَنَالَهُ مِنْكَ صَلَوَاتٌ وَرَحْمَةٌ وَمَغْفِرَةٌ.

O' Allāh! Make me live the life of Muḥammad and the family of Muḥammad; and permit me to die the death of Muḥammad and the family of Muḥammad.

اللَّهُمَّ اجْعَلْ مَحْيَايَ مَحْيَا مُحَمَّدٍ
وَأَلِ مُحَمَّدٍ، وَمَمَاتِي مَمَاتَ مُحَمَّدٍ
وَأَلِ مُحَمَّدٍ.

O' Allāh! This is the day (the Day of 'Ashurā) which the Banī Umayyah rejoiced upon (and is the day when the) son of the liver eater (meaning the son of Hind b. Abū Sufyān – Mu'āwiyah and his son Yazīd) celebrated, the cursed son(s) (Yazīd) of the cursed (Mu'āwiyah), as said by You and Your Prophet at every place and occasion.

اللَّهُمَّ إِنَّ هَذَا أَيُّومٌ تَبَرَّكَتْ بِهِ بَنُو
أُمَيَّةَ وَابْنُ أَكَلَةِ الْأَكْبَادِ، اللَّعِينُ ابْنُ
اللَّعِينِ عَلَى لِسَانِكَ وَلِسَانِ نَبِيِّكَ فِي
كُلِّ مَوْطِنٍ وَمَوْقِفٍ وَقَفَّ فِيهِ نَبِيُّكَ.

O' Allāh! Curse Abū Sufyān and Mu'āwiyah and Yazīd b.

اللَّهُمَّ الْعَنْ أَبَا سُفْيَانَ وَمُعَاوِيَةَ

Mu‘āwiyah – upon them may Your curse be forever and eternity. And this is the day when the family of Ziyād were happy and so were the family of Marwān at their killing of Ḥusayn, may the Prayers of Allāh be upon him. O’ Allāh! Increase upon them (the enemies) Your curse and (Your) painful punishment.

وَيَزِيدُنْ مَعَاوِيَةَ عَلَيْهِمْ مِنْكَ اللَّعْنَةُ
أَبَدَ الْأَبْدِينَ، وَهَذَا أَيُّومٌ فَرِحَتْ بِهِ
آلُ زِيَادٍ وَآلُ مَرْوَانَ بِقَتْلِهِمْ
الْحُسَيْنَ صَلَوَاتُ اللَّهِ عَلَيْهِ. اللَّهُمَّ
فَضَاعِفْ عَلَيْهِمُ اللَّعْنَ مِنْكَ
وَالْعَذَابَ الْأَلِيمَ.

O’ Allāh! Surely I seek nearness to you on this day (the Day of ‘Āshurā) and in this place (which I am in) and in all of the days of my life by disassociating myself from these people and sending curses upon them and through my love and friendship to Your Prophet and the family of Your Prophet, peace be upon him and upon all of them.

اللَّهُمَّ إِنِّي أَتَقَرَّبُ إِلَيْكَ فِي هَذَا
الْيَوْمِ، وَفِي مَوْقِفِي هَذَا، وَأَيَّامِ حَيَاتِي
بِالْبِرَاءَةِ مِنْهُمْ، وَاللَّعْنَةِ عَلَيْهِمْ،
وَبِالْمُؤَاوَاةِ لِنَبِيِّكَ وَآلِ نَبِيِّكَ عَلَيْهِ
وَعَلَيْهِمُ السَّلَامُ.

It is recommended to recite the following passage 100 times:

O’ Allāh! Curse the first tyrant who oppressed the right of Muḥammad, and the family of Muḥammad and the next person who followed him on this path. O’ Allāh! Curse the

اللَّهُمَّ الْعَنْ أَوَّلَ ظَالِمٍ ظَلَمَ حَقَّ
مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَآخِرَ تَابِعٍ لَهُ عَلَى
ذَلِكَ. اللَّهُمَّ الْعَنْ الْعِصَابَةَ الَّتِي

group who fought against Ḥusayn and those who followed them and supported them and assisted them in killing him. O' Allāh, curse all of them!

جَاهَدَتِ الْحُسَيْنَ وَشَايَعَتْ
وَبَايَعَتْ وَتَابَعَتْ عَلَى قَتْلِهِ، اللَّهُمَّ
الْعَنُهُمْ جَمِيعاً.

It is recommended to recite the following passage 100 times:

Peace be upon you O' Abā 'Abdillāh and upon the souls which were annihilated with you. Upon you, from me, is the peace of Allāh for eternity, as long as the night and the day remain and please do not make this (Ziyārat) my last contact with you. Greetings be upon Ḥusayn, and upon 'Alī the son of Ḥusayn and upon the children of Ḥusayn and upon the companions of Ḥusayn.

السَّلَامُ عَلَيْكَ يَا أَبَا عَبْدِ اللَّهِ وَعَلَى
الْأَرْوَاحِ النَّبِيِّ حَلَّتْ بِفِنَائِكَ، عَلَيْكَ
مِئِّي سَلَامٌ اللَّهُ أَبَدًا مَا بَقِيَتْ وَبَقِيَ
اللَّيْلُ وَالنَّهَارُ، وَلَا جَعَلَهُ اللَّهُ آخِرَ
الْعَهْدِ مِئِّي لِزِيَارَتِكَ، السَّلَامُ عَلَى
الْحُسَيْنِ، وَعَلَى عَلِيِّ بْنِ الْحُسَيْنِ،
وَعَلَى أَوْلَادِ الْحُسَيْنِ، وَعَلَى أَصْحَابِ
الْحُسَيْنِ.

O' Allāh! Particularly curse the first tyrant, a curse from me, and begin the first curse with him and then send the curse on the second, and the third, and then the fourth (tyrant). O' Allāh curse Yazīd, the fifth

اللَّهُمَّ حُصِّنْ أَنْتَ أَوَّلَ ظَالِمٍ بِاللَّعْنِ
مِئِّي، وَابْدَأْ بِهِ أَوَّلًا، ثُمَّ الْعِنِ الثَّانِيَّ
وَالثَّلَاثَ وَالرَّابِعَ. اللَّهُمَّ الْعِنِ يَزِيدَ

(tyrant) and curse ‘Ubaydullāh b. Ziyād and Ibne Marjānah and ‘Umar b. Sa‘d and Shimr and the family of Sufyān, and the family of Ziyād, and the family of Marwān until the day of Judgement.

خَامِسًا، وَالْعَنُ عُبَيْدَ اللَّهِ بْنِ زِيَادٍ
وَابْنَ مَرْجَانَةَ وَعُمَرَ بْنَ سَعْدٍ
وَشِمْرًا وَآلَ أَبِي سُفْيَانَ وَآلَ زِيَادٍ
وَآلَ مَرْوَانَ إِلَى يَوْمِ الْقِيَامَةِ.

The following passage must be read while in Sajdah:

O’ Allāh! To you belongs all the praise, the praise of those who are thankful to You for their tribulations. All Praise belongs to Allāh for my intense grief. O’ Allāh, grant me the blessing of intercession of Ḥusayn on the Day of Appearance (before You) and strengthen me with a truthful stand in Your presence along with Ḥusayn and the companions of Ḥusayn – those people who sacrificed everything for Ḥusayn, peace be upon him.

اللَّهُمَّ لَكَ الْحَمْدُ حَمْدَ الشَّاكِرِينَ
لَكَ عَلَى مُصَابِهِمْ. أَلْحَمْدُ لِلَّهِ عَلَى
عَظِيمِ رَازِيَتِي. اللَّهُمَّ ارْزُقْنِي شَفَاعَةَ
الْحُسَيْنِ يَوْمَ الْوُجُودِ، وَثَبِّتْ لِي قَدَمَ
صِدْقٍ عِنْدَكَ مَعَ الْحُسَيْنِ
وَأَصْحَابِ الْحُسَيْنِ الَّذِينَ بَدَلُوا
مُهَجَّهُمْ دُونَ الْحُسَيْنِ عَلَيْهِ
السَّلَامُ.



Ziyārat and Du‘ā

The du‘ā (supplication) is the act of speaking to Allāh ﷻ; while ziyārat (visitation) is the act of speaking to the role-models and true examples of the faith sent by Allāh ﷻ.

Nevertheless, ziyārat itself is also a form of speaking with Allāh ﷻ since the individuals being addressed are the Prophets ﷺ and the Imāms ﷺ who are individuals that invite humanity to the worship of the one true God, and to struggle against the internal and external enemies. Thus in reality, the ziyārat is nothing more than speaking to Allāh ﷻ through the intermediaries which He Himself has appointed in order for us to reach perfection.

The du‘ā is an act of travelling towards Allāh-consciousness and self-knowledge; while the aim of ziyārat is knowledge of the Imām ﷺ – and in actuality this is the same as having knowledge of Allāh ﷻ and knowledge of ourselves.

Within the supplications taught by the Ahlul Bayt ﷺ, there are four main points that can be seen:

- 1) Shedding of tears and showing grief;
- 2) Expressing one's needs;
- 3) Gaining a better understanding of the faith and beliefs; and
- 4) The invitation to stand up and fight against the enemies – both the internal and external ones.

This is the same thing which can be seen in the ziyārāt as well, however at the same time, we are calling upon and remembering those personalities who are the best and most perfect examples of the above four characteristics. By this we mean that the Ahlul Bayt عليهم السلام are the ones whose tears which they shed in their prayers are the most sincere drops of grief; they are best able to express their needs to their Creator in the most eloquent of ways; their understanding of the faith was the most complete and perfect; and lastly, they were the ultimate manifestation of those who stood up and fought against both their internal enemies and the external despots – each one in their own way and method.

Among all of the ziyārāt that we have, the best example in which these four points are manifest is that of Imām Ḥusayn عليه السلام – especially since he was the supreme expression of rising up for Allāh ﷻ and standing up in the face of oppression and tyranny.

The Ziyārat of Imām Ḥusayn عليه السلام

The aḥādīth which speak about the ziyārāt of Imām Ḥusayn عليه السلام refer to it as being an obligatory (wājib) act which each person who claims to be a Shī'a must perform at least once in his life time (this is in reference to the physical visitation of the Imām at his shrine in Karbalā' – since the spiritual meeting of the Imām from wherever one lives through the recitation of the words given to us can be performed at any time and any place).

Is this “wājib” commandment in the narrations the same “wājib” which we understand for acts of worship such as ḥajj,

khums, salāt, ṣawm, etc? Through this discussion and commentary of this ziyārat, we hope to clarify this issue, however it suffices to mention here that this is an act which the Prophet of Islām ﷺ told his daughter, Fāṭimah az-Zahrā (عليها السلام), that a group of her Shī'a (followers) would perform (this was foretold over 50 years before the event even occurred) and it is something which every Imām has emphasized to their followers!

There are numerous benefits which have been promised that will be granted to the one who pays his respects to the 3rd Imām some of which include: one's sins will be forgiven; an increase in and also Divine blessings in one's life; removal of difficulties and the acceptance of one's legitimate desires and appeals. In addition, the ziyārat of the 3rd Imām is equivalent to the (spiritual) visitation of Allāh ﷻ and the visitation to His Noble Prophet ﷺ!

It goes without saying that such benefits are not acquired simply by a physical visit to Karbalā' without any positive change in the morals and character of a person. This point shall be elucidated upon in detail in our next discussion, God willing so that we do not think that by a mere journey of a few hours and the recitation of a few words, that we truly become deserving of such bounties!

Benefits of the Ziyārat of Imām Ḥusayn (عليه السلام)

The benefits of visiting the Leader of the Martyrs (عليه السلام) can be divided into two categories: individual benefits and the societal gains. Although both of these categories contain numerous sub-categories, we will only look at one of each in order to keep this discussion brief.

1: Individual Benefits: Without doubt, visiting the Imāms, especially Sayyid ash-Shuhada (عليه السلام) has a great individual benefit to it since the true meaning of ziyārat is “to meet someone” and “being one and united” with the person whom we are encountering

– either through a physical engagement or a spiritual and esoteric meeting. From one point of view, we know that these personalities are infallible and without doubt, when a person meets those whom he likes to be around and are his friends, he takes on their characteristics and tries hard to be like them to “fit in” (positive peer pressure). Thus, when a person goes to meet those who are the closest to Allāh ﷻ in the spiritual hierarchy and who are the most righteous from the point of view of their actions and demeanor, one should definitely seek to emulate and be like them!

Just like a person who has been invited to meet the political head of a country or another great personality would ensure that one looks presentable and would make sure that he has showered, brushed his teeth, combed his hair, worn the best clothing and applied the best perfume, similarly when a person goes to meet personalities such as the Prophet of Islām ﷺ and the Imāms ؑ, one too must ensure that not only is he presentable from the physical point of view, but more importantly that one’s inside is purified from all sins as well. It is for this reason that tawbah or asking forgiveness and turning back to Allāh ﷻ is one of the introductory steps before a person even entertains the thought of going for ziyārat. Therefore, one of the benefits of the ziyārat is both a physical cleaning of our body and also a spiritual cleansing of our heart!

Is it possible for a person who says ‘As-Salāmu ‘Alayka Yā Abā ‘Abdillāh’ to be negligent of the noble ethical traits which this Imām best exemplified? Is it possible for a person who says ‘As-Salāmu ‘Alayka Yā Abā ‘Abdillāh’ to be one who worships his lower desires, the wealth of the world or who shows veneration to the open enemies of Allāh ﷻ? If we see that we have gone to visit the Prophet ﷺ or any of our A’immah ؑ while we still have these negative traits within us, then we should be sure that there are some shortcomings in regards to our visitation.

2: The societal benefits: The second type of benefit which we gain from this visitation can be best understood if we analyze the reasons why the enemies of the Ahlul Bayt (عليه السلام) have prevented the Shi‘a from visiting their Imāms (عليه السلام) – those buried in Madinah and ‘Irāq, and more importantly, the one buried in Karbalā’.

The enemies of the Ahlul Bayt (عليه السلام), especially the Banī Umayyah, Banī ‘Abbās and even today’s enemies knew and know the power of the ziyārat. They have probably studied the philosophy and true meaning of the ziyārat better than we have and thus, understand that if it is carried out with a complete awareness of the individual whom we are paying our respects to, then one’s own struggles against injustice and the motives of rising up for Allāh (ﷻ), would be instilled in the hearts of those visiting them and that a great revolution would take place in the different lands!

They know that the true meaning of the ziyārat of Imām Ḥusayn (عليه السلام) is the rejection and overthrow of ‘their version’ of Islām; and an acceptance and implementation of the **true** visage of Islām which calls for justice, equality and freedom for everyone.

The societal effects of this ziyārat are ones which affect all the aspects of one’s life – economics, social welfare, arts and humanities, literature, etc... In addition, something as “simple” as the placing of the turbah (the small clay tablet which Muslims prostrate upon during the ṣalāt) reminds us of two things: one is that we are all from Allāh (ﷻ) and we were created from the ground, and it is back into this Earth that we shall return. However more importantly we are reminded that if we are to go back to Allāh (ﷻ), then the best way to return back to Him is through losing our life on the plains of Karbalā’ – not necessarily the physical land of Karbalā’ in ‘Irāq, rather as the popular saying goes, ‘Every day is ‘Āshurā and every land is Karbalā’.’

Why Ziyārat ‘Āshurā?

Among all of the rites of visitation which we can read when we want to salute Imām Ḥusayn عليه السلام and his family and companions, the best and most highly recommended one is Ziyārat ‘Āshurā.

In this comprehensive visitation, we combine the concepts of tawallā (love for the sake of Allāh ﷻ) and tabarrā (hate for the sake of Allāh ﷻ), the culture of self-sacrifice for the lofty goals of the society, and the fact that we must NEVER succumb to oppression and tyranny.

In addition, through such an encompassing prayer, the issues of tawḥīd (oneness of Allāh ﷻ), nubuwat (accepting the prophethood of all 124,000 thousand prophets, specifically the final Prophet, Muḥammad ﷺ) and ma‘ād (the belief in the life after death and the various stages of the next world) are explained and we realize that without Imāmate, these three principle beliefs have no meaning or power to them!

The truth of this statement is clear because if we look through history, these three beliefs have never brought about any serious change in the Muslim state of affairs [just look at the state of the “Muslims” today throughout the world], nor have these three beliefs been able to conquer foreign occupiers of the Muslim lands on their own, nor expel foreign entities who have illegally occupied our sovereign countries!

One Qur’ānic proof of this point is the verse of mubāhilah or imprecation (3:59-63) in which the Christians who had come to debate the Prophet ﷺ about the true character of Jesus عليه السلام, the son of Mary, brought forth a very interesting point which all Muslims can learn from:

﴿إِنَّ مَثَلَ عِيسَىٰ عِنْدَ اللَّهِ كَمَثَلِ آدَمَ خَلَقَهُ مِنْ
تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ. أَلْحَقُّ مِنْ رَبِّكَ فَلَا

تَكُنْ مِنَ الْمُؤْتِرِينَ. فَمَنْ حَاجَّكَ فِيهِ مِنْ بَعْدِ مَا
جَاءَكَ مِنَ الْعِلْمِ فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ
وَنِسَاءَنَا وَنِسَاءَكُمْ وَأَنفُسَنَا وَأَنفُسَكُمْ ثُمَّ نَبْتَهِلْ
فَنَجْعَلْ لَعْنَةَ اللَّهِ عَلَى الْكَاذِبِينَ. إِنَّ هَذَا لَهُوَ
الْقَصْصُ الْحَقُّ وَمَا مِنْ إِلَهٍ إِلَّا اللَّهُ وَإِنَّ اللَّهَ لَهُوَ
الْعَزِيزُ الْحَكِيمُ. فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ عَلِيمٌ
بِالْمُفْسِدِينَ ﴿١٠٠﴾

“Indeed the case of Jesus with God is like the case of Adam: He created him from dust, then said to him, ‘Be,’ and he was. This is the truth from your Lord, so do not be among the skeptics. Should anyone argue with you concerning him, after the knowledge that has come to you, say, ‘Come! Let us call our sons and your sons, our women and your women, our souls and your souls, then let us pray earnestly and call down God’s curse upon the liars.’ This is indeed the true account, for sure. There is no god but God, and indeed God is the All-mighty, the All-wise. But if they turn away, indeed God knows best the agents of corruption.”

The delegation told the other Christians that if Muḥammad ﷺ brings his companions to the mubāhilah field then to go ahead and challenge them (since the companions - on their own - have no power or strength). However if Muḥammad ﷺ brings his Ahlul Bayt (meaning Imām ‘Alī, Fāṭimah, Ḥasan and Ḥusayn ؑ) then they must not go against him as they would definitely perish!

Thus, if the Christians of Najrān knew the power of the Ahlul Bayt, then this is something which the rest of the Muslim Ummah also need to realize and accept!

Therefore, by reading the Ziyārat of ‘Āshurā, we are actually seeking to keep the Islām of Prophet Muḥammad ﷺ, Imām ‘Alī عليه السلام, Imām Ḥasan عليه السلام and Imām Ḥusayn عليه السلام ... up until Imām al-Ḥujjah عليه السلام alive and through this visitation, we reject the ‘Islām’ of the likes of Abū Sufyān, the first, second and third “Caliphs”, Mu‘āwiyah, Yazīd and the entire polluted chain of Banī Umayyah, Banī ‘Abbās and others.

Etiquette of the Ziyārat of Imām Ḥusayn عليه السلام

When visiting the shrine of Imām Ḥusayn عليه السلام, we must first off realize who we are going to visit and the etiquette which we must observe. Just as we spend time to look presentable when we have an important business meeting or a luncheon with a client, similarly when we go to meet the representative of Allāh ﷻ on the Earth, we must also observe these and many other norms and etiquette.

In a lengthy ḥadīth narrated by Muḥammad b. Muslim, he asked Imām Muḥammad b. ‘Alī al-Bāqir عليه السلام in regards to the etiquette of the ziyārat of Imām Ḥusayn عليه السلام. He specifically asked the Imām, “Is it not the same as visiting the house of Allāh and performing the Hajj?” The Imām replied, “But of course it is.” The companion then asked, “Thus, are all of the things which the Ḥujjaj must observe also necessary for me to perform?” The Imām عليه السلام replied: “It is incumbent upon you to deal with those who travel with you with goodness; you should speak less except for the remembrance of Allāh; and you must ensure that you are wearing clean clothes...”

The Imām عليه السلام went on to list over 15 conditions for a visitor of Imām Ḥusayn عليه السلام and concluded his statement by telling Ibne

Muslim that, “If you observe all of these conditions, then you will receive the reward as if you have performed a Ḥajj and ‘Umrah...”

These are obviously related to that person who is able to physically perform the ziyārat, however many of them can also be performed by those who are reading this ziyārat from far away.

In summary, the things which these kinds of aḥādīth teach us are that we need to mould our lives spiritually to conform with the way of life of the person whom we are visiting. We need to show humility and humbleness in our day to day life [this can be seen in the fact that when we perform the ziyārat we are recommended to go barefoot and walk with tranquility], we need to always look presentable when interacting with others [we are advised to wear clean, white clothes and apply perfume to ourselves], we need to be ready and willing to assist those less fortunate than ourselves [it is recommended to give ṣadaqa before the ziyārat and to offer a gift to others], and we need to show moderation in our lifestyle [we are told that we should not eat heavy and fatty foods before such visits which may make us feel tired and lazy.]

In addition to the etiquette of ziyārat related to our physical presence, we must also remember the spiritual etiquette – the most important one being the rejection of all external despots and enemies and that if we need to be killed to keep our honour and dignity (just as Imām Ḥusayn عليه السلام did), then so be it. After all, Sayyid ash-Shuhada عليه السلام has told us that:

مَوْتُ فِي عِزٍّ خَيْرٌ مِنْ حَيَاةٍ فِي ذُلِّ

“A death in dignity is better than a life in humiliation.”

Section One

أَلْسَلَامُ عَلَیْكَ يَا أَبَا عَبْدِ اللَّهِ، أَلْسَلَامُ عَلَیْكَ يَا بَنَ رَسُولِ اللَّهِ، أَلْسَلَامُ
عَلَیْكَ يَا بَنَ أَمِيرِ الْمُؤْمِنِينَ، وَابْنَ سَيِّدِ الْوَصِيَّةِ، أَلْسَلَامُ عَلَیْكَ يَا بَنَ
فَاطِمَةَ سَيِّدَةِ نِسَاءِ الْعَالَمِينَ،

Peace be upon you O' Abā 'Abdillāh; Peace be upon you O' son of the Messenger of Allāh; Peace be upon you O' son of the Commander of the Faithful and the son of the leader of the inheritors (of the Prophet); Peace be upon you O' son of Faṭimah, the leader of the women of the entire Universe.

One of the etiquettes and traditions which is seen in all civilizations is the act of greeting one another at the time of meeting and departing. As we know, each culture greets in their own specific manner. The manner of those in the “West” is that of shaking hands; the far East cultures greet one another by slightly bending at the waist; yet others would remove their hat or at least tip the rim of the hat to greet another person.

One of the traditions of the 'Arabs was to say “May Allāh keep you alive”, however with the dawn of Islām, the greeting, as the Qur'an itself mentions is the saying of “As-Salām 'Alaykum” or “Peace be upon you”.

The true meaning of “As-Salām 'Alaykum” is not a mere “Hi,” “Hello,” “How are you?” as we are accustomed to using today – it has a much deeper meaning than just a standard greeting. In actuality, there are three meanings for this greeting:

1. As-Salām, as we know, is one of the names of Allāh. Thus, when we say “As-Salāmu 'Alaykum” we are actually saying

that may the trait of Allāh (As-Salām or peace and tranquility) be upon you and may He protect you;

2. As-Salām is also in the meaning of submission or surrender. Thus, when we say “As-Salāmu ‘Alaykum” we are actually saying that we submit to what you would like for us to do (obviously within the limits of the religion.);
3. As-Salām is also in the meaning of protection or safety. Thus in this meaning, when we greet another believer with “As-Salāmu ‘Alaykum” we are actually guaranteeing our believing brother or sister protection from any evil from ourselves and that we will not do a single thing to harm them – neither physically nor even spiritually. Not only would we not harm them with our hands, but we will also not cause them grief with our tongues.

Therefore when we address Abī ‘Abdillāh and say “As-Salāmu ‘Alayka Yā Abā ‘Abdillāh” we are saying that: ‘May the peace and tranquility which Allāh bestows upon His creations also be showered upon you. Truly, we submit to your mission and commandments and whatever you ask us to do. In addition, we will not do a single thing to hurt you – whether your physical presence and even more importantly, your inner feelings.’

In actuality, we are promising the Imām that we will not break the laws of Allāh ﷻ (since our Imām grieves when he sees us doing this), nor will we do anything to trample on the sacred goals and objectives which he laid down his life to protect.

Literally, ‘Abdullāh means the ‘worshipper of Allāh’ and therefore the meaning of Abā ‘Abdillāh is the ‘father of the worshipper of Allāh’.

The custom of the Arabs was that if a person possessed a specific characteristic, then they would refer to him as the ‘father’ of that trait. Thus we see that Abū Jahl was known as such not because his son was Jahl (ignorant) or named Jahl, rather it was due

to the fact that he best personified ignorance and it can be said that he was the “father (leader)” of ignorance!

Thus, had Imām Ḥusayn عليه السلام not risen and sacrificed his life on the plains of Karbalā’, today Allāh ﷻ would not have been worshipped as He should be – the religion of Muḥammad ﷺ would have been replaced with the laws of Yazīd and his likes – thus, none of us would have been worthy of the name “Abdullāh’ or servant of Allāh ﷻ.

With the martyrdom of Imām Ḥusayn عليه السلام, he gave life to the title “Abdullāh’ and ensured that we would worship Allāh ﷻ as He deserves to be worshipped.

Thus for this reason as well, he is known as the ‘father of the worshipper of Allāh’. Therefore, any person who is blessed to be able to worship and submit to Allāh ﷻ has been given this blessing through the blood of the 3rd Imām عليه السلام.

It is for this reason that we are told, “If it was not for him (Imām Ḥusayn عليه السلام) no one would have worshipped Allāh ﷻ, or would anyone have gained cognizance of Allāh ﷻ.”

In this first line of the ziyārat we greet the Imām عليه السلام by recalling one of his greatest titles, and also by mentioning his lineage (his father and mother) and his grandfather – thus, we keep alive the mention of these personalities at a time when people want us to forget them and think about others! We also guarantee these four personalities that we will not transgress their teachings, nor will we do anything to cause them spiritual harm and grief.

Section Two

السَّلَامُ عَلَيْكَ يَا ثَمَرَ اللَّهِ وَابْنَ ثَمَرِهِ وَالْوَتَرَ الْمَوْتُورَ، السَّلَامُ عَلَيْكَ
وَعَلَى الْأَمْوَاحِ الَّتِي حَلَّتْ بِفِنَائِكَ،

Peace be upon you O' the one who was killed and whose blood has not yet been avenged – and whose avenging is in the hands of Allāh and peace be upon you, the son of one who was killed and whose blood has not yet been avenged (Imām 'Alī b. Abī Ṭālib) and peace be upon you O' the one who was alone, an individual (killed). Peace be upon you and also upon those souls who accompanied you to your annihilation.

In order to better understand this line, it is necessary to offer the following introduction:

The custom of the pre-Islāmic 'Arabs was such that each extended family belonged to a particular clan or tribe. If a person of one tribe, such as Banī Mudhirr was killed by someone from Banī Kināna, then the entire tribe of Banī Kināna was held responsible for this crime! A person from Banī Mudhirr was “permitted” to kill anyone from the other tribe as retribution – even if that person was not guilty of the killing! Such a form of ‘collective guilt’ was the way of the backward Arabs and can even be seen today in some parts of the world!

Islām came on the scene and said that the one who is guilty of a crime is the one who must do the time, and that ‘blind revenge’ is not permissible. It is through this custom that rivalries and wars came to a halt. The only people responsible in ensuring that one who was killed was avenged was his immediate family – mother, father, brother, etc...

With this said, we see in another ziyārat of Imām Ḥusayn عليه السلام that we pray, “Surely you are the (metaphorical) blood of Allāh on the earth and you are the blood which has not yet been avenged by a single person on the Earth, and which can not be avenged except by Allāh, the One.”

Therefore, the ‘avenger’ mentioned in this ziyārat is not the avenger of an act done by one person upon another person, since

in this case it would have been settled between Imām Zaynul ‘Abidīn عليه السلام and Shimr, Yazīd and the others. This is not a killing which could be avenged in a few hours and with the killing of a few people. Rather, this is a case of avenging the death of a person who was the representative of Allāh ﷻ over all of humanity for all time and is something which can only be carried out by the One who had sent such a representative.

In closing, we recall the words of our 6th Imām in Du‘ā al-Nudbah where he cries out to the one who will avenge the blood on behalf of Allāh:

أَيْنَ الظَّالِمِ بِدُحُولِ الأنبياءِ وَأَبْنَاءِ الأنبياءِ؟ أَيْنَ الظَّالِمِ بِدَمِ
المقتولِ بِكَربلاءِ؟

“Where is the one who will avenge the blood of the murdered Prophets and the sons of the Prophets who were murdered? Where is he one who will avenge the blood of those killed in Karbalā’?”

Section Three

السَّلَامُ عَلَيْكَ وَعَلَى الْأَرْوَاحِ الَّتِي حَلَّتْ بِفِتْنَاتِكَ، عَلَيْكُمْ مِثِّي جَمِيعاً
سَلَامُ اللَّهِ أَبَدًا مَا بَقِيََتْ وَبَقِيَ اللَّيْلُ وَالنَّهَارُ،

Peace be upon you and also upon those souls who accompanied you to your annihilation. Upon you and upon all of those (who were killed) is the Salam of Allāh from me for all of eternity, as long as the night and the day remain.

This part of the ziyārat includes salutations upon both the Imām عليه السلام and also the pure companions who sacrificed their souls for the cause of Islām and this instills a greater sense of love and

respect for these individuals in our hearts. Through this greeting (and also keeping in mind the three definitions of ‘salām’ previously given), we make a pledge that our loyalty is to Imām Ḥusayn عليه السلام and his companions.

Our greetings and pledge to our Imām do not end on the day of ‘Āshurā – or even after ‘Arbaīn (the 40th day after the day of ‘Āshurā marked as a day of intense grief and sorrow) – rather, our pledge continues “...as long as the night and the day remain.” Thus, for the true Shi‘ā, we keep our pledge and promise to the Imām until we leave this world – and even beyond!

It is clear why we greet and make this pledge to our Imām عليه السلام, however is it right to make such a pact with the companions of the Imām عليه السلام? Without doubt, if we study the lives of the noble souls who accompanied the Imām عليه السلام to Karbalā’ and were martyred defending the Imām عليه السلام, we see that they are truly worthy of submitting and pledging our allegiance to – this is definitely not something we see in some of the companions of the Prophet – especially those who were in the Battle of Uhud and fled the scene of the battle, looking for the spoils of war!

Section Four

يَا أَبَا عَبْدِ اللَّهِ، لَقَدْ عَظُمَتِ الرَّزِيَّةُ وَجَلَّتْ وَعَظُمَتِ الْمُصِيبَةُ بِكَ
عَلَيْنَا وَعَلَى جَمِيعِ أَهْلِ الْإِسْلَامِ، وَجَلَّتْ وَعَظُمَتِ مُصِيبَتُكَ فِي
السَّمَوَاتِ عَلَى جَمِيعِ أَهْلِ السَّمَوَاتِ،

O’ Abā ‘Abdillāh! Surely the tribulations are great and unbearable and your tragedy is great for us, and for all of the people of Islām; it is unbearable and great is your tragedy in the heavens and for all of the dwellers of the heavens.

In this section of the ziyārat, we address our Imām ﷺ directly and recall the tragedies which befell him, and our grief and remorse at what occurred on the plains of Karbalā’.

The historians have stated that from the first day of creation until the Resurrection comes, the tribulations which Imām Ḥusayn ﷺ faced are the greatest and the most severe – and there is no other historical event which comes close to what he went through [events such as what transpired to the daughter of the Prophet, Fāṭimah az-Zahrā ﷺ and her husband Imām ‘Alī ﷺ are also tragic events in the life of the Ahlul Bayt and have their own ranking in terms of the tragedy and loss]. However, why such an emphasis on recalling this tragedy in this particular way and with such words?

The late scholar, Āyatullāh Murtaḍā Muṭahharī has written that, “Once, I sat down and tried to count the number of reasons why this event was so unbearable and I was able to come up with around twenty-one reasons and I do not think that there is any other single event in this world which could compare to this injustice...”

When we study the event of Karbalā’ we see that **no one** was spared – the infant child, the young adults, the grown men, the elderly people and even the women of the camp! Not only were they murdered in cold blood, but even after their death, they were not shown respect and this is evident from the trampling of their bodies by the horses and their decapitation and parading through the streets of Kūfah and Shām (present day regions of Syria, Jordan, Palestine and Lebanon)!

In addition, we read in the ziyārat that this is a tribulation that not only the people of the Earth feel grief and cry about, but even the angels in the Heavens express remorse about! In this regards, we have numerous aḥādith, however it suffices us to quote the following from the 6th Imām, Jafar b. Muḥammad as-Sadiq ﷺ where he said, “What is wrong with you that you do not go (to the

ziyārat of the grave of al-Husayn)? Surely 40,000 angels are at his grave, crying, until the Day of Resurrection.”

Section Five

فَلَعَنَ اللَّهُ أُمَّةً أَسَّسَتْ أَسَاسَ الظُّلْمِ وَالْجَوْرِ عَلَيْكُمْ أَهْلَ الْبَيْتِ

May the curse (La‘n) be upon those people who laid down the foundations for the oppression and wrongs done upon you, the family of the Prophet [Ahlul Bayt].

The word “La‘n” which is usually translated as ‘curse’ is one of those Arabic words which does not have a direct translation in the English language. Its true meaning is “to be removed and distanced from the mercy of Allāh,” and it does not mean ‘curse’ like using a curse word (as we use in English). Thus, the ‘La‘n’ which we make means that we are asking Allāh ﷻ to remove His mercy in this world from the people who brought the event of Karbalā’ into being (and who perpetuate their claims even today) and also for Him not to show mercy upon them on the Day of Judgement.

In this section, we ask Allāh ﷻ to remove his mercy and blessings from those people – that part of the nation of Islām – who laid down the foundations of tyranny and this is in direct reference to those who took part in Saqīfah of Banī Sā’idah – who stole the caliphate from its rightful inheritor, Imām ‘Alī b. Abī Tālib عليه السلام.

The ‘La‘n’ is not something alien to Islām or limited to the Shi‘ā sect, rather, even the Qur’ān clearly tells us that this is something permissible for all Muslims and is an act which the angels and Allāh ﷻ Himself also perform upon certain individuals! In Sūratul Aḥzāb (33), verse 57 we read:

﴿إِنَّ الَّذِينَ يُؤْذُونَ اللَّهَ وَرَسُولَهُ لَعَنَهُمُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ
وَأَعَدَّ لَهُمْ عَذَابًا مُهِينًا﴾

“Surely those people who hurt Allāh and His Prophet (Muḥammad), the curse of Allāh will be upon them in this life and in the next...”

Without doubt, we can not “hurt” Allāh ﷻ – however we can do things against His religion and His chosen servants which He does not accept and which “anger” Him. Without doubt, the killing of the one whom He had chosen to lead the community is one such reason for His curse to descend. In addition, without doubt, the killing of the son of the Prophet (Imām Ḥusayn ؑ) is an act which also hurt the Prophet ﷺ intensely. Thus, he has a right to curse such individuals and us being his followers, acting according to his Sunnah have every right to also curse such people!

As historians assert, had the caliphate not been stolen from the Commander of the Faithful ؑ in the event of Saqifah, the foundations for oppression and wrongs done upon all of the members of the Ahlul Bayt would never have been laid. Thus, we ask Allāh to remove His mercy from those who initiated the plots which led to this great tragedy.

Section Six

وَلَعَنَ اللَّهُ أُمَّةً دَفَعَتْكُمْ عَنْ مَقَامِكُمْ وَأَزَالَتْكُمْ عَنْ مَرَاتِبِكُمُ الَّتِي
رَبَّبَكُمْ اللَّهُ فِيهَا

May Allāh curse those people who denied you your position (O’ Ahlul Bayt) and removed you from your rank which Allāh Himself had granted to you.

The Shi‘ā have a firm belief in the Imāmate of the chosen members of the family of the Prophet as they form the completion of the faith of Islām and ‘perfect’ the message of the Prophet ﷺ by protecting it until the end of time. In the opinion of the Shi‘ā, the role of the Imām is two-fold:

1. Islāmic Religious Leadership: All Muslims agree that in the 23 year span of the Prophet of Islām ﷺ, even though the entire Qur’ān was revealed, however not all of the Islāmic laws were implemented and explained to the community in detail. It is for this reason that some Muslims believe that if there is no ruling in the Qur’ān or Sunnah that they can apply qiyās (analogy) to the laws – in essence, making up their own rulings. However the Shi‘ā believe that since there are 12 Imāms who are the successors appointed by Allāh ﷻ after the Prophet ﷺ, that they had the responsibility to explain and elucidate upon the rulings of the Prophet ﷺ and to further develop these – based on their infallibility and Divinely granted knowledge. Thus, there is no room in the Shi‘ā teachings for making up rulings based on one’s own ‘opinion’.

2. Political Leadership of the Ummah: The majority of Muslims believe that after the Prophet ﷺ, we are free to choose our own political leader and even if an unjust or a tyrannical ruler is placed as the head by the “majority”, then he must be followed without question! However, the Shi‘ā believe that Allāh ﷻ would never leave the community without a political leader and thus, the Prophet ﷺ definitely appointed and made known his successors. In our present day and age, it is interesting that when Yasir Arafat was on his death bed, his followers in the West Bank and Gaza Strip were talking about his successor to carry the cause of the Palestinians forward! Just imagine, these people have the foresight to ensure a successor is groomed and appointed for the role of guiding a few million people from Palestine, however our Prophet

ﷺ would leave this world without doing the same for the entire Muslim nation of close to 2,000,000,000,000 people!

The ‘curse’ in this section of the ziyārat is directed towards those people who denied a group of people their God given right to rule and lead; and who ultimately ended up denying the words of Allāh ﷻ and the Prophet ﷺ by electing their own leaders! From this line we also understand that Islām is not only “prayers and fasting” – rather, it is a complete system which includes the Religious leadership of the community along with all of its aspects: social, political, economic, artistic and all other dimensions.

Thus, we reject any form of “Islām” if it does not conform to the Islām of the Messenger of Allāh ﷺ, ‘Alī, Ḥasan and Ḥusayn and the rest of the infallibles ﷺ.

Section Seven and Eight

وَلَعْنُ اللَّهِ أُمَّةً قَتَلَتْكُمْ، وَلَعْنُ اللَّهِ الْمُمَهِّدِينَ لَهُمْ بِالتَّمْكِينِ مِنْ
قِتَالِكُمْ،

May the curse of Allāh be upon those people who killed you and may the curse of Allāh be upon those people who made it easy for them by preparing the grounds for your killing.

The meaning of “...those people who killed you...” is a direct reference to Yazīd, Shimr and the other criminals who directly carried out the war against the successor of the Prophet ﷺ and it may also be in reference to those people who killed the first eleven Imāms ﷺ.

As for “...those people who made it easy for them...”, we alluded to this in our previous discussion and once again reiterate that these people are none other than those who laid the

foundation of Karbalā' when they battled for power in the Saqīfah of Banī Sā'ida.

بَرُّنْتُ إِلَى اللَّهِ وَإِلَيْكُمْ مِنْهُمْ وَأَشْيَاءَهُمْ وَأَتْبَاعَهُمْ وَأَوْلِيَاءَهُمْ

I turn to Allāh and towards you and I turn away from them and their adherents, their followers and their friends.

Not only do we curse and ask Allāh ﷻ to remove His mercy from these people, but once we have carried out this Islāmīc injunction, then we attest that we hold firmly to Allāh ﷻ and the Ahlul Bayt and distance ourselves from not only the killers of the Imām عليه السلام, but also those who adhere to their ideology and accept them as their leaders, those who follow them (both in succession and also in the spiritual essence of the word) and those who are classified as their friends. Is this nothing other than “tabarrā” which is one of our ‘Branches of Religion’ – the Furū‘ ad-Din?

This belief of “tawallā” and “tabarrāh” can be best summarized in the famous hadith from Imām Muḥammad b. ‘Alī al-Baqir عليه السلام in which, when he was asked about the definition of ‘religion’ he said, “...is religion anything other than love and hate?”

Section Nine

يَا أَبَا عَبْدِ اللَّهِ، إِنِّي سَلَمٌ لِمَنْ سَأَلَكُمْ، وَحَرْبٌ لِمَنْ حَارَبَكُمْ إِلَى
يَوْمِ الْقِيَامَةِ،

O’ Abā ‘Abdillāh! I am at peace with those who make peace with you and I am at war with those who make war with you, until the Day of Judgement.

This line of the ziyārat acts as a continuous and ever-lasting pledge that we make to our Imām عليه السلام that no matter what time and day we live in, those who are at peace and submit to his wilayat

(mastership) will be considered as our friends. However, if they are against any of the Imāms, then we too will stand against them!

Thus, we are not limiting our enmity and hatred only to those who killed the Imām in the year 61 AH – rather, this animosity and distancing from his enemies continues even until today in the 20th century!

This line is very close to what we read in Ḥadīth al-Kisā in which the Prophet ﷺ himself said, “O’ Allāh! Surely these (‘Alī, Fāṭimah, Ḥasan and Ḥusayn) are my family members and those select individuals and my helpers. Their flesh is my flesh, and their blood is my blood. That which hurts me, also hurts them and that which brings grief to me, also brings grief to them. I am at war with those who are at war with them, and I am at peace with those who are at peace with them and I am an enemy to their enemies and I am a lover of those who love them. Surely they are from me and I am from them.”

This line in the ziyārat should also act as a wakeup call for us that in all times, we need to keep ourselves politically aware of what is going on so that we are sure to always be supporting the oppressed and standing against the oppressors. If this is not the case, then we have surely made a mockery of this ziyārat and of the sacrifice of our Imām ﷺ.

Section Ten

وَلَعَنَّ اللَّهُ آلَ زِيَادٍ وَآلَ مَرْوَانَ، وَلَعَنَّ اللَّهُ بَنِي أُمَيَّةَ قَاتِلِيَّ

May the curse of Allāh be upon the family of Ziyād and the family of Marwān and may the curse of Allāh be upon Banī Umayyah.

At this point in the ziyārat, we now begin to relate some of the names of the criminals responsible for the massacre in Karbalā’ by listing three specific families and tribes: the family of Ziyād, the

family of Marwān, and the corrupt tree of the Banī Umayyah. The history of these three groups would take us pages to narrate, however we offer a few highlights of their infamous lives so that this ziyārat is better understood.

1) Who was Ziyād and why curse him and his family? His own lineage is not known since his mother was a known adulteress and he has thus been attributed to being the son of no less than seven different men – and it is for this reason that he is sometimes referred to as Ziyād, the son of his father – without mentioning the name of his father! In the beginning, Ziyād was a staunch follower of Imām ‘Alī عليه السلام and was appointed to the region of Fars (Iran) as a governor. He was also loyal to Imām Ḥusayn during the initial period of his Imāmate, however very shortly afterwards, Mu‘āwiyah managed to buy him out and use him for his own wicked games. He was appointed by Mu‘āwiyah as the governor of Kūfah at which time he killed numerous Shi‘ā and caused great problems for the followers of ‘Alī عليه السلام.

2) Marwān was the son of Ḥakam b. Abīl ‘Ās b. Umayyah and he was the uncle of ‘Uthmān b. al-Affān (the third caliph). He and his father were exiled by the Prophet ﷺ and remained out of Medinah during the reign of the first two caliphs and it was ‘Uthmān who permitted them back (thus going against the Prophet) and he also granted Marwān huge sums of money from the public treasury (since they were related). Mu‘āwiyah appointed Ḥakam as the governor of Medinah and after Ḥakam’s death, many individuals from his family took this position.

To show how despised this family was, it has been narrated that any time a child was born in Medinah, the parents would take the child to the Prophet ﷺ for him to make a Du‘ā for him. When Marwān was born, the Prophet ﷺ made a Du‘ā and said, “...he is the cursed son of a cursed father...”

3) The Banī Umayyah need no introduction due to their known acts of tyranny and oppression against the Prophet ﷺ and the first

six Imāms. Insha-Allāh, during this exposition, more light will be shed on the polluted tree of the Banī Umayyah and the evils which they inflicted on the Muslim society.

Section Eleven

وَلَعَنَ اللَّهُ ابْنَ مَرْجَانَةَ، وَلَعَنَ اللَّهُ عُمَرَ بْنَ سَعْدٍ، وَلَعَنَ اللَّهُ شِمْرًا

May the curse of Allāh be upon Ibn Marjāna, and may the curse of Allāh be upon ‘Umar b. Sa‘ad, and may the curse of Allāh be upon Shimr.

Ibne Marjāna is one of the people discussed in the previous section since he is from the family of Ziyād. His mother was also an adulteress named Marjāna, so if we wish to refer to him by his mother’s side, he would be known as Ibne Marjāna (the son of Marjāna), and if we wish to refer to him by his father’s side, who was also an unchaste person, he would be known as Ibne Ziyād (the son of Ziyād). Thus, (‘Ubaydullāh) b. Ziyād is also known as ‘Ubaydullāh Ibne Marjāna – one with an unclear lineage and family tree.

What was Ibne Marjāna’s role in the event of Karbalā’? First, he was the governor of Basrah, but then he was sent to Kūfah. He was directly responsible for the killing of Muslim b. ‘Aqīl, and he was also guilty of massing the troops towards Karbalā’.

‘Umar b. Sa‘ad b. Abī Waqqās is the second person cursed in this section. Sa‘ad b. Abī Waqqās was a prominent companion of the Noble Prophet, however like others, he let the material world and Satan get the best of him some time after the death of the Messenger of Allāh.

Rising up in opposition to the imāmate of ‘Alī b. Abī Ṭālib عليه السلام, he (‘Umar b. Sa‘ad b. Abī Waqqās) refused to pledge his allegiance to the successor of the Prophet ﷺ and after a lifetime of submission to Islām, ended up leaving this world in opposition to

Allāh ﷻ. However his son, who was cursed by Prophet Muḥammad ﷺ and Imām ‘Alī عليه السلام did not even enjoy a temporary lofty rank and was actually disowned by his father! His role in the event of ‘Āshurā was as commander-in-chief of the entire battalion on the plains of Karbalā’ as he was given the “honour” of being the governor of Ray (a village on the outskirts of Tehran, Iran – it still exists today as a suburb of South Tehran); in exchange for the head of Imām al-Ḥusayn عليه السلام.

To show his perversity and Satanic ideas at the mere thought of killing the remaining grandson of the Prophet, we quote some lines of the poetry that he had composed:

“Should I give up the government of Ray which is my ultimate goal and desire to attain? Or should I return to Kūfah, guilty and culpable of the killing of al-Ḥusayn?

In the killing of him (al-Ḥusayn) is the hell fire of which there is nothing to save me, However the government of Ray is that thing which brings pleasure to my eyes.”

Shimr b. Dhil Jawshan, the third person cursed in this section was once a staunch follower of Imām ‘Alī عليه السلام and even fought against Mu‘āwiyah in the battle of Siffin, however he too succumbed to Satan and followed his low desires.

His crimes included encouraging Ibne Ziyād not to accept any sort of peace treaty with Imām Ḥusayn, and to ensure that he was killed to prevent any more ‘rebellion’ in the nation. His sins are too numerous to recount here, however his greatest crime was severing the head off of the body of Imām Ḥusayn عليه السلام.

Section Twelve

وَلَعَنَ اللَّهُ أُمَّةً أَسْرَجَتْ وَأَلْجَمَتْ وَتَنَقَّبَتْ لِقَتَائِكَ

And may the curse of Allāh be upon the nation that carried out, saw and were silent at your killing.

How many people make up this ‘nation’ mentioned in this section who saw, carried out and were silent at the massacre of Karbalā’? Some historians state that this number exceeded 80,000 people, however the most famous account which has come to us directly from the Ma’šūmīn is 30,000.

The entire city of Kūfah was mobilized for this act of terrorism and ‘Ubaydullāh b. Ziyād ensured that everything needed to finish this battle was brought to the war front.

Those who participated in this event and even those who did not, but remained silent are all cursed – just like those who even today hear about this tragedy and other acts of oppression throughout the world are cursed even if they are not directly responsible for what happens, but do not feel or show any kind of remorse.

There are three main reasons why the Imām did not receive the support he should have gotten from the Muslims, and upon review we see that they are definitely not ‘valid excuses’:

1. The people’s own personal gain and profit: When Imām Ḥusayn عليه السلام, while in the Ḥajj (just before his martyrdom) asked a person who had arrived from Kūfah about what the people were talking about, this man said, “The hearts of the people are with you, however their swords are with Banī Umayyah.” To this, the Imām عليه السلام replied, “Surely the people are the servants of this transient world and the religion is something which they pay lip service to. They hold onto it when it serves their purpose, however when they are plagued with difficulties, then very few hold firm to it.”

2. Fear of the government in power: Mu‘āwiyah, Yazīd and their followers were very effective in striking terror and fear into the hearts of the people. The propaganda of Yazīd, Ibne Ziyād and

others infused deep into the psyche of the people, such that they shook at even the thought of going against their ‘leaders’; let alone asking questions about their actions.

3. Ignorance of the truth: In every era, we see that those who are misled are the people who lack true knowledge and awareness of what is going on in the world, just like Imām ‘Alī عليه السلام said, “Ignorance is the root of all evil.” Again, the propaganda machine of Yazid was so strong that people thought him and his forefathers to be the true Muslims and leaders, while the Commander of the Faithful عليه السلام and his family were considered to be out of the fold of Islām!

One wonders if these same things can not be seen in all ages where the truth is pitted against falsehood.

Section Thirteen

يَا بِي أَنْتَ وَأُمِّي، لَقَدْ عَظَمَ مُصَابِي بِكَ، فَأَسْأَلُ اللَّهَ الَّذِي أَكْرَمَهُ
مَقَامَكَ، وَأَكْرَمَنِي بِكَ، أَنْ يَرُدُّ قَبِي طَلَبَ ثَأْرِكَ مَعَ إِمَامٍ مَنصُورٍ مِنْ
أَهْلِ بَيْتِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ.

May my father and mother be sacrificed for you. Surely my sorrow for you is great and I pray to Allāh who has honoured your status and has also honoured me through you that He grant me the opportunity to seek your revenge with the victorious Imām from the family of Muḥammad, peace be upon him and his family.

This is perhaps one of the most moving, inspirational, and thought provoking lines of this ziyārat.

We first make a very honorific promise to the Imām عليه السلام that had he been alive today, we would have been willing to sacrifice ourselves and even our parents in his way. Thus, our lives mean

nothing when compared to the Imām ؑ. This is not only a plea made to an Imām who is no longer with us, rather, since our 12th Imām ؑ is still alive and among us, we are making this pledge to him as well, since he is the inheritor of Imām Ḥusayn ؑ – but we must ask ourselves – are we truly ready and willing to sacrifice ourselves and our families for the living Imām ؑ? It is hard enough to sacrifice our money let alone our lives and our parents.

The appeal made in this section of the ziyārat is to be alongside the 12th Imām ؑ in his army to avenge all of those who were guilty of this great crime – from the days in Saqīfah, up until the day of ‘Āshurā in 61 AH and beyond that.

As for the honoured status of the Imām ؑ, in order to recount his lofty rank it would take us volumes of books, however it is enough to mention that he was the son of the Prophet ﷺ (according to the Qur’ān) and that the dirt from around his grave is a means of cure for illness as has been seen and recorded in many books. It is through his noble status that we today, the Shi‘ā, have any status or honour – as it is through following his mission that true Islām is separated and differentiated from the Islām practiced by the majority of others.

We also make a supplication that we are able to assist the 12th Imām ؑ in his mission to avenge the death of the representatives of Allāh on the Earth. Yes it is true that over 1,350 years have passed since this massacre and that Mukhtar (one of the companions of the Imām ؑ) took “revenge” for the killings, however the true revenge which is to be done by the immediate family under the authority of Allāh ﷻ still remains – as was discussed in the beginning of this commentary.

In actuality, this line of the ziyārat shows us that ‘Āshurā is not ‘one day’ and Karbalā’ is not ‘one land’ and that as long as oppression and tyranny remain, ‘Āshurā and Karbalā’, remain and it is only with the advent of the 12th Imām ؑ and his global revolution that this state of affairs will end.

Unfortunately, we only study the event of Karbalā' and 'Āshurā as a historical occurrence with no desire to tie it into current events to see how Karbalā' is alive today and how 'Āshurā is occurring every day and this is what this one line of the ziyārat is seeking to instill within us - that we must use these lessons in every aspect of our lives.

It also upholds the hope of the advent of a reformer of the world, our 12th Imām عليه السلام, enlivened in our hearts as we seek to be alongside with him when the Divine retribution takes place.

Section Fourteen

اللَّهُمَّ اجْعَلْنِي عِنْدَكَ وَجِيهًا بِالْحُسَيْنِ عَلَيْهِ السَّلَامُ فِي الدُّنْيَا
وَالْآخِرَةِ،

O' Allāh! Make me worthy of respect with You through Ḥusayn, peace be upon him, both in this transient world and also in the next life.

The status which we have – either in this world or the next, is in accordance with our level of Taqwā which can only be developed through a conscious awareness of Allāh ﷻ. The best way to develop this Taqwa is obviously to have perfect role models to follow who can bring us closer to His presence – and who better than the Messenger of Islām ﷺ and his Ahlul Bayt عليه السلام?

In this case, we refer to the character and persona of Imām Ḥusayn عليه السلام and we use him as our guide and teacher to Allāh ﷻ. In this part of the ziyārat we address Allāh ﷻ and say to Him that it is through Imām Ḥusayn عليه السلام and our spiritual connection to him that we desire respect and honour in Allāh's ﷻ presence – both in this world and in the next!

Truly if we were not followers of the Prophet of Islām ﷺ and his Divinely appointed successors, then we would not be worthy of

having respect shown to us by Allāh ﷻ, as these personalities are the ‘rope of Allāh’ which He has stretched forth for His servants to hold on to.

Section Fifteen

يَا أَبَا عَبْدِ اللَّهِ، إِنِّي أَتَقَرَّبُ إِلَى اللَّهِ، وَإِلَى رَسُولِهِ، وَإِلَى أَمِيرِ الْمُؤْمِنِينَ،
وَإِلَى فَاطِمَةَ، وَإِلَى الْحَسَنِ، وَإِلَيْكَ بِمُؤَلِّاتِكَ، وَبِالْبِرَاءَةِ مِمَّنْ
قَاتَلَكَ، وَالْجَوْرِ عَلَيْكُمْ وَأَبْرَأُ إِلَى اللَّهِ وَإِلَى رَسُولِهِ مِمَّنْ أَسَّسَ أَسَاسَ
ذَلِكَ وَبَنَى عَلَيْهِ بُنْيَانَهُ، وَجَرَى فِي ظُلْمِهِ وَجُورِهِ عَلَيْكُمْ وَعَلَى أَشْيَاعِكُمْ

O’ Abā ‘Abdillāh! Surely I seek closeness to Allāh and to His Messenger and to the Commander of the Faithful and to Fāṭimah and to Ḥasan and to you through love for you; and through distancing myself from those who laid the foundations and those who built upon and carried out oppression and cruelty upon you all and upon your followers.

What does it mean to seek closeness to Allāh ﷻ, His Messenger ﷺ and the other noble personalities mentioned in this section? Without doubt, ‘closeness’ to these individuals can not be in the physical sense of the word – rather, it is a spiritual meaning. Therefore, being close to Allāh ﷻ means to be at the highest pinnacles of faith and certainty such that a person has no doubts or misgivings of the path of life, al-Islām, which one has chosen to follow.

Closeness to the Messenger of Allāh ﷺ, the Commander of the Faithful ﷺ, Fāṭimah ﷺ, Imām Ḥasan ﷺ, and Imām Ḥusayn ﷺ, is also achieved through following their mission and way of life and becoming ‘one’ with them on the spiritual realms.

According to this section of the ziyārat, closeness to Allāh ﷻ can only be achieved through “tawallā” and “tabarrā” – love and hate for those whom Allāh ﷻ has commanded us to show these two opposing states towards. This is not only a concept seen in this ziyārat, rather in many of the verses of the Qur’ān, we are also told to have love and companionship for the believers and to be harsh and firm against the disbelievers.

Thus in summary, we see that the only way to be close to Allāh ﷻ and His Messenger ﷺ and those whom we are ordered to follow and obey is through love for them – and true love entails a complete obedience to the one whom we love (as the Qur’ān also attests to). At the same time, love is not enough because ‘love can not conquer evil’ – thus we also need to distance ourselves and make known our aversion to those people who oppressed and mercilessly killed the family of the Prophet – we have already mentioned who these people are in our previous discussions and more shall be mentioned in this ziyārat, God Willing.

Section Sixteen and Seventeen

بَرِّئْتُ إِلَى اللَّهِ وَإِلَيْكُمْ مِنْهُمْ، وَأَتَقَرَّبُ إِلَى اللَّهِ ثُمَّ إِلَيْكُمْ بِمُؤَالَاتِكُمْ
وَمُؤَالَاتِهِمْ، وَإِلَيْكُمْ مِنْ أَعْدَائِكُمْ، وَالنَّاصِبِينَ لَكُمْ الْحَرْبَ،
وَإِلَيْكُمْ مِنْ أَشْيَاءِهِمْ وَأَتَّبَاعِهِمْ

I disassociate myself from them through Allāh and through all of you and I seek nearness to Allāh and then to you through love for you and your friends and disassociation with your enemies and from those who want to fight against you, and disassociation from their adherents and their followers.

The importance of disassociation from the enemies of Allāh ﷻ is so great that we repeat our thoughts in this part. Just like in the last section we sought closeness to Allāh ﷻ and those select personalities and distanced ourselves from His enemies, we once again repeat the same words since if there is even an atom's weight of love in our hearts for the enemies of Allāh, it is IMPOSSIBLE to love Allāh ﷻ, His Messenger ﷺ and the Ahlul Bayt ﷺ.

إِنِّي سَلَمٌ لِمَنْ سَأَلَكُمْ، وَحَرْبٌ لِمَنْ حَارَبَكُمْ، وَوَلِيٌّ لِمَنْ وَالَاكُمْ،
وَعَدُوٌّ لِمَنْ عَادَاكُمْ،

Surely 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 a friend to those who are friends with you and I am an enemy to those who are enemies with you.

In actuality, this line of the ziyārat is the natural outcome from the previous two sections – meaning that once we realize who we love and hate, then we realize whom we are at war with and whom we are at peace with. Is it possible for us to love the enemy of Allāh ﷻ, the Prophet ﷺ and his Ahlul Bayt ﷺ while showing hatred for their sincere followers??

Obviously, once we realize who our true leaders and guides are we will be loyal to them and ALSO to those who love and follow them. When we realize who the enemies of Allāh ﷻ, the Prophet ﷺ and his Ahlul Bayt ﷺ are we will have an aversion to them and will be in a state of perpetual war with them.

Section Eighteen

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.

So then I ask Allāh who has honoured me with a cognizance of all of you and a cognizance of your friends that He also grant me the opportunity to disassociate myself from your enemies and that He place me with you – both in this transient world and also in the next life – and that he make me firm in your presence with a truthful stance - both in this transient world and also in the next life.

When a person wants to follow another person or ideology, it is necessary for him to know that person or ideology from all of its various dimensions. Can a supporter of democracy for example, say with one hundred percent certainty that he accepts that form of government if he has not studied it? Obviously not!

Thus, the friends of the Ahlul Bayt will become closer to these individuals through a deeper understanding and knowledge of these noble personalities and all aspects of their lives.

As we know, this deep knowledge of the Ahlul Bayt which we require can only be granted to us by Allāh ﷻ and it is for this reason that we always turn back to Him as our source of guidance. This is one of the key ingredients in the du‘ā and ziyārāt which the Prophet ﷺ and Imāms ع عليهم السلام have taught us that every issue goes back to Allāh ﷻ, thus placing tawhīd at the fore-front of all of our discussions.

In this ziyārāt, what does it mean when we say, “...that He place me with you both in this transient world and also in the next

life...”? This ‘oneness’ has many levels and degrees to it, however in this section it refers to a “spiritual oneness” which is accomplished through following the morals and etiquette of the Ahlul Bayt, such that ‘being like them’ is then equated with ‘being with them’ – this is in regards to the life of this world.

As for the next world, the Qur’ān tells us in chapter 17, verse 71 that:

﴿يَوْمَ نَدْعُو كُلَّ أُنَاسٍ بِإِمَامِهِمْ فَمَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ فَأُولَٰئِكَ يَقْرَءُونَ كِتَابَهُمْ وَلَا يُظْلَمُونَ فَتِيلًا﴾

“The day We shall summon every group of people with their imam, then whoever is given his book in his right hand —they will read it, and they will not be wronged so much as a single date-thread.”

Thus, we pray that on the Day of Judgement, we are raised up in the company of our Imām عليه السلام however the only way this can be accomplished is to be with them in this world.

The last line of this ziyārat which reads, “...and that he make me firm in your presence with a truthful stance...” carries a very important meaning with it. In this line, we are being taught that it is not of any worth to be a “Ḥusayni” (one who follows the footsteps of Imām Ḥusayn عليه السلام) for the moment – meaning that to profess love at this moment of our lives is not some great honour. Rather, what is important is to also die as a “Ḥusayni” and to be brought up on the Day of Resurrection as a “Ḥusayni”.

How many people lived around the Prophet ﷺ and were his “companions” in this world – but will they be his companions in the next life? How many people pledged allegiance to ‘Alī عليه السلام on the day of Ghadeer and even after the death of the first three Caliphs, however where were they when he was fighting in the battles of Jamal, Siffin, Nahrwān and other wars?

Thus, in this section we make a prayer to Allāh ﷻ that we are able to remain as a “Ḥusayni” throughout our entire life and even on the Day of Resurrection and that we never switch sides and become a “Yazīdi” (one who follows Yazīd’s actions).

Section Nineteen

وَأَسْأَلُهُ أَنْ يُبَلِّغَنِي الْمَقَامَ الْمَحْمُودَ لَكُمْ عِنْدَ اللَّهِ، وَأَنْ يَرْزُقَنِي طَلَبَ
ثَأْرِي مَعَ إِمَامٍ هُدًى ظَاهِرٍ نَاطِقٍ بِالْحَقِّ مِنْكُمْ،

And I ask Him (Allāh) that He enables me to reach the honoured station with you in the presence of Allāh and that He grant me the ability to seek the revenge of you with the rightly guided Imām from you, who will surely come and speak the truth.

The honoured station (Maqām Maḥmūd) is not one which everybody can reach to and it is for this reason that in Sūratul Isrā’ (17), veres 79, we read:

﴿وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ نَافِلَةً لَكَ عَسَى أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا
مَحْمُودًا﴾

“...and in the night perform the recommended prayers (Salatul Lail). Perhaps it will be through this act that Your Lord may grant you an honoured station (Maqām Maḥmūd).”

Thus, the only way to soar to the peaks of closeness with Allāh ﷻ is through the spiritual travels – one of them being closeness to the Ahlul Bayt in the true sense of the word.

Although the tafseer of this verse has limited the true Maqām Maḥmūd as belonging to Prophet Muḥammad ﷺ and his power of intercession for all who Allāh ﷻ permits him to intercede for,

however there are others who, according to numerous aḥādīth, will have the permission to intercede for others – the teacher will be able to intercede for his students; a shahīd (martyr) will be able to intercede for his family members and other categories which the aḥādīth speak about.

However, the term Maqām Maḥmoūd used in this section is of a ‘general’ nature of a lofty status and not that rank of the Prophet of Islām ﷺ.

The mention of the 12th Imām عليه السلام is once again seen in this ziyārat and once again we ask Allāh ﷻ that we are given the opportunity to be with our Imām in seeking revenge for the great act of murder against Imām Ḥusayn عليه السلام on the plains of Karbalā’. Our living Imām WILL come and take the revenge for his family who were wronged; and one of the supplications of every true believer should be that one is present and fighting WITH the Imām, rather than AGAINST the Imām.

Section Twenty

وَأَسْأَلُ اللَّهَ بِحَقِّكُمْ وَبِالشَّانِ الَّذِي لَكُمْ عِنْدَهُ أَنْ يُعْطِيَنِي بِمُصَابِي
بِكُمْ أَفْضَلَ مَا يُعْطِي مُصَاباً بِمُصِيبَتِيهِ، مُصِيبَةً مَا أَعْظَمَهَا وَأَعْظَمَ
رَمَزَيْتَهُمَا فِي الْإِسْلَامِ وَفِي جَمِيعِ السَّمَوَاتِ وَالْأَرْضِ.

And I ask Allāh for your sake and for the status and rank which you have with Him that He grant me that thing due to me showing grief and sorrow at your sorrows, even more than of that which he gives in a person’s own grief and sorrows, and what great sorrow and tragedies you faced! How great was your tragedy for Islām and for all of the inhabitants of the Heavens and the Earth!

What is being asked for in this section of the ziyārat? The Qur'an clearly tells us that when an affliction befalls a person there are certain things which Allāh ﷻ grants him as He notes in chapter 2, verse 155 to 157:

﴿وَلَتَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ
وَالْأَنْفُسِ وَالْثَّمَرَاتِ وَبَشِّرِ الصَّابِرِينَ . الَّذِينَ إِذَا أَصَابَتْهُمُ
مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ . أُولَئِكَ عَلَيْهِمْ
صَلَوَاتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ وَأُولَئِكَ هُمُ الْمُهْتَدُونَ﴾

“And surely We will test you with something from fear and hunger, and a loss in your wealth, lives and your children – then give good tidings to those who show patience that when a tribulation befalls them they say, ‘Surely we are all from Allāh and back to Him is our return.’ Surely it is upon these people that the prayers of their Lord are showered alongwith His Mercy and surely it is these people who are on the right path.”

Thus, in this section of the ziyārat we are asking Allāh ﷻ to grant us patience and to shower us with His Prayers and Mercy for us bearing the tribulations which befell Abā ‘Abdillāh عليه السلام and his family and friends.

We also attest to the fact that whatever comes upon us in the form of tribulations and tests is nothing compared to what happened to the grandson of the Prophet, and that his tribulations were something which all of the inhabitants of the heavens and the Earth had a hard time bearing!

According to one ḥadīth from the 5th Imām, Muḥammad b. ‘Alī al-Bāqir عليه السلام, everything in creation – the Jinn, wild animals, trees, even the sky cried at the murder of Imām Ḥusayn عليه السلام! This should come as no surprise to us as in verse 29 of Sūratul Dukhān,

Allāh tells us that at the death of a particular person, the sky and the Earth did not cry (since this person was not worthy of this) – thus, this means that at the death of others, it is possible for the Earth and sky to show ‘emotions’ and shed tears:

﴿فَمَا بَكَتْ عَلَيْهِمُ السَّمَاءُ وَالْأَرْضُ وَمَا كَانُوا مُنظَرِينَ﴾

“So neither the sky wept for them, nor the earth; nor were they granted any respite.”

Even today, scientists have shown how animals can develop a close bond to their owners and if the owner dies, that animal is able to sense this and feels grief, and their entire pattern of life changes due to the loss.

Without doubt, the Divinely appointed representative of Allāh ﷺ leaving this Earth in the fashion in which he did is something which would even make a hard rock split and have water gush out from it, however how tragic it is that some hearts hear about his tragedy but they do not break down in tears.

Section Twenty-One and Twenty-Two

اللَّهُمَّ اجْعَلْنِي فِي مَقَامِي هَذَا أَمِنًا تَنَالُهُ مِنْكَ صَلَوَاتٌ وَرَحْمَةٌ وَمَغْفِرَةٌ.

O’ Allāh! Make me at this moment, one who receives from You prayers, mercy and forgiveness.

The meaning of “...make me at this moment...” is that point in time when a person is reciting this ziyārat, since as mentioned before, one is able to attain closeness to Allāh ﷻ and His chosen personalities through love and affinity for Prophet Muḥammad ﷺ and his chosen family members.

Therefore, as we seek nearness to Allāh ﷻ through the Ahlul Bayt عليهم السلام, we ask Allāh ﷻ for His prayers, mercy and forgiveness for our sins and transgressions.

اللَّهُمَّ اجْعَلْ مَحْيَايَ مَحْيَا مُحَمَّدٍ وَآلِ مُحَمَّدٍ، وَمَمَاتِي مَمَاتِ مُحَمَّدٍ
وَآلِ مُحَمَّدٍ.

O' Allāh! Make me live the life of Muḥammad and the family of Muḥammad; and permit me to die the death of Muḥammad and the family of Muḥammad.

We know the way of life of Muḥammad ﷺ and his family عليه السلام – was that they led a life of piety, humility and humbleness. They did not indulge in extravagance, nor were they miserly in their spending. Whatever they did was for Allāh ﷻ and to seek nearness to Him. This is what we ask for in the first part of this section. We also know that they stood up for truth and justice and when the time came to give up their life for the protection of the faith of Islām, they did as they were required.

The positive traits and noble ethical qualities which the Prophet ﷺ and his family possess are too numerous to mention here, however we ask Allāh ﷻ to bless our life and permit us to live the same kind of life that they had lived.

As for the second portion in which we ask that we ‘...die the death of Muḥammad and the family of Muḥammad...’ this is a far more important aspect. In essence, we are asking Allāh ﷻ for a noble and glorious death – a death that the family of the Prophet welcomed in which they were killed defending the cause of Allāh ﷻ and His faith since generally speaking, the way one lives is the way one dies.

It is not possible for a person to live his life as a ‘Ḥusayni’ but die as a ‘Yazīdi’ – as long as the ‘Ḥusayni’ traits are deeply engrained in his psyche and essence, one will never leave this path. Similarly, it is not possible for a person to live his entire life as a ‘Yazīdi’ but die as a ‘Ḥusayni’, as one’s heart would be so polluted with sins and evil, that it would be very hard, if not impossible to

return back to the straight path. Granted there are those who have led less than pious lives and have died on the path of Islām, however for them we can state that they had not arrived to a state in which their entire presence had been covered over with sins – people such as al-Ḥurr b. Yazīd al-Riyāhī.

Thus, in this part of the ziyārat we are asking for the death of a shahīd (a martyr) – as this is the noblest way of leaving this world, especially keeping in mind that we could die in many ways such as crossing the street, riding a bike or something else of this nature.

Section Twenty-Three

اللَّهُمَّ إِنَّ هَذَا يَوْمٌ تَبَرَّكَتَ بِهِ بَنُو أُمَيَّةَ وَابْنُ آكَلَةِ الْأَكْبَادِ، اللَّعِينُ ابْنُ
اللَّعِينِ عَلَى لِسَانِكَ وَلِسَانِ نَبِيِّكَ فِي كُلِّ مَوْطِنٍ وَمَوْتِفٍ وَقَفَ فِيهِ
نَبِيُّكَ.

O' Allāh! This is the day (the day of 'Āshurā) which the Banī Umayyah rejoiced upon (and is the day when the son of the liver eater (meaning the son of Hind b. Abū Sufyān – Mu'āwiyah and his son Yazīd) celebrated, the cursed son(s) (Yazīd) of the cursed (Mu'āwiyah), as said by You and Your Prophet at every place and occasion.

In this section of the ziyārat, we once again turn our attention to those specific individuals who are cursed by Allāh ﷻ, His Prophet ﷺ and all of those who are given the permission to curse by Allāh.

We are told that the Banī Umayyah rejoiced on this day – the day of 'Āshurā – however what exactly did they do on this day? The books of history tell us that the following things were innovated into the faith during the time of Yazīd and the rest of the corrupt leaders:

1. They considered this day as the one on which the sustenance is determined by Allāh ﷻ and the day when Allāh ﷻ divides His blessings upon His servants for the next year. It is for this reason that the Ahlul Bayt ﷺ advised their followers to refrain from work, school, etc... on this day.

2. They considered this day as a day of ‘Eid, and thus encouraged their followers to clean their house; apply perfume; wear clean, new clothing and all of the other acts related to Eid. Again, the Ahlul Bayt ﷺ told us to mark this day in a solemn manner with grief and sorrow and wear ‘modest’ and ‘simple’ dress.

3. The Banī Umayyah used to fast on this day, and even now, many followers of the Banī Umayyah (those who make up a majority of the Muslims of the world) fast on the day of ‘Āshurā claiming that the Prophet ﷺ did so in respect of Prophet Musa ﷺ! Again, the Shi‘ā are told that to fast on this day is highly discouraged, however we are recommended to keep a half-day fast (Fāqah) as a sign of grief and remembrance of the hunger and thirst felt on the day of ‘Āshurā; but then to partake in simple food at the time of ‘Aṣr.

4. The fourth thing innovated in the faith was to make special Du‘ā for the greatness of the day and to ask for barakat (blessings) from Allāh ﷻ. Again, the followers of the Ahlul Bayt ﷺ have been taught to make du‘ā and the ziyārat in which we recall the grief of the family and to ask Allāh ﷻ for benefits – but not of the material and worldly type.

In a long tradition from Imām al-Riḍā ﷺ he has cleared this lie (that the day of ‘Āshurā is a day of celebration) and has said (at the end of the ḥadīth), “...a person who takes the day of ‘Āshurā as a happy one will be raised up on the Day of Judgement with Yazīd and ‘Ubaydullāh b. Ziyad and ‘Umar b. Sa‘ad in the lowest dungeon of the Hell Fire.”

Section Twenty-Four

اللَّهُمَّ الْعَنْ أَبَا سُفْيَانَ وَمُعَاوِيَةَ وَيَزِيدَ بْنَ مُعَاوِيَةَ عَلَيْهِمْ مِنْكَ اللَّعْنَةُ
أَبَدَ الْأَبَدِينَ، وَهَذَا يَوْمٌ فَرِحَتْ بِهِ آلُ زِيَادٍ وَآلُ مَرْوَانَ بِقَتْلِهِمْ
الْحَسَنَ صَلَوَاتُ اللَّهِ عَلَيْهِ. اللَّهُمَّ فَضَاعِفْ عَلَيْهِمُ اللَّعْنَ مِنْكَ
وَالْعَذَابَ الْأَلِيمَ.

O' Allāh! Curse Abū Sufyān and Mu'āwiyah and Yazid b. Mu'āwiyah – upon them may Your curse be forever and eternity. And this is the day when the family of Ziyād were happy and so were the family of Marwān at their killing of Ḥusayn, may the prayers of Allāh be upon him. O' Allāh! Increase upon them (the enemies) Your curse and (Your) painful punishment.

Once again we see the curse being sent upon specific individuals and we ask Allāh ﷻ to remove His mercy from these people due to their wicked acts.

Abū Sufyān remained a polytheist until his death, and thus died in opposition to Allāh ﷻ and His Messenger ﷺ. The same can be seen for his off-spring – his son and grandson, Mu'āwiyah and Yazid - who although 'openly' accepted Islām, were the greatest opponents to Allāh ﷻ and His Messenger ﷺ! It was not until the reign of the third caliph that Mu'āwiyah finally began to take a prominent role in the government – after all, he was from the same family as 'Uthmān. However, this did not stop him from having 'Uthmān killed and then pinning the blame on the Commander of the Faithful 'Alī عليه السلام so that the people would rise up against the Imām عليه السلام!

Mu'āwiyah continued his evil plots during the caliphate of Imām 'Alī عليه السلام and his son, Imām Ḥasan al-Mujtabā عليه السلام. After he

was sent to the hell fire, his son Yazīd was appointed as the caliph of the Muslim nation! They were the ones to bring the monarchy to Islām – something seen in many Muslim countries even today!

Whereas it would take books to describe Mu‘āwiyah’s deviations, we mention just a few here so that we can better understand why we curse him:

1. He was the first one to perform Salātul Jumu‘ah on Wednesday;
2. He permitted a person to marry two sisters at one time (which is forbidden in Islām);
3. He introduced the Adhān on the day of ‘Eid al-Aḏhā and ‘Eid al-Fiṭr;
4. He recited his Salāt in full while on a journey;
5. He made use of pure silk and gold which is forbidden for men;
6. He did not implement the Islāmic penal code;
7. He drank alcohol in the open;
8. He established the monarchy in Islām;
9. He cursed the family of the Prophet – especially Imām ‘Alī عليه السلام in the open and made it a part of the Jumu‘ah khutbah without which the Jumu‘ah was invalid;
10. He prohibited people from narrating aḥādīth of the Prophet, and hundreds of other things.

The actions of Yazīd were no less – including the act of killing the grandson of the Prophet, attacking the Holy Ka‘bah and destroying it and hundreds of other acts during his three years and six months of “leadership” of the Muslim nation.

Section Twenty-Five and Twenty-Six

اللَّهُمَّ إِنِّي أَتَقَرَّبُ إِلَيْكَ فِي هَذَا الْيَوْمِ، وَفِي مَوْقِفِي هَذَا، وَأَيَّامِ حَيَاتِي
بِالْبِرَاءَةِ مِنْهُمْ، وَاللَّعْنَةِ عَلَيْهِمْ، وَبِالْمُؤَالَاةِ لِتَبِيئِكَ وَآلِ نَبِيِّكَ عَلَيْهِ
وَعَلَيْهِمُ السَّلَامُ.

O' Allāh! Surely I seek nearness to you on this day (the day of 'Āshurā) and in this place (which I am in) and in all of the days of my life by disassociating myself from these people and sending curses upon them, and through my love and friendship to Your Prophet and the family of Your Prophet, peace be upon him and upon all of them.

Once again, we return to the over-riding theme in all of our supplications and ziyārāt which is the monotheism of Allāh ﷻ and seeking nearness to Him through individuals whom He has appointed as our guides.

This line of the ziyārāt shows that the closeness which we ask Allāh ﷻ for is not limited to a particular day or place that we are in – rather, it is for all time and for anywhere in which we remember the Imām عليه السلام and his sacrifice.

In actuality, this line of the ziyārāt is a summary of the entire visitation – love and hate – which we have covered in previous sections of this exposition.

اللَّهُمَّ الْعَنْ أَوْلَ ظَالِمٍ ظَلَمَ حَقَّ مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَأَخِرَ تَابِعٍ لَهُ عَلَى
ذَلِكَ. اللَّهُمَّ الْعَنِ الْعِصَابَةَ الَّتِي جَاهَدَتِ الْحُسَيْنَ وَشَايَعَتْ وَبَايَعَتْ
وَتَابَعَتْ عَلَى قَتْلِهِ، اللَّهُمَّ الْعَنْهُمْ جَمِيعاً.

O' Allāh! Curse the first tyrant who oppressed the right of Muḥammad, and the family of Muḥammad and the next person who followed him on this path. O' Allāh! Curse the group who fought against Ḥusayn and those who followed them and supported them and assisted them in killing him. O' Allāh, curse all of them!

The meaning of “...the first oppressor...” is not necessarily the first person who oppressed the family, just as the meaning of “...the next person...” does not necessarily mean the second one who followed. Rather, it means those individuals who initiated the oppression against the Prophet ﷺ and his family and those who continued and perpetuated this act – even up until today (those who are happy and content and supportive of what was carried out).

Can someone actually “...oppress the rights of Muḥammad and the family of Muḥammad?” Without doubt, this does not refer to the status of prophethood and imāmate as these are given by Allāh ﷻ and no one can take them away. Thus, what this means is that we are sending curses upon those who prevented the Prophet ﷺ and his family from enacting the status which they were given and from leading the community based on their imāmate. Thus, ‘oppressing the rights...’ means preventing the Imām from fulfilling his imāmate over the nation and ensuring that all of the Islāmic commandments are put into practice which was obviously not done during the ruling ‘caliphs’.

We have been recommended to recite this section 100 times in order for our ziyārat to be ‘complete,’ however, what is the reason for this? One possible reason for the recitation is to instill a sense of hatred and enmity for the killers of the grandson of the Prophet. It is possible that out of these 100 times, our attention may slip away a few times, thus rendering these curses as not coming from the bottom of our heart, however without doubt, if

we repeat it 100 times, we guaranteed that at least one of these 100 will be done sincerely and with true faith in what we are saying.

Section Twenty-Seven

السَّلَامُ عَلَيْكَ يَا أَبَا عَبْدِ اللَّهِ وَعَلَى الْأَرْوَاحِ الَّتِي حُدَّتْ بِفِنَائِكَ، عَلَيْكَ
مِثِّي سَلَامُ اللَّهِ أَبَدًا مَا بَقِيَتْ وَبَقِيَ اللَّيْلُ وَالنَّهَارُ، وَلَا جَعَلَهُ اللَّهُ آخِرَ
العَهْدِ مِثِّي لِزِيَارَتِكُمْ، السَّلَامُ عَلَى الْحُسَيْنِ، وَعَلَى عَلِيِّ بْنِ الْحُسَيْنِ،
وَعَلَى أَوْلَادِ الْحُسَيْنِ، وَعَلَى أَصْحَابِ الْحُسَيْنِ.

Peace be upon you O' Abā 'Abdillāh and upon the souls which were annihilated with you. Upon you, from me, is the peace of Allāh for eternity, as long as the night and the day remain; and please do not make this (Ziyārat) my last contact with you. Greetings be upon Ḥusayn; and upon 'Alī the son of Ḥusayn; and upon the children of Ḥusayn; and upon the companions of Ḥusayn.

This section which is also recited 100 times is one in which we express our love and greetings to the Imām عليه السلام, his family and the companions who were killed with him.

The first point of importance in this section is that these greetings which we convey to our Imām عليه السلام are perpetual and do not end with the day of 'Āshurā – rather, they continue on until the end of this world. From this, we can understand that even if we are physically dead in our graves, the true Shi'ā will continue to send our greetings to the Imām عليه السلام, even from our station in barzakh.

Who is 'Alī b. Ḥusayn عليه السلام whom we send our greetings to? Is this the fourth Imām, as-Sajjad عليه السلام, or is it someone else? Seeing as how this ziyārat is in regards to those who were murdered with the

third Imām عليه السلام, we can state that this is none other than ‘Alī b. Ḥusayn عليه السلام whom we refer to as ‘Alī al-Akbar عليه السلام and who resembled the Noble Prophet ﷺ in his looks and morals. As we know, the fourth Imām عليه السلام was protected and saved on the day of ‘Āshurā because through him, the remaining eight Imāms had to come forth.

Who are the children of Ḥusayn عليه السلام whom we send our greetings upon? Historians have mentioned that the Imām had four sons:

1. ‘Alī al-Akbar whose mother was Layla;
2. ‘Alī al-Awsat (Imām Zaynul ‘Ābidīn), whose mother Shahr-Banu was the daughter of Yazdجرد the Emperor of Iran;
3. ‘Alī al-Aṣghar (‘Abdullāh) whose mother was Rabāb;
4. Ja‘far b. Ḥusayn who died before the event of Karbalā’.

As for his daughters, they include:

1. Ruqayyah, whose mother was Rabāb (also known as Sakinah);
2. Fāṭimah, whose mother was Ummul Ishāq, the daughter of Ṭalḥah.

The companions who were killed in Karbalā’ are numerous and although the historians differ on the exact number, those from the Banī Hashim numbered seventeen who include:

1. ‘Alī al-Akbar (‘Alī b. al-Ḥusayn);
2. ‘Abdullāh b. ‘Alī, the son of Ummul Banīn;
3. ‘Abbās b. ‘Alī, the son of Ummul Banīn;
4. Ja‘far b. ‘Alī, the son of Ummul Banīn;
5. ‘Uthmān b. ‘Alī, the son of Ummul Banīn;

6. Muḥammad (Aṣghar) b. ‘Alī;
7. ‘Abdullāh b. Ḥusayn (‘Alī al-Aṣghar the baby);
8. Abū Bakr b. Ḥasan b. ‘Alī, the son of Imām Ḥasan al-Mujtabā;
9. Qāsim b. Ḥasan b. ‘Alī, the son of Imām Ḥasan al-Mujtabā;
10. ‘Abdullāh b. Ḥasan, the son of Imām Ḥasan al-Mujtabā;
11. ‘Awn b. ‘Abdullāh b. Ja‘far al-Tayyār b. Abī Ṭālib;
12. Muḥammad b. ‘Abdullāh b. Ja‘far al-Tayyār b. Abī Ṭālib;
13. Ja‘far b. ‘Aqil b. Abī Ṭālib;
14. ‘Abdul Raḥmān b. ‘Aqil b. Abī Ṭālib;
15. ‘Abdullāh b. Muslim b. ‘Aqil b. Abī Ṭālib;
16. ‘Abdullāh b. ‘Aqil b. Abī Ṭālib;
17. Muḥammad b. Sa‘īd b. ‘Aqil b. Abī Ṭālib

The resting place of all of the martyrs of the Banī Hāshim are at the feet of the body of Imām Ḥusayn عليه السلام in Kerbalā. A separate grave was dug for them and they were buried at this spot – with the exception of al-‘Abbās b. ‘Alī عليه السلام whose burial place is the same location where he was martyred.

The total number of the rest of the martyrs is also a point of difference among the scholars. The maximum number given is 112 however the number of 72 is one of the most accepted numbers as this is the minimum number of followers killed.

The burial spots of the rest of the martyrs are also different and they are all buried around the grave of Imām Ḥusayn عليه السلام in various locations, however the spots of most of their graves is not precisely known even today. Among all of these graves, only two are exactly known and these are the graves of Ḥabīb b. Mazāhir

Asadī, which is located inside the ḥāir (the area where Imām Ḥusayn عليه السلام is buried) to the right of the body; and the other is that of Ḥurr b. Yazīd al-Riyāḥī, who is buried a few kilometers from the grave of Imām Ḥusayn عليه السلام.

Section Twenty-Eight

اللَّهُمَّ حُصَّ أَنْتَ أَوَّلَ ظَالِمٍ بِاللَّعْنِ مِيَّي، وَابْدَأْ بِهِ أَوَّلًا، ثُمَّ الْعَنْ الثَّانِيَّ
وَالثَّلَاثَ وَالرَّابِعَ. اللَّهُمَّ الْعَنْ يَزِيدَ خَامِسًا، وَالْعَنْ عُبَيْدَ اللَّهِ بْنِ زِيَادٍ
وَابْنَ مَرْجَانَةَ وَعُمَرَ بْنَ سَعْدٍ وَشِمْرًا وَآلَ أَبِي سُفْيَانَ وَآلَ زِيَادٍ وَآلَ
مَرْوَانَ إِلَى يَوْمِ الْقِيَامَةِ.

O' Allāh! Particularly curse the first tyrant, a curse from me, and begin the first curse with him, and then send the curse on the second, and the third, and then the fourth (tyrant). O' Allāh curse Yazīd, the fifth (tyrant) and curse 'Ubaydullāh b. Ziyād and Ibne Marjānah, and 'Umar b. Sa'ad, and Shimr, and the family of Sufyān, and the family of Ziyād, and the family of Marwān until the Day of Judgement.

As we draw a close to this ziyārat, we once again bring to memory those specific tyrants who began the movement against the family of the Prophet and ask Allāh ﷻ to remove His mercy from them. The individuals mentioned here number eleven - who are these people and what did they do – we will explain this in detail so as to better understand why we curse all of them. One point should be mentioned that although some people were not present in the event of Karbalā', however if they are 'gathered' in this group, then this is due to the fact that they were pleased with what occurred –

even though they may not have had a direct hand in the killing or that they had laid the ground or initiated such an atrocity to occur.

Also, it should be noted that ‘Ubaydullāh b. Ziyād and Ibne Marjānah were ONE PERSON however he has been mentioned twice since his mother and father were both adulterers, and thus there is no clear record of whose son he was. This shows the despicability of the act of adultery that a child is sometimes left with no lineage and mentioning him twice would also remove the doubt from the people’s minds that ‘Ubaydullāh b. Ziyād may be another person who was not guilty of the crimes in Karbalā’.

1. The first tyrant – The First Caliph (Abu Bakr) who ruled for 2 years and 3 months; his actions include the following:

- a. Stealing the Caliphate from the Commander of the Faithful ‘Alī b. Abī Ṭālib عليه السلام.
- b. Ordering the Imām عليه السلام to be tied, bound and dragged through the streets of Madinah in order to give the pledge of allegiance to him.
- c. Ordering the daughter of the Prophet, Fāṭimah az-Zahrā عليها السلام to be attacked and beat up – which caused her to have a miscarriage, and lose her son Mohsin and this incident eventually led to her death.
- d. Designating the second Caliph through his will.

2. The second tyrant – The Second Caliph (‘Umar b. al-Khaṭṭab) who ruled for 10 years and 6 months; some of his actions include:

- a. Stealing the Caliphate from the Commander of the Faithful ‘Alī b. Abī Ṭālib عليه السلام.
- b. Planning the attacks against Imām ‘Alī b. Abī Ṭālib عليه السلام and Fāṭimah az-Zahrā عليها السلام after the death of the Prophet.
- c. Organizing the stealing of the Caliphate and placing the first Caliph in his seat at the Saqifah.

d. Many innovations in the faith of Islām such as:

- Prohibiting mut‘ah of the woman and mut‘ah of the Ḥajj;
- Adding the line, ‘as-Salāt is better than sleep’ [الصلاة خير من النوم] to the adhān of Fajr;
- Bringing upon new rulings in regards to divorce, and many other acts.

e. Inappropriate distribution of the public treasury.

f. Racial discrimination between Muslims.

g. Making Muā‘wiyah the governor of present day Syria.

h. Selectively implementing the Islāmic penal code, and turning a blind eye to his friends and family members who committed acts contrary to Islāmic legislation.

i. Designating the third Caliph through his twisted and perverted “Council” to assign who would succeed him.

3. The third tyrant – The Third Caliph (‘Uthmān b. al-Affān) who ruled for approximately 12 years:

a. Stealing the caliphate from the Commander of the Faithful ‘Alī b. Abī Ṭālib عليه السلام.

b. Many innovations in the faith of Islām.

c. Putting forth his government without keeping the common people in mind for positions and assigning high posts to family and friends, regardless of their lack of merits.

d. Appointing people to government positions who were not worthy of such status.

e. Limiting the public treasury to the Banī Umayyah.

- f. Racial discrimination among the Muslims.
- g. Physically attacking and assaulting people who were not happy with the situation of the government and their policies.
- h. Showing respect to the prime enemies of Islām and the teachings of the Prophet ﷺ such as Marwān b. Ḥakam, and Mu'āwiyah b. Abū Sufyān.

The acts of aggression of the rest of those cursed in this section are too numerous to mention, and thus we leave this for the readers to investigate and research.

Section Twenty-Nine

اللَّهُمَّ لَكَ الْحَمْدُ حَمْدَ الشَّاكِرِينَ لَكَ عَلَى مُصَابِهِمْ. أَلْحَمْدُ لِلَّهِ عَلَى
عَظِيمِ رَزَائِي. اللَّهُمَّ ارْتُدُّنِي شَفَاعَةَ الْحُسَيْنِ يَوْمَ الْوُرُودِ، وَتَبِّتْ لِي
قَدَمَ صِدْقٍ عِنْدَكَ مَعَ الْحُسَيْنِ وَأَصْحَابِ الْحُسَيْنِ الَّذِينَ بَدَلُوا
مُهْجَهُمْ دُونَ الْحُسَيْنِ، عَلَيْهِ السَّلَامُ.

O' Allāh! To you belongs all the praise, the praise of those who are thankful to You for their tribulations. All Praise belongs to Allāh for my intense grief. O' Allāh, grant me the blessing of intercession of Ḥusayn on the Day of Appearance (before You) and strengthen me with a truthful stand in Your presence, along with Ḥusayn and the companions of Ḥusayn – those people who sacrificed everything for Ḥusayn, peace be upon him.

The final section of this Ziyārat which is recited in Sajdah – again shows us that this visitation is directed towards Allāh and that He is always in our sight and this is a mention of our thanks. We

confirm that we praise Him just like those who have been plagued with tribulations glorify and sing His praise.

We also conclude our visitation by asking Allāh for the permission of Ḥusayn to intercede for us on the Day when we will all be gathered in His presence to be accountable for our sins, and that we are able to stand alongside Ḥusayn and his companions – those who sacrificed whatever they had for His cause.

With this, we bring our visitation to the grandson of the Prophet to a close and ask Allāh to accept our actions and to grant us the ability to be able to manifest all of what we have said in this supplication. We also ask Allāh to give us the strength to be able to love those whom He has commanded us to love and to hate those whom He has commanded us to hate. We also ask for the Tawfeeq to be able to follow the footsteps of Ḥusayn عليه السلام and that we are able to reject the “Islām” of Yazīd and the likes of him



Du‘ā After Ziyārat ‘Āshurā - Du‘ā Alqamah



In some books of supplication, this supplication is referred to as Du‘ā Alqamah named after the companion of Imām as-Ṣādiq, peace be upon him, Alqamah. However, Shaykh ‘Abbās al-Qummi quotes very clear traditions in *Mafātiḥ al-Jinān* that Imām as-Ṣādiq, peace be upon him, recited this du‘ā in the presence of the companion Safwān, not Alqamah. Therefore, the correct name of this supplication is Du‘ā to be recited after Ziyārat ‘Āshūrā or Du‘ā Safwān. Please note that the English translation of this supplication has been taken from www.duas.org.

يَا اللَّهُ يَا اللَّهُ يَا اللَّهُ، يَا مُجِيبَ دَعْوَةِ الْمُضْطَرِّينَ، يَا كَاشِفَ كُرْبِ
الْمَكْرُوبِينَ، يَا غِيَاثَ الْمُسْتَغِيثِينَ، يَا صَرِيحَ الْمُسْتَضْرِّحِينَ،

O Allāh! O Allāh! O Allāh! O He who gives answer to the cries of the persecuted! O He who pulls out the grief-stricken from agony and anguish! O He who comes to help those who shed tears in helplessness! O he who brings relief to those who cry for help!

وَيَا مَنْ هُوَ أَقْرَبُ إِلَيَّ مِنْ حَبْلِ الْوَرِيدِ، وَيَا مَنْ يَجُولُ بَيْنَ الْمَرْءِ وَقَلْبِهِ،
وَيَا مَنْ هُوَ بِالْمَنْظَرِ الْأَعْلَى، وَبِالْأُفُقِ الْمُبِينِ،

O He who is close by, nearer than my jugular vein! O He who makes peace between heart and mind; O He whom people search in the highest and noblest perspectives; in true and evident distinctions!

وَيَا مَنْ هُوَ الرَّحْمَنُ الرَّحِيمُ عَلَى الْعَرْشِ اسْتَوَى، وَيَا مَنْ يَعْلَمُ خَائِنَةَ
الْأَعْيُنِ وَمَا تُخْفِي الصُّدُورُ.

O He who is Beneficent and Merciful in His authority! O He who knows what the furtive eyes betrays and what the secretive hearts conceal!

وَيَا مَنْ لَا يَخْفَى عَلَيْهِ خَائِنَةٌ، يَا مَنْ لَا تَشْتَبِهُ عَلَيْهِ الْأَصْوَاتُ، وَيَا مَنْ لَا
تُعَلِّطُهُ الْحَاجَاتُ، وَيَا مَنْ لَا يُبْرِمُهُ إِلَّا حَاحُ الْمُلْحِجِينَ، يَا مُدْرِكَ كُلِّ
قُوْتٍ، وَيَا جَامِعَ كُلِّ شَمَلٍ، وَيَا بَارِي النَّفُوسِ بَعْدَ الْمَوْتِ،

O He whom do not deceive those who do everything in secret! O He whom intermingled voices of the countless callers (supplicants) do not stop from giving answer to each and every one! O He whom wants and needs of the infinite needy do not put in confusion for attending to one and all separately! O he whom clamorous determined pleading of petitioners do not upset! O He who reaches and takes hold of everything that tries to escape! O He who keeps together and brings into harmony people who know and understand! O He who examines the souls when they present themselves before Him after death!

يَا مَنْ هُوَ كُلُّ يَوْمٍ فِي شَأْنٍ، يَا قَاضِيَ الْحَاجَاتِ، يَا مُنْفِيسَ الْكُرْبَاتِ، يَا
مُعْطِيَ السُّؤَالَاتِ، يَا وَلِيَّ الرَّغَبَاتِ، يَا كَافِيَ الْمُهِمَّاتِ، يَا مَنْ يَكْفِي مِنْ
كُلِّ شَيْءٍ وَلَا يَكْفِي مِنْهُ شَيْءٌ فِي السَّمَاوَاتِ وَالْأَرْضِ.

O he who, each day, has (new) distinct glory! O Fulfiller of wants and needs! O He who gives confront and respite in distress! O He

who liberally satisfies those who solicit His favours! O He who stands by and follow close upon those who humble and fervently call on Him! O He who effectively support those who make sincere efforts! O He who is equal to and can do anything instead of another in the matters concerning all things; and nothing, in the heavens and the earth, can be out of the reach of or is free from His hold.

أَسْأَلُكَ بِحَقِّ مُحَمَّدٍ خَاتَمِ النَّبِيِّينَ، وَعَلِيٍّ أَمِيرِ الْمُؤْمِنِينَ، وَبِحَقِّ فَاطِمَةَ
بِنْتِ نَبِيِّكَ، وَبِحَقِّ الْحَسَنِ وَالْحُسَيْنِ، فَإِنِّي بِهِمْ أَتَوَجَّهُ إِلَيْكَ فِي مَقَامِي
هَذَا، وَبِهِمْ أَتَوَسَّلُ، وَبِهِمْ أَتَشَفَّعُ إِلَيْكَ،

I beseech You in the name of Muḥammad, the last Prophet, and 'Alī, the Commander of the Faithful, in the name of Fāṭimah, the daughter of Your Prophet, and in the name of Ḥasan and Ḥusayn. I direct myself towards You, through them, in my address, through them I try to get a hearing, through them I put forward my case to get Your favours,

وَبِحَقِّهِمْ أَسْأَلُكَ وَأُقْسِمُ وَأَعْزِمُ عَلَيْكَ، وَبِالشَّأْنِ الَّذِي لَهُمْ عِنْدَكَ
وَبِالْقَدْرِ الَّذِي لَهُمْ عِنْدَكَ، وَبِالَّذِي فَضَّلْتَهُمْ عَلَى الْعَالَمِينَ، وَبِاسْمِكَ
الَّذِي جَعَلْتَهُ عِنْدَهُمْ، وَبِهِ خَصَّصْتَهُمْ دُونَ الْعَالَمِينَ، وَبِهِ أَبْنَيْتَهُمْ
وَأَبْنَيْتَ فَضْلَهُمْ مِنْ فَضْلِ الْعَالَمِينَ حَتَّىٰ فَاقَ فَضْلَهُمْ فَضْلَ الْعَالَمِينَ
جَمِيعاً.

In their names I make a request to You; bound to You by oath, living a life according to Your commands, I carry out my pledge by

every means, in the name of the love and devotion You has for them, and the influence and status they enjoy in every dimension of Your will, the superior most pre-eminence in wisdom and character You bestowed upon them to transcend above everything in the whole universe, in the name of Your name You revealed to them in trust, on account of which You chose them in preference over everything found in the heavens and the earths, through which You built their syndrome, developed to perfection their surpassing excellence in knowledge, learning and deeds, out of all the rest of the people, till their completeness surpassed the total achievement of all the people put together;

أَسْأَلُكَ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَأَنْ تَكْشِفَ عَنِّي غَمِّي وَهَمِّي
وَكُرْبِي، وَتَكْفِيَنِي الْمُهَمَّ مِنْ أُمُورِي، وَتَقْضِي عَنِّي دِينِي، وَتُجِيرَنِي مِنَ
الْفَقْرِ، وَتُجِيرَنِي مِنَ الْفَاقَةِ، وَتُغْنِيَنِي عَنِ الْمَسْأَلَةِ إِلَى الْمَخْلُوقِينَ،
وَتَكْفِيَنِي هَمَّ مَنْ أَخَافُ هَمَّهُ، وَعُسْرَ مَنْ أَخَافُ عُسْرَهُ، وَحُزْنَ مَنْ
أَخَافُ حُزْنَ نَتِهِ، وَشَرَّ مَنْ أَخَافُ شَرَّهُ، وَمَكْرَ مَنْ أَخَافُ مَكْرَهُ، وَبَغْيَ مَنْ
أَخَافُ بَغْيَهُ، وَجَوْرَ مَنْ أَخَافُ جَوْرَهُ، وَسُلْطَانَ مَنْ أَخَافُ سُلْطَانَهُ،
وَكَيْدَ مَنْ أَخَافُ كَيْدَهُ، وَمَقْدُرَةَ مَنْ أَخَافُ مَقْدُرَتَهُ عَلَيَّ، وَتَرَدَّ عَنِّي كَيْدَ
الْكَيْدَةِ، وَمَكْرَ الْمَكْرَةِ.

I request You to send blessings on Muḥammad and on the children of Muḥammad; (and) look into the causes of my sorrows, anxieties, burdens, and do away with them, let me be equal to, sufficiently instructed, while dealing with my important enterprises and efforts, (and) carry out and fulfil my obligations,

set me free from the clutches of poverty and from the pangs of hunger, let me have enough to live upon, free from the need to turn to others, let me be an adequate match for him who, I am afraid, shall create trouble, thwart the schemes of the one who, I am afraid, shall treat me harshly, let him, who, I am afraid, shall vex me, come to grief, expose and rebuke him, who, I am afraid, shall slander me, layout a plan to defeat him, who, I and afraid, shall try to deceive me by stratagem, take notice and act swiftly against him, who, I am afraid, shall treat me unjustly, take me into Your custody to keep safe from the one who, I am afraid, shall tyrannize me, exercise Your supreme authority to keep him in check, who, I am afraid, shall rule over me, outwit him, who, I am afraid, shall lay traps to deceive me cunningly, make ready a fitting reply to him who, I am afraid, shall oppress me; keep off from me the obstinate deceit of the vindictive malicious, and the crafty artifice of the cunning imposter.

اللَّهُمَّ مَنْ أَرَادَنِي فَأَرِدْهُ، وَمَنْ كَادَنِي فَكِدْهُ، وَاصْرِفْ عَنِّي كَيْدَهُ وَمَكْرَهُ
وَبَأْسَهُ وَأَمَانِيَّهٗ وَأَمْنَعُهُ عَنِّي كَيْفَ شِئْتَ وَأَنَّى شِئْتَ.

O my Allāh put an end to the intentions of him who desires to destroy me, outwit him who makes plans, keep off from me his deceit and intrigue, his hostility and fancy, keep me aloof, refusing to have anything to do with him, in whatever manner, on any occasion, as You wills.

اللَّهُمَّ اشْغَلْهُ عَنِّي بِفَقْرٍ لَا تَجْبُرُهُ، وَبِإِلَاءٍ لَا تَسْتُرُهُ، وَبِفَاقَةٍ لَا تَسُدُّهَا،
وَبِسُفْمٍ لَا تُعَافِيهِ، وَدُزْلِ لَا تُعِزُّهُ، وَبِمَسْكِنَةٍ لَا تَجْبُرُهَا.

O my Allāh divert his attention from me and involve him in his own over bearing anxieties which You will not cut down, in misfortune which You will not make easy to deal with, in waywardness from which You will not lead him back on the right

path, in spiritless laziness which You will never change into fruitful activity, infamy and disgrace from which You will not allow him to rise to the surface, in broken fortune which You will not let get set.

اللَّهُمَّ اضْرِبْ بِالذُّلِّ نَصَبَ عَيْنَيْهِ، وَأَدْخِلْ عَلَيْهِ الْفَقْرَ فِي مَنْزِلِهِ، وَالْعِلَّةَ
وَالسُّقْمَ فِي بَدَنِهِ حَتَّى تَشْغَلَهُ عَنِّي بِشُغْلٍ شَاغِلٍ لَا فِرَاحَ لَهُ، وَأَنْسَهُ
ذِكْرِي كَمَا أَنْسَيْتَهُ ذِكْرَكَ، وَخُذْ عَنِّي بِسَمْعِهِ وَبَصَرِهِ وَلِسَانِهِ وَيَدَيْهِ
وَرِجْلَيْهِ وَقَلْبِهِ وَجَمِيعِ جَوَارِحِهِ، وَأَدْخِلْ عَلَيْهِ فِي جَمِيعِ ذَلِكَ السُّقْمَ وَلَا
تَشْفِهِ حَتَّى تَجْعَلَ ذَلِكَ لَهُ شُغْلًا شَاغِلًا بِهِ عَنِّي وَعَنْ ذِكْرِي، وَاكْفِنِي يَا كَافِي
مَا لَا يَكْفِينِي سِوَاكَ فَإِنَّكَ الْكَافِي لَا كَافِي سِوَاكَ، وَمُفَرِّجٌ لِمُفَرِّجِ سِوَاكَ،
وَمُغِيثٌ لِمُغِيثِ سِوَاكَ، وَجَارٌ لِمُجَارِ سِوَاكَ.

O my Allāh let contemptible disgrace stick like a leech on the forehead between his two eyes, expose him to emptiness in every effort he makes, let wicked inclination, distraction and inactivity cut deep into his body and soul, in order that You diverts his attention from, me, absorbed in his own pursuits that do not free him to employ himself at another, make him think no more of me as he has willfully neglected and forgotten You, take away from me and throw overboard his attention, interest, communication, influence, support, and perverted thinking every evil he commits or draws it on himself, let everything he does go waste, defective and incomplete, and do not give any letup so that he is kept fully preoccupied and gets no time to pay attention to me or think of me. Give enough to me, O He who effectively and completely gives satisfaction. There is no one other than You who gives sufficiently,

because You alone gives enough, no one else gives to the seeker's satisfaction except You. You dispels the clouds of sorrows, no one else, save You can free the grief-stricken from cares. You comes to help, no one else, except You, can do a favour when called for help. You art near, ready to avert the danger, no one else, save You, is close enough to stand by in the hour of trouble.

خَابَ مَنْ كَانَ جَاهِرُهُ سِوَاكَ، وَمُغِيثُهُ سِوَاكَ، وَمَقْرَعُهُ إِلَى سِوَاكَ،
وَمَهْرَبُهُ إِلَى سِوَاكَ، وَمَلْجَأُهُ إِلَى غَيْرِكَ، وَمَنْجَاةٌ مِنْ مَخْلُوقٍ غَيْرِكَ، فَأَنْتَ
ثِقَتِي وَرَجَائِي وَمَقْرَعِي وَمَهْرَبِي وَمَلْجِئِي وَمَنْجَايَ، فَبِكَ أَسْتَفْتِحُ، وَبِكَ
أَسْتَنْجِحُ، وَبِمُحَمَّدٍ وَآلِ مُحَمَّدٍ أَتَوَجَّهُ إِلَيْكَ وَأَتَوَسَّلُ وَأَتَشْفَعُ.

Comes to grief he who relies upon his own friends instead of You; or looks for his own supporters in place of You; frightened, cries for help having some one else other than You in mind; terrorized, runs away from the danger to a place of escape outside of Your guaranty, and takes refuge in an asylum not watched over by You; and tries to bring himself to a place of safety through the help of created beings, excluding You, the Creator, Therefore, You art my trust, my hope, my retreat, my refuge, my security, unto which one can run for safety, for this reason I call for Your help, and seek Your support to carry out my affairs easily and successfully, through Muḥammad and the children of Muḥammad I present myself before You, try to draw Your attention and ask for salvation.

فَأَسْأَلُكَ يَا اللَّهُ يَا اللَّهُ يَا اللَّهُ، فَلَكَ الْحَمْدُ وَلَكَ الشُّكْرُ وَإِلَيْكَ الْمَشْتَكِي
وَأَنْتَ الْمُسْتَعَانُ.

So I beseech You, O Allāh! O Allāh! O Allāh! Because (all) praise is for You (alone), and also prostration in thankfulness, You alone listens to complaints, You alone is called upon for help.

فَأَسْأَلُكَ يَا اللَّهُ يَا اللَّهُ يَا اللَّهُ بِحَقِّ مُحَمَّدٍ وَآلِ مُحَمَّدٍ أَنْ تُصَلِّيَ عَلَيَّ عَلَى مُحَمَّدٍ وَآلِ
مُحَمَّدٍ وَأَنْ تَكْشِفَ عَنِّي غَمِّي وَهَمِّي وَكَرْبِي فِي مَقَامِي هَذَا كَمَا كَشَفْتَ
عَنْ نَبِيِّكَ هَمَّهُ وَعَمَّهُ وَكَرْبَهُ، وَكَفَيْتَهُ هَوْلَ عَدُوِّهِ، فَاسْأَلُكَ يَا اللَّهُ كَمَا
كَشَفْتَ عَنْهُ، وَفَرَّجَ عَنِّي كَمَا فَرَّجْتَ عَنْهُ، وَاسْأَلُكَ يَا اللَّهُ كَمَا كَفَيْتَهُ،

So I beseech You, O Allāh! O Allāh! O Allāh! In the name of Muḥammad and the children of Muḥammad to send blessings on Muḥammad and on the children of Muḥammad, to put to flight the sorrows, the anxieties, the burdens, now surrounding me from all sides, just as You made Your Prophet free of his sorrows, anxieties and burden, and saved him from the terror of his enemies, in such manner as You made him to do so, let me also do the same, let me be free of care as You gave him joy, heart and confidence, let me have enough and be contended as You gave him sufficiently.

وَاصْرِفْ عَنِّي هَوْلَ مَا أَخَافُ هَوْلَهُ، وَمُؤَوَّنَةً مَا أَخَافُ مُؤَوَّنَتَهُ، وَهَمَّ مَا
أَخَافُ هَمَّهُ، بِإِلَافِ مُؤَوَّنَةٍ عَلَيَّ نَفْسِي مِنْ ذَلِكَ، وَاصْرِفْ بِي بِقَضَاءِ حَوَائِجِي،
وَكَفَايَةِ مَا أَهَمَّنِي هَمُّهُ مِنْ أَمْرِ آخِرَتِي وَدُنْيَايَ.

Send away from me the terror that frightens me, the encumbrance that I find burdensome, the anxieties that wear me down, freeing me from their impact. Make me use my means freely to carry out and complete my business or employment, and do anything

requisite instead of another, which may make me anxious about my affairs in this world or the hereafter.

يَا أَمِيرَ الْ، مُؤْمِنِينَ وَيَا أَبَا عَبْدِ اللَّهِ، عَلَيَّكُمْ مِثِّي سَلَامُ اللَّهِ أَبَدًا مَا بَقِيَتْ
وَبَقِيَ اللَّيْلُ وَالنَّهَارُ، وَلَا جَعَلَهُ اللَّهُ آخِرَ الْعَهْدِ مِنْ زِيَارَتِكُمَا وَلَا فَرَّقَ
اللَّهُ بَيْنِي وَبَيْنَكُمَا.

O the Commander of the Faithful! O Abā ‘Abdillāh! So far I am live and the days and nights follow each other I invoke Allāh to send blessings on you forever and ever. May Allāh not make my this pledge of physical and spiritual close association with you (both) the last fulfillment, and may Allāh not separate me and you (both) from one another.

اللَّهُمَّ أَحْيِي حَيَاتَةَ مُحَمَّدٍ وَدُرَيْيْتِهِ، وَأَمْتِنِي مِمَّا تَهُمُّ، وَتَوَفَّنِي عَلَى مِلَّتِهِمْ،
وَاحْشُرْنِي فِي زُمْرَتِهِمْ، وَلَا تُفَرِّقْ بَيْنِي وَبَيْنَهُمْ طَرْفَةَ عَيْنٍ أَبَدًا فِي الدُّنْيَا
وَالْآخِرَةِ.

O my Allāh let me have a meaningful existence as Muḥammad his descendants had lived, and die as they departed from this world, take to and carry out completely their creed; and raise me for the last judgement alongwith the people dedicated to them, and do not cut (us) in two (groups), even for the flash of an eyelid, ever, either in this world or in the life of the hereafter.

يَا أَمِيرَ الْمُؤْمِنِينَ وَيَا أَبَا عَبْدِ اللَّهِ، أَتَيْتُكُمْ زَائِرًا وَمُتَوَسِّلًا إِلَى اللَّهِ سَرِيًّا
وَرَبِّكُمْ، وَمُتَوَجِّهًا إِلَيْهِ بِكُمْ، وَمُسْتَشْفِعًا بِكُمْ إِلَى اللَّهِ تَعَالَى فِي حَاجَتِي

هَذِهِ فَاشْفَعَا لِي فَإِنَّ لَكُمْ عِنْدَ اللَّهِ الْمَقَامَ الْمَحْمُودَ، وَالْجَاهَةَ الْوَجِيهَةَ،
وَالْمَنْزِلَ الرَّفِيعَ وَالْوَسِيلَةَ،

O the Commander of the Faithful! O Abā ‘Abdillāh! I come nearer to (you both) to establish close physical and spiritual relationship, and thereby seek nearness to Allāh, my lord Nourishes and your lord Nourisher, through you I direct myself towards Him, and request you to speak in favour of my immediate at hand needs and wants I have put before Allāh. So please speak well of me because, of course, with Allāh your thoughtful judgement is highly credible, your disposition enjoys conclusive preference, your action keeps step with precise acumen, and a sure means of approach to gain His favour.

إِنِّي أَنْقَلِبُ عَنْكُمْ مُمْتَضِرًا لَتَنْجُزِ الْحَاجَةَ وَقَضَائِهَا وَتَجَاجِهَا مِنَ اللَّهِ
بِشَفَاعَتِكُمَا لِي إِلَى اللَّهِ فِي ذَلِكَ فَلَا أُحْيِبُ، وَلَا يَكُونُ مُنْقَلَبًا خَائِبًا
خَاسِرًا، بَلْ يَكُونُ مُنْقَلَبًا رَاجِحًا مُفْلِحًا مُدْجِحًا مُسْتَجَابًا بِقَضَاءِ
جَمِيعِ حَوَائِجِي وَتَشَفُّعَا لِي إِلَى اللَّهِ.

I looked for and went through all possibilities and finally brought myself over to you in the hope of obtaining, speedily and successfully, fulfillment of my demands, their final settlement and favourable execution by Allāh on account of your recommendations on my behalf to get Allāh’s approval. So, let not my “seeing the light” be a bitter and “fallen short” change of heart, but make my “accepting the true faith” resolution a turning point leading to preference and full satisfaction in the matter of the disposal of my wants and needs;

إِنْقَلَبْتُ عَلَى مَا شَاءَ اللَّهُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ، مُفَوِّضاً أَمْرِي إِلَى اللَّهِ،
 مُلْجِئاً ظَهْرِي إِلَى اللَّهِ، مُتَوَكِّلاً عَلَى اللَّهِ، وَأَقُولُ حَسْبِيَ اللَّهُ وَكَفَى، سَمِعَ اللَّهُ
 لِمَنْ دَعَا، لَيْسَ لِي وَرَاءَ اللَّهِ وَوَرَاءَ كُمْ يَا سَادَتِي مُنْتَهَى، مَا شَاءَ رَبِّي كَانَ وَمَا
 لَمْ يَشَأْ لَمْ يَكُنْ.

I direct myself to bring myself over to that which Allāh wills and commands. (because) there is no power and no might save Allāh. I commit my case to Allāh, anything neglected or taking place behind my back shall be taken care of Allāh, I entrust Allāh with the management of my affairs, and say: Allāh is sufficient and enough, Allāh pays attention to whoso makes a request to Him, there is nothing for me in that which is on the other side (in opposition) of Allāh, and you, O my leaders, ultimately that which my lord Nourisher wills takes place, and happens not that which He wills not.

وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ أَسْتَوْدِعُكُمْ مَا اللَّهُ، وَلَا جَعَلَهُ اللَّهُ آخِرَ الْعَهْدِ مِنِّي
 إِلَيْكُمْ.

There is no power and no might save in Allāh. Unto you (both) I have come with love and affection, motivated under Divine incentive. May Allāh not make my this pledge of physical and spiritual close association with you (both) the last fulfillment.

إِنْصَرَفْتُ يَا سَيِّدِي يَا أَمِيرَ الْمُؤْمِنِينَ وَمَوْلَايَ وَأَنْتَ يَا أَبَا عَبْدِ اللَّهِ يَا
 سَيِّدِي وَسَلَامِي عَلَيْكُمْمَا مُتَّصِلٌ مَا اتَّصَلَ اللَّيْلُ وَالنَّهَارُ، وَاصِلٌ ذَلِكَ

إِلَيْكُمْ غَيْرُ مُجْبُوبٍ عَنْكُمْ سَلَامِي إِنْ شَاءَ اللَّهُ. وَأَسْأَلُهُ بِحَقِّكُمْ أَنْ
يَشَاءَ ذَلِكَ وَيَفْعَلَ فَإِنَّهُ حَمِيدٌ مُجِيدٌ.

I take advantage O my leader, O the Commander of the Faithful, O my friend to whom I have surrendered, body and soul, and you O Abā ‘Abdillāh, O my leader, and pay respects with love and affection, nonstop, (till) do not carry embracing days and nights, closely embracing it, to you, if Allāh so wills, without ever being separated, in your names I beseech Him, that He wills it and does it because verily it is He who alone is praised, and he brings about beautiful things.

إِنْ قَلْبْتُ يَا سَيِّدِي عَنْكُمْ تَائِباً حَامِداً لِلَّهِ شَاكِراً رَاجِئاً لِلْأَجَابَةِ، غَيْرِ
أَيْسٍ وَلَا قَانِطٍ، أَبِئْبَاءَ عَائِدٍ رَاجِعاً إِلَى زِيَارَتِكُمْ، غَيْرِ رَاغِبٍ عَنْكُمْ وَلَا
عَنْ زِيَارَتِكُمْ بَلْ رَاجِعٌ عَائِدٌ إِنْ شَاءَ اللَّهُ.

I see the light and bring myself over to you, accepting the true faith, sorry for my earlier ignorance, thankful to Allāh, always hopeful of getting His favour, never giving into despair, nor losing heart, ever ready to be near you, coming back again and again to see you, never “not longing” for your nearness, but, if Allāh so wills, shall be always in your neighborhood as an everyday habit.

وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ، يَا سَادَتِي رَغِبْتُ إِلَيْكُمْ وَإِلَى زِيَارَتِكُمْ بَعْدَ أَنْ
زَهَدَ فِيكُمْ وَفِي زِيَارَتِكُمْ أَهْلُ الدُّنْيَا، فَلَا خَيْرَ لِي بِاللَّهِ مِمَّا رَجَوْتُ وَمَا
أَهْلْتُ فِي زِيَارَتِكُمْ إِنَّهُ قَرِيبٌ مُجِيبٌ.

There is no power and no might save in Allāh. O my leaders I long for you and love to be in your company though the worldly people looked at it with indifference and kept aloof from your friendly intercourse. May not Allāh let me fall short of in that which I hope for and in that which I look long and attentively to establish everlasting reunion with you. Verily He is near and gives positive answer to prayers. ●



O' Allah! To you belongs the praise, the praise of those who are thankful to You for their tribulations. All Praise belongs to Allah for my intense grief. O' Allah, grant me the blessing of intercession of Husain on the Day of Appearance (before You) and strengthen me with a truthful stand in Your presence along with Husain and the companions of Husain – those people who sacrificed everything for Husain, peace be upon him.”