

(MUHARRUM & SAFAR (Mafatih ul Jinan)

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CHAPTER SEVEN: MUARRAM

The month of Muharram is the month of sadness for the Ahl al-Bayt (‘a) and their followers. In this respect, Imam al-Raza (‘a) is reported to have said, “With the beginning of Muharram, my father (‘a) would never smile at all. He would be dominated by depression for ten days. The tenth of this month would be the day of his misfortune, sadness, and weeping. He used to say
”.that on this day Imam al-Husayn (‘a) was slain

The First Night of Muharram

Sayyid Ibn Tawos, in Iqbal al-A`mal, has mentioned that a number of prayers should be
advisably offered at this night:

First Prayer: A one hundred unit prayer with Surahs al-Fatihah and al-Tawhid

Second Prayer: A two unit prayer at the first of which Surahs al-Fatihah and al-Anajm (No. 6)
are recited and at the second unit Surahs al-Fatihah and Yasin (No. 36).

Third Prayer: A two unit prayer at each of which Surah al-Fatihah is recited once and Surah al-
Tawhid is repeated eleven times is offered.

The Holy Prophet (P) is reported to have said that whoever offers this prayer at this night and observes fasting the next day, which is the first day in the new year, the new year will be wholly good for him, and he will be saved throughout the year, and if he dies, he will be allowed
Paradise.

Sayyid Ibn Tawos has also mentioned a lengthy prayer to be said at the sight of the new moon
.of Muharram

The First Day of Muharram

Being the first day in the new year, there are two acts that are advisably practiced on the first of
Muharram:

First: It is recommended to observe fasting on this day. Rayyan ibn Shabib has reported that Imam al-Raza (‘a) said, “Just as He responded to the prayer of Prophet Zachariah, Almighty
Allah shall respond the prayer of one who observes fasting on this day and prays Him.”

Second: Imam al-Raza (a) is reported to have said that the Holy Prophet (P), on the first of Muharram, used to offer a two unit prayer. When he finished, he would raise his hands towards the heavens and repeat the following prayer three times

اللَّهُمَّ أَنْتَ الْإِلَهُ الْقَدِيمُ

O Allah, You are the Eternal God

وَهَذِهِ سَنَةٌ جَدِيدَةٌ

;and this is a new year

فَاسْأَلُكَ فِيهَا أَلْعِصَمَةَ مِنَ الشَّيْطَانِ

,I therefore request Your safety from Satan

وَالْقُوَّةَ عَلَى هَذِهِ النَّفْسِ الْأَمَّارَةِ بِالسُّوءِ

,control over myself, which is inclined to sinning

وَالْإِشْتِعَالَ بِمَا يُقَرِّبُنِي إِلَيْكَ يَا كَرِيمُ

!engagement in all that which draws me near You, O All-generous

يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

!O Lord of majesty and honor

يَا عِمَادَ مَنْ لَا عِمَادَ لَهُ

!O Supporter of him who has no supporter

يَا ذَخِيرَةَ مَنْ لَا ذَخِيرَةَ لَهُ

!O Provider of him who has no provisions

يَا حِزْرَ مَنْ لَا حِزْرَ لَهُ

!O Shelter of him who has no shelter

يَا غِيَاثَ مَنْ لَا غِيَاثَ لَهُ

!O He who comes to help him who has no hope of help

يَا سَنَدَ مَنْ لَا سَنَدَ لَهُ

!O Reliance for him who has no one to lean upon

يَا كَنْزَ مَنْ لَا كَنْزَ لَهُ

!O Treasure of him who has nothing in the purse

يَا حَسَنَ الْبَلَاءِ

!O He who knows well how to put to test and trial

يَا عَظِيمَ الرَّجَاءِ

!O Ultimate Hope

يَا عِزَّ الضُّعَفَاءِ

!O Strength of the weak

يَا مُنْقِذَ الْغَرَقَى

!O Rescuer of the drowning

يَا مُنْجِيَ الْهَلَكَى

!O He who saves from destruction

يَا مُنْعِمُ يَا مُجْمِلُ

!O All-benefactor! O All-munificent

يَا مُفْضِلُ يَا مُحْسِنُ

!O All-favorer! O All-benevolent

اَنْتَ الَّذِي سَجَدَ لَكَ سَوَادُ اللَّيْلِ وَنُورُ النَّهَارِ

**You are He before Whom prostrate in adoration the blackness of the night and the brightness
,of the day**

وَصَوُّ الْقَمَرِ وَشُعَاعُ الشَّمْسِ

,the moonlight, the sunlight

وَدَوِيُّ الْمَاءِ وَخَفِيفُ الشَّجَرِ

!the ripple of the water, and the rustling of the trees

يَا اللَّهَ لَا شَرِيكَ لَكَ

!O Allah! There is no associate with You

اَللّٰهُمَّ اجْعَلْنَا خَيْرًا مِّمَّا يَظُنُّوْنَ

!O Allah! (Please do) cause us to be better than what they think of us

وَاَعْفِرْ لَنَا مَا لَا يَعْلَمُوْنَ

!Forgive us that which they do not know

وَلَا تُؤَاخِذْنَا بِمَا يَقُولُوْنَ

!Do not blame us for what they say

حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ

,Sufficient is Allah (for me). There is no god save Him

عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ

.On Him do I rely, and He is the Lord of the Great Throne

آمَنَّا بِهِ كُلٌّ مِنْ عِنْدِ رَبِّنَا

!We believe in it! It is all from our Lord

وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ

.None do mind except those having understanding

رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا

,Our Lord, make not our hearts deviate after You have guided us aright

وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ

.and grant us mercy from You; surely, You are the most liberal Giver

Shaykh al-Tusi says: It is recommended to observe fasting on the first nine days of Muharram. On the tenth of Muharram, it is recommended to abstain from eating and drinking up to afternoon. After that, one may eat a little of the soil of Imam al-Husayn's tomb (turbat al-Husayn; soil taken from the area around the holy tomb of Imam al-Husayn). Sayyid Ibn Tawos has mentioned the merits of observing fasting during the whole month of Muharram adding that such a deed protects against committing any sin

The Third of Muharram

On this day, Prophet Joseph (a) was freed from his prison. Hence, if one observes fasting on this day, Almighty Allah will make easy any difficulty he may face and will relieve any trouble that may face him. According to a Hadith reported from the Holy Prophet (P), Almighty Allah will respond to the prayer of him who observes fasting on this day

The Ninth of Muharram

The ninth of Muharram is called Tasu'a'([1]). Imam al-Sadiq (a) is reported to have said, "On the ninth of Muharram, Imam al-Husayn, along with his companions, was besieged in Karbala' when the Syrian horsemen surrounded him leaving for him but a narrow area. The son of Marjanah (i.e. `Ubaydullah ibn Ziyad) and `Umar ibn Sa'd were delighted due to the great numbers of the horsemen who participated in that encounter against Imam al-Husayn (a). Thus, the enemy became sure that no supporter would join the army of Imam al-Husayn (a) and the people of Iraq, in particular, would not back him." Imam al-Sadiq (a) then added, "May (I sacrifice my father for the weak and the stranger (i.e. Imam al-Husayn

The tenth night of Muharram; The Ashura' Night

Sayyid Ibn Tawos, in Iqbal al-A`mal, has mentioned a number of prayers and a big number of prayers that are advisably said and offered at this tenth night of Muharram. He has also cited the big rewards of saying and offering these supplications and prayers. For instance, it is recommended to offer a one hundred unit prayer with Surah al-Fatihah once and Surah al-Tawhid three times. After accomplishment, the doxological statements are repeated seventy times

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

All glory be to Allah, all praise be to Allah, there is no god save Allah, Allah is the Greatest, and .there is neither might nor power save with Allah, the All-high the All-great

According to another narration, one should implore for Almighty Allah's forgiveness after the previously mentioned statements.

It is also recommended to offer a four unit prayer at the last of this night, reciting Surah al-Fatihah once and repeating Ayah al-Kursi and Surahs al-Tawhid, al-Falaq, al-Nas ten times each. After accomplishment, Surah al-Tawhid is repeated one hundred times.

It is also recommended to offer a four unit prayer with Surah al-Fatihah once and Surah al-Tawhid fifty times. Matching the prayer of Imam `Ali Amir al-Mu'minin (`a), which brings about a tremendous reward, Sayyid Ibn Tawos says after citing this prayer, "When you finish the fourth units, you may mention Almighty Allah, invoke blessings upon the Holy Prophet and his Household, and curse their enemies as many times as possible.

As regarding the reward of spending this whole night with acts of worship, it has been narrated that one who does so shall be considered having worshipped Almighty Allah with the worship of all the angels. Furthermore, to practice acts of worship at this night is equal to seventy-year worship. Moreover, as for one who succeeds to visit the tomb of Imam al-Husayn (`a) at this night and spends the whole night there up to morning, Almighty Allah shall resurrect him, on the Judgment Day, spotted with the blood of Imam al-Husayn (`a) in the group of those who were martyred with him.

The Tenth of Muharram; The Day of Ashura

On this day, Imam al-Husayn (`a) was martyred. It is indeed the day of the calamitous misfortune and the day of grief for the Holy Imams (`a) and their adherents. Thus, the Shi`ah are required to stop earning any worldly benefit, stop storing anything in their houses, and devote themselves to weeping and mourning the misfortunes of Imam al-Husayn (`a). They are thus required to hold consolation ceremonies in the same way as they do for their dead sons and relatives. They are also required to visit the holy tomb of Imam al-Husayn (`a) with the famous form of Ziyarah (Ziyarat Ashura) that will be later on cited in this book. They are also required to invoke curse upon the enemies and slayers of Imam al-Husayn (`a) and to express ,sympathy to each other, saying

اعْظَمَ اللَّهُ أَجُورَنَا بِمُصَابِنَا بِالْخُسَيْنِ عَلَيْهِ السَّلَامُ

May Allah double up our rewards on account of our sorrow for (the martyrdom of) al-Husayn

(`a

وَجَعَلْنَا وَإِيَّاكُمْ مِنَ الظَّالِمِينَ بَنَاهُ

and may He include you and us with those who shall take revenge upon his killers

مَعَ وَلِيِّهِ الْإِمَامِ الْمَهْدِيِّ مِنْ آلِ مُحَمَّدٍ عَلَيْهِمُ السَّلَامُ

with his blood-claimer; Imam al-Mahdi, who belongs to the Household of Muḥammad, peace
.be upon them all

The adherents (Shi`ah) of Imam al-Husayn (`a) should confer the martyrdom of their Imam and should weep for him. It is narrated that when Prophet Moses (`a) was ordered to meet the Scholar, namely al-Khaḍir (`a),([2]) the first matter they discussed was the misfortune that the Household of Prophet Muḥammad (`a) would face. They therefore wept heavily for these misfortunes.

Ibn `Abbas is reported to have said, "When I accompanied Imam `Ali (`a) in Dhi-Qar, he took out a paper comprising the dictations of the Holy Prophet (P) and handwritten by Imam `Ali (`a) himself. He read some segments of that paper and I heard. It contained the story of Imam al-Husayn's martyrdom with full details of the way he would be killed, the person who would kill him, those who would support him, and those who would be martyred with him. Imam `Ali (`a) then wept heavily and caused me to weep."

There is not enough space in this book to mention a part of the story of Imam al-Husayn's martyrdom; therefore, the complete story can be seen in the books specified for this respect.

These books are called al-maqtal.

At any rate, if one offers water to people on this day at the holy tomb of Imam al-Husayn (`a), his reward will be similar to the reward of one who offered water to the companions of Imam al-Husayn (`a) at Karbala'. A great reward is also recorded for one who repeats Surah al-Tawḥid one thousand times on this day. It is narrated that Almighty Allah shall have a merciful look at one who repeats this Surah one thousand times on this day.

Sayyid Ibn Tawos has mentioned a prayer similar to Du`a' al-`Asharat to be said on this day. More specifically, this prayer seems to be the same as Du`a' al-`Asharat but according to another narration.

Shaykh al-ṭusi has mentioned that `Abdullah ibn Sinan reported from Imam al-Sadiq (`a) a four unit prayer and a prayer to be offered and said at the first hours of this day; but on account of briefness, they will not be cited in this book. They, however, can be seen in the book of Zad al-Ma`ad.

The adherents of Imam al-Husayn (`a) are required not to eat or drink anything on this day, but not in the intention of ritual fasting, and to break this abstention from food and drink with a

meal that is usually offered to the unfortunate people, such as yoghurt, milk, or the like meals; and that should be at the last hour of this day after the afternoon time. In other words, they should avoid having rich or delicious meals on this day, for it is a day of misfortune. They are also required to put on clean dresses and to unfasten the buttons and raise their sleeves just .like the unfortunate people

Forgeries of the enemies of Imam al-Husayn

In *Zad al-Ma`ad*, `Allamah al-Majlisi says that it is preferable not to observe fasting on the ninth and tenth of Muharram because the Umayyads used to observe fasting on these two days in order to express delight for and to gloat over the martyrdom of Imam al-Husayn (ʿa). Having seen a good omen in the killing of Imam al-Husayn (ʿa), the Umayyads and their fans fabricated many lies against the Holy Prophet (P) and falsely ascribed to him that he mentioned many merits to be the reward of those who would observe fasting on these two days. On the other hand, the Holy Imams of the Ahl al-Bayt (ʿa) are reported to have warned against observing fasting on these two days in general and on the tenth of Muḥammad, the Day of Ashura, in particular.

The Umayyads may Allah curse them used to store up their annual nutriment in their houses on the tenth of Muharram; accordingly, Imam al-Raza (ʿa) is reported to have said, "If one refrains from arranging for any worldly benefit on the tenth of Muharram, Almighty Allah will grant him all his needs for this world and the world to come. If one considers the tenth of Muharram to be the day of his misfortune, sadness, and weeping, Almighty Allah will make the Resurrection Day the day of his delight and happiness; and he will be delighted by us in Paradise. If one considers the tenth of Muharram to be a blessed day and he thus stores up any annual nutriment on that day, Almighty Allah will not bless that which he stored up and will add him to the gang of Yazid, `Ubaydullah ibn Ziyad, and `Umar ibn Sa`d may Allah curse them all."

In conclusion, it is required to suspend any worldly activity on this day and to devote oneself to weeping, mourning the martyrdom of Imam al-Husayn (ʿa), recalling his misfortunes, and ordering one's family members to hold a consolation ceremony in the same way as one may hold for his dearest people. It is also required to abstain from eating and drinking up to the last hour of the day at which one may break the abstention with a drink of water at least, without intending ritual fasting, since to observe fasting on this day is discommended except in cases of obligatory fasting, such as vow fasting and the like. It is also required not to store up anything in the houses, not to laugh, not to entertain oneself, and not to play. It is recommended, on this day, to invoke Almighty Allah to lay curse on the slayers of Imam al-

:Husayn (a) one thousand times by saying following statement

اللَّهُمَّ اَلْعَن قَتْلَةَ الْحُسَيْنِ عَلَيْهِ السَّلَامُ

.O Allah, (please do) curse the slayers of al-Husayn, peace be upon him

The summary of the aforementioned worthy essay of `Allamah al-Majlisi is that the reports that are ascribed to the Holy Prophet (P) concerning the merits of the tenth of Muharram, the Day of Ashura, are all in all fabricated. This topic has been discussed at length by the author of Shifa' al-Judur([3]) at explaining the famous Ziyarat Ashura and, precisely, the statement that reads, "O Allah, verily, the descendants of Umayyah saw a good omen in this day... etc."

The summary of the author's explanation is as follows: The Umayyads used to regard this day as good omen and they thus used to do many things on it.

(1) They betook as custom on this day storing up the annual nutriment considering such to achieve happiness, good livelihood, and luxury up to the next year. In order to deny this bad habit, the Holy Imams (a) warned against it in many narrations.

(2) They considered the tenth of Muharram a feast day on which they would commit to the manners of celebration, such as conferring upon the family members with whatever they need, procuring new clothes, having one's mustache cut, trimming the nails, and shaking hands with each other as well as other norms.

(3) They and their fans have been observing fasting on the tenth of Muharram after they have fabricated numerous traditions entailing the significance of observing fasting on this day.

(4) They and their fans have declared that it is recommended to supplicate Almighty Allah on this day. In order to confirm this forgery, they have invented many merits for this day, included them with fabricated supplications, and taught them to the miscreants of the nation so that they would confuse people and make the matter ambiguous for them. The pro-Umayyad orators used to declare before people that a good event occurred to each Prophet on this day, such as that the fire that Nimrod the tyrannical ruler provoked in order to throw Prophet Abraham (a) there was extinguished on the tenth of Muharram! Pharaoh who chased Prophet Moses (a) was drowned on the tenth of Muharram! Prophet Jesus was saved from crucifixion on the tenth of Muharram!([4])

Supporting this, Shaykh al-Jaduq has reported that Jibillah al-Makkiyyah said that she heard Maytham al-Tammar may Allah sanctify his soul saying, "By Allah I swear, this nation will kill the grandson of their Prophet on the tenth of Muharram. The enemies of Allah will betake that day as blessed day. This shall inevitably take place, because it has been already cited in the

eternal knowledge of Almighty Allah. I knew these facts from my master and the commander
of the believers (namely, Imam `Ali ibn Abi-ṭalib) (ʿa)."

Jibillah (the reporter) then said that she asked Maytham, "How come that the people will
betake the day on which al-Husayn (ʿa) will be slain as blessed day?"

As he wept, Maytham answered, "They will fabricate traditions and will falsely claim that
Almighty Allah accepted the repentance of Prophet Adam on the tenth of Muharram. The truth
about this is that Almighty Allah accepted the repentance of Prophet Adam (ʿa) in Dhi'l-Hijjah.
They will falsely claim that Almighty Allah saved Prophet Jonah from the fish that had
swallowed him on the tenth of Muharram. The truth about this is that the event was in Dhi'l-
Qa`dah. They will falsely claim that the Ark of Prophet Noah rested on Mount Judi on the tenth
of Muharram. The truth about this is that the Ark rested on the tenth of Dhi'l-Hijjah. They will
falsely claim that Almighty Allah split the river for Prophet Moses to cross on the tenth of
Muharram. The truth about this is that the event occurred in Rabi` al-Awwal... etc."

This narration of Maytham al-Tammar has, openly and plainly, confirmed that such traditions
were invented and fabricated against the Holy Infallibles (ʿa). It is also one of the signs
indicating the true Prophethood of the Holy Prophet Muḥammad (ʿa) and the true Divinely
commissioned leadership of the Holy Imams (ʿa). Finally, it acts as one of the proofs on the
veracity and honesty of Shi`ism. In this narration, Imam `Ali (ʿa) undoubtedly predicted that
which we have been experiencing and witnessing, which is the fabrications and the forgery of
lies against the Holy Infallibles (ʿa).

Despite all that, the most surprising thing is to notice that some people contrive a prayer
comprising the aforementioned lies and some unskilled and inexperienced writers add such a
fabricated supplication to their books that take their way to the publics who will then recite it,
although it is surely forbidden to believe in such a false supplication, because it is fabricated.
Beginning with statements of praise and glorification of Almighty Allah, this false supplication
comprises statements such as "O He Who accepted the repentance of Adam on the Day of
Ashura! O He Who raised Idris to the heavens on the Day of Ashura! O He Who made the Ark
of Noah rest on Mount Judi on the Day of Ashura! O He Who saved Abraham from fire on the
Day of `ashura'... etc."

Undoubtedly, this supplication was invented by the NaPibis (or NawaPib)([5]) of al-Madinah,
the Khawarij , or their likes who imitated the Umayyads in their wrongdoings against the
.Household of the Holy Prophet

Devotional Acts on the Day of Ashura

At the last hours of the Day of `ashura', it is necessary to bring to mind the situation of Imam al-Husayn's harem at those hours when they were taken as captives in Karbala' while they were unimaginably depressed and unfortunate that they could do nothing but weeping. No author can ever describe the actual manner of Imam al-Husayn's harem, daughters, and children at these hours since the misfortunes that they had to encounter had never stricken any human being on this earth.

,Referring to this meaning, a poet says

فَاجِعَةٌ إِنْ أَرَدْتُ أَكْتُبُهَا

It is a calamity indeed! If I try to write it down

مُجْمَلَةً ذِكْرَةً لِمَذْكِرٍ

,In whole, so as to remain an example

جَرَتْ دُمُوعِي فَحَالَ حَامِلُهَا

My tears will flow and thus block the way

مَا بَيْنَ لَحْظِ الْجُفُونِ وَالرُّبْرِ

Between my eyes and the papers

وَقَالَ قَلْبِي بُقْيَا عَلَيَّ فَلَا

And my heart will beg me to spare its life

وَاللَّهِ مَا قَدْ طُبِعَتْ مِنْ حَجَرٍ

(For it is not created from stone (to bear that

بَكَتْ لَهَا الْأَرْضُ وَالسَّمَاءُ وَمَا

Wept for that disaster both the earth and the skies

بَيْنَهُمَا فِي مِدَامِعٍ حُمُرٍ

And whatever is between them in bleeding tears

After that, it is recommended to stand up and address and offer condolences to the Holy Prophet, Imam `Ali, Lady Fatimah al-Zahra', Imam al-Hasan, and the Holy Imams from the offspring of Imam al-Husayn the chief of martyrs on these astounding misfortunes with passionate heart and teary eyes. Then, it is recommended to address them with the following :form of Ziyarah

اَلسَّلَامُ عَلَیْكَ يَا وَاِرَثَ آدَمَ صِفْوَةَ اَللّٰهِ

alssalamu `alayka ya waritha adama Pifwati allahi

!Peace be on you, O inheritor of Adam, the select of Allah

اَلْسَّلَامُ عَلَیْكَ يَا وَارِثَ نُوحٍ نَبِیِّ اَللّٰهِ

alssalamu `alayka ya waritha nuġin nabiyyi allahi

!Peace be on you, O inheritor of Noah, the prophet of Allah

اَلْسَّلَامُ عَلَیْكَ يَا وَارِثَ اِبْرَاهِیْمَ خَلِیْلِ اَللّٰهِ

alssalamu `alayka ya waritha ibrahima khalili allahi

!Peace be on you, O inheritor of Abraham, the intimate friend of Allah

اَلْسَّلَامُ عَلَیْكَ يَا وَارِثَ مُوسَىٰ كَلِیْمِ اَللّٰهِ

alssalamu `alayka ya waritha musa kalimi allahi

!Peace be on you, O inheritor of Moses, who received direct communication from Allah

اَلْسَّلَامُ عَلَیْكَ يَا وَارِثَ عِیْسَىٰ رُوحِ اَللّٰهِ

alssalamu `alayka ya waritha `isa ruġi allahi

!Peace be on you, O inheritor of Jesus, the Spirit of Allah

اَلْسَّلَامُ عَلَیْكَ يَا وَارِثَ مُحَمَّدٍ حَبِیْبِ اَللّٰهِ

alssalamu `alayka ya waritha muġammadin ġabibi allahi

!Peace be on you, O inheritor of Muġammad, the most beloved by Allah

اَلْسَّلَامُ عَلَیْكَ يَا وَارِثَ عَلِیِّ اَمِیْرِ الْمُؤْمِنِیْنَ وَلِیِّ اَللّٰهِ

alssalamu `alayka ya waritha `aliyyin amiri almu'minina waliyyi allahi

Peace be on you, O inheritor of `Ali, the Commander of the Believers and the intimate servant

!of Allah

اَلْسَّلَامُ عَلَیْكَ يَا وَارِثَ اَلْحَسَنِ اَلشَّهِیْدِ سِبْطِ رَسُوْلِ اَللّٰهِ

alssalamu `alayka ya waritha alġasani alshshahidi sibṢi rasuli allahi

!Peace be on you, O inheritor of al-Hasan, the martyr and grandson of Allah's Messenger

اَلْسَّلَامُ عَلَیْكَ يَا بَنَ رَسُوْلِ اَللّٰهِ

alssalamu `alayka yabna rasuli allahi

!Peace be on you, O son of Allah's Messenger

اَلْسَّلَامُ عَلَیْكَ يَا بَنَ اَلْبَشِیْرِ اَلنَّذِیْرِ

alssalamu `alayka yabna albashiri alnnadhiri

Peace be on you, O son of the bringer of glad tidings and the warner

وَأَبْنَ سَیِّدِ اَلْوَصِیَّیْنَ

wabna sayyidi alwaPiyyina

!and son of the chief of the prophets' successors

اَلْسَّلَامُ عَلَیْكَ يَا بَنَ فَاطِمَةَ سَیِّدَةِ نِسَاءِ اَلْعَالَمِیْنَ

alssalamu `alayka yabna faṢimata sayyidati nisa'i al`alamina

!Peace be on you, O son of Faṣimah, the doyenne of the women of the world

اَلسَّلَامُ عَلَیْكَ يَا اَبَا عَبْدِ اَللّٰهِ

alssalamu `alayka ya aba `abdillahi

!Peace be on you, O Abu-`Abdullah

اَلسَّلَامُ عَلَیْكَ يَا خَیْرَةَ اَللّٰهِ وَاَبْنَ خَیْرَتِهِ

alssalamu `alayka ya khiyarata allahi wabna khiyaratihi

!Peace be on you, O select of Allah and the son of His select ones

اَلسَّلَامُ عَلَیْكَ يَا نَارَ اَللّٰهِ وَاَبْنَ ثَارِهِ

alssalamu `alayka ya thara allahi wabna tharihi

!Peace be on you, O revenge of Allah and the son of His revenge

اَلسَّلَامُ عَلَیْكَ اَيُّهَا اَلْوَتْرُ اَلْمَوْتُورُ

alssalamu `alayka ayyuha alwitr almwawturu

!Peace be on you, O unique (in suffering tribulations) and the oppressed

اَلسَّلَامُ عَلَیْكَ اَيُّهَا اَلْاِمَامُ اَلْهَادِي اَلزَّكِيُّ

alssalamu `alayka ayyuha al-imamu alhadi alzzakiyyu

!Peace be on you, O guide, pure leader

وَعَلَىٰ اَرْوَاحٍ حَلَّتْ بِفِنَائِكَ وَاَقَامَتْ فِي جَوَارِكَ

wa `ala arwajin ḥallat bifina'ika wa aqamat fi jiwarika

,and on the souls of those who presented themselves in your camp, resided in your vicinity

وَوَفَدَتْ مَعَ زُؤَارِكَ

wa wafadat ma`a zuwwarika

.and came with the visitors of you

اَلسَّلَامُ عَلَیْكَ مِنِّي مَا بَقِيتُ وَبَقِيَ اللَّيْلُ وَالنَّهَارُ

alssalamu `alayka minni ma baqitu wa baqiya allaylu walnnaharu

(Incessant) peace be upon you, from me, as long as I am alive and as long as there are day and

.night

فَلَقَدْ عَظُمَتْ بِكَ اَلزَّرِيَّةُ

falaqad `a`umat bika alrraziyyatu

Verily, astounding has been the calamity for us

وَجَلَّ اَلْمَصَابُ فِي اَلْمُؤْمِنِيْنَ وَاَلْمُسْلِمِيْنَ

wa jalla almuPabu fi almu'minina walmuslimina

,and unbearable has been the adversity for the believers, Muslims

وَفِي اَهْلِ اَلسَّمَاوَاتِ اَجْمَعِيْنَ

wa fi ahli alssamawati ajma`ina

,for all the inhabitants of the heavens

وَفِي سُكَّانِ الْأَرْضِينَ

wa fi sukkani al-araḍina

.and for the inhabitants of the layers of the earth

فَإِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

fa'inna lillahi wa inna ilayhi raji`una

.So, we are Allah's and verily unto Him we return

وَصَلَوَاتُ اللَّهِ وَبَرَكَاتُهُ وَتَحِيَّاتُهُ عَلَيْكَ

wa Palawatu allahi wa barakatuhu wa taliyyatuhu `alayka

,And Allah's peace, blessings, and benedictions be upon you

وَعَلَى آبَائِكَ الطَّاهِرِينَ الطَّيِّبِينَ الْمُتَنَجِّبِينَ

wa `ala aba'ika alṣṣahirina alṣṣayyibina almuntajabina

,upon your forefathers; the pure, the pious, and the elite

وَعَلَى ذُرَارِهِمْ الْهُدَاةِ الْمَهْدِيِّينَ

wa `ala dhararihimu alhudati almahdiyyina

.and upon their offspring; the guides and well-guided

السَّلَامُ عَلَيْكَ يَا مَوْلَايَ وَعَلَيْهِمْ

alssalamu `alayka ya mawlaya wa `alayhim

,Peace be upon you O my master, upon them

وَعَلَى رُوحِكَ وَعَلَى أَرْوَاحِهِمْ

wa `ala ruḥika wa `ala arwaḥihim

,upon your soul, upon their souls

وَعَلَى تُرْبَتِكَ وَعَلَى تُرْبَتِهِمْ

wa `ala turbatika wa `ala turbatihim

.upon the soil in which you are buried, and upon the soil in which they are buried

اللَّهُمَّ لَقِّهِمْ رَحْمَةً وَرِضْوَاناً

allahumma laqqihim raḥmatan wa riḍwanan

.(O Allah, (please do) shed over them mercy, pleasure (of You

وَرَوْحاً وَرَيْحَاناً

wa rawḥan wa rayḥanan

.happiness, and bounty

السَّلَامُ عَلَيْكَ يَا مَوْلَايَ يَا أَبَا عَبْدِ اللَّهِ

alssalamu `alayka ya mawlaya ya aba `abdillahi

;Peace be upon you, my master Abu-`Abdullah

يَا بْنَ خَاتَمِ النَّبِيِّينَ

yabna khatami alnnabiyyina

,O Son of the Seal of the Prophets

وَيَا بْنَ سَيِّدِ الْوَصِيِّينَ

wa yabna sayyidi alwaPiyyina

,son of the Chief of the Prophets' successors

وَيَا بْنَ سَيِّدَةِ نِسَاءِ الْعَالَمِينَ

wa yabna sayyidati nisa'i al`alamina

.and son of the doyenne of the women of the world

السَّلَامُ عَلَيْكَ يَا شَهِيدُ يَا بْنَ الشَّهِيدِ

alssalamu `alayka ya shahidu yabna alshshahidi

,Peace be upon you, O martyr, son of the martyr

يَا أَخَا الشَّهِيدِ يَا أَبَا الشُّهَدَاءِ

ya akha alshshahidi ya aba alshshuhada'i

.brother of the martyr, and father of the martyrs

اللَّهُمَّ بَلِّغْهُ عَنِّي فِي هَذِهِ السَّاعَةِ

allahumma ballighhu `anni fi hadhihi alssa`ati

,O Allah, (please do) convey to him on behalf of me at this hour

وَفِي هَذَا الْيَوْمِ

wa fi hadha alyawmi

,on this day

وَفِي هَذَا الْوَقْتِ

wa fi hadha alwaqti

,at this moment

وَفِي كُلِّ وَقْتٍ

wa fi kulli waqtin

and at all time

تَحِيَّةٌ كَثِيرَةٌ وَسَلَامٌ

taliyyatan kathiratan wa salaman

.abundant greetings and salutations

سَلَامٌ اللَّهُ عَلَيْكَ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

salamu allahi `alayka wa rahmatu allahi wa barakatuhu

,Peace, mercy, and blessings of Allah be upon you

يَا بْنَ سَيِّدِ الْعَالَمِينَ

yabna sayyidi al`alamina

,O son of the master of the nations

وَعَلَى الْمُسْتَشْهِدِينَ مَعَكَ سَلَامًا مُتَّصِلًا

wa `ala almustash-hadina ma`aka salaman muttaPilan

and upon those whom were martyred with you by such incessant greetings

مَا اتَّصَلَ اللَّيْلُ وَالنَّهَارُ

ma ittaPala allaylu walnnaharu

.that endure as long as there are day and night

السَّلَامُ عَلَى الْحُسَيْنِ بْنِ عَلِيٍّ الشَّهِيدِ

alssalamu `ala aljusayni bni `aliyyin alshshahidi

.Peace be upon al-Husayn, the son of `Ali, the martyr

السَّلَامُ عَلَى عَلِيٍّ بْنِ الْحُسَيْنِ الشَّهِيدِ

alssalamu `ala `aliyyi bni aljusayni alshshahidi

.Peace be upon `Ali, the son of al-Husayn, the martyr

السَّلَامُ عَلَى الْعَبَّاسِ بْنِ أَمِيرِ الْمُؤْمِنِينَ الشَّهِيدِ

alssalamu `ala al`abbasi bni amiri almu'minina alshshahidi

.Peace be upon al-`Abbas, the son of the Commander of the Believers, the martyr

السَّلَامُ عَلَى الشُّهَدَاءِ مِنْ وَلَدِ أَمِيرِ الْمُؤْمِنِينَ

alssalamu `ala alshshuhada'i min wuldi amiri almu'minina

.Peace be upon the martyrs from among the descendants of the Commander of the Believers

السَّلَامُ عَلَى الشُّهَدَاءِ مِنْ وَلَدِ الْحَسَنِ

alssalamu `ala alshshuhada'i min wuldi alhasani

.Peace be upon the martyrs from among the descendants of al-Hasan

السَّلَامُ عَلَى الشُّهَدَاءِ مِنْ وَلَدِ الْحُسَيْنِ

alssalamu `ala alshshuhada'i min wuldi aljusayni

.Peace be upon the martyrs from among the descendants of al-Husayn

السَّلَامُ عَلَى الشُّهَدَاءِ مِنْ وَلَدِ جَعْفَرٍ وَعَقِيلٍ

alssalamu `ala alshshuhada'i min wuldi ja`farin wa `aqilin

.Peace be upon the martyrs from among the descendants of Ja`far and `Aqil

السَّلَامُ عَلَى كُلِّ مُسْتَشْهِدٍ مَعَهُمْ مِنَ الْمُؤْمِنِينَ

alssalamu `ala kulli mustash-hadin ma`ahum min almu'minina

.Peace be upon all the believers whom were martyred with them

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

allahumma Palli `ala muhammadin wa ali muhammadin

O Allah, (please do) send blessings to Muḥammad and the Household of Muḥammad

وَبَلِّغْهُمْ عَنِّي تَحِيَّةً كَثِيرَةً وَسَلَامًا

wa ballighhum `anni tahiyyatan kathiratan wa salaman

.and convey to them abundant greetings and salutations on behalf of me

السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ

alssalamu `alayka ya rasula allahi

!Peace be upon you, O Allah's Messenger

أَحْسَنَ اللَّهُ لَكَ الْغَزَاءَ فِي وَلَدِكَ الْحُسَيْنِ

a/sana allahu laka al`aza'a fi waladika alhusayni

May Allah confer upon you excellent consolation concerning the (tragedy) of al-Husayn, your

.son

السَّلَامُ عَلَيْكَ يَا فَاطِمَةُ

alssalamu `alayki ya faṣimatu

!Peace be upon you, O Faṣimah

أَحْسَنَ اللَّهُ لَكَ الْغَزَاءَ فِي وَلَدِكَ الْحُسَيْنِ

a/sana allahu laki al`aza'a fi waladiki alhusayni

May Allah confer upon you excellent consolation concerning the (tragedy) of al-Husayn, your

.son

السَّلَامُ عَلَيْكَ يَا أَمِيرَ الْمُؤْمِنِينَ

alssalamu `alayka ya amira almu'minina

!Peace be upon you, O Commander of the Believers

أَحْسَنَ اللَّهُ لَكَ الْغَزَاءَ فِي وَلَدِكَ الْحُسَيْنِ

a/sana allahu laka al`aza'a fi waladika alhusayni

May Allah confer upon you excellent consolation concerning the (tragedy) of al-Husayn, your

.son

السَّلَامُ عَلَيْكَ يَا أَبَا مُحَمَّدٍ الْحَسَنُ

alssalamu `alayka ya aba muḥammadin alḥasanu

!Peace be upon you, Abu-Muḥammad al-Hasan

أَحْسَنَ اللَّهُ لَكَ الْغَزَاءَ فِي أَخِيكَ الْحُسَيْنِ

a/sana allahu laka al`aza'a fi akhika alhusayni

May Allah confer upon you excellent consolation concerning the (tragedy) of al-Husayn, your

.son

يَا مَوْلَايَ يَا أَبَا عَبْدِ اللَّهِ

ya mawlaya ya aba `abdillahi

!O my master, Abu-`Abdullah
 اَنَا ضَيْفُ اللَّهِ وَضَيْفُكَ
ana Dayfu allahi wa Dayfuka
I am now Allah's and your guest
 وَجَارُ اللَّهِ وَجَارُكَ
wa jaru allahi wa jaruka
!and Allah's and your neighbor
 وَلِكُلِّ ضَيْفٍ وَجَارٍ قِرَى
wa likulli Dayfin wa jarin qiran
!Each guest and neighbor must receive hospitality
 وَقَرَايَ فِي هَذَا الْوَقْتِ
wa qiraya fi hadha alwaqti
My hospitality at this time
 اِنْ تَسَالَ اللَّهُ سُبْحَانَهُ وَتَعَالَى
an tas'ala allaha subhanahu wa ta'ala
is that you may beseech Almighty Allah
 اِنْ يَرْزُقْنِي فَكَأَكْ رَقَبَتِي مِنَ النَّارِ
an yarzuqani fakaka raqabati min alnnari
.to release me from Hellfire
 إِنَّهُ سَمِيعُ الدُّعَاءِ قَرِيبٌ مُجِيبٌ
innahu sami'u alddu`a'i qaribun mujibun
.Verily, He is Hearer of prayers, Nigh, and Responsive

The Twenty-Fifth of Muharram

Imam `Ali ibn al-Husayn Zayn al-`abidin (`a) departed life on the twenty-fifth of Muharram, AH
 .94, or on the twelfth of Muharram AH 95, which was called the Year of Scholars

CHAPTER EIGHT SAFAR

Al-Muḥaddith al-Fayḍ and other scholars have mentioned that if you desire to be saved from
 the misfortune and ill effects of the month of Jafar, you may repeat the following prayer ten
 :times every day in this month

يَا شَدِيدَ الْقُوَى

!O Lord of mighty prowess

وَيَا شَدِيدَ الْمَحَالِ

!O Lord of mighty power

يَا عَزِيزُ يَا عَزِيزُ يَا عَزِيزُ

!O Exalted in might! O Exalted in might! O Exalted in might

ذَلَّتْ بِعَظَمَتِكَ جَمِيعُ خَلْقِكَ

;Submissive to Your Almightyness are all of Your creatures

فَاكْفِنِي شَرَّ خَلْقِكَ

.so, (please) save me from the evil of Your creatures

يَا مُحْسِنُ يَا مُجْمِلُ

!O All-liberal! O All-bountiful

يَا مُنْعِمُ يَا مُفْضِلُ

!O Source of all bounties! O Doer of favors

يَا لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ

!O He save Whom there is no god! All glory be to You

إِنِّي كُنْتُ مِنَ الظَّالِمِينَ

.Verily, I have been a wrongdoer

فَأَسْتَجِبْنَا لَهُ وَنَجَّيْنَاهُ مِنَ الْغَمِّ

.So We heard his prayer and saved him from the anguish

وَكَذَلِكَ نُنْجِي الْمُؤْمِنِينَ

.Thus do We save the believers

وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَآلِهِ الطَّيِّبِينَ الطَّاهِرِينَ

May Allah send blessings to Muḥammad and his Household, the pure and immaculate.

As for Sayyid Ibn Tawos, he has mentioned a prayer that is said at the sight the new moon of Jafar.

The First Day of Jafar

On the first of Jafar, AH 37, the battle of Jiffin broke out. According to some narrations, on this day in AH 61, the head of Imam al-Husayn, the chief of martyrs, entered the city of Damascus, the capital of the Umayyad rulers, on spearheads after it had been carried to it from al-Kufah, Iraq. Therefore, the Umayyads betook that day as feast day. A poet says

كَانَتْ مَاتِمٌ بِالْعِرَاقِ، تَعْدُّهَا

,While they were days of sadness in Iraq

أَمْوِيَّةٌ بِالشَّامِ مِنْ أَعْيَادِهَا

The Umayyads betook them as feast days

In fact, on this day, the grievances of Imam al-Husayn's adherents should be aroused. According to some narrations, on the first, or the third, of Jafar, Zayd ibn `Ali ibn al-Husayn .was martyred

The Third of Jafar

Sayyid Ibn Tawos writes down on the authority of the books of some Imamiyyah scholars that it is recommended, on the third of Jafar, to offer a two unit prayer at the first of which Surah al-Fatihah and Surah al-Fat! (No. 48) should be recited and at the second, Surah al-Fatihah and Surah al-Taw!id should be recited. After accomplishment, invocation of blessings upon the Holy Prophet and his Household, invocation of curse upon the Umayyad, and imploration for forgiveness repeated one hundred times each. After all that, one may pray for granting his needs. The invocation of curse upon the Umayyads should be in the following form:

O Allah, curse the family of Abu-Sufyan.

allahumma il`an ala abi sufyana

اَللّٰهُمَّ اَلْعَن اٰل اَبِي سُفْيَانَ

The Seventh of Jafar

According to the opinions of al-Shahid and al-Kaf`ami, Imam al-Hasan al-Mujtaba (`a) was martyred on the seventh of Jafar, AH 50. As for the two Shaykhs, Imam al-Hasan (`a) was martyred on the twenty-eighth of Jafar. On the seventh of Jafar, AH 128, Imam Musa ibn Ja`far al-Ka'im (`a) was born at al-Abwa' a .place between Makkah and al-Madinah

(The twentieth of Jafar; the Arba`in (fortieth Day

In the word of the two Shaykhs, on the twenties of Jafar, the harem of Imam al-Husayn (`a) arrived in al-Madinah returning from Syria. On this day too, Jabir ibn `Abdullah al-AnPari, the first to visit the tomb of Imam al-Husayn (`a), arrived there. It is recommended to visit the holy tomb of Imam al-Husayn (`a) on this day. Concerning this, Imam al-Hasan al-`Askari (`a) is reported to have said:

“The signs of a true believer are five: (1) offering a fifty-one units of daily obligatory and supererogatory prayers, (2) visiting the tomb of Imam al-Husayn on the twentieth of Jafar (i.e. Ziyarat al-Arba`in), (3) putting a ring in the right hand, (4) covering one’s forehead with dust (i.e. prostrating oneself to Almighty Allah earnestly), and (5) repeating the Basmalah (Bismil-lahir-raḥmanir-raḥim: In the Name of Allah, the All-beneficent, the All-merciful) audibly in certain prayers.

In Tahdhib al-Aḥkam and al-Miṣbāḥ, Shaykh al-Ṭusi has mentioned a form of Ziyarah that is dedicated to this day. Later in the book, this form will be cited. Imam Ja’far bin Muhammad Al Sadiq (as) had advised to recite the following “Ziarat” on the (day of Arbae’en in forenoon : Reported By Shaikh Toosi

The Twenty-Eighth of Jafar

On the twenty-eight of Jafar, AH 11, the Holy Prophet Muḥammad, the Seal of the Prophets, departed life. As is unanimously agreed, it was Monday. The Holy Prophet (P) was sixty-three years old when he departed life. At the age of forty, he was commissioned, by Almighty Allah, to convey the Divine Mission; and Archangel Gabriel began conveying to him the commandments of Almighty Allah and the Divine Revelation. At Makkah, he invited people to follow the religion of monotheism for thirteen years. He then immigrated to al-Madinah at the age of fifty-three. He departed life in the tenth year after his immigration (Hegira). Hence, Imam `Ali Amir al-Mu'minin (`a) did the funeral rituals and then offered the ritual Prayer of the Dead for his soul. The companions, in groups, then would come near him to offer prayers individually without having any imam to lead them in prayer. Imam `Ali (`a) buried him in the holy room where he may Allah send peace and blessings upon him and his Household departed life.

It has been narrated that Anas ibn Malik said, “As soon as we accomplished the ceremonies of burying the Holy Prophet (P), Lady Faṣimah (`a) came to me and said, ‘How could you be bold enough to pile up soil on the face of the Messenger of Allah?’ She then wept and shouted, ‘Oh for my father whose prayers were responded by the Lord! Oh for my father; how nigh he is from his Lord!’...etc.”

According to a considerable narration, Lady Faṣimah al-Zahra' (`a) took a handful of the soil of ,the Holy Prophet’s tomb, put it between her eyes, and said

مَاذَا عَلَى الْمُشْتَمِّ تُرْبَةُ أَحْمَدٍ

Indeed! If one who smells the soil of Almad's tomb

أَنْ لَا يَشْمَّ مَدَى الزَّمَانِ غَوَالِيَا

!Shall never smell any perfume any more

صَبَّتْ عَلَيَّ مَصَائِبُ لَوْ أَنَّهَا

If the misfortunes that have been poured on me

صَبَّتْ عَلَى الْآيَامِ صِرْنَ لَيَالِيَا

Were poured on days, they should turn to black nights!

In his book of al-Durr al-Na'im, Shaykh Yusuf al-Shami has mentioned that Lady Faṣimah al-(Zahra' (a) composed the following verses, elegizing her father (P

قُلْ لِلْمَغْيِبِ تَحْتَ أَتُوبِ الثَّرَى

:Tell him who is concealed under the layers of soil

إِنْ كُنْتَ تَسْمَعُ صَرْخَتِي وَنِدَائِيَا

If you can hear my scream and my call

صَبَّتْ عَلَيَّ مَصَائِبُ لَوْ أَنَّهَا

If the misfortunes that have been poured on me

صَبَّتْ عَلَى الْآيَامِ صِرْنَ لَيَالِيَا

!Were poured on days, they should turn to black nights

قَدْ كُنْتُ ذَاتَ حِمَى بِظِلِّ مُحَمَّدٍ

Under the shadow of Muḥammad, I used to be sheltered

لَا أَخْشَى مِنْ صَنِيمٍ وَكَانَ حِمَى لِيَا

I did not anticipate any grievance since he was my haven

فَالْيَوْمَ أَخْضَعُ لِلذَّلِيلِ وَأَتَّقِي

,But today I am made subservient to the lowly, suffering grievances

صَنِيمِي وَأَدْفَعُ ظَالِمِي بِرِدَائِيَا

And I have to ward off the wrongdoer with my dress

فَإِذَا بَكَتْ قُمْرِيَّةٌ فِي لَيْلِهَا

If a turtledove weeps on a branch in eves

شَجَنًا عَلَى غُصْنٍ بَكَيتُ صَبَاحِيَا

Out of grief, I will weep in morns

فَلَا جَعَلَنَّ الْحُزْنَ بَعْدَكَ مُؤْنِسِي

I shall betake grief, after you, as my entertainment

وَلَا جَعَلَنَّ الدَّمْعَ فِيكَ وَشَاحِيَا

And I shall betake shedding tears, for you, as my sash

The Last Day of Jafar

According to the narration of al-ṭabirsi and Ibn al-Athir, Imam `Ali ibn Musa al-Raza (`a) was martyred on the last day of Jafar, AH 203, because of poison that was mixed with grapes and offered to him. He was fifty-five years old when he departed life. His tomb was at the house of Hamid ibn Qaṣṣabah in the village of Sanabad in the city of ṭus. In the same house, Harun, the .`Abbasid ruler, was buried, too

Notes

- Tasu`a' means the ninth, but it has been restricted to the ninth of Muharram. Similarly, ([1]) although the word Ashura means the tenth, it has been restricted to the tenth of Muharram.
- ([2]) This is an indication of the famous story of Prophet Moses with al-Khazir that is mentioned in the Holy Qur'an, Surah al-Kahf No. 18, Verses 60-82.
- ([3]) The author of Shifa' al-Judur is Ayatollah Mirza Abu'l-Fazl al-Bahrani.
- ([4]) All these are fabrications that were invented by the Umayyads and their fans in order to cover their crime of slaying Imam al-Husayn (`a) and in order to make people forget this astounding event.
- ([5]) Nasibis (or Nawasib) are those who openly declare enmity towards the Ahl al-Bayt and their adherents. Addressing to the Shi`ah, Imam al-Sadiq defines a NaPibi as the one who .shows enmity to the followers of the Holy Imams