ASHURA

ENCYCLOPEDIC DICTIONARY

A Reference Guide to
People, Places, Events
Concepts & Rituals

Muhammad-Reza
Fakhr-Rohani

Ashura Encyclopedic Dictionary

A Reference Guide to
People, Places, Events, Concepts,
and Rituals

**Muhammad-Reza
Fakhr-Rohani**

First Published in the United Kingdom 2023
Contemporary Thoughts Press

86c Water Street, Birmingham
England, B3 1HL

info@contemporarythoughtspress.com
www.contemporarythoughtspress.com

ISBN: 978-1-914282-05-8
© Contemporary Thoughts Press 2023

All rights reserved. No part of this publication may be reproduced, stored in a retrieval system, or transmitted in any form or by any means, digital, electronic, mechanical, photocopying, recording, or otherwise, or conveyed via the internet or a website without prior written permission of the publisher, except in the case of brief quotations embodied in critical articles and reviews.

PREFACE

This dictionary seeks to present both general and brief information about the third Infallible Imam al-Ḥusayn, his companions, the Ashura survivors, and almost anyone or anything that might have some significance in relation to the Ashura episode of 61 AH/680 in some way. There has long been a need to have these nuggets of knowledge for quick reference by an international, mainly English-reading, audience who have limited opportunities to avail themselves of many fine sources available in such languages as Arabic and Persian. For ease of reference, the entries in this dictionary have been placed in alphabetical order rather than in chronological order.

Muhammad-Reza Fakhr-Rohani

Qum, Iran
1402 Sh/2023

ACKNOWLEDGMENTS

I ought to express my appreciation to the following people whose suggestions, works, and comments proved to be of immense value while the present work was in gestation. There have been a considerable number of people who have helped me in this process, so I would like to mention them here by name: Muḥammad Baqir Pouramini, Muḥammad Amin Amini, Aḥmad Amini Najafi, Ehsan Aal Taha, Afsaneh Namazi, Sayyid Ahmad Alavi, Sayyid Mojtaba Mousawi, Abd al-Hoseyn Taleie, Sayyid Muhammad-Reza Naser Sheikh al-Eslami, Muḥammad Mojtahedi, Mahdi Mojtahedi, Sayyid Mostafa Assi, Sayyid Muhammad-Hoseyn Dehnad, Mortaza Vafi, Sayyid Mahdi Hoseyni-Roknabadi, Najm al-Din Morawweji Tabasi, Muhammad-Ja'far Tabasi, Muhammad-Jawad Morawweji Tabasi, Sayyid Mahdi Alavi, Muhammad Mahdi Khaleqi, and Reza Mokhtari.

From Iraq, where the whole event of the Ashura episode took place, the following people proved immensely helpful: 'Abd al-Mahdi al-Karbalā'ī, Sayyid Yūnis al-Mūsawī, Maryam Hādī al-Yāsirī, Anmār Muḥammad Muslim al-Suwaydī,

Sa'd 'Ajīl Mubārak al-Darrājī, Salmān Hādī Āl Tu'mah, Aḥmad Salmān Āl Tu'mah, 'Adnān Āl Tu'mah, Hudā Tāyih 'Abd al-Hindāwī, Ḥasan al-Ṣarrāf, Ḥasan Nāẓim, Sayyid Ḥasan 'Īsā al-Ḥakīm, Sayyid 'Alī Ḥuṣayn Abū Sa'īdah al-Mūsawī al-Najafi, Sayyid Ḥuṣayn Abū Sa'īdah al-Mūsawī, Ḥawrā 'Azīz al-Jubbūrī, Sayyid Ḥusayn 'Adnan al-Ruḍaywī, 'Alī al-Fatlāwī, Muḥammad Fāḍil al-Zubaydī, Aḥmad al-Mu'adhdhin, Ṣafwān, Fāṭimah Muḥammad 'Alī Majlī Abū Hārūn, 'Alī al-Jabbār al-Rifā'ī, Muḥammad Ḥusayn al-Rifā'ī, 'Abd al-Jabbār al-Rifā'ī al-Qaḥṭānī, Yāsir Ḥāzim Qāsim al-Lāmī, Rāfid al-Tamīmī, Hādī 'Abd al-Nabī al-Tamīmī, Nāẓim al-Salāmī, Bāqir Sharīf al-Qarashī, Mahdī Bāqir Sharīf al-Qarashī, and Muḥammad al-Sa'dī al-Kabābī.

From other parts of the world, the following friends and scholars contributed to this dictionary project: Tehseen Fatemeh Merali, Tressy Arts, Hasan Shikoh, Sophia Butt, Sheikh Zuhayr Ismā'il, Fizzah Shah, Mortaza Rezaeezadeh, Sayyid Hashim Musawi (UK) Ghaleep Jeppi (South Africa), Syed Sadiq Naqvi, Syeda Bilqis Fatema Husaini, Sujan Mondal, Abdul Rahim Kidwai (India), Ṣaqar Subbūḥ and Kāmil Ismā'īl (Syria), Syed Husain Mohammad Jafri, Shireen Azfar, Muhammad Reza Kazimi, Sayyid Farhan Ali Bokhari, Sayyid Muḥammad Naqvi (Pakistan), Liyakat Ali Takim (Canada), David B. Cook, Abdulaziz A. Sachedina, and Peter Ford (USA), Fakrul Alam (Bangladesh), Sayyid 'Alī al-Mūsawī (Bahrain), Giancarlo Anello

(Italy), Sumayyah Qasir, Yousof Kattani (Lebanon), and Aidan Parkes (Australia).

At home, my family, particularly my wife, showed much understanding, appreciation, devotion, and contribution throughout the years the present work was in gestation. I also owe a special debt of gratitude to my parents and teachers who have taught me how to make the most of the noble Islamic sources and how to live a religious life. I am most grateful to them all.

ABBREVIATIONS & SYMBOLS

AH, Latin *anno Hegirae* = in the year of the Hegira (lunar) calendar
AP = After Prophethood, or the advent of Islam
b., Arabic *ibn* = (In personal names) son (of)
b. = born (before dates)
BH = Before Hegira
BP = Before Prophethood
bt., Arabic *bint* = (in personal names) daughter (of)
ca., Latin *circa* = about
cent. = century
cf., Latin *confer* = compare
colloq. = colloquial (variant(s))
cm. = centimeter
corr. = correct(ed) form
d. = died (before dates)
der. = derived from, derivation
e.g., Latin *exempli gratia* = for example
ex. = executed
f. = from
fig. = figurative meaning, ~ly
Hz. = (Persian, Urdu) Hazrat f. Arabic *ḥaḍrah*, a title of respect that precedes the name and/or titles of religious dignitaries

id., Latin *idem* = the same person or source
i.e., Latin *id est* = that is
im. = (the beginning of) imamate
km. = kilometer; pl., kms
lit. = literal(ly)
m. = meter; pl. ms
mart. = martyred in, (date of) martyrdom
orig. = original(ly)
pl. = plural form(s)
pron. = pronunciation
r. = reigned
s. = singular form
Sh = Shamsi = Hegira year in solar calendar (mainly used in Iran)
s.v., Latin *sub verbo* = under the word or heading given
v. = verse; pl. vv.
var. = variant form(s)
/= or, an alternative item
? = uncertain or questionable
~ = the headword
+ = plus, and
() = an optional item or element

The Dictionary

A a

***'Abarāt al-muṣṭafayn fī maqtal al-Ḥusayn*:** A two-volume book of Ayatollah Muḥammad Bāqir Maḥmūdī (Qum, 1415 AH/1994) in which, based on early and medieval *maqtal*s of Imam al-Ḥusayn, a modern picture of his life and martyrdom account are rendered.

'Abbās b. 'Alī, al-: Also widely known as Abū Fāḍil, Abū'l-Faḍl, and Qamar Banī Hāshim, al-'Abbās b. 'Alī was the elder son of the first Infallible Imam 'Alī and Umm al-Banīn. Born in Medina on 4 Sha'ban 26 AH/656, he spent fourteen years of his life at the time of his father, Imam 'Alī, overlapping with twenty-four years in the time of his Infallible elder step-brother Imam al-Ḥasan, and thirty-four years in the time of Imam al-Ḥusayn. Raised in the most blessed religio-educational contexts, he always obeyed the infallible imams with whom he was both associated and a contemporary. He played his most prominent roles in the movement of Imam al-Ḥusayn before and on Ashura when he was the standard-bearer of Imam al-Ḥusayn and his encampment. Without hesitation, he declined Shimr's suggestion for him to seek political asylum and to surrender himself to the Umayyad army and camp through the safe conduct he just pretended to offer. Instead, he remained steadfast

and staunchly loyal to Imam al-Ḥusayn until the last moments of his life. Known for his braveness, he was the standard-bearer, hence second commander, of Imam al-Ḥusayn's small but resolute camp on Ashura. In the early afternoon of Ashura, he received a request from Imam al-Ḥusayn to go to the 'Alqamī trajectory of the river Euphrates to bring a flask of water for the thirsty women and children in the encampment. He obeyed it instantly and, together with Imam al-Ḥusayn, he reached the water with much trouble. On the way back to the encampment, he was surrounded on all sides. Being skirmished, he was attacked so severely that he lost his eyes and hands, and received a heavy blow on the head, with his leather water-flask pierced by arrows. He fell down, and called on his elder step-brother, Imam al-Ḥusayn. His martyrdom proved profoundly back-breaking for everybody in the encampment, particularly for Imam al-Ḥusayn who was the eyewitness there. After Ashura his head was also severed, put on a lance, and was first taken to Kufah and then to Damascus on parade. He symbolizes braveness, staunch loyalty to the line of the *Ahl al-Bayt*, sacrificing one's life for the needy, absolute and perfect adherence to the infallible imam, and insightfulness to remain steadfast in the cause of Allah. In Karbala, his shrine is located at a distance of about 370 meters to the east of and almost behind Imam al-Ḥusayn's shrine. His educative *ziarat*-text, issued

by the sixth Infallible Imam Ja'far al-Ṣādiq, contains laudable and thought-provoking praises in his favor.

ʿAbbās: See **ʿAbbās b. ʿAlī, al-**

ʿAbd al-A'lā b. Yazīd: A Kufan supporter of Muslim b. ʿAqīl who was arrested in Kufah because he attempted to help him.

ʿAbd Allah al-Raḍī': See **ʿAlī al-Aṣghar** and **ʿAbd Allah b. Imam al-Ḥusayn.**

ʿAbd Allah b. ʿAmr b. ʿUthmān: A courier of al-Walīd b. ʿUtbah who informed Imam al-Ḥusayn that he had been summoned to the Umayyad governor's palace in Medina.

ʿAbd Allah b. ʿAqīl: An Ashura martyr, aged 33, who was slain by ʿUthmān b. Khālid al-Juhanī.

ʿAbd Allah b. ʿUmar b. al-Khaṭṭāb (3 AP-73 AH/512-693): He was the eldest son of ʿUmar b. al-Khaṭṭāb and Zaynab bt. Maẓ'ūn. Barely recognized Imam al-Ḥusayn, he had also declined taking an oath of allegiance to Yazīd out of arrogance, yet later on he rushed to the tyrant Marwānid ruler al-Ḥajjāj b. Yūsuf al-Thaqafī and officially recognized him by touching his feet at midnight.

ʿAbd Allah b. ʿUqbah al-Ghanawī: He was the killer of Abū Bakr b. Imam al-Ḥasan on Ashura. Soon after al-Mukhtār's revolt for vengeance, he left Kufah for Basrah to escape the punishment that would certainly await him. His house was ruined and burned down by al-Mukhtār's forces.

Aa

'Abd Allah b. al-Zubayr (2-73 AH/624-692): His father, al-Zubayr, was a companion of the Prophet Muḥammad, and his mother was Asmā' bt. Abī Bakr. An opportunist and egocentric person, he always regarded himself as more meritorious than Imam al-Ḥusayn for assuming the office of leadership. Therefore, he favored Imam al-Ḥusayn's leaving Mecca because so long as the Imam was in Mecca, nobody would pay the least attention to him. After the Ashura episode, he migrated to Mecca and pretended to take revenge for the martyrdom of Imam al-Ḥusayn; however, he was always seeking his own transitory political aims and benefits.

'Abd Allah b. Bishr al-Khath'amī: A brave man, he left the camp of 'Umar b. Sa'd in the morning of Ashura, joined Imam al-Ḥusayn, fought the enemies, and achieved martyrdom.

'Abd Allah b. Imam 'Alī: An Ashura martyr whose mother was Umm al-Banīn.

'Abd Allah b. Imam al-Ḥasan: An 11-year-old Ashura martyr, bearing the *kunyah* Abū Bakr, his mother was a daughter of Shalīl b. 'Abd Allah al-Bajalī. Noticing that his paternal uncle, Imam al-Ḥusayn, has become forsaken, he rushed out of his tent in the encampment and rushed directly to the battleground to defend him. At that time, Baḥr b. Ka'b raised his sword to attack Imam al-Ḥusayn. 'Abd Allah raised his hand to protect Imam al-Ḥusayn against the strike; however, the

sword cut off his hand, and he was martyred on the spot in the arms of Imam al-Ḥusayn.

'Abd Allah b. Imam al-Ḥusayn: A suckling infant of Imam al-Ḥusayn who was born on the plain of Karbala and was martyred by Ḥarmalah b. Kāhil al-Asadī on Ashura in the arms of Imam al-Ḥusayn. His mother was al-Rabāb. Cf. **'Alī al-Aṣghar** and **'Abd Allah al-Raḍī'**.

'Abd Allah b. Ja'far (3-80 AH/624-680): Husband of Zaynab bt. 'Alī, son-in-law of Imam 'Alī, and brother-in-law of the Infallible *Ahl al-Bayt* Imams al-Ḥasan and al-Ḥusayn. A son of Ja'far b. Abī Ṭālib, a brother of Imam 'Alī, he was the first Muslim who was born in Abyssinia (Arabic, al-Ḥabashah) where a group of the earliest Muslim community emigrated to for a short while in 5 AP/614. His mother was Asmā' bt. 'Umays, who was later on married to Imam 'Alī. He was a generous and kind gentleman. At the time of the Ashura episode he remained in Medina, while his wife, Zaynab al-Kubrā, accompanied Imam al-Ḥusayn. He owned a large dining hall (Arabic, *muḍīf*) at home where he received guests and acted as a disseminator of the virtues and news of Imam al-Ḥusayn after the Ashura episode.

'Abd Allah b. Muslim b. 'Aqīl: An Ashura martyr whose mother was Ruqayyah, a daughter of Imam 'Alī. He joined the Ashura movement of Imam al-Ḥusayn at the age of around 26. On Ashura, 'Amr b. Ṣubayḥ al-Ṣaydāwī aimed at his forehead,

Aa

so 'Abd Allah put his palm on his forehead for protection. The arrow pierced both his hand and forehead. Then 'Amr shot another arrow to 'Abd Allah's heart, and he was then surrounded and martyred by the enemy forces.

'Abd Allah b. Muslim b. Sa'īd al-Ḥaḍramī: As a confederate (*ḥalīf*) of the Umayyad hegemony in Kufah, he gave untrue witnesses against al-Ḥujr b. 'Adī who was, in consequence, martyred by Mu'āwīyah. As a secret agent of the Umayyads in Kufah, he reported to Yazīd that al-Nu'mān b. Bashīr had to be replaced with a much more ruthless governor; otherwise, the Shi'is who had gathered around Muslim b. 'Aqīl would dominate the city.

'Abd Allah b. Qutbah al-Ṭā'ī: He was a soldier in 'Umar b. Sa'd's army and martyred 'Awn b. 'Abd Allah b. Ja'far on Ashura.

'Abd Allah b. Sa'd al-Azdī: One of the leaders of the Penitents' movement. He was killed in the war that took place at 'Ayn al-Wardah.

'Abd Allah b. Ṣalkhat al-Atharī: A pro-Umayyad soldier and one of those who trampled the decapitated body of Imam al-Ḥusayn on the Ashura afternoon.

'Abd Allah b. Wahab al-Hamdānī: A pro-Umayyad soldier and one of those who trampled the decapitated body of Imam al-Ḥusayn on the Ashura afternoon.

'Abd Allah b. Wāl al-Tamīmī: One of the leaders of the Penitents' movement. He was killed in the war that took place at 'Ayn al-Wardah.

'Abd Allah b. Yazīd b. Thubayt al-'Abdī al-Baṣrī: He came from Basrah to Mecca together with his father and brother, 'Ubayd Allah, and joined Imam al-Ḥusayn. He was martyred in the morning clashes on Ashura.

'Abd Allah b. Yuqṭur (/Buqṭur) al-Ḥimyarī: A pre-Ashura martyr, he was a foster-brother of Imam al-Ḥusayn, for his mother used to take care of Imam al-Ḥusayn in childhood. As a companion of the Prophet Muḥammad, 'Abd Allah was educated to show perfect devotion to his household. When Muslim b. 'Aqīl's letter reached Imam al-Ḥusayn in Mecca, he wrote an answer and gave it to 'Abd Allah to take it to Muslim. However, it was at Al-Qādisīyah where 'Abd Allah was arrested by Ḥuṣayn b. Tamīm who took him to 'Ubayd Allāh b. Zīyād. Too reticent to reveal any secret, he seized the opportunity and pretended to be ready to climb to the roof of the governor's palace and for talking against Imam al-Ḥusayn. However, as soon as he reached there, he gave a talk in praise of Imam al-Ḥusayn and encouraged the people who had gathered to help him against the Umayyad hegemony. Before long, 'Ubayd Allāh b. Zīyād ordered him to be thrown down from the top of the building for punishment. Severely injured with his bones crushed, he was beheaded by 'Abd al-Malik b. 'Umayr who was then a chief judge

Aa

of Kufah. The news of his martyrdom reached Imam al-Ḥusayn at the station Zubālah.

'Abd al-Malik b. 'Umayr: A chief judge of Kufah in the time of 'Ubayd Allāh b. Zīyād, he beheaded 'Abd Allah b. Yuqṭur (/Buqṭur) al-Ḥimyarī in Kufah.

'Abd al-Raḥmān Abī Khushkārah: A ruthless enemy soldier under 'Umar b. Sa'd on Ashura, he killed Muslim b. 'Awsajah on Ashura. He also looted Imam al-Ḥusayn's encampment and took Imam al-Ḥusayn's blood-drenched clothes as booty. He was found, arrested, and executed by al-Mukhtār's forces.

'Abd al-Raḥmān b. 'Abd Rabb al-Anṣārī al-Khazrajī: An Ashura martyr who was a companion of the Prophet Muḥammad and Imam 'Alī. He always supported Imam 'Alī and testified that he had heard the Prophet Muḥammad nominate Imam 'Alī as his immediate successor on the day of Ghadīr Khumm. It is said that he learned Quran recitation before Imam 'Alī. He accompanied Imam al-Ḥusayn from Mecca to Karbala.

'Abd al-Raḥmān b. 'Aqīl: An Ashura martyr who was killed by 'Uthmān b. Khālid al-Juhanī and Bishr b. Khawṭ al-Hamdānī.

'Abd al-Raḥmān b. 'Ubayd/Abī al-Kanūd: A servant and soldier of al-Mukhtār who killed Shimr.

'Abd al-Raḥmān b. Abī 'Umayr al-Thaqafī: His name is variously recorded as 'Abd al-Raḥmān

b. Abd Allāh b. 'Uthmān al-Thaqafī who was the Umayyad governor of Mosul, Iraq, in 58 AH/677. He martyred and beheaded Imam 'Alī's companion, 'Amr b. al-Ḥamiq al-Khuzā'ī and sent his head to Mu'āwīyah in Damascus.

'Abd al-Raḥmān b. Abī Sabrah al-Ju'fī: Formerly a companion of the Prophet Muḥammad, he signed a letter against al-Ḥujr b. 'Adī in effect of which he was killed. He was also in charge of the pro-Umayyad soldiers who were members of the Arab clans Madhḥij and Banū Asad. Later on, he was appointed as the governor of the region of Isfahan, Persia, an office that he held so long as the ruthless ruler al-Ḥajjāj b. Yūsuf al-Thaqafī was alive.

'Abd al-Raḥmān b. Bishr al-Khath'amī: An Ashura martyr who was earlier a pro-Umayyad soldier, but later on joined Imam al-Ḥusayn in Karbala.

'Abd al-Raḥmān b. Mas'ūd b. al-Ḥajjāj al-Tayyimī: Together with his father, Mas'ūd, he had come to Karbala first in company with the pro-Umayyad forces but soon left them, and joined Imam al-Ḥusayn. He was martyred in the morning attacks on Ashura. His father, Mas'ūd, did the same on Ashura.

'Abd al-Raḥmān b. Salkhat al-Atharī: A war criminal, he was one of those Umayyad soldiers who trampled the decapitated body of Imam al-Ḥusayn on Ashura.

A a

ʿAbd al-Raḥmān b. Zayd: An Ashura martyr.

ʿĀbis b. Abī Shabīb al-Shākirī: A brave man in Kufah who earlier served Imam ʿAlī, and then joined Muslim b. ʿAqīl. He finally became a companion of Imam al-Ḥusayn, fought some of the pro-Umayyad soldiers, and was martyred in a group attack launched against him on Ashura.

ʿAlawī al-Shajarī, al-: Full name, Muḥammad b. ʿAlī b. Ḥasan b. ʿAbd al-Raḥmān (367-445 AH/977-1053), a Kufan Shi'i scholar whose tiny book *Faḍl zīyārah al-Ḥusayn* is packed with reliable accounts on the virtues and rewards of making pilgrimage to Imam al-Ḥusayn.

ʿAlī al-Akbar: The elder son of Imam al-Ḥusayn and Laylā bt. Abī Murrah b. ʿUrwah b. Mas'ūd al-Thaqafī who was martyred on Ashura at the age of around 27. He was the first Hāshimid martyr on Ashura. Born in Medina on 11 Shaban 33 AH/7 March 654, he was a true and perfect lookalike of the Prophet Muḥammad. He was married and had a son, hence his patronymic (*kunyah*) Abū al-Ḥasan. As the non-Hāshimid companions of Imam al-Ḥusayn never let any of the Hāshimids go to the battlefield (due to their profound respect for the descendants and blood-relatives of the Prophet Muḥammad), he was the first Hāshimid man who joined the battlefield. To do so, ʿAlī al-Akbar came forward and sought permission from his father, Imam al-Ḥusayn, for entering the arena for defending Islam.

Imam al-Ḥusayn permitted him without delay. He fought the enemies for a while and returned to the encampment owing to intense thirst and the heavy armor he had put on for protection. At this time, Imam al-Ḥusayn assured him that he would soon be granted a cup of the Paradise water that he would certainly receive from his great-grandfather, the Prophet Muḥammad. It was in his second time of going to the arena that he was surrounded and martyred, with his body severely injured, wounded, and pierced into pieces. His martyrdom proved really back-breaking to Imam al-Ḥusayn. He is buried just by the feet of his father, Imam al-Ḥusayn, hence their burial chamber has been enclosed within a six-corner grating/lattice.

ʿAlī al-Aṣghar: A young son of Imam al-Ḥusayn who was shot martyred in Imam al-Ḥusayn's arms on the Ashura afternoon by an enemy soldier, variously recorded as Ḥarmalah b. Kāhil al-Asadī, ʿAbd Allah b. ʿUqbah al-Ghanawī, or Hānī b. Thubayt al-Ḥaḍramī. Some *maqtal*-authors hold that he might be the same as ʿAbd Allah al-Raḍī', the suckling infant of Imam al-Ḥusayn who was martyred on Ashura. His mother was Umm Isḥāq bt. Ṭalḥah b. ʿAbd Allah al-Tamīmī. Cf. **ʿAbd Allah b. Imam al-Ḥusayn.**

ʿAlī b. ʿAqīl: An Ashura companion of Imam al-Ḥusayn who was martyred, aged 33.

Aa

'Alī b. 'Īsā b. Abī al-Fatḥ al-Irbilī (d. 630 AH/1292): His book *Kashf al-ghummah fī ma'rifah al-a'immah* presents thought-provoking and authoritative accounts of the Ashura episode.

'Alī b. Muḥammad al-Shaybānī al-Jazarī, Ibn al-Jazarī (d. 630 AH/1232): His book *al-Kāmil fī al-ta'rīkh* contains reliable reports of the event of Ashura.

'Alī b. Mūsā al-Riḍā: Persian pron. Reza, the eighth Infallible Imam (148-203 AH/765-818) who taught one of his companions named al-Rayyān b. Shabīb many delicate points about the event of Ashura in that Muharram used to be regarded as a sacred season in the time of the Jahiliyyah (pre-Islamic dark ages of ignorance), hence fighting was forbidden then; however, the Umayyads never paid the least attention to this moral practice and martyred Imam al-Ḥusayn and his companions on Ashura in Karbala, that the heavens rained blood for forty days after the martyrdom of Imam al-Ḥusayn, and that mourning Imam al-Ḥusayn brings about awe-inspiring religious rewards and felicity.

'Alīyyah: Var. Ḥalīyyah, mother of Muslim b. 'Aqīl.

'Alqamī trajectory, al-: It was a trajectory of the river Euphrates (Arabic, al-Furāt) that used to flow to the east of the present location of al-'Abbās's holy shrine in Karbala. There has long been no trace of it for centuries.

ʿĀm al-Jamāʿah: Lit., 'the Year of the Public/ Community,' the year 41AH/661 in which the peace truce between the second Infallible Imam al-Ḥasan and the Umayyad ruler Muʿāwīah was signed and concluded.

ʿĀmir b. Muslim al-ʿAbdī al-Baṣrī: An Ashura martyr in Karbala.

ʿĀmir b. Muslim b. Ḥisān b. Shurayḥ b. Saʿd b. Ḥārithah al-Saʿdī al-Baṣrī: When he received the news of Imam al-Ḥusayn's movement, he left Basrah with his servant, Sālim, and his friend, Yazīd b. Thubayṭ al-ʿAbdī, and joined Imam al-Ḥusayn in Mecca, remained with him until they reached Karbala and were martyred there.

ʿĀmir b. Nahshal al-Tamīmī: A soldier in the forces of ʿUmar b. Saʿd who martyred ʿAwn and Muḥammad, both of them sons of ʿAbd Allah b. Jaʿfar. He also martyred Zīyād b. ʿUrayb b. Ḥanẓalah on Ashura.

ʿAmmār b. Abī Salāmah al-Dālānī: He used to be a companion of the Prophet Muḥammad. In the time of Imam ʿAlī, he took side with him and joined the three battles that were imposed on Imam ʿAlī. After that, he was a supporter of Imam al-Ḥasan. He remained with Imam al-Ḥusayn and was martyred on Ashura.

ʿAmmār b. Ḥassān al-Ṭāʾī: An Ashura martyr who joined Imam al-Ḥusayn from Mecca.

Aa

'Amr b. 'Abd Allah al-Junda'ī: He joined Imam al-Ḥusayn in Karbala and was injured on Ashura owing to a heavy strike he received on the head. His relatives took him back home. He died after a year in 62 AH/681.

'Amr b. 'Abd Allah b. Ka'b: See **Abū Thumāmah al-Hamdānī al-Sā'idī.**

'Amr b. 'Ubayd Allāh b. Ma'mar (/Mu'ammār): A Basran chief who had received Imam al-Ḥusayn's letter of invitation but never answered it insolently. In the time of 'Abd Allah b. al-Zubayr, he became one of his agents, joined the army of Muṣ'ab b. al-Zubayr to fight al-Mukhtār, and finally joined 'Abd al-Malik b. Marwān. He died in Damascus in 83 AH/702.

'Amr b. al-Ḥajjāj al-Zubaydī: Formerly a companion of the Prophet Muḥammad, he later on joined the Umayyad camp and became associated with Zīyād b. Summayah. He was one of those who gave a false witness against Ḥujr b. 'Adī that resulted in his martyrdom. Later on, he was commissioned to arrest Hānī b. 'Urwah in Kufah. In the Ashura episode, he was a pro-Umayyad army commander who, together with 500 soldiers, banned the camp of Imam al-Ḥusayn from having access to water from the seventh day of Muharram until the Battle of Ashura was over. He was also the commander of the right flank of the Umayyad army in Karbala on Ashura. After Ashura, he constantly instigated 'Abd Allah b. al-Muṭī' al-

'Adwī to arrest and kill al-Mukhtār. When 'Abd Allah b. al-Zubayr's forces started challenging and weakening al-Mukhtār's authority, he took an army of 1,000 to 2,000 swordsmen and fought him. As he had banned the camp of Imam al-Ḥusayn from having easy access to water for three successive days, he had received Imam al-Ḥusayn's curse to die out of intense thirst. He died in exactly the same way.

'Amr b. Ḍubay'ah al-Tamīmī: Earlier a pro-Umayyad soldier, he later on joined Imam al-Ḥusayn and was martyred on Ashura.

'Amr b. Ḥurayth al-Qurashī al-Makhzūmī: He, Abū Jahl, and Khālid b. al-Walīd were descendants of 'Abd Allah b. al-Makhzūm. Formerly a companion of the Prophet Muḥammad, he then changed his religio-political stance. In the time of 'Uthmān, he was a successor to Sa'īd b. al-'Āṣ in Kufah. He was an enemy of the first Infallible Imam 'Alī in Kufah, hence he kept his secret relations with Mu'āwīyah. Based on a secret mission he had received from Mu'āwīyah, he intended to assassinate Imam 'Alī; his plot was disclosed, however. When the Umayyads seized power, he became so closely associated with them such that he used to act as a deputy of both Zīyād b. Sumayyah and 'Ubayd Allāh b. Zīyād in Kufah when they went to Basrah. He did his utmost in exerting all kinds of pressure on the followers and Shi'is of Imam 'Alī and the devotees of the second Infallible Imam al-Ḥasan in Kufah.

Aa

Besides, he played a key role in hanging and killing Maytham al-Tammār in Kufah, simply because Maytham promulgated and disseminated some of the virtues of Imam 'Alī. He also had family relationship with Zīyād b. Sumayyah because both 'Ubayd Allāh b. Zīyād and his brother 'Abd Allah were his sons-in-law. 'Amr b. Ḥurayth played a key role in defeating Muslim b. 'Aqīl, too. He was then in charge of the police of Kufah in the time of 'Ubayd Allāh b. Zīyād. Together with Muḥammad b. al-Ash'ath, he received a mission from 'Ubayd Allāh b. Zīyād to arrest Muslim b. 'Aqīl. As soon as Yazīd b. Mu'āwīyah perished, the inhabitants of Kufah expelled him from the city, all due to his pro-Umayyad services and activities. However, when 'Abd al-Malik b. Marwān siezed power in Kufah, 'Amr b. Ḥurayth restored some of his former positions. When Bishr b. Marwān became the governor of both Kufah and Basrah, he appointed him as his own deputy in Kufah. 'Amr b. Ḥurayth died in 85 AH/704.

'Amr b. Junādah al-Anṣārī: A young boy, aged around 11, who joined Imam al-Ḥusayn together with his father, Junādah b. Ka'b b. Ḥarth al-Anṣārī and his mother. He joined the battlefield after his father had been martyred. When he wanted to go to the battlefield, Imam al-Ḥusayn intended to prevent him from going to the battleground, for his father had already been martyred. However, 'Amr was resolute to defend

the Islamic religion and Imam al-Ḥusayn because his mother also wanted him to accomplish the same task. Soon after his martyrdom, an enemy soldier beheaded him and threw his severed head toward his mother, but his mother threw it back again unto the Ashura battlefield.

ʿAmr b. Jundab b. Kaʿb al-Ḥaḍramī al-Kūfī: An Ashura martyr who had been a close friend of Ḥujr b. ʿAdī, paid an oath of allegiance to Muslim b. ʿAqīl in Kufah, and then joined Imam al-Ḥusayn in Karbala.

ʿAmr b. Muṭāʾ al-Juʿfī: An Ashura martyr.

ʿAmr b. Qays al-Mushriqī: It was at a station called Qaṣr Banī Muqātil where he and his cousin encountered Imam al-Ḥusayn. Upon receiving Imam al-Ḥusayn's invitation to join him, he offered some excuses and declined the request. In return, Imam al-Ḥusayn advised him to move to a remote place, for anybody who received Imam al-Ḥusayn's request for help but did not answer, they would certainly be put into the Hellfire.

ʿAmr b. Quraẓah al-Anṣārī: An Ashura martyr who had been a companion of Imam ʿAlī, he joined Imam al-Ḥusayn on the plain of Karbala and acted as his courier for taking his messages to ʿUmar b. Saʿd, a responsibility that no longer continued as soon as Shimr joined the Umayyad army there. On Ashura, he acted as Imam al-Ḥusayn's personal escort while he and the rest of his male companions were performing the noontide *salat*

Aa

on the battleground. In effect of this sacrifice, he received too many arrows without letting even one of them hit Imam al-Ḥusayn. Severely injured and wounded, with his body pierced, he fell down; meanwhile he asked if he had proved loyal to Imam al-Ḥusayn for which he received Imam al-Ḥusayn's warm appreciation and good tidings to join the Paradise before long.

'Amr b. Sa'd b. Nufayl al-Azdī: He was an Umayyad soldier who attacked and martyred al-Qāsim b. Imam al-Ḥasan on Ashura.

'Amr b. Sa'īd al-Ashdaq: His full name was 'Amr b. Sa'īd b. al-'Āṣ. Like his father, and also as an Umayyad, he was a staunch enemy of the descendants of the Prophet Muḥammad. During the reign of Mu'āwīyah, he insisted on nominating Yazīd as Mu'āwīyah's successor in praise of whom he used to deliver talks. It is said that he was the Umayyad governor of Mecca in the time of Mu'āwīyah. In the Ramadan of 60 AH/June 680, when Yazīd was informed of Imam al-Ḥusayn's emigration from Medina to Mecca, he deposed al-Walīd b. 'Utbah from governorship of Medina and gave this post to 'Amr b. Sa'īd to control both cities. He received a mission from Yazīd to assassinate Imam al-Ḥusayn during the hajj season in Mecca. To counteract against this criminal conspiracy, Imam al-Ḥusayn left Mecca for Kufah on the eighth of Dhū al-Hijjah, the Day of al-Tarwīyah. When Imam al-Ḥusayn was on the way to Kufah, 'Amr b. Sa'īd dispatched his

brother Yaḥyā b. Sa'īd with a letter, accompanied by some swordsmen to prevent Imam al-Ḥusayn from continuing his journey. In his letter, 'Amr b. Sa'īd deceptively promised to protect Imam al-Ḥusayn. However, Imam al-Ḥusayn answered him in that the best protection was that of Allah such that those who never fear Allah in this world would never benefit from His grace in the Hereafter. In reaction to Imam al-Ḥusayn's resolution and departure, 'Amr b. Sa'īd ordered the house of the Hāshimids in Medina to be leveled. After the Ashura episode, 'Amr b. Sa'īd al-Ashdaq captured Damascus, claimed himself as the ruler but was soon defeated and killed by 'Abd al-Malik b. Marwān in 69 AH/688.

'Amr b. Ṣubayḥ al-Ṣaydāwī: He martyred 'Abd Allah b. Muslim b. 'Aqīl and 'Abd Allah b. 'Aqīl on Ashura. After Imam al-Ḥusayn was martyred, he was one of those who trampled the decapitated body of Imam al-Ḥusayn for which he was later on executed by al-Mukhtār's forces.

'Amūrā: Another designation of Karbala.

'Aqr Bābil: A village in the northeast of al-Ghāḍirīyah, near Karbala; another designation of Karbala.

'Aqr, al-: Another name of Karbala, originally name of a village near present-day Karbala.

'Arafah Supplication, the: A famous prayer and supplication that Imam al-Ḥusayn read out and

offered on 'Arafah while performing his hajj rituals. In Shi'i communities, this supplication is usually recited in the late afternoon on 'Arafah every year. It is anthologized in most Shi'i books of supplications and available in translation.

'Arafah: The ninth day of the month Dhū al-Hijjah. On such a day, hajjis recite Imam al-Ḥusayn's famous 'Arafah supplication on the plain of 'Arafāt in the vicinity of Mecca. It is highly recommended to go on pilgrimage to the tomb of Imam al-Ḥusayn in Karbala, for this deed is no less meritorious compared with being on the plain of 'Arafāt.

'Ashā'ir al-Ṭaff: First published in 2020, it is a book written by the contemporary Najaf-based Ayatollah Sayyid Ḥusayn Abū Sa'īdah al-Mūsawī in which it is demonstrated the lineage of which Arab clans go back to which Ashura martyrs.

'Ashīrah al-Ṭaff: See **Ṭaff clan, the al-**.

'Āshūrā: See **Ashura**.

'Atabāt: Sacred shrines, pl. of **'atabah**. See ***'Atabāt-i 'ālīyāt***.

'Atabāt-i 'ālīyāt: Var. ***A'tāb-i muqaddasah***, the sacred shrines of the Infallible Imams, 'Alī, Najaf; al-Ḥusayn and al-'Abbās b. 'Alī, Karbala; Mūsā b. Ja'far and Muḥammad b. 'Alī, al-Kazimiyyah, and 'Alī b. Muḥammad and al-Ḥasan b. 'Alī, Samarra, all located in Iraq.

ʿAwn b. ʿAbd Allah b. Jaʿfar: An Ashura martyr whose mother was Zaynab bt. ʿAlī. At Wādī al-ʾAtīq, he and his brother Muḥammad joined Imam al-Ḥusayn and delivered their father's letter to Imam al-Ḥusayn. ʿAwn was martyred by ʿAbd Allah b. Qutbah al-Ṭāʾī in Karbala.

ʿAyhamah b. Zuhayr al-Azdī: A soldier under ʿUmar b. Saʿd on Ashura, he carried the severed heads of five Ashura martyrs from Karbala to Kufah.

ʿAyn al-Wardah: A place located to the northeast of Damascus where the movement of the Penitents (*al-Tawwābūn*) in taking revenge for Imam al-Ḥusayn's martyrdom was defeated by the Umayyad army under ʿUbayd Allāh b. Zīyād.

ʿAyyūf bt. Mālik: A wife of Khawlī b. Yazīd al-Aṣbaḥī who abandoned her husband due to his taking home the severed head of Imam al-Ḥusayn.

***ʿazādārī*:** (In Iran, Afghanistan, and the Indian Subcontinent) A Persian term for mourning, especially for the martyrdom of Imam al-Ḥusayn and the Ashura episode.

ʿAzrah b. Qays al-Bajalī al-Aḥmasī: A famous resident of Kufah who gave a false witness against Ḥujr b. ʿAdī that led to his martyrdom. He was the commander of the horsemen and some of the troops on the right flank of the Umayyad army in Karbala.

***ʿimāmah*:** Persian colloq. var. pron. *ʿammāmih*, in the context of the servants of Imam al-Ḥusayn's

holy shrine in Karbala, a green turban wound round a *fīnah*. A green *'imāmah* denotes the person's being a sayyid, a descendant of the Prophet Muḥammad. A white *'imāmah* denotes that the person is not a sayyid. In contemporary Shi'i clerical contexts, a black turban denotes the person's being a sayyid, while all the non-sayyid clerics wear white turbans.

'Iqd al-farīd, al-: A book of Aḥmad b. Muḥammad al-Andalusī (246-328 AH/860-939) that contains several reliable episodes of the Ashura tragedy.

'Ubayd Allah b. 'Abd Allah b. Ja'far: An Ashura martyr, his mother was Khawṣā' bt. Ḥafṣah bt. Thaqīf.

'Ubayd Allāh b. al-Ḥurr al-Ju'fī: A follower of the ruler 'Uthmān, he was a Kufan nobleman and poet. After the death of 'Uthmān, he left Kufah for Damascus where he stayed, took side with Mu'āwīyah, and took part in the Battle of Ṣiffīn together with him against Imam 'Alī. He returned to Kufah after Imam 'Alī's martyrdom in 40 AH/661. It was at Qaṣr Banī Muqātil that he received the invitation of Imam al-Ḥusayn sent by al-Ḥajjāj b. al-Masrūq. When he was on the way back from Mecca, Imam al-Ḥusayn met him and suggested him to join his camp. However, he brought some excuses, and expressed his readiness to give him his horse and sword. Upon receiving such an answer, Imam al-Ḥusayn replied that he had needed his help per se, neither his sword nor

his horse. Later on, he expressed his deep regret for having failed to help Imam al-Ḥusayn at that critical moment. After Ashura, 'Ubayd Allāh b. Zīyād summoned him to his office, but he escaped the meeting, went to Karbala, stood in front of Imam al-Ḥusayn's tomb, and expressed his deep sorrow in the form of a poem. After the death of Yazīd and the escape of 'Ubayd Allāh b. Zīyād from Kufah, he took side with al-Mukhtār, yet shortly after that he changed his stance and fought against al-Mukhtār in the camp of Muṣ'ab b. al-Zubayr. Imprisoned for some time, he later on joined 'Abd al-Malik b. Marwān. Yet, upon returning to Kufah, he was chasedfollowed by the agents of Muṣ'ab b. al-Zubayr. He drowned himself in the river Euphrates in 68 AH/687.

'Ubayd Allāh b. Yazīd b. Thubayt al-'Abdī al-Baṣrī: An Ashura martyr who had traveled from Basrah to Mecca together with his father and brother, 'Abd Allah, and joined Imam al-Ḥusayn. He was martyred in the morning clashes on Ashura.

'Ubayd Allāh b. Zīyād: He was an illegitimate son of Marjānah, a woman of utterly ill repute. He is ascribed to Zīyād who was also an illegitimate son of Sumayyah, though Mu'āwīyah had earlier ascribed him to his father, Abū Sufīyān. After his (so-called) father Zīyād died in 53 AH/672, Mu'āwīyah ordered him to go to Khurasan, north-eastern of ancient Greater Persia, as his governor, a post that he had until 56 AH/675. After that he was dispatched to Basrah as the Umayyad

Aa

governor. When Imam al-Ḥusayn started receiving thousands of letters of invitation from the inhabitants of Kufah, Yazīd's Byzantine Christian advisor, Sarjūn b. Manṣūr, recommended him to give the governorship of Kufah to 'Ubayd Allāh b. Zīyād to nip the developing revolution in the bud. Yazīd accepted this suggestion and did the same without hesitation. Together with a letter of statement as the new Umayyad governor of Kufah, Yazīd ordered him to kill Muslim b. 'Aqīl, too. As soon as he reached Kufah, he sensed much public desire in favor of Imam al-Ḥusayn. On the next day, he delivered a harangue in which he threatened people not to show or reveal the least or slightest inclination to Imam al-Ḥusayn. When Imam al-Ḥusayn was approaching Kufah, 'Ubayd Allāh b. Zīyād dispatched al-Ḥurr b. Yazīd al-Rīyāḥī to intercept him, preventing him from reaching Kufah. After that he dispatched a massive army under 'Umar b. Sa'd to Karbala to fight Imam al-Ḥusayn. Strictly preventing 'Umar b. Sa'd from showing the least compromise with Imam al-Ḥusayn, he ordered him not to let a drop of water reach the camp of Imam al-Ḥusayn. To exert more pressure, he commissioned Shimr to oversee if 'Umar b. Sa'd would accomplish the orders as exactly as given, otherwise Shimr would be the chief army commander of the Umayyad forces in Karbala. Soon after the Ashura episode, Yazīd expressed his appreciation, granted him some wealth, and appointed him as his trustee

and chief advisor. When the Ashura survivors, including many injured people, widowed women, and orphaned children, were taken to his palace in Kufah, he shamelessly started beating Imam al-Ḥusayn's teeth with a rod, while the bereaved Ashura survivors were witnessing him. 'Ubayd Allāh b. Zīyād then ordered the Ashura survivors to be taken in chains to Yazīd in Damascus. After the death of Yazīd in 64 AH/683, he left Kufah for Basrah where he claimed himself as the governor. With the dissidence of the people of Kufah, the inhabitants of Basrah showed their aversion to him, too. After that, he fled to Damascus. On the way to Damascus, he met Marwān b. al-Ḥakam who was on the way to Hijaz to pay an oath of allegiance to 'Abd Allah b. al-Zubayr. 'Ubayd Allāh b. Zīyād prevented him from doing so and recommended him to claim himself as the new ruler. Thus, he returned to Damascus. Always taking side with the Marwānids, 'Ubayd Allāh b. Zīyād defeated the movement of the Penitents (*al-Tawwābūn*) at 'Ayn al-Wardah, Syria, in 65 AH/684. After that, he captured Mosul. In 67 AH/686, the forces of al-Mukhtār, under Ibrāhīm b. Mālik al-Ashtar, defeated the army of 'Ubayd Allāh b. Zīyād and sent his severed head, as a token of his triumph, to al-Mukhtār in Kufah.

'Udhayb al-Hijānāt: The 32nd station on the way of Imam al-Ḥusayn from Mecca to Kufah. It is now located inside present-day Iraq. Here, al-Ḥurr b. Yazīd al-Rīyāḥī tried to prevent, or to arrest, four

Aa

governor. When Imam al-Ḥusayn started receiving thousands of letters of invitation from the inhabitants of Kufah, Yazīd's Byzantine Christian advisor, Sarjūn b. Manṣūr, recommended him to give the governorship of Kufah to 'Ubayd Allāh b. Zīyād to nip the developing revolution in the bud. Yazīd accepted this suggestion and did the same without hesitation. Together with a letter of statement as the new Umayyad governor of Kufah, Yazīd ordered him to kill Muslim b. 'Aqīl, too. As soon as he reached Kufah, he sensed much public desire in favor of Imam al-Ḥusayn. On the next day, he delivered a harangue in which he threatened people not to show or reveal the least or slightest inclination to Imam al-Ḥusayn. When Imam al-Ḥusayn was approaching Kufah, 'Ubayd Allāh b. Zīyād dispatched al-Ḥurr b. Yazīd al-Rīyāḥī to intercept him, preventing him from reaching Kufah. After that he dispatched a massive army under 'Umar b. Sa'd to Karbala to fight Imam al-Ḥusayn. Strictly preventing 'Umar b. Sa'd from showing the least compromise with Imam al-Ḥusayn, he ordered him not to let a drop of water reach the camp of Imam al-Ḥusayn. To exert more pressure, he commissioned Shimr to oversee if 'Umar b. Sa'd would accomplish the orders as exactly as given, otherwise Shimr would be the chief army commander of the Umayyad forces in Karbala. Soon after the Ashura episode, Yazīd expressed his appreciation, granted him some wealth, and appointed him as his trustee

and chief advisor. When the Ashura survivors, including many injured people, widowed women, and orphaned children, were taken to his palace in Kufah, he shamelessly started beating Imam al-Ḥusayn's teeth with a rod, while the bereaved Ashura survivors were witnessing him. 'Ubayd Allāh b. Zīyād then ordered the Ashura survivors to be taken in chains to Yazīd in Damascus. After the death of Yazīd in 64 AH/683, he left Kufah for Basrah where he claimed himself as the governor. With the dissidence of the people of Kufah, the inhabitants of Basrah showed their aversion to him, too. After that, he fled to Damascus. On the way to Damascus, he met Marwān b. al-Ḥakam who was on the way to Hijaz to pay an oath of allegiance to 'Abd Allah b. al-Zubayr. 'Ubayd Allāh b. Zīyād prevented him from doing so and recommended him to claim himself as the new ruler. Thus, he returned to Damascus. Always taking side with the Marwānids, 'Ubayd Allāh b. Zīyād defeated the movement of the Penitents (*al-Tawwābūn*) at 'Ayn al-Wardah, Syria, in 65 AH/684. After that, he captured Mosul. In 67 AH/686, the forces of al-Mukhtār, under Ibrāhīm b. Mālik al-Ashtar, defeated the army of 'Ubayd Allāh b. Zīyād and sent his severed head, as a token of his triumph, to al-Mukhtār in Kufah.

'Udhayb al-Hijānāt: The 32nd station on the way of Imam al-Ḥusayn from Mecca to Kufah. It is now located inside present-day Iraq. Here, al-Ḥurr b. Yazīd al-Rīyāḥī tried to prevent, or to arrest, four

Kufan men who had left Kufah, together with Ṭirimmāḥ, for joining Imam al-Ḥusayn. Imam al-Ḥusayn defended them and never let al-Ḥurr and his forces do any harm to them. Also, it was here that Imam al-Ḥusayn received a report on the martyrdom of his courier, Qays b. Musahhar al-Ṣaydāwī at Kufah, and that the chiefs of the Kufan tribes had been bribed, hence people would fight against him, although they had just a feeling they would love him.

'Umar al-Aṭraf: See **'Umar b. Imam 'Alī**.

'Umar b. Imam 'Alī: Widely known as 'Umar al-Aṭraf, he was a younger step-brother of Imam al-Ḥusayn. It is widely held that he never participated in the Ashura episode apparently without any reason and/or excuse. He died at the age of 77 in Medina.

'Umar b. Imam al-Ḥasan: An Ashura child survivor whose father was the second Infallible Imam al-Ḥasan, with Ramlah his mother.

'Umar b. Jundab al-Ḥaḍramī: An Ashura martyr.

'Umar b. Khālid al-Ṣaydāwī: An Ashura martyr.

'Umar b. Sa'd b. Abī Waqqāṣ: A pro-Umayyad resident of Kufah, he was also a spy of the Umayyads there, gave a false witness against Ḥujr b. 'Adī that led to his martyrdom. As a pro-Umayyad Kufan, he also wrote a letter to Yazīd b. Mu'āwīyah, asking him to replace al-Nu'mān b. al-Bashīr with a more ruthless person for curbing

the situation in Kufah. He acted as the chief commander of the Umayyad army in the Ashura episode in Karbala. He had been proposed to be dispatched as the Umayyad governor of the Persian regions, Ray and Jurjan (now widely known as Gurgan, formerly in the province of Astarābād) on the express condition of defeating Imam al-Ḥusayn. He accepted the offer and led the Umayyad army to Karbala for fighting Imam al-Ḥusayn. However, as Imam al-Ḥusayn had correctly anticipated, he was never granted the positions he had been promised. After the Ashura episode, he led the Ashura survivors first to Kufah and then to Damascus. He also trampled Imam al-Ḥusayn's decapitated body in the Ashura afternoon. After al-Mukhtār's revolt, he was arrested and beheaded in 66 AH/685, with his head sent to Muḥammad b. al-Ḥanafiyāh in Medina.

'Umrah b. 'Uqbah b. Abī Mu'īṭ: A brother of al-Walīd b. 'Uqbah who was one of the *Muslimah al-Fatḥ*, he was a spy of Mu'āwīyah in Kufah. He was one of those who sent a secret report to Yazīd and appealed to him for replacing al-Nu'mān b. Bashīr with a more tyrant one for preventing Kufah from falling in the hands of truly doctrinal Shi'is. One of his daughters by the name of Umm Ayyūb was married to Zīyād b. Sumayyah, and another daughter of his by the name of Umm Nāfi' got married to the tyrant ruler of Kufah, 'Ubayd Allāh b. Zīyād, just when Hānī b. 'Urwah

Aa

was arrested in Kufah. After Muslim b. 'Aqīl was arrested and martyred in Kufah, he slandered against al-Mukhtār b. Abī 'Ubaydah al-Thaqafī and this led to his imprisonment in Kufah.

'Umrah bt. al-Nu'mān b. al-Bashīr al-Anṣārī: A wife of al-Mukhtār al-Thaqafī.

'Uqbah b. Sam'ān: He was a servant of al-Rabāb, a wife of Imam al-Ḥusayn, hence remained with Imam al-Ḥusayn and attended the Ashura episode. He was injured and arrested on Ashura.

'Urwah b. Bakkār al-Taghlabī: A pro-Umayyad soldier who participated in killing Suwayd b. 'Amr al-Khath'amī in Karbala on Ashura.

'Urwah b. Biṭān al-Tha'labī: A pro-Umayyad war criminal in Karbala who, together with Zayd b. Raqqād al-Taghlabī, martyred Suwayd b. Muṭā' on Ashura.

'Urwah: A servant of al-Ḥurr who joined Imam al-Ḥusayn together with him.

'Uthmān b. Imam 'Alī: A younger step-brother of Imam al-Ḥusayn, 'Uthmān's mother was Umm al-Banīn. On Ashura, he was at the age of around 23. He was shot injured by Khawlī b. Yazīd and was martyred by another enemy soldier.

'Uthmān b. Khālid al-Juhanī: An enemy soldier who killed 'Abd al-Raḥmān b. 'Aqīl and 'Abd Allah b. 'Aqīl on Ashura. He was arrested and killed in al-Mukhtār's revolt.

'Uthmān b. Muḥammad b. Abī Sufīyān: The Umayyad ruler of Medina whom the inhabitants of Medina expelled after the Ashura episode, and then the massacre of Ḥarrah Wāqim took place there.

'Uthmān b. Muḥammad b. Abī Sufyān: A governor of Medina in the time of Yazīd b. Mu'āwīyah when the massacre of Ḥarrah Wāqim took place.

A 250 Years Old Person: This is an English translation (Tehran/Beirut, 2014) of a book based on the lectures and lessons of Ayatollah Sayyid 'Alī Khāminihyī on the history and the religio-political life and times of the Infallibles in Islamic history. Originally published in Persian in Tehran in 1390 Sh/2011, its chapters 6-8 deal with the event of Ashura and its noteworthy and insightful impacts and consequences.

A'tāb: Sacred shrines, pl. of **'atabah**. See ***'Atabāt-i 'ālīyāt***.

A'tāb-i muqaddasah: See ***'Atabāt-i 'ālīyāt***.

Abā 'Abd Allah: One of the most famous and widely-used *kunyah*s of Imam al-Ḥusayn conferred on him by the Prophet Muḥammad at birth; this *kunyah* was conveyed to the Prophet Muḥammad by the Archangel Gabriel who had received it from Allah.

Abān b. al-Nu'mān b. al-Bashīr al-Anṣārī: A brother-in-law of al-Mukhtār al-Thaqafī.

Abbasi Holy Shrine: The holy shrine of al-'Abbās b. Imam 'Alī in Karbala.

Abū 'Amr al-Zāhid: A recounter of certain details of the Ashura episode. He testified that those who trampled the decapitated body of Imam al-Ḥusayn were all illegitimate people.

Abū 'Umrah: A companion of al-Mukhtār who executed Shimr.

Abū al-Faḍl: See **al-'Abbās**.

Abū al-Faraj al-Iṣfahānī: Full name, 'Alī b. al-Ḥusayn b. Muḥammad al-Qurashī al-Umawī al-Iṣfahānī (284-356 AH/897-966) was born in Isfahan, Persia, raised in Baghdad, Iraq, and made a renowned scholar and a famous man of letters in the time of the Buyids. He is famous for his masterpieces, e.g., literary achievements in *al-Aghānī al-kabīr*, and the collective *maqtal* accounts in his work *Maqātil al-ṭālibīyyīn*.

Abū al-Ḥabb al-Ka'bī al-Ḥuwayzī, Muḥsin b. Muḥammad Ḥasan (1305-1369 AH/1887-1949): A famous Shi'i cleric, poet, and acclaimed preacher in the Karbala sacred shrines.

Abū al-Ḥutūf b. Ḥarth al-Anṣārī al-'Ajlānī: Formerly, he used to be a supporter of the Khawārij and had come to Karbala with the Umayyad army dispatched by 'Umar b. Sa'd. However, on the Ashura afternoon, when he and his brother Sa'd heard Imam al-Ḥusayn's call for help, they left the files and ranks of the Umayyad army and

joined Imam al-Ḥusayn, fought his enemies, and achieved martyrdom.

Abū al-Mu'tabar: An army commander in al-Mukhtār's revolt who attacked the Kufah jail with 100 soldiers and freed many prisoners, including the anti-Umayyad son of Imam 'Alī, Muḥammad b. al-Ḥanafīyah.

Abū al-Sābighah: See **Shimr.**

Abū al-Sha'thā' al-Kindī: An Ashura martyr whose full name was Yazīd b. Zīyād al-Kindī. He used to be a pro-Umayyad soldier; however, upon seeing 'Ubayd Allāh b. Zīyād's messenger before Imam al-Ḥusayn, he realized the true danger, left the Umayyad camp and joined Imam al-Ḥusayn. As he was a skillful archer, he started shooting arrows toward the Umayyad army on Ashura; in consequence, Imam al-Ḥusayn prayed for him. When his arrows were finished, he picked up a sword and attacked the enemies.

Abū Ashras: A pro-Umayyad soldier and a war criminal on Ashura who was arrested and executed by al-Mukhtār's forces.

Abū Bakr (/Muḥammad) b. Imam 'Alī: An Ashura martyr and a younger step-brother of Imam al-Ḥusayn whose mother was Laylā bt. Mas'ūd b. Khālid al-Dārimī.

Abū Bakr b. Imam al-Ḥasan: He was a man at the age of 35 on Ashura. He was martyred by 'Abd Allah b. 'Uqbah al-Ghanawī.

Aa

Abū Burdah al-'Awfī: A staunch enemy of the *Ahl al-Bayt* in Kufah who never joined Imam 'Alī in the Battle of the Camel in the vicinity of Basrah in 36 AH/656, nor participated in the Battle of Ṣiffīn in 37 AH/657, but had maintained secret communications with Mu'āwīyah. After Mu'āwīyah seized power in 41 AH/661, he granted Abū Burdah an enormous piece of land in al-Fallūjah, Iraq, by way of giving him the reward of being his own spy against Imam 'Alī in Kufah. Abū Burdah joined the Umayyad camp and army in Karbala and, after the Ashura episode, took the severed heads of the Ashura martyrs to Yazīd in Damascus.

Abū Fāḍil: See al-'Abbās.

Abū Hārūn al-Makfūf: A Shi'i poet whose name was Mūsā b. 'Umayr. He composed (at least) an elegy in memory of Imam al-Ḥusayn, recited it before the sixth Infallible Imam Ja'far al-Ṣādiq, and received his appreciation.

Abū Isḥāq, al-Mukhtār b. Abī 'Ubayd Mas'ūd al-Thaqafi: See al-Mukhtār.

Abū Mikhnaf: His full name was Lūṭ b. Yaḥyā b. Sa'īd b. Mikhnaf b. Sulaym al-Azdī al-Kūfī (ca. 90-ca. 157 AH/708-773), one of the earlier reporters of the Ashura episode. His father was a companion of Imam 'Alī and his grandfather was a companion of the Prophet Muḥammad. The original version of his book *Maqtal al-Ḥusayn* is no longer accessible, although some quotations

from it have remained in certain later sources. Recently his *maqtal* has been reconstructed based on later sources.

Abū Sa'īd al-Khudrī: A famous and erudite companion of the Prophet Muḥammad who was present in several expeditions. He advised Imam al-Ḥusayn not to set out to Kufah and Iraq, for those people proved disloyal.

Abū Sufīyān: Ṣakhr b. Ḥarb b. Umayyah (ca. 560 AD-d. ca. 31 AH/653), father of Mu'āwīyah who founded the Umayyad dynasty. A wealthy Meccan merchant, he waged several wars against the Prophet Muḥammad. Although he pretended to have accepted Islam on the day of the Conquest of Mecca in 8 AH/629, he always remained a staunch enemy of the Islamic religion, and a great majority of his descendants inherited this unceasing enmity.

Abū Ṭālib (d. 13 AP/621): Father of the first Infallible Imam 'Alī, an influential, staunch, yet largely a crypto-Muslim, who always staunchly supported the Prophet Muḥammad in his prophetic career. His high poems in support of the Prophet Muḥammad indicate that he was a devout Muslim for sure.

Abū Thumāmah al-Hamdānī al-Ṣā'idī: His full name was 'Amr b. 'Abd Allah b. Ka'b al-Ṣā'idī, he was formerly associated with Imam 'Alī and Imam al-Ḥasan, and joined Muslim b. 'Aqīl in Kufah. As soon as he found out that 'Ubayd

Allāh b. Zīyād intended to arrest him, he escaped Kufah, and joined Imam al-Ḥusayn on his way to Kufah. He was an escort of Imam al-Ḥusayn in Karbala. On Ashura, he reminded Imam al-Ḥusayn that it had just been the noontide, hence the prime time for performing the noon *salat* (i.e., mandatory ritual prayer). He received Imam al-Ḥusayn's appreciation for this gesture. After the Ashura noon *salat*, Abū Thumāmah sought permission from Imam al-Ḥusayn, entered the arena, and fought the enemies. He was martyred by his paternal cousin, Qays b. 'Abd Allah al-Ṣā'idī.

Abwā', al-: The sixth place Imam al-Ḥusayn reached and passed by on his way from Medina to Mecca. It is located near the Red Sea in Arabia.

accursed mosques: See **mosques, accursed**.

Adab al-Ṭaff: First published in (1388 AH/1969), it is a ten-volume anthology of famous Ashura-themed poems in Arabic, collected and edited by the Iraqi cleric and scholar Sayyid Jawād Shubbar (d. 1393 AH/1973).

Adab al-zā'ir: Full title *Adab al-zā'ir li-man yammama al-Ḥā'ir* (Najaf, 1362 AH/1943) is a tiny book in Arabic in which, based on reliable hadiths, 'Allama 'Abd al-Ḥusayn al-Amīnī (d. 1390 AH/1970) listed the rites and rituals of performing pilgrimage (*ziarat*) unto Imam al-Ḥusayn. It has received several editions.

Ad'ham b. Umayyah al-'Abdī al-Baṣrī: An Ashura martyr, he was a great figure in Basrah and was connected with Imam al-Ḥusayn's movement at the house of Mārīyah there. Together with Yazīd b. Thubayt al-'Abdī al-Baṣrī and other prominent inhabitants of Basrah, he joined Imam al-Ḥusayn in Mecca. He was martyred in the morning clashes on Ashura.

'Afīyah, al-: The seventh station on the itinerary of Imam al-Ḥusayn from Mecca to Kufah.

afternoon attack, the: See **second attack, the.**

after-pilgrimage *salat*: A usually two-*rak'ah*, supplementary *salat* performed after having performed pilgrimage (*ziarat*) unto the tomb of a pilgrimage-worthy dignitary.

after-water *salaam*: A highly-recommended salaam (Islamic ritual greeting) pronounced in favor of Imam al-Ḥusayn (and his martyred companions) after (every instance of) drinking water. According to the sixth Infallible Imam Ja'far al-Ṣādiq, the reward of uttering an after-water salaam in favor of Imam al-Ḥusayn equals the rewards of liberating 100,000 slaves in the cause of Allah.

***Ahl al-Bayt*, the:** Literally, 'the People of the House, the family members,' it is a Quranic phrase, used in verse 33:33. Shi'i interpretations of the Quran assert that the phrase refers exclusively to the Infallible members of the Prophet's household. In the Ashura context, it refers first to the infallible

personalities and then to the Ashura companions and survivors.

Ahl al-Ḥaram: Arabic, the people or members of a sacred or venerated house; the *Ahl al-Bayt*.

Ahl-i Ḥaram: Persianized var. of *Ahl al-Ḥaram*. In Husayni contexts, it collectively refers to the camp of the people who were in company with Imam al-Ḥusayn. See ***Ahl al-Ḥaram***.

Aḥmad b. A'tham al-Kūfī: A chronicler of conquests who wrote *al-Futūḥ* and mentioned fine details of the Ashura episode.

Aḥmad b. Muḥammad b. 'Aqīl: An Ashura martyr.

Aḥmad b. Muḥammad b. Fahd al-Ḥillī: See **Ibn Fahd al-Ḥillī**.

Aḥnaf b. Qays al-Tamīmī: His personal name was Ḍaḥḥāk or Ṣakhr, although he was famous as Aḥnaf. Born in the time of the Prophet Muḥammad, he never met him in person. Although he never directly waged any war against Imam 'Alī, his stance was not that clear with him. He spread some rumor against Imam 'Alī in that he would kill the men of Basrah, a false claim that Imam 'Alī rejected outright. He showed indifference regarding the Battle of the Camel that took place in the vicinity of Basrah. In the case of Mu'āwīyah's plan to nominate Yazīd as his successor, he encouraged him to do so without hesitation. As soon as he received Imam al-Ḥusayn's letter from Mecca, he showed

reluctance to answer him; however, later on, he sent a short note to Imam al-Ḥusayn advising him to be patient and prudent. He was a close friend of 'Abd Allah b. al-Zubayr and helped him kill al-Mukhtār. He died in Kufah in 67 AH/686.

Ajā: A place in Iraq where al-Ṭirimmāḥ b. 'Adī suggested to Imam al-Ḥusayn to take refuge

Ajfur: The eighth station on the way of Imam al-Ḥusayn from Mecca to Kufah where Imam al-Ḥusayn passed by.

Akhbār al-ṭiwāl, al-: A history book of al-Dīnawarī (d. 282 or 290 AH/895 or 902) that contains accounts of the Ashura episode.

Akhnas b. Murthad b. 'Alqamah al-Ḥaḍramī: One of the Umayyad enemy forces who looted Imam al-Ḥusayn's turban and trampled his decapitated body. After al-Mukhtār revolted, he was arrested and executed in Kufah.

ākhūnd: A Persian term and clerical title for a Shi'i religious cleric. Also used in Iraqi Shi'i religious contexts where Iranians have been present or active for centuries, e.g., Najaf and Karbala. It is now used for ordinary Shi'i clerics, with *ayatollah* or *al-imām* used for top-ranking ones.

Āl Ṭu'mah, Sayyid 'Abd al-Wahhāb (1291-1322 AH/1874-1904): A great and influential figure of Karbala who was the superintendent and curator (Arabic *sādin*) of the holy shrines of both Imam

al-Ḥusayn and al-'Abbās b. 'Alī and was also the top-ranking ruler of Karbala.

Āl Ṭu'mah, Sayyid Muḥammad-'Alī b. 'Abbās: The first figure of the Āl Ṭu'mah dynasty who was the chief of the sayyid dynasties of Karbala. He was the first superintendant and curator of Imam al-Ḥusayn's holy shrine from 1218-1239 AH/1803-1823.

Āl Ṭu'mah, Sayyid Salmān Ḥādī (b. 1353 AH/1935): The most prolific scholar on and in the history, geography, and demography of Karbala throughout history. Fluent in both Arabic and Persian, he authored over 100 books and treatises and research-level articles on almost all aspects of Karbala. Among his works, *Turāth Karbalā'* (Najaf, 1383 AH/1964; 2nd ed., Beirut, 1403 AH/1983), *Karbalā' fī al-dhākirah* (Baghdad, 1988), *Ta'rīkh marqad al-Ḥusayn wa al-'Abbās* (Beirut, 1996), *Ta'rīkh masājid Karbalā' wa Ḥusaynīyyātihā* (2000; Karbala, 1432 AH/2021); and *Mu'jam rijāl al-fikr wa al-adab fī Karbalā'* (Beirut, 1420 AH/1999). His full biography is available in *al-Sayyid Salmān Āl Tu'mah* by 'Abd 'Awn Ṣāliḥ al-Naṣrāwī (Karbala, 1439 AH/2018; 2nd ed., 1440 AH/2019).

Āl Ṭu'mah: A sayyid dynasty of Karbala whose ancestor was Sayyid Ibrāhīm al-Mujāb who settled in Karbala in 247 AH/861. Also known as al-Fā'iz(ī) and al-Mūsawī, they have been honored with holding the honorific superintendence and

curatorship (Arabic *sidānah*) of the holy shrines of Imam al-Ḥusayn and al-'Abbās b. 'Alī from 1218 AH/1803 to 1991.

alam: Arabic, *'alam* (banner, standard), also used in Persian, Urdu, and the Indian Subcontinent variety of English, it is a standard in various shapes in Muslim, chiefly Shi'i, communities, venerated by the faithful due to its association with the Ashura ceremonies.

alamdār: Arabic *'alam* 'standard' + Persian *dār* 'owner, holder, bearer,' (in Persian and Urdu), standard-bearer, a title of al-'Abbās b. 'Alī.

Aleppo: Latinate and English name of the city of Ḥalab, Syria.

'Alī b. 'Īsā al-Irbilī (625-692 AH/1227-1292): A shi'i scholar and historian whose book *Kashf al-ghummah fī ma'rifah al-a'immah*, vol. 2, pp. 430-554, contains a detailed account of the life and times of Imam al-Ḥusayn.

Āmidī, Abū al-Fatḥ 'Abd al-Wāḥid b. Muḥammad b. 'Abd al-Wāḥid al-Tamīmī, al-: A renowned Shi'i scholar (d. 510 AH/1116) who collected over 10760 apothegms of the first Infallible Imam 'Alī. His magnum opus is known as *Ghurar al-ḥikam wa durar al-kalim*.

Amīn al-'Āmilī, Sayyid Muḥsin, al-: Born in Jabal 'Āmil, southern Lebanon, in 1284 AH/1867, he received his elementary education at home, and then in 1306 AH/1890, he traveled to Najaf

for higher Islamic religious education where he studied before the high-ranking *mujtahids* and attained the level and certificate of *ijtihad* in 1319 AH/1901. After that, he left Najaf for Damascus where he joined the Syrian Academy of the Arabic Language in 1361 AH/1942. His most well-known, voluminous work is *A'yān al-Shī'ah*, containing biographical accounts of over 11,730 Shi'i dignitaries. His book *al-Tanzīh* criticizes some popular, yet inappropriate, ways of mourning Imam al-Ḥusayn. He also developed a *maqtal*, titled *Lawā'ij al-ashjān*, and an Ashura-themed anthology of poems, titled *al-Durr al-naḍīd fī marāthī al-sibṭ al-shahīd*. He passed away in Damascus in 1371 AH/1951 and was buried in the courtyard of Zaynab al-Kubra's holy shrine.

Amīnī, al-: Commonly known as 'Allama (al-) Amīnī, full name in Persian 'Abd al-Ḥusayn Amīnī (d. 1320-1390 AH/1902-1970). A renowned Iranian Shi'i scholar who devoted his life mainly to the religio-historic event of Ghadīr Khumm (10 AH/632), hence his indispensable compendium *al-Ghadīr*. From among his works, in 1356 AH/1937, he edited and published the well-known Shi'i *ziarat*-text collection and masterpiece, *Kāmil al-ziyārāt* of Ibn Qūluwayh (d. 367AH/977) and developed his own book *Adab al-zā'ir*, entirely based on authentic hadiths. Chapter Two of his book *Sīratunā wa sunnatunā* concerns Imam al-Ḥusayn and the Prophet Muḥammad's prophecies of his tragic martyrdom plus his

frequent shedding tears in his favor much ahead of the event of Ashura.

Amīr Mas'ūd: A Wahhabi commander of over 20,000 Arabian Bedouin swordsmen who attacked Najaf and Karbala, killed thousands of people and ruined several holy places there in 1225 AH/1809.

Anas b. Ḥarth al-Kāhilī: An Ashura martyr who had been a companion of the Prophet Muḥammad, he oftentimes heard it from him that Imam al-Ḥusayn would be martyred. After the Prophet Muḥammad, he resided in Kufah. Upon receiving the news of Imam al-Ḥusayn's approaching toward Kufah, he left there at night time and joined Imam al-Ḥusayn.

Anīs b. Ma'qal al-Aṣbaḥī: A loyal companion of Imam al-Ḥusayn who joined the battlefield after Jawn, fought the enemies, and was martyred on Ashura.

Ansāb al-ashrāf: A genealogical reference book of al-Balādhurī (d. 279 AH/892) that contains sound reports of certain scenes of the event of Ashura.

apology: In the Iranian Persian-speaking Shi'i religious contexts, a preacher or mourner (*maddāḥ*) expresses his apology just before describing a heart-rending martyrdom scene. The apology is addressed (oftentimes) to the twelfth Infallible Imam al-Mahdī and the sayyids who are present in the gathering. The apology is made because it

is widely held that the Infallible Imam al-Mahdī, though still in a state of his major occultation, hence unobservable, joins any commemorative session held in honor of Imam al-Ḥusayn.

appropriateness, contextual: In the Iranian Shi'i religious contexts, a preacher (*ākhūnd*) or mourner (*maddāḥ*) who attends a session usually selects a martyrdom scene appropriate to the very context in which he is going to recount a tragic end usually in a funeral or commemorative gathering. For example, if the dead person is a young man, the martyrdom account of 'Alī al-Akbar is recounted; if the dead person is an underage boy, the martyrdom account of al-Qāsim b. (Imam) al-Ḥasan is recounted. If the meeting is held in memory of an Infallible dignitary, his or her own tragic fate is recounted, often with making a link between that person and the tragic fate of Imam al-Ḥusayn or any of the (usually Hāshimid) martyrs of the Karbala episode.

'Aqīq, al-: The third station on the itinerary of Imam al-Ḥusayn from Mecca to Kufah. It is located after al-Ṣifāḥ in Arabia.

Arba'een: See ***Arbaeen***.

Arba'īn: See ***Arbaeen***.

***Arbaeen ziarat*-text, the**: Issued by the sixth Infallible Imam Ja'far al-Ṣādiq, an occasion-specific *ziarat*-text that is recited usually on the eve and Day of *Arbaeen* for discharging respect

and courtesy, expressing fidelity, retaining loyalty, and performing pilgrimage to Imam al-Ḥusayn. In it, it is asserted, among other things, that Imam al-Ḥusayn, whom Allah has granted the laudable inheritance of all the Divine prophets, sacrificed his life for rescuing mankind from ignorance and for guiding the world to light, felicity, and knowledge.

Arbaeen, **aims of commemorating**: See **Ḥusayn, aims of commemorating Imam al-**.

Arbaeen: The Arabic word *Arba'īn*, lit., 'forty, the fortieth,' is the 20th day of the second Arabic lunar month Safar. It is the fortieth day after the martyrdom of Imam al-Ḥusayn and his companions on Ashura in Karbala. (Imam al-Ḥusayn is the only infallible dignitary for whom the *Arbaeen* ceremony is held.) It symbolizes the day when the Ashura captives and survivors returned to Karbala to mourn and pay pilgrimage to Imam al-Ḥusayn and the rest of the Ashura martyrs *in situ*. On such a day in 61 AH/680, Jābir b. 'Abd Allāh al-Anṣārī, a companion of the Prophet Muḥammad, made pilgrimage to the tomb of Imam al-Ḥusayn and his martyred companions. According to Islamic instructions, it is highly recommended to pay pilgrimage to Imam al-Ḥusayn on *Arbaeen*, hence the *Arbaeen ziarat*-text should be recited on *Arbaeen*. There are many Arbaeen-oriented books, e.g., *Kitāb-i Arba'īn*, by Sayyid Mujtabā Baḥraynī (Mashhad, 1397 Sh/2018).

Aa

arrival *salaam*: An initial salaam a pilgrim pronounces at the sight of the shrine.

Aṣbagh b. Nubātah al-Mujāshi'ī: A Shi'i companion of Imam 'Alī to whom is ascribed the earliest *maqtal* of Imam al-Ḥusayn, presumably entitled as *Maqtal Abī 'Abd Allah al-Ḥusayn*, of which little fragment has remained or even quoted.

Ashur khana: Var. of ***ashurkhana***.

Ashura accounts, non-Muslim: See **non-Muslim accounts of Ashura**.

Ashura captives, the: Those Ashura survivors of Imam al-Ḥusayn's camp who were arrested and summoned, as prisoners of war, first to Kufah and then dispatched to Damascus. A great majority of them later on started disclosing the real face of the Umayyads, especially Yazīd.

Ashura chronicler: Anybody who records details of the Ashura episode.

Ashura episode: See **Ashura, the Battle of**.

Ashura fasting: A fabricated and absolutely false practice of fasting on the Day of Ashura, originally fabricated and forged by the Umayyads and falsely ascribed to the Prophet Muḥammad, to express their joy and happiness for Imam al-Ḥusayn's being slain on Ashura. From a Shi'i perspective, it is forbidden to fast on Ashura, hence devoid of any religious or ritual value whatsoever. Yet, to sympathize with Imam al-Ḥusayn, Shi'is endure thirst until the early afternoon of Ashura.

Ashura fasting: See **Fasting on Ashura.**

Ashura martyr: Anybody who was martyred in connection or together with Imam al-Ḥusayn, mainly (but not exclusively) on Ashura and particularly in relation with it. There are various statistics and lists of the Ashura martyrs, ranging from 72 to over 110. A great majority of them are buried around the tomb and shrine of Imam al-Ḥusayn in Karbala. See also **pre-Ashura martyr.**

Ashura message: Any message that can be derived from the Ashura episode and the camp of Imam al-Ḥusayn, e.g., resistence against tyranny, sacrificing one's life in favor of safeguarding the Islamic religion.

Ashura message-book: Any publication that contains and lists various messages to be derived from the Ashura episode and the conducts of Imam al-Ḥusayn, his companions, and the Ashura survivors. There are cerain publications in this regard, e.g., Sayyid ʿAlī Abū Sa'īdah, *Kun Ḥusaynīyyan* (Qum/Najaf, 1436 AH/1393 Sh/2015), Jawād Muḥaddithī, *Payāmhā-yi ʿĀshūrā* (Qum, 1377 Sh/1998); Muḥammad Dashtī, *Payāmhā-yi ʿĀshūrā* (Qum, 1376 Sh/1997); and Muḥammad-Ṣādiq Najmī, *Payām-yi ʿĀshūrā* (Qum, 1377 Sh/1998).

Ashura messages: Any mesaage or collection of messages derived from the discourses of Imam al-Ḥusayn and his companions. Although a great number of Ashura-themed books contain

such wisdoms and messages, there are certain publications that provide a classified collection of such messages, e.g., Muḥammad-Ṣādiq Najmī, *Payām-i ʿĀshūrā* (Qum, 1377 Sh/1998); Jawād Muḥaddithī, *Payāmhā-yi ʿĀshūrā* (Qum, 1377 Sh/1998).

Ashura noontide *salat*, the: Imam al-Ḥusayn performed his noon *salat* at its prime time, right at noontide. Hence his last *salat* has become so famous that mourners on Ashura noontide perform their *salat* on time in emulation of Imam al-Ḥusayn's exemplary practice.

Ashura *rajaz*: A battlefield poem (*rajaz*) composed by Imam al-Ḥusayn himself and his companions on Ashura.

Ashura reminder: See Reminder of the Ashura episode.

Ashura survivors, the: Those people of Imam al-Ḥusayn's camp who were not martyred on Ashura but were either injured or bereaved and were collectively taken as prisoners of war first to Kufah and later on to Yazīd in Damascus.

Ashura ten-day period, the: The first ten days of the month Muharram whose peak and culmination is Ashura.

Ashura *ziarat*-texts, the: Any of the five or six *ziarat*-texts prescribed and described as the most appropriate *ziarat*-text for recitation on the Day of Ashura. Pious Shi'is oftentimes keep reciting

it every day throughout the year for benefitting from its spiritual grace and abundant religious rewards and to renew their loyalty to Imam al-Ḥusayn every day. They were issued by the fifth Infallible Imam Muḥammad al-Bāqir and his son, the sixth Infallible Imam Ja'far al-Ṣādiq and quoted in several medieval Shi'i prayer books and manuals.

Ashura(-themed/oriented) literature: A kind of literature mainly concerned with commemorating the event of Ashura. As such, it can be produced in any language anywhere in the world. There is no religious pre-requisite on its producer, either. See **Husayni literature**.

Ashura, aims of commemorating: See **Ḥusayn, aims of commemorating Imam al-**.

Ashura, rituals on the eve of: These rituals consist of paying pilgrimage to the tombs of Imam al-Ḥusayn and his step-brother al-'Abbās in Karbala, mourning for the martyrdom of the Ashura martyrs, reciting the Holy Quran, performing supplementary and recommended salats, and seeking forgiveness from Allah.

Ashura, the Battle of: The fierce, unparalleled bloody war and battle that the Umayyad hegemony and soldiers (together with its non-Shi'i confederates) waged and imposed on Imam al-Ḥusayn in Karbala on Ashura in 61 AH/680. It resulted in the bloodbath and mass martyrdom of a great majority of the men who were both in the

camp (as well as on the side of) Imam al-Ḥusayn, from Imam al-Ḥusayn himself to his suckling infant. Despite the Umayyads', and especially Yazīd's, intent and anticipation to put an end to the line of the true Islam, the martyrdom of Imam al-Ḥusayn and his companions rescued Islam from being wiped out owing to the cultural conspiracies of the Umayyads, hence the Battle of Ashura and the memory of Imam al-Ḥusayn are constantly and escalatingly commemorated. The Battle of Ashura that lasted from morning until late afternoon has since exerted its amazing influence on history such that no other event in Islamic history has come to match it in terms of the social, religious, cultural, effects it has exerted. Those who were martyred in company with Imam al-Ḥusayn achieved felicity and have gained eternal fame. In contrast, those who committed all sorts of crimes against the camp of Imam al-Ḥusayn have since been notorious and losers, hence always subject to people's curses. Commemoration of the Battle of Ashura has since been a distinctive characteristic of the devotees of Imam al-Ḥusayn, irrespective of their faith and religion.

Ashura, the eve of: The last night in the life of Imam al-Ḥusayn and his martyred companions. Shi'is hold the most ardent mourning ceremonies on such a night, all in memory of Imam al-Ḥusayn and the rest of Ashura martyrs. Those who can afford it keep vigil and spend the whole

night in performing prayers in the holy shrines of Imam al-Ḥusayn and his step-brother al-'Abbās in Karbala. Those in other places do the same in other Shi'i holy shrines or local mosques.

Ashura: Lexically derived from the Semitic and Arabic root *'-sh-r* which means 'ten,' the Arabic word 'Āshurā means 'the tenth day of Muharram.' In the ancient, pre-Islamic faiths and periods, Ashura was regarded as a sacred day. It was precisely the day in the year 61 AH/680 on which Imam al-Ḥusayn and his loyal companions were brutally martyred by the Umayyad soldiers and their confederates at the instance of Yazīd b. Mu'āwīyah. Ashura also implies and reverberates Imam al-Ḥusayn's matchless sacrifice in the cause of and for the sake of Allah. In earlier times, especially in the time of the Umayyad and Abbasid rulers, especially in the reign of al-Mutawakkil, people were barely free to hold public mourning ceremonies in favor of Imam al-Ḥusayn on Ashura; several decades ago, in the time of Reza Khan Pahlavi (b. 1878, r. 1925-1941, d. 1944) in Iran, people were officially prohibited from holding Ashura-oriented ceremonies; in a much recent time in Iraq, during the reign of Saddam Hussein (b. 1937, r. 1979-2003, ex. 2006) there were severe security restrictions not only for holding public processions and mourning ceremonies on Ashura but also for going on pilgrimage to the holy shrines, especially those of Karbala and Najaf, for the lessons of steadfastness and jihad these holy

places constantly imply. Throughout history, Ashura has remained an impetus for Shi'is to sympathize with, plus taking lessons from, Imam al-Ḥusayn and his life and movements. Ashura has since inspired many people to express their best talents, literary creativity, voices, art, and generosity in the cause of Allah and for the sake of commemorating the names and memory of the Ashura martyrs, chiefly Imam al-Ḥuṣayn. As a designation, it refers to any of the five or six *ziarat*-texts that are highly recommended to be recited on the Day of Ashura, although they can also be recited at any other time.

ʿĀshūrānāmih: A five-volume set published in Tehran (1388 Sh/2009) whose first volume deals with the life and movement of Imam al-Ḥusayn. While its second volume is devoted to the effects of his movement, its third volume focuses on the permissible and impermissible types of commemorations held in favor of Imam al-Ḥusayn. Whereas the fourth volume is devoted mainly to the bibliographies that pertain to the subjects covered, the last volume contains some miscellaneous papers that benefit the reader.

Ashura-oriented controversies: Some controversies that certain people raise on some aspects of the Ashura movement of Imam al-Ḥusayn. These controversies may virtually include any aspect of Ashura, e.g., the aims of Imam al-Ḥusayn, whether he was informed of his martyrdom fate, on which day the Ashura survivors reached

back Karbala on the way back from Damascus to Medina, the authenticity of the Ashura ziarat-text, or whether the instances of curses included therein are original or later additions.

Ashura-oriented Literature: See **Ashura(-themed/oriented) Literature.**

Ashura-oriented maps/atlases: Any map drawn with respect to the movement of Imam al-Ḥusayn from Medina to Mecca and from there to Karbala. There are some instances of such maps, some published separately, and some included in other books and atlases. Examples include ʿAlī Bābā-'Askarī, drawer and ed., *Aṭlas-i Ghadīr wa ʿĀshūrā/The Atlas of Ghadir and Ashura* (Qum, 1391 Sh/212); and Nūr Allāh Ḥusaynkhānī, *Aṭlas-i ʿĀshūrā* (Tehran, 1397 Sh/2008).

Ashura-oriented playwright: Any playwright who writes a drama or play whose main theme is connected with the Ashura episode.

Ashura-oriented references: In Persian, there are some reference works that provide essential information on Imam al-Ḥusayn, Ashura, and Karbala, e.g., *Shahādatnāmih* by Mahdī Waḥīdī-Ṣadr (Qum, 1384 Sh/2005); *Farhang-i ʿĀshūrā* by Jawād Muḥaddithī (Qum, 1374 Sh/1995); *Farhang-i ʿĀshūrā* by Sayyid Muḥammad-Ṣādiq Mūsawī-Garmārūdī, Mahdī Waḥīdī-Ṣadr, and Saʿīd Sipihrī-Nīk, ed. Farhād Ṭāhirī (Tehran, 1384 Sh/2005); *Farhang-i sūg-i Shīʿī/Shiite Mourning*

Encyclopedia, ed. Muḥsin Ḥisām Mazāhirī (Tehran, 1395 Sh/2016).

Ashura-oriented works, non-Shi'a: See **non-Shi'a Ashura-oriented works**.

Ashura-themed Literature: See **Ashura(-themed/oriented) Literature**.

ashurkhana: Derived from the Arabic word Ashura and the Persian word *khānih* 'home, house, edifice,' name of Husayniyah in southern parts of India. Cf. **Imambara**.

Aslam b. 'Amr: An Ashura martyr of a Turkic descent, he was a devout servant of Imam al-Ḥusayn. When he was severely injured in the battle, Imam al-Ḥusayn rushed to him and embraced him in appreciation. Severely wounded, he expressed his joy to have received Imam al-Ḥusayn's approval.

Asmā' b. Khārijah al-Fazārī: A notorious man in Kufah, he gave testimony against Ḥujr b. 'Adī at the instance of Zīyād b. Sumayyah in effect of which Mu'āwīyah martyred Ḥujr. At the command of 'Ubayd Allāh b. Zīyād, Asmā' and Muḥammad b. al-Ash'ath summoned Hānī b. 'Urwah to the governor's palace in Kufah, an act that led to Hānī's martyrdom. Asmā' also did his utmost to have Muslim b. 'Aqīl killed. His daughter, Hind, was married in turn to such ruthless and criminal figures as 'Ubayd Allāh b. Zīyād, Bishr b. Marwān, and al-Ḥajjāj b. Yūsuf al-Thaqafī. After the Ashura episode, he took al-

Ḥasan al-Muthannā out of the ranks of the Ashura injured captives and took him home for medical treatment simply because the latter's mother was a lady of the same Arab clan, al-Fazārī. Later on, he vilified Kumayl b. Zīyād before al-Ḥajjāj b. Yūsuf al-Thaqafī, an act that led to his martyrdom. He escaped Kufah as soon as al-Mukhtār revolted; al-Mukhtār devastated his house. Asmā' died in 66 or 82 AH/685 or 701.

Asrār al-shahādah: Full title, *Iksīr al-'ibādāt fī asrār al-shahādāt* (1272 AH/1855), presumably the longest Ashura-themed *maqtal* authored in Arabic by the Persian Mulla Āqā Faḍil Darbandī. Parts of this book was translated into Persian.

Aswad b. Khālid al-Azdī: An enemy soldier who stole Imam al-Ḥusayn's sword after his martyrdom on Ashura. He was later on executed by al-Mukhtār's forces.

Attacks on the Husayni shrine: See Karbala, attacks on the city of.

Ayās al-Ṭā'ī: A Kufan supporter of Imam al-Ḥusayn who wrote him a letter in that Muslim b. 'Aqīl was arrested and martyred.

Āyatī, Muḥammad Ibrāhīm (1293-1343 Sh/1914-1964): A renowned Iranian cleric and university professor of logic, philosophy, and Islamic studies at the University of Tehran. He received his religious education first at Birjand and Mashhad and then settled in Tehran for receiving a PhD in

Aristotelian logic from the University of Tehran. He is best known for his analytical history of pre- and early Islamic history, especially that of Ashura, as elaborated in a series of lectures he delivered in Tehran, later on published in his book *Barrasī-yi tārīkh-i ʿĀshūrā* (translated into English as *A Probe into the History of Ashura* [Tehran, 1334 Sh/1955] by the Keynian Shi'i cleric Amir Ali Aini), with subsequent reprints in Persian and also an English translation.

Azraq b. al-Ḥarth: A pro-Umayyad commander who prevented Ḥabīb b. Muẓāhir al-Asadī to take the people he had gathered from the villages around Karbala from joining Imam al-Ḥusayn.

B b

Bāb al-'Imārah/'Amārah: See **Bāb al-Farādīs.**

Bāb al-Farādīs: One of the main gates located to the north of Damascus through which the Ashura captives were taken inside the Umayyad capital, Damascus. It is nowadays called Bāb al-'Amārah.

Badr b. Sayyār: A pro-Umayyad soldier who killed 'Awn b. Imam 'Alī in a combat on Ashura.

Baḥr b. Ka'b: An enemy soldier who attacked Imam al-Ḥusayn, martyred 'Abd Allah b. Imam al-Ḥasan, and took off Imam al-Ḥusayn's shirt and trousers as booty. Soon after the Ashura episode, his hands became senseless and stiff just like two pieces of dead wood. He was arrested and executed by al-Mukhtār's forces.

Bajdal: Yazīd's maternal grandfather.

Bakr b. Ḥayy al-Tamīmī: Having come to Karbala as a pro-Umayyad soldier, he joined Imam al-Ḥusayn on the Ashura morning and fought the enemies until he was martyred.

Bakr b. Ḥumrān al-Aḥmarī: The pro-Umayyad soldier who beheaded Muslim b. 'Aqīl at the order of 'Ubayd Allāh b. Zīyād in Kufah.

Balādhurī, al-: Full name, Aḥmad b. Yaḥyā al-Balādhurī (d. 279 AH/892) is the author of *Ansāb*

al-ashrāf which contains reliable accounts of the Ashura scenes.

bānī: An Arabic word used in Persian for a sponsor who financially supports holding a ritual or religious commemorative session in memory of praiseworthy Islamic personalities.

Baqī' Cemetery, al-: The main and large cemetery to the east of the Prophet's Mosque in Medina. Many of the Prophet's companions, wives, and relatives, including four Infallible imams, al-Ḥasan, 'Alī b. al-Ḥusayn, Muḥammad al-Bāqir, and Ja'far al-Ṣādiq, are buried there.

Bāqir, al-: See Muḥammad b. Imam 'Alī al-Bāqir.

Basran: Of, related to, or inhabitant of the city of Basrah, southern Iraq.

Baṭn al-'Aqabah: The 25th station on the way of Imam al-Ḥusayn from Mecca to Kufah; at this place Imam al-Ḥusayn explained to 'Amr b. Lawdhān that the Umayyads were intent to kill him due to which they would certainly turn into the utterly most abased and discredited community.

Baṭn Marr: The tenth place, also the last village, on the way of Imam al-Ḥusayn from Medina to Mecca.

Bayḍah, al-: The 31st station on the itinerary of Imam al-Ḥusayn from Mecca to Kufah where he delivered a talk and recounted a hadith on the authority of the Prophet Muḥammad in that

whoever behaves in agreement with a tyrant ruler who openly opposes the Divine laws, Allah shall resurrect and punish them together with that tyrant ruler. He also declared that he was the most deserving leader to correct that prevailing horrible situation. Then Imam al-Ḥusayn reminded the pro-Umayyad Kufan army forces who had intercepted him (under al-Ḥurr) that as they had betrayed his father (Imam 'Alī), his elder brother (Imam al-Ḥasan), and his cousin (Muslim b. 'Aqīl), he expected their breaching their earlier promises expressed in thousands of letters of invitation, hence their last-minute dissidence and aversion.

Bayḍūn, Labīb (b. 1938): Syrian physicist and researcher who produced many works, including his comprehensive work *Mawsū'ah Karbalā* (2 vols., Beirut, 1427 AH/2006), *Qiṣṣah Karbalā'* (1995), and *Khuṭab al-Imām al-Ḥusayn 'alā ṭarīq al-shahādah* (1974).

Bayn al-Ḥaramayn: Lit., 'Between the Two Shrines', the main and wide road that connects both of the two main shrines in Karbala. Imam al-Ḥusayn's holy shrine is located on its western side, and that of al-'Abbās is on its eastern side. It is regarded as a particularly sacred space because of being located between the two main holy shrines in Karbala.

Bāztāb-i tafakkor-i 'Uthmānī dar wāqi'ah-yi Karbalā: Published in Qum in 1388 Sh/2009), it

is a book of the contemporary Iranian Shi'i cleric Muḥammad-Riḍā Hidāyatpanāh in which he demonstrates that there were two types of Shi'is in Kufah, Iraq: A group who accepted Imam 'Alī as the immediate successor to the Prophet Muḥammad, and accepted the Infallible Imams al-Ḥasan and al-Ḥusayn as his rightful successors, in contrast to those who merely pretended to be Shi'is, mainly due to their being residents of Kufah. The latter barely recognized the Infallible Imams based on their religious faith: they were political (or politics-driven) Shi'is. The latter group betrayed Imam al-Ḥusayn, joined the Umayyad army in Karbala, and fought Imam al-Ḥusayn.

Bible-oriented views of Imam al-Ḥusayn: Based on the fact and assumption that the event of Ashura had been known to the pre-Islamic prophets and that a great majority of the Divine prophets had visited the martyrdom site of Imam al-Ḥusayn in Karbala much ahead of his being born, some writers tried to find and report hints of this great event in the Bible, hence certain works, e.g., Kāẓim Miz'il Jābir al-Asadī, *al-Ḥusayn al-qurbān alladhī na'āhu al-injīl* (Karbala, 1437 AH/2016); and Anton Bara, *al-Ḥusayn fī al-fikr al-masīḥī* (Kuwait, 1398 AH/1978; fifth ed., Beirut, 1430 AH/2009).

bibliography, Husayni: See Husayni bibliography.

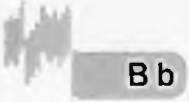
Bidāyah wa al-nihāyah, al-: A history book of Ismā'īl b. 'Umar b. Kathīr al-Dimashqī (701-774 AH/1301-1372) which contains noteworthy reports of the event of Karbala.

Bilāl: A son of Usayd b. Mālik al-Ḥaḍramī and Ṭaw'ah, who reported the hide-out of their guest, Muslim b. 'Aqīl, to the security forces of 'Ubayd Allāh b. Zīyād in the hope of gaining some reward. In effect of this sinister and treacherous report, Muslim b. 'Aqīl was soon surrounded, arrested, and martyred in Kufah.

Bishr b. Khawṭ/Shawṭ al-Hamdānī al-Qābiḍī: Earlier, a companion of Imam 'Alī in the Battle of the Camel in Basrah, he later on changed his stance, joined the forces of 'Umar b. Sa'd, and went to Karbala for fighting Imam al-Ḥusayn. On Ashura, he martyred Ja'far b. 'Aqīl and, together with 'Uthmān b. Khālid, martyred 'Abd al-Raḥmān b. 'Aqīl. He was arrested and executed by al-Mukhtār's forces.

Biṭān: The 22nd station on the itinerary of Imam al-Ḥusayn from Mecca to Kufah. The region is famous for some Banī Asad Arab clans who lived there.

black: As a color, it denotes (1) grief; (2) bereavedness; (3) a grief-striken occasion, e.g., martyrdom anniversary, or such a season, e.g., Muharram.



Blessed intake: A blessed or consecrated meal or bevearage, e.g., cool water, tea, coffee, or milk, biscuit, cooked rice (whether packed or served on the spot, prepared for and offered at any place a religious session is on, e.g., often a mourning session, or a happy occasion, connected with any of the Ahl al-Bayt. There are some benefactors and sponsors who spend money on such services, whether or not on, hence for fulfilling, an earlier vow.

blue: As a color, (in taziyeh costumes) it denotes a teenager or an underage companion on Imam al-Ḥusayn's side.

brief salaam: The brief salaam in favor of and unto Imam al-Ḥusayn reads thus (in translation): "May Allah grant salaam unto you, O Abā 'Abd Allah; may His (Allah's) constant, special salaam, grace and mercy be granted unto you."

Budayl b. Ṣuraym al-'Aqfānī: An enemy soldier who killed Ḥabīb b. Muẓāhir al-Asadī on Ashura, decapitated him, and hanged his head from the neck of his own horse. He was later on killed by a teenager son of Ḥabīb b. Muẓāhir in Mecca.

Buḥayr b. Awas: A pro-Umayyad soldier who martyred Burayr b. Khuḍayr al-Hamdānī on Ashura.

Buḥayr b. Yasār al-Ḥimyarī: The Umayyad governor of Yemen who had dispatched a camel-train loaded with fine cloaks and other valuables for

Yazīd. Imam al-Ḥusayn confiscated the load in return to the huge sum of money the Umayyads had to pay to the Imams al-Ḥasan and al-Ḥusayn but never did it. Despite getting hold of the goods, Imam al-Ḥusayn paid the hired cameleers their due wages at al-Tanʿīm near Mecca and also suggested them that whoever of them who is willing can join him on his way to Kufah.

Bukayr b. Ḥumrān al-Aḥmarī: A staunch pro-Umayyad resident of Kufah who had intimate relations with al-Walīd b. ʿUqbah, Saʿīd b. al-ʿĀṣ, Zīyād b. Sumayyah, and ʿUbayd Allāh b. Zīyād. He beheaded Imam al-Ḥusayn's cousin and delegate, Muslim b. ʿAqīl in Kufah.

Buraydah b. Wāʾil: A pro-Umayyad soldier who cut off Imam al-Ḥusayn's hands on Ashura.

Burayr b. Khuḍayr al-Hamdānī: An Ashura martyr who was a loyal and pious companion of Imam ʿAlī in Kufah. As soon as he got informed of Imam al-Ḥusayn's movement, he left Kufah and joined Imam al-Ḥusayn in Mecca. He was martyred on Ashura by Buḥayr b. Awas.

Bustān b. ʿĀmir: Near Dhāt ʿIrq, a region covered by date palms near Mecca where Imam al-Ḥusayn paused and passed by on the way to Kufah.

C c

Camel, the Battle of the: A battle imposed on Imam ʻAlī by Ṭalḥah, al-Zubayr, and ʻĀ'ishah in the vicinity of Basrah, southern Iraq, in 36 AH/656. In it, Imam ʻAlī defeated his opponents, but returned ʻĀ'ishah with escort back to Medina because she was a widow of the wives of the Prophet Muḥammad. With her camel hamstrung in the battle, ʻĀ'ishah admitted the defeat in the war that she had waged and started.

cap, green: As a man's wearing, it denotes the status of the person as a sayyid.

capital, religio-spiritual: The availability of such religio-spiritual centers, e.g., Imam al-Ḥusayn's holy shrine, and the ceremonies associated with it, e.g., mourning, commemorations, are regarded as rich and influential deposits and sources of religious energy for Muslims, particularly for Shi'is.

ceremony, Husayni: See **Husayni ceremony.**

chain flagellation: Self-flagellation on one's shoulder and back with strings of chain, often practiced on Ashura and Arbaeen.

***chavosh*:** See ***chāvush*.**

***chāvush*:** (In Iran) at present a largely forgotten socio-religious practice in which a herald, usually



Cc

a professional mourner, announces that either a group of people were going on pilgrimage to Karbala or has just returned back from pilgrimage.

chest-beating: A common way of expressing grief, usually practiced in mourning gatherings in favor of Imam al-Ḥusayn and the Ashura episode.

Chihrihā dar ḥimāsih-yi Karbalā: Published in Qum in 1382 Sh/2004, this book of Muḥammad-Bāqir Pour-Amīnī presents classifications and brief accounts of both the companions and enemies of Imam al-Ḥusayn. It is written in a language accessible to the educated but non-specialist readership.

Chronicles of the Martyrdom of Imam Husayn: Published in London in 2020, it is an English translation of the Persian-Arabic *Guzīdih-yi Shahādatnāmih-yi Imam Ḥusayn*, a single volume, abridged version of Dānishnāmih-yi Imam Ḥusayn (16 vols.), collected and developed under the aegis of Muḥammad Muḥammadī Rayshahrī.

cleric, pilgrimage: See **pilgrimage cleric**.

clock gate, the: See **gate, the clock**.

commemorating Imam al-Ḥusayn: See **Ḥusayn, aims of commemorating Imam al-**.

construction phases of Imam al-Ḥusayn's holy shrine: See **Imam al-Ḥusayn's holy shrine, construction phases**.

contextual appropriateness: See **appropriateness, contextual.**

cursing: Ritually and educatively, it is recommended to invoke curse for the opponents of the Prophet Muḥammad and his holy and saintly descendants and successors, hence it is also recommended to invoke curse for the opponents of Imam al-Ḥusayn who joined forces to martyr him and his companions in the Ashura episode. In this sense, curse means wishing the opponents of the Prophet Muḥammad (including his saintly descendants and successors) to be far away from the Divine grace because of the crimes they committed, hence they deprived people from benefitting from their grace, advice, and teachings.

D d

Ḍaffah al-Ṭaff: The southern part of the river Euphrates, from around Karbala to Basrah; also a less current, toponym of Karbala.

Dalham bt. ʿAmr: The wife of Zuhayr b. al-Qayn who encouraged him to join Imam al-Ḥusayn when they were coming back from the hajj in Mecca to Kufah.

***Dam'ah al-sākibah, al-*:** First published in 1306 AH/1888, it is a five-volume book part of which is a Husayni *maqtal* developed by the Persian Shi'i cleric Muḥammad Bāqir b. ʿAbd al-Karīm b. Dihdashtī Bihbahānī (d. 1285 AH/1868).

Damascene: Of, related to, or inhabitant of Damascus, Syria.

Damascus: Arabic Dimashq, in the early Islamic period, it was the seat of the Umayyad dynasty, now capital of Syria. It was chosen as such first by Mu'āwīyah b. Abī Sufīyān in 40 AH/661 and continued to be the Umayyads' capital down to their downfall in the Levant in 132 AH/750. Both the fourth Infallible Imam ʿAlī b. al-Ḥusayn (see Zayn al-'Ābidīn) and Imam al-Ḥusayn's sister Zaynab delivered hot harangues and disclosed the real face of the Umayyads and defamed Yazīd b. Mu'āwīyah there.

Dd

Dānishnāmih-yi Imam Ḥusayn: Published in 16 volumes (Qum, 1388-1393 Sh/2009-2014), it was collected and developed under the aegis and directorship of Muḥammad Muḥammadī Rayshahrī (b. 1325 Sh/1946). So far the largest Arabic-Persian collection of the discourses of Imam al-Ḥusayn and whatever may be relevant to him and the Ashura episode and its aftermath, it has received several abridged versions in one and two volumes in Arabic, Persian, and English. Though not in an alphabetical order, it covers important topics and has a good index, a comprehensive bibliography, and good maps. The maps were also published separately. Its all-Arabic version was published as *Mawsū'ah al-Imām al-Ḥusayn* in nine volumes (Qum, 1431 AH/1389 Sh/2010).

dargāh: A Persian term which means 'gate, court' and is used as another name for Husayniyah in Southern India. See Imambara and Ashurkhanah.

Ḍarghāmah b. Mālik al-Taghlabī: Formerly one of those who had paid an oath of allegiance to Muslim b. 'Aqīl, he had come to Karbala in company with the forces of 'Umar b. Sa'd. However, he seized the opportunity and left the Umayyad camp, joined Imam al-Ḥusayn, and achieved martyrdom on Ashura.

ḍarīḥ: In Persian and Urdu, *zarīh*, orig. a raised platform-like tombstone laid on the resting place of a (usually renowned) person; nowadays, it

refers to the wooden or metal lattice or grating that encompasses the tomb of a venerated dignitary; in modern Arabic usage, it refers to either a tomb or a building erected around the tomb of a famous person.

Dastgāh-i Imam Ḥusayn: In Persian, lit., the Imam al-Ḥusayn institution. Used by common people in the Iranian context, the term refers to the Husayni paradigm and universe of discourse. It entails whatever pertains to and can be found in the broad semantic, pragmatic, and ritualistic context of almost whatever pertains to Imam al-Ḥusayn, including his martyred companions, and the Ashura commemorative rituals.

dastih: Full form, *dastih(-yi 'azādārī)*, a Persian term for a group of mourners who walk in a procession in streets and practice chest-beating for mourning a deceased personality or a martyr, usually but not exclusively, on grief-stricken days. A group of pilgrims may form a *dastih* when they arrive in a pilgrimage city and intend to enter the sanctuary in group. They may also carry a couple of flags, alams, drums, and trumpets.

Dawmah al-Husnā': Mother of al-Mukhtār.

Dāwūd (Dā'ūd) b. al-Ṭirimmāḥ: An Ashura martyr in Karbala.

Dāwūd b. Kathīr al-Riqqī: One of the companions of the sixth Infallible Imam Ja'far al-Ṣādiq who received the instruction from the Imam to pay

salaam unto Imam al-Ḥusayn and curse his slayers after every instance of drinking water.

Dd

decapitation: Mutilation of bodies of dead people is regarded as a crime utterly disgusted both in Islam and in other faiths and customs. Yet, it was practiced in the Islamic era first in the time of Abū Bakr when his army commander, Khālid b. al-Walīd, attacked Mālik b. Nuwayrah, killed and decapitated him and raped his bereaved widow before long. This gesture aroused many oppositions among pious Muslims. After that, ʿAbd al-Raḥmān b. ʿAbd Allah b. ʿUthmān al-Thaqafī, then the Umayyad governor of Mosul, northern Iraq, martyred and decapitated ʿAmr b. al-Ḥamiq al-Khuzāʾī who was a Shiʾi devotee of Imam ʿAlī and sent his severed head to Muʾāwīyah in Damascus. In line with this policy of mass suppression, the Umayyad hegemony decided to severe Imam al-Ḥusayn's head and to take it from one city or village to another for frightening, silencing, and suppressing people and making everybody scared of receiving at least a similar punishment in answer to any opposition, leave alone fomenting any revolution. In the Ashura episode, only Hāshimids and other renowned martyrs were decapitated, with their heads sent to Yazīd in Damascus. In recent time, decapitation is a punishment largely committed, hence revived again, in the time of the Salafi ISIS/Daesh groups in Iraq and Syria.

depoliticization of the Husayni movement: A purificatory and traditional attitude that insists on highlighting the purely religious nature and character of Imam al-Ḥusayn's movement, hence those ceremonies, rituals, and literature that deal with it. It tries to refrain from admixing the purely religious rites with oftentimes transitory political aims and ends.

Dhāt 'Irq: The fourth station from Mecca toward Kufah, Iraq, where Imam al-Ḥusayn encountered Bishr b. Ghālib from whom he enquired about the public opinion of the Kufans.

Dhū al-Janāḥ: Name of Imam al-Ḥusayn's horse in Arabic and Persian texts. See **Duldul**.

Dhū Ḥusm: See **Dhū Ḥusum**.

Dhū Ḥusum: Var. Dhū Ḥusm, it was the 30th place on the way of Imam al-Ḥusayn from Mecca to Kufah where the Umayyad army commander al-Ḥurr b. Yazīd al-Rīyāḥī (together with around 1,000 swordsmen) approached, intercepted, and prevented him from reaching Kufah. Having had found al-Ḥurr and his swordsmen extremely exhausted and thirsty, Imam al-Ḥusayn ordered his male companions to distribute fresh water among them and their horses to rescue them from certain death. Imam al-Ḥusayn himself participated in distributing water among the enemy forces. It was there that al-Ḥurr stood behind Imam al-Ḥusayn for performing the noontide and afternoon *salats*. Imam al-Ḥusayn

gave a short talk and indicated that he had come that way based on thousands of letters of invitation that he had received from the inhabitants of Kufah. Yet, pretending not to be informed of the letters and identified not as one of those who had written one such a letter, al-Ḥurr never let Imam al-Ḥusayn approach Kufah, but led him and his companions to the plain of Karbala, a desert away from Kufah.

Dhuwayd: A slave and standard-bearer of 'Umar b. Sa'd on Ashura.

Dimashq: See **Damascus**.

dinar: (Pl. *danānīr*) Pron. *dīnār*, derived from Greek *dėnarion* from Latin *denarius*, name of gold coins of different monetary value and weight in various Muslim lands.

Dīnawarī, al-: Full name, Aḥmad b. Dāwūd (Dā'ūd) al-Dīnawarī (d. 282 or 290 AH/895 or 902) is the author of *al-Akhbār al-ṭiwāl* that contains dependable accounts of the Ashura episode.

dirham: (Pl. *darāhim*) Derived from the Greek word *drachmė*, name of silver coins of different monetary value and weight in various Muslim lands.

Doyen of Martyrs, the: See ***Sayyid al-Shuhadā***.

Ḍubbah b. Muhammad al-Asadī: He attacked Imam al-Ḥusayn's shrine, damaged many places, and martyred many pilgrims in 369 AH/979.

Duldul: The name ascribed to Dhū al-Janāḥ in the Indian Subcontinent.

Durayd: A pro-Umayyad standard-bearer of 'Umar b. Sa'd on Ashura.

Durr al-naḍīd fī marāthī al-sibṭ al-shahīd, al-: An Arabic anthology of marthiyahs in memory of Imam al-Ḥusayn and the Ashura episode, collected and edited by the Lebanese Shi'i scholar, Sayyid Muḥsin al-Amīn.

E e

Eid al-Adha: In Arabic, *ʿĪd al-Aḍḥā*, in English, the Greater Bairam, the tenth day of the last Arabic lunar month, Dhū al-Hijjah, the feast of sacrificing usually a sheep or a camel in the hajj ceremony that is performed on the plain of Mina in the vicinity of Mecca. On the eve and day of such a day, it is recommended to go on pilgrimage to Imam al-Ḥusayn's holy shrine in Karbala.

Eid al-Fitr: In Arabic, *ʿĪd al-Fiṭr,* in English, the Lesser Bairam, it is the religious feast that marks the end of the Islamic month of mandatory fasting, Ramadan, and the beginning of the Arabic month Shawwal. It is highly recommended to pay pilgrimage to Imam al-Ḥusayn on the eve and day of Eid al-Fitr.

eid: Arabic, Persian, and Urdu 'feast,' e.g., the birthday anniversary of Imam al-Ḥusayn, Ghadīr Khumm.

elegy: See **marthiyāh.**

encampment: See **Husayni Encampment, the.**

entry permission: A (usually short and recommended) prayer recited in Arabic for a polite and courteous mode of seeking permission to enter the holy shrine of an infallible dignitary.

As it constitutes a preliminary phase of the ritual of entering a holy shrine or sanctuary, it precedes the main texts of certain *ziarat*-texts.

Ee

Euphrates ritual, the: It is recommended that when the pilgrim reaches the river Euphrates, s/he had better recite and repeat 100 times the formulas *Allāh[u] Akbar* (Allah is the Most Great), *Lā ilāha illā Allāh* (There exists no deity save Allah), and Ṣalawāt (*Allāhumma ṣallī ʿalā Muḥammad wa Āl-i Muḥammad* [O Allah! May You bestow your especially constant blessings on Muḥammad and His Infallible descendants]). In addition to the above, it is recommended to perform *ghusl*, preferably with the (distilled) water of the river Euphrates.

Euphrates, the river: In Arabic *al-Furāt* (in Persian *Forāt*, in Turkish *Fırāt*) one of the two main rivers in Iraq in the vicinity of which Imam al-Ḥusayn was halted, surrounded, and martyred on Ashura 61 AH/680. In Islamic traditions, it is highly recommended to use the distilled water of the river Euphrates for various rituals, e.g., feeding an infant with just a few (distilled) drops of it, performing ritual ghusl (or wudu) with its water prior to entering Imam al-Ḥusayn's holy shrine on pilgrimage. It is located at about 20 kilometers to the east of Karbala, hence it was one of its trajectories, i.e., the al-'Alqamī brook, near which the Battle of Karbala took place on Ashura.

F f

facilities for pilgrims: Husayni pilgrims often receive free-of-charge services that are available on roadsides on their ways from various cities to Karbala. These facilities that are offered include food; non-alcoholic drinks, e.g., water, tea, coffee; field washrooms, sewing torn bags and shoes; polishing shoes; long-distance international calls, hostels for one or two-day stay.

Faḍl b. al-Ḥasan al-Ṭabrisī (/al-Ṭabarasī) (d. 548 AH/1153): He is the author of a concise history of the Infallibles, hence his book, *I'lām al-warā bi a'lām al-hudā*, contains important highlights of the event of Ashura.

***Faḍl zīyārah al-Ḥusayn*:** A book of Sayyid Muḥammad b. ʿAlī b. al-Ḥasan al-Ḥasanī al-Shajarī al-Kūfī (367-445 AH/977-1053). This book is a brief but informative collection of 90 short but reliable hadiths on the virtues and rewards of going on pilgrimage to Imam al-Ḥusayn. He quoted hadiths from a great majority of the twelve Infallible Imams. It was edited by Sayyid Aḥmad al-Ḥusaynī and published in Qum in 1403 AH/1982.

Fajr, al-: The 89th sura (chapter) of the Holy Quran, also called Sura al-Ḥusayn, for it is held that its last

four verses, i.e., vv. 27-30, refer to and anticipates the martyrdom fate of Imam al-Ḥusayn.

Fak'hīyah: Mother of the Ashura martyr Qārib, she was also a female servant of Imam al-Ḥusayn.

Ff

Farazdaq, al-: Hammām b. Ghālib al-Farazdaq was a great Arab poet who supported the Prophet Muḥammad and his descendants with his poems, both eulogies and satires. He met Imam al-Ḥusayn at the station al-Ṣifāḥ, near Mecca, and informed him of the unstable and unpredictable character of a great majority of Kufans in that they only supported Imam al-Ḥusayn in words, but in deeds they were in the service of the Umayyads. Much later, al-Farazdaq eulogized the fourth Infallible Imam 'Alī b. al-Ḥusayn al-Sajjād/Zayn al-'Ābidīn for which he was imprisoned in the time of the Marwānids. He died at the age of around 100 in Basrah, southern Iraq, in 110 AH/728.

farewell pilgrimage: See **farewell *ziarat***.

farewell *salaam*: A salaam a pilgrim pays to the shrine of a pilgrimage-worthy dignitary at the time of leaving the pilgrimage city.

farewell *ziarat*: Either the final part of a *ziarat*-text, or a special *ziarat*-text, hence a farewell *ziarat*-text, that is recommended to be recited when the pilgrim intends to leave a holy shrine; an act of *ziarat* a pilgrim performs to a holy shrine just before leaving the city wherein the shrine is located.

Farhang-i 'Āshūrā (1374 Sh/1995): Developed by Jawād Muḥaddithī and published in Persian in Qum, it was a pioneering work and has received several reprints. It is also available in an abridged edition for school students.

Farhang-i 'Āshūrā (1384 Sh/2005): Published in Persian in Tehran and edited by Sayyid Muḥammad-Ṣādiq Mūsawī-Garmārūdī, Mahdī Waḥīdī-Ṣadr, Sa'īd Sipihrī-Nīk, and Farhād Ṭāhirī, this multi-author reference provides somewhat detailed information on various aspects of the Ashura episode.

Farhang-i sūg-i Shī'ī/Shiite Mourning Encyclopedia (1395 Sh/2016): Published in Tehran, it is a single-volume, multi-author reference work in Persian that provides encyclopedic entries, written by a team of experts on various aspects of Ashura. Its focus is on modern representations and rituals of commemoration of Ashura. It includes brief biographical sketches of the lives of certain contemporary figures, too.

fasting on Ashura: It is forbidden to fast on Ashura, for it was an Umayyad fabrication that showed their joy for slaying Imam al-Ḥusayn. However, prospective pilgrims who intend to go on pilgrimage to Imam al-Ḥusayn are advised to fast one or three days before setting out their pilgrimage to Karbala.

fasting on the first day of Muharram: According to an instruction (hence a piece of hadith) from the

eighth Infallible Imam ʿAlī b. Mūsā al-Riḍā, the first day of Muharram was the precise day when the Jewish prophet Zecharia prayed to Allah for having a son; therefore, whoever fasts this day and offers a prayer to Allah, their prayer(s) would be answered.

Ff

Fāṭimah bt. Ḥizām b. Khālid al-Kilābī: See **Umm al-Banīn**.

Fāṭimah bt. Imam al-Ḥasan: A wife of the fourth Infallible Imam ʿAlī b. al-Ḥusayn al-Sajjād/Zayn al-ʾĀbidīn, she was present in Karbala, hence an Ashura survivor.

Fāṭimah bt. Imam al-Ḥusayn: One of the daughters of Imam al-Ḥusayn, her mother was Umm Isʾḥāq bt. Ṭalḥah b. ʿAbd Allah al-Tamīmī. She related several hadiths from her paternal grandmother Fāṭimah al-Zahrāʾ, her father Imam al-Ḥusayn, her paternal aunt Zaynab al-Kubrā, her step-brother the fourth Infallible Imam ʿAlī b. al-Ḥusayn Zayn al-ʾĀbidīn, ʿAbd Allah b. ʿAbbās, and Asmāʾ bt. ʿUmays. She was a wife of her cousin, al-Ḥasan al-Muthannā. Though very eager, she could not accompany her father, Imam al-Ḥusayn, to Karbala owing to an illness, hence she received Imam al-Ḥusayn's testament in writing and passed it later on to Imam ʿAlī b. al-Ḥusayn after the Ashura survivors returned back from Karbala to Medina. She had four children, namely, ʿAbd Allah, al-Ḥasan, Ibrāhīm, and Zaynab. She passed away in 117 AH/735.

Fayd: The seventeenth place on the itinerary of Imam al-Ḥusayn from Mecca to Kufah.

fīnah: A red cylinder-type of head covering the special servants of the holy shrines in Iraq wear.

Firās b. Ja'dah al-Makhzūmī: He used to be in the camp of Imam al-Ḥusayn; however, as he got informed of the fate of Muslim b. 'Aqīl and Hānī b. 'Urwah, he sought permission from Imam al-Ḥusayn and escaped the situation.

fire: Soon after Imam al-Ḥusayn was martyred and decapitated, the Umayyad enemy forces attacked the women and children who were in the tents in the encampment and set it on fire.

first attack, the: The morning attack that the Umayyad army launched on Ashura owing to which a greater number of Imam al-Ḥusayn's companions were martyred; it lasted until noontide when a short ceasefire provided Imam al-Ḥusayn and his remaining companions with a brief respite to perform their noontide prayer in congregation on Ashura.

flag, the red: See **red flag, the.**

flagellation: See **self-flagellation.**

Friday: Arabic *al-Jumu'ah*, it is usually regarded as a weekly holiday in Muslim lands and communities. It is highly recommended to go on pilgrimage to the tomb of Imam al-Ḥusayn and/or to recite one of the *ziarat*-texts issued in his favor on the eve of Friday. It is related that

Allah, together with all the Divine prophets and angels, performs pilgrimage (*ziarat*) to the tomb of Imam al-Ḥusayn on every eve of Friday. In case taking a trip to his shrine proves impracticable, it can be accomplished by uttering a brief salaam or reciting a short *ziarat*-text unto him from anywhere.

Fuḍayl b. al-Zubayr al-Kūfī (d. 2nd/8th cent.): A companion of both the fifth Infallible Imam Muḥammad al-Bāqir and the sixth Infallible Imam Ja'far al-Ṣādiq, he wrote a treatise, mainly a name-list, of the Ashura martyrs, entitled *Tasmīyah man qutila ma' al-Ḥusayn*, much later edited by Ayatollah Sayyid Muḥammad Riḍā al-Ḥusaynī al-Jalālī, *Turāthunā* [Qum, Iran], vol. 1, no. 12, 1406 AH/1985. There are, however, some typos and mistakes in the published version in that the names of some of the pro-Umayyad enemies of Imam al-Ḥusayn are mistakenly typed among those who were martyred together with Imam al-Ḥusayn. (Personal communication)

Furat, al-: See Euphrates.

Futūḥ, al-: A history book of conquests, written by Aḥmad b. A'tham al-Kūfī, which contains reliable information on the event of Ashura.

G g

Ganj-i shahīdān: Persian terms used in Urdu, the symbolic and collective tomb of certain Ashura martyrs located close to the feet of Imam al-Ḥusayn in his holy shrine in Karbala.

gate, the clock: The gate of a shrine over which a big clock is situated.

Gates of al-'Abbās's Holy Shrine: There are several gates that lead to the courtyard of al-'Abbās's holy shrine in Karbala; they are as follows: southward and in the direction of the Qiblah, there is the Qiblah Gate; westward, there are Imam al-Ḥasan Gate, Sahab al-Zaman Gate, Imam al-Ḥusayn Gate, and Imam Mūsā b. Ja'far Gate; northward, there are Imam al-Jawād Gate, and Imam al-Hādī Gate; and eastward, there are Imam 'Alī Gate and al-Furāt/the Euphrates Gate.

Gates of Imam al-Ḥusayn's holy shrine: Imam al-Ḥusayn's holy shrine has got several gates as follows: Southward, to the Qiblah direction, the Qiblah Gate; westward, the al-Zaynabīyah Gate, Ra's al-Ḥusayn (Imam al-Ḥusayn's head) Gate, and al-Sultaniyāh Gate; northward, the al-Sidrah (Cedar) Gate, and al-Salām Gate; eastward, the al-Rajā' Gate, Qāḍī al-Ḥājāt Gate, al-Shuhadā Gate, and al-Karāmah Gate. The eastern gates open unto Bayn al-Ḥaramayn, Between the Two Holy

Shrines Avenue, the main road that connects both of the main Karbala holy shrines.

Ghadīr day *ziarat*-text, the: A *ziarat*-text issued and read out in 234 AH/848 by the tenth Infallible Imam ʿAlī b. Muḥammad al-Ḥādī (b. 212 AH/827, im. 220 AH/835, mart. 254 AH/827-868) in favor of the first Infallible Imam ʿAlī. Anthologized in most Shi'i prayer and *ziarat*-text manuals on the authority of his son, the eleventh Infallible Imam al-Ḥasan al-'Askarī (230-260 AH/844-873), it highlights the sublime character of Imam ʿAlī and clarifies that tens of Quranic verses were revealed in his favor and enhances his praiseworthy status.

Gg

Ghadīr Khumm: A pond located at around five kms away from Juhfah, around 150 kms from Mecca to Medina, and 12 kms to the east of the Red Sea in Arabia. At this place the Prophet Muḥammad, who was on the way back from Mecca to Medina, had received an urgent revelation from Allah to introduce and nominate Imam ʿAlī (in public and among the hajjis who had performed the hajj in Mecca) as his immediate successor and the first Infallible Imam. This event took place on 18th Dhū al-Hijjah 10 AH/10 March 632. According to authentic hadiths, the day of Ghadīr Khumm has since been the greatest and most conspicuous of all Islamic feasts, eids, i.e., the Greatest Divine Eid (*ʿĪd Allāh al-Akbar*) in the Islamic religion. Muslims are highly recommended to go on pilgrimage to Imam ʿAlī's holy shrine in Najaf

and/or to recite a *ziarat*-text, especially the Ghadīr day *ziarat*-text in his favor.

Ghāḍirī(yy), al-: Of, or related to, al-Ghāḍirīyyāh.

Ghāḍirīyyah, al-: A region or village in the northeast of Karbala on the al-'Alqamī river where is nowadays known as al-Ḥusaynīyah lands; another designation of Karbala.

Ghamrah: The fifth place where Imam al-Ḥusayn reached after Dhāt 'Irq on his way from Mecca to Kufah.

Ghurar al-ḥikam wa durar al-kalim: A collection of the first Infallible Imam 'Alī's apothegms, anthologized by Abū al-Fatḥ 'Abd al-Wāḥid b. Muḥammad b. 'Abd al-Wāḥid al-Tamīmī al-Āmidī (d. 510 AH/1116). Containing over 10760 apothegms and arranged some 90 sections, it was first published in India in 1280 AH/1863. It has received several reprints, editions, abridgements, and translations in several languages, e.g., Persian and Urdu. A smaller selection of it was translated into English as *Sentences of Ali, Son-in-Law of Mahomet, and His Fourth Successor* (London, 1717) by the British Arabist Simon Ockley (1678-1720).

ghusl: Arabic 'washing,' washing one's entire body in a certain prescribed manner for ritual purification purposes prior to performing certain Islamic religious rites. See ***Ziarat-ghusl***.

Goriz: See Gurīz.

grating: see *ḍarīḥ*.

green: As a color, it implies (1) the status of being a sayyid, (2) a descendant of the Prophet Muḥammad; (3) felicity; (4) (in taziyeh costumes) a companion on Imam al-Ḥusayn's side; (5) peace; (6) peacefulness; (7) (in the case of the second Infallible Imam al-Ḥasan) being poisoned.

G g

Gurīz/goriz: In Persian, *lit.* escape, digression. Abrupt and ritual digression from virtually any tragic topic and moving to, hence taking the audience to, a somewhat comparable and far more tragic scene in the Ashura tragedy for making the audience shed tears. It consists of several moves: (1) a base, often an ordinary tragic scene, e.g., the hardships and crying of an orphaned girl, (2) comparison, and (3) the tragic target or destination, often a tragic scene connected with the afflictions imposed on the Ahl al-Bayt, and mostly a comparable scene connected with the Ashura(-oriented) tragedies, e.g., attacking the orphan daughters of Imam al-Ḥusayn on the Ashura evening.

Ḥā'ir, al-: The precise site of Imam al-Ḥusayn's tomb and its radius of (at least) around 11.5 meters wherein a traveler may perform his or her ritual mandatory *salat*(s) in either complete or shortened form.

Ḥā'irī, al-: attributed to al-Ḥā'ir; of or related to Karbala; Karbala'i or Karbalayi; an honorific designation of the inhabitants or sojourners of Karbala.

Ḥabīb b. Hammāz al-Asadī: Formerly he was a companion of the first Infallible Imam ʿAlī who had informed him that he would turn into an enemy of the Ahl al-Bayt. After Imam ʿAlī's martyrdom, he changed his stance, joined the Umayyad forces in Karbala, and fought Imam al-Ḥusayn.

Ḥabīb b. Muẓāhir al-Asadī: As an aged companion of Imam al-Ḥusayn on Ashura, Ḥabīb b. Muẓāhir (/Muẓahhir) al-Asadī (*ca.* 14 BH-61 AH/ *ca.* 605-680), used to serve in company with the Prophet Muḥammad, and the Infallible Imams ʿAlī, al-Ḥasan, and al-Ḥusayn. His *kunyah* was Abū al-Qāsim. After the demise of the Prophet Muḥammad, he migarated to Kufah to be associated with Imam ʿAlī. When Muslim b. ʿAqīl reached Kufah, he was a confident and reliable advisor and helper to him. Aged around 75 (or even more), he participated in the Battle of Ashura to defend Islam and was martyred in Karbala. He was killed by Budayl b. Ṣuraym and al-Ḥuṣayn b. Numayr, while Imam al-Ḥusayn and some of his companions were performing the noontide *salat* on the battlefield. There is a small, separate tomb and shrine (to the southwest direction and in front of Imam al-Ḥusayn's tomb and grating) that symbolizes his tomb.

Hh

hadith-based *ziarat*-text: Available in various lengths from brief to elaborate, long ones, they comprise various types of *ziarat*-texts issued by any of the Infallible Imams in favor of another Infallible Imam. A great majority of such *ziarat*-texts that pertain to Imam al-Ḥusayn and his martyred companions were issued after the Ashura episode. They are the most authoritative ones in terms of language, rhetoric, and content because they were issued by one of the Infallible Imams. The fifth Infallible Imam Muḥammad al-Bāqir and the sixth Infallible Imam Ja'far al-Ṣādiq issued the largest number of hadith-based *ziarat*-texts in favor of Imam al-Ḥusayn. The pivotal points of such *ziarat*-texts concern, hence inform the pilgrim, among other things, of fundamental Islamic creeds, e.g., testification of the Divine Unicity, the prophethood of the Prophet Muḥammad, the thought-provoking educative, insightful, and praiseworthy titles, missions, messages, and influences of Imam al-Ḥusayn. The Infallible Imams issued them for various educative purposes, making the pilgrim aware of the dignitary, particularly Imam al-Ḥusayn, to whom pilgrimage is made.

Hafhāf b. Muhannad al-Rāsibī al-Baṣrī, al-: A brave Ashura martyr who was a Shi'i resident of Basrah.

He had left his hometown for joining Imam al-Ḥusayn; however, he reached Karbala in the late afternoon of Ashura. Searching for Imam al-Ḥusayn, he was told that Imam al-Ḥusayn had just been martyred; in consequence, he attacked the Umayyad army with a sword. Surrounded on every side, he was injured and martyred there.

Hh

Ḥafṣ b. ʿUmar b. Sa'd: A son of ʿUmar b. Sa'd who instigated his father to commit more crimes on Ashura. He was arrested and executed by al-Mukhtār's forces in Kufah.

Ḥājir of Baṭn al-Rummah: Var. Ḥājiz, the fourteenth station on the itinerary of Imam al-Ḥusayn from Mecca to Kufah. Here Imam al-Ḥusayn dispatched Qays b. Musahhir al-Ṣaydāwī with a letter to Kufah in which he informed them of the receipt of Muslim b. ʿAqīl's letter and that he had set out from Mecca to Kufah on the day of al-Tarwīyāh, the 8th day of Dhū al-Hijjah.

Ḥājiz: See Ḥājir.

Ḥajjāj b. al-Masrūq al-Madhḥijī al-Ju'fī: An Ashura martyr; he was a Shi'i resident of Kufah who went to Mecca and joined Imam al-Ḥusayn. He remained one of his muezzins.

Ḥajjāj b. Badr al-Tamīmī al-Sa'dī, al-: An Ashura martyr from Basrah. He took a letter of Yazīd b. Mas'ūd b. ʿAmr al-Baṣrī from Basrah to Imam al-Ḥusayn, remained with him, and accompanied him from Mecca to Karbala.

Ḥajjār b. Abjar al-Bajalī: He defamed and gave false witness against Ḥujr b. ʿAdī in effect of which Muʾāwīyah killed him. He received 100,000 dirhams from Muʾāwīyah and was commissioned to assassinate the second Infallible Imam al-Ḥasan. Although he had sent an initial letter to Imam al-Ḥusayn and invited him to come to Kufah, later on he joined the Umayyad camp as soon as ʿUbayd Allāh b. Zīyād reached there. As a commander of over 1,000 swordsmen, he went to Karbala for fighting Imam al-Ḥusayn. On Ashura, when Imam al-Ḥusayn mentioned his name and reminded him that he had written such a letter of invitation, he denied having done so. In the revolt led by al-Mukhtār, he prepared an army of over 3,000 soldiers to confront him but was soon defeated and escaped the battlefield. He spent some time with Muṣʾab b. al-Zubayr and ʿAbd al-Malik b. Marwān.

Halab: Arabic Ḥalab, English and Latinate 'Aleppo,' a city in northern Syria in the vicinity of which there is the tomb and shrine of Muḥsin, a miscarried son of Imam al-Ḥusayn.

ḥalīf: (Pl. *ḥulafāʾ*) A confederate; someone who had taken an oath of allegiance to support a greater (political) power and mutually would receive help from the other party.

Ḥalīyyah: Var. ʿAlīyyah, mother of Muslim b. ʿAqīl.

Ḥaml b. Mālik al-Muḥāribī: A pro-Umayyad war criminal on Ashura who was arrested and executed by al-Mukhtār's forces.

Ḥamzah b. 'Abd al-Muṭṭalib: The paternal uncle of the Prophet Muḥammad who was martyred in the Battle of Uḥud in the vicinity of Medina in 3 AH/625. He was the first martyr to receive the honorific title of the Doyen/Prince of Martyrs (Arabic *Sayyid al-Shuhadā*) in Islam.

Hānī b. 'Urwah al-Murādī: A pre-Ashura martyr of Imam al-Ḥusayn's movement, Hānī had formerly been a companion of the Prophet Muḥammad and later on joined Imam 'Alī, and remained with him. In the time of Mu'āwīyah, he was with Ḥujr b. 'Adī such that Mu'āwīyah intended to arrest him. When Muslim b. 'Aqīl arrived in Kufah, he arrived at Hānī's house where he stayed for some days; after some time, the secret agents of 'Ubayd Allāh b. Zīyād became suspicious of Hānī and arrested him. Despite being tortured, he never revealed the precise place of Muslim b. 'Aqīl's hide-out. He remained detained in jail until Muslim b. 'Aqīl was also arrested. Both of them were beheaded and martyred on the 8th Dhū al-Hijjah. After that, 'Ubayd Allāh b. Zīyād dispatched their severed heads to the Umayyad tyrant ruler Yazīd b. Mu'āwīyah in Damascus. His tomb and shrine are located in a mosque on the northern side of the larger Kufah Mosque, just in front of those of Muslim b. 'Aqīl and al-Mukhtār.

Hānī b. Abī Ḥayyah al-Hamdānī: An agent of 'Ubayd Allāh b. Zīyād in Kufah who, together with Zubayr b. Arwaj al-Tamīmī, took the severed heads of Muslim b. 'Aqīl and Hānī b. 'Urwah to Yazīd b. Mu'āwīyah in Damascus.

Hānī b. Thubayt al-Ḥaḍramī: In addition to killing 'Abd Allah b. 'Umayr al-Kalbī, Muḥammad b. Abī Sa'īd, 'Abd Allah and Ja'far (both of them sons of the first Infallible Imam 'Alī), he was one of those pro-Umayyad criminals who trampled the decapitated body of Imam al-Ḥusayn on Ashura. He was arrested and executed by al-Mukhtār's forces.

Ḥannānah Mosque, al-: A mosque at al-Thuwayyah, a northeastern district of Najaf, near the tomb and shrine of Imam 'Alī's companion, Kumayl b. Zīyād al-Nakha'ī, at a distance of around 2.5 kilometers from Imam 'Alī's holy shrine, where the very site had expressed sighs of sorrow when the body of Imam 'Alī was being carried near it in a nightly funeral procession from Kufah to Najaf for burial. Almost twenty years later, when the Ashura captives were being taken in chains through the same desert, the severed heads of Imam al-Ḥusayn and other Ashura martyrs were deposited there just for one night due to which the original building of the mosque emitted sighs of deep sorrow, too. Now there is a round-shape, special memorial in the middle of the mosque which signifies the precise place where Imam al-Ḥusayn's head was kept for a short while.

Ḥanẓalah b. As'ad al-Shabāmī: An Ashura martyr who joined Imam al-Ḥusayn on the plain of Karbala. He acted as Imam al-Ḥusayn's courier and took his oral messages and letters to 'Umar b. Sa'd.

Ḥanẓalah b. Qays: An Ashura martyr in Karbala.

ḥaram: Arabic, also Persian, term for (1) a sacred, sacrosanct, holy territory or region; a holy shrine; a sanctuary; (2) the Husayni encampment in the Ashura context.

Ḥarb b. Abī al-Aswad al-Du'alī: An Ashura martyr. His father was a companion and disciple of Imam 'Alī under whom he developed the first lessons of Arabic grammar.

Ḥārith b. Imra' al-Qays al-Kindī: He had been a brave soldier on the side of 'Umar b. Sa'd on Ashura. However, once he realized that the Umayyad army was resolute to martyr Imam al-Ḥusayn and his companions, he left the Umayyad front, joined Imam al-Ḥusayn, and defended him until he achieved martyrdom.

Ḥārith, al-: A pro-Umayyad soldier of 'Ubayd Allāh b. Zīyād who beheaded Ibrāhīm and Muḥammad (both of them sons of Muslim b. 'Aqīl) at Musayyib near Karbala by the river Euphrates and took their heads to him in anticipation of a reward. He was soon executed for punishment at the same place.

Ḥarmalah b. Kāhil al-Asadī: A ruthless soldier and archer who shot an arrow to the throat of Imam al-Ḥusayn's infant, 'Abd Allah (/'Alī al-Aṣghar) and martyred him in the arms of Imam al-Ḥusayn on Ashura. He also shot and martyred 'Abd Allah b. al-Ḥasan on Ashura. He carried al-'Abbās's severed head to Kufah for receiving a bonus and reward from 'Ubayd Allāh b. Zīyād. Symbolizing cruelty and ruthlessness, his mother was also a woman of ill fame and pleasure. He was arrested and executed by al-Mukhtār's forces in Kufah.

Ḥarrah Wāqim, the event of: A tragic event that took place after the Ashura episode in Medina on 27 or 28 Dhū al-Hijjah 63 AH/683. In effect of a large-scale public uprising against the Umayyad rule, people revolted against 'Uthmān b. Muḥammad b. Abī Sufīyān, the Umayyad ruler of Medina, and expelled him from the city, and paid an oath of allegiance to 'Abd Allah b. Ḥanẓalah. Marwān, a pro-Umayyad agent in the city, reported the event to Yazīd b. Mu'āwīyah in Damascus, and he dispatched a massive army under Muslim b. 'Uqbah to Medina to restore it and curb the situation. The Umayyad army attacked the city, the Prophet's Mosque, raped the girls and women, looted, ruined, and burned down many of its houses in effect of which thousands of people, including many companions and followers of the Prophet Muḥammad, were killed both in streets and within the Prophet's Mosque.

Ḥarth (/Ḥārith) b. Nabhān: An Ashura martyr who was presumably alive in the time of the Prophet Muḥammad. After the Prophet, he served Imam ʻAlī, Imam al-Ḥasan, and Imam al-Ḥusayn. He was a staunch follower of Imam al-Ḥusayn and accompanied him right from Medina to Karbala.

Harthamah b. Abī Muslim: Formerly, a companion of Imam ʻAlī in the Battle of Ṣiffīn, on the way back from there to Kufah, he noticed Imam ʻAlī anticipating the Battle of Karbala at the very place, remarking that its martyrs shall enter the Paradise without any question. Around two decades later, he was dispatched to the same region as a soldier in the Umayyad camp. As soon as he reached Karbala, he recognized the very region and remembered Imam ʻAlī's true anticipation, hence he approached Imam al-Ḥusayn and recounted what he had heard from him. Then upon the inquiry of Imam al-Ḥusayn regarding his stance then, he insolently expressed his mere indifference. Then Imam al-Ḥusayn told him that whoever hears his cry of help and never helps him, they would certainly be thrown to the Hellfire on the Judgement Day. With this warning remark, Harthamah insolently left the region without hesitation.

Hārūn al-Rashīd: The fifth Abbasid ruler (b. 149 AH/766, r. 170-193 AH/786-809), who imprisoned and martyred the seventh Infallible Imam Mūsā b. Ja'far. To manifest his fierce enmity against Shi'is, and particularly against the descendants

of the Prophet Muḥammad, he ordered the tomb and shrine of Imam al-Ḥusayn to be ruined and leveled in 193 AH/809.

Ḥasan al-Muthannā, al-: Full name, al-Ḥasan b. Imam al-Ḥasan, his *kunyah* was Abū Muḥammad, and his mother was Khawlah bt. Manẓūr al-Fazārīyah. It is reported that he was present in Karbala on Ashura at the age of around 17. He was also a son-in-law of Imam al-Ḥusayn because Fāṭimah bt. Imam al-Ḥusayn was his wife. He was injured on Ashura, and his maternal uncle, Asmāʾ b. Khārijah al-Fazārī who was on the Umayyad side, took him out of the battlefield, gave him medical treatment, and returned him to Medina where he remained a pious and influential man. He was poisoned and martyred by the Umayyad agent Sulaymān b. ʿAbd al-Malik in Medina at the age of 53 in 97 AH/715.

Ḥasan b. Imam ʿAlī, Imam al-: The elder infallible brother of Imam al-Ḥusayn, he was born in Medina on 15th Ramadan 3 AH/624. Very much beloved to his maternal grandfather, the Prophet Muḥammad, he was known for his piety, benevolence, exemplary generosity, and knowledge. He received the office of imamate (hence became the second Infallible Imam) after his father, Imam ʿAlī who was martyred in Kufah in Ramadan 40 AH/661. Muʾāwīyah b. Abī Sufīyān opposed him, waged wars against him, and in effect of a peace contract that Muʾāwīyah had suggested him and was concluded between

them in 41 AH/660, he left Kufah and returned to Medina. His imamate lasted ten years. He was poisoned and martyred by his wife, Ja'dah bt. al-Ash'ath, at the instigation of Mu'āwīyah in 49 AH/669 and was buried in Medina. His sons joined Imam al-Ḥusayn and were martyred on Ashura.

Hh

Hāshimī, Yāsīn, al-: A royal-period Iraqi prime minister (1885-1937, in office 1924-1925 and 1935-1936) who ordered the Servant's Minaret of Imam al-Ḥusayn's courtyard and holy shrine in Karbala to be destroyed in 1354 AH/1935. Many Iraqi poets satirized him, analogizing him with the Umayyad and Abbasid tyrant rulers. Cf. **Servant's Minaret, the**.

Hāshimid martyr: Any of the Ashura martyrs whose lineage goes back to Hāshimids, e.g., the descendants of Abū Ṭālib and/or those of the Prophet Muḥammad; they were close relatives of Imam al-Ḥusayn.

Hāshimid: A descendant of Hāshim b. 'Abd Manāf, an ancestor of the Prophet Muḥammad. It thus applies to the descendants of 'Abd al-Muṭṭalib, the paternal grandfather of the Prophet Muḥammad. Sayyids are descendants of Hāshim.

Hashtrūdī Tabrīzī, Ḥasan b. 'Abd Allāh b. 'Alī (d. 1304 AH/1886): A Persian scholar who translated into Persian the sections of Muḥammad-Bāqir Majlisī's *Biḥār al-anwār*.

Ḥawshab al-Barsamī: A Kufan officer who identified, arrested, and executed many pro-Umayyad war criminals in al-Mukhtār's revolt.

Hegira: The emigration or exodus of the Prophet Muḥammad that took place in the 13th year of his prophethood in 622, a historic event that has since been regarded as the beginning of the Islamic era and calendar.

Hijra: See **Hegira**.

Hijrah: See **Hegira**.

Ḥikmatnāmih-yi Imām Ḥusayn: A two-volume collection of the apothegms and wisdoms of Imam al-Ḥusayn, published in Qum in 1385 Sh/2006, it is a book developed as a teamwork under the aegis of Muḥammad Muḥammadī Rayshahrī.

Ḥikmatnāmih-yi Imām Ḥusayn: First published in two volumes (Qum, 1385 Sh/2006) under the aegis of Muḥammad Muḥammadī- Rayshahrī, it contains many wise sayings and apothegms of Imam al-Ḥusayn in both Arabic and Persian.

Hilāl b. A'war: A soldier in the camp of 'Umar b. Sa'd on Ashura, he carried the severed heads of six Ashura martyrs from Karbala to Kufah.

Ḥilīyyah: Var. 'Alīyyah, mother of Muslim b. 'Aqīl.

Hishām b. Muḥammad b. al-Sā'ib al-Kalbī (d. 205 AH/820): He was a famous Arab genealogist who

authored over 150 books, including a *Maqtal al-Ḥusayn*.

histories of Karbala: See **Karbala, histories of.**

histories of the Karbala shrines: See **Karbala shrines, histories of the.**

Hh

hiy'at(-i 'azādārī): In the Shi'i Iranian Husayni contexts, a group of mourners who may form part of the regular attendants of a Husayniyeh. Regular members of a *hiy'at* may have a certain mosque, Husayniyeh, or *takiyeh* as their usual place for their weekly, fortnight, or monthly gatherings, with a certain Shi'i cleric (*ākhūnd*) who leads the congregational *salat* or mourner (*maddāḥ*) who mourns or recounts heart-rending scenes. A *hiy'at* may have its treasurer who keeps accounts of the financial affairs or gives some money to others on loan. Like a *mawkib*, it may have its own regular cook(s) particularly on journeys to pilgrimage cities and destinations. A *hiy'at* is largely a non-governmental body, although some state intelligence agents may secretly and constantly watch it and its members particularly in their pilgrimages abroad mainly for security reasons.

hostel, pilgrim's: See **pilgrim hostel** and ***khān***.

Ḥukaym b. al-Ṭufayl al-Sinbisī: One of the ruthless Umayyad soldiers who attacked and cut off the left hand of al-'Abbās b. 'Alī and martyred him, while he was carrying water for the thirsty women

and children in Imam al-Ḥusayn's encampment on Ashura. He also committed other crimes: he shot arrows to Imam al-Ḥusayn, looted al-'Abbās b. 'Alī's clothes and sword, and trampled Imam al-Ḥusayn's decapitated body. Al-Mukhtār's forces later on arrested and executed him for punishment.

Ḥulās b. 'Amr al-Azdī al-Rāsibī: A Kufan resident, he was formerly a companion of Imam 'Alī in Kufah; however, he came to Karbala in company with the forces of 'Umar b. Sa'd. On the eve of Ashura, together with his brother Nu'mān, he left the Umayyad army and joined the camp of Imam al-Ḥusayn. He was martyred in the morning attacks on Ashura.

Ḥumayd b. Bukayr al-Aḥmarī: One of the tyrant Umayyad soldiers who carried the severed heads of some of the Ashura martyrs from Karbala to Kufah.

Ḥumayd b. Muslim al-Azdī: A Umayyad soldier, agent, and war reporter who was present on Ashura. Many of his reports are included in Abū Mikhnaf's *Maqtal*, related via Sulaymān b. Abī Rāshid and Ṣa'qab b. Zuhayr. As a pro-Umayyad agent, he was going to be subject of being arrested by al-Mukhtār's forces. As he had left Kufah, with his residence no longer known, his house was ruined in al-Mukhtār's revolt.

Ḥurr, al-: (1) al-Ḥurr b. Yazīd al-Rīyāḥī al-Tamīmī was formerly a great man of Kufah and a commander

in the Umayyad army. He first encountered and intercepted Imam al-Ḥusayn at Dhū Ḥusum (/ Dhū Ḥusm) his way to Kufah. Since al-Ḥurr and his swordsmen were extremely exhausted and thirsty, Imam al-Ḥusayn ordered his companions to distribute water among them and their horses to rescue them from certain death in the desert. (Although he was then a pro-Umayyad army commander, he was religiously a believer in Imam al-Ḥusayn; therefore, he (and in consequence his swordsmen) stood behind Imam al-Ḥusayn for the mandatory noontide ritual prayer (*salat*). When he showed some resistance against Imam al-Ḥusayn, he received the Imam's harsh rebuke and disdain in which there was a reference to his mother. At that moment, al-Ḥurr swallowed his anger, never answered Imam al-Ḥusayn in a similar way, all due to his deep respect for the Imam's mother, Hz. Fāṭimah al-Zahrā'. It is held that such religiously-charged attitude of al-Ḥurr led him to get rescued from the plague and afterlife-hell of the Umayyad camp on Ashura.) Al-Ḥurr and his soldiers were surrounding Imam al-Ḥusayn, until they reached Naynawa where al-Ḥurr received a letter from 'Ubayd Allāh b. Zīyād to prevent Imam al-Ḥusayn from reaching Kufah; instead, he had to direct him and his camp to a desert devoid of, and away from, water. Upon this urgent command, he forced Imam al-Ḥusayn and his companions to turn to the plain of Karbala. However, on the Ashura morning,

as soon as he realized that the fiercest battle was about to break out, pretending to give water to his horse, he abandoned his former high military position on the Umayyad side. Before long, he joined Imam al-Ḥusayn repentantly. In doing so, his son, brother, servant, and some of his soldiers followed him, too. Imam al-Ḥusayn accepted his repentance and welcomed him warmly, without raising any question whatsoever regarding his earlier stance, opposition, and wrongdoing to have intercepted him. Al-Ḥurr attacked the Umayyad army and was martyred. At his last moment, Imam al-Ḥusayn expressed his warm appreciation to him. His tomb is located at a district where his tribesmen lived at a distance of around six kms to the northwest of Karbala. Al-Ḥurr symbolizes taking a firm individual decision to get rescued from absolute darkness to perfect felicity, light, and guidance, all in effect of his last-minute practical repentance; (2) In the vicinity of Karbala, the place where the shrine of al-Ḥurr is located.

Ḥusayn b. Imam ʿAlī, Imam al-: The younger son of the first Infallible Imam ʿAlī and the Prophet Muḥammad's daughter, Hz. Fāṭimah al-Zahrā', he was born in Medina on the 3rd (or 5th) of Shaban 4 AH/626. Authoritative hadiths indicate that soon after his graceful birth, the Archangel Gabriel, in company with 1,000 Divine angels, descended to the Prophet Muḥammad for congratulating him on the birth of such a graceful

and blessed infant. At the same time, Gabriel informed him of the tragic martyrdom fate of this newborn infant for which the Prophet started shedding tears profusely. (Gabriel frequently informed the Prophet Muḥammad of such a tragic fate over which the Prophet always shed tears profusely.) The Prophet Muḥammad loved both him and his elder brother, Imam al-Ḥasan, and constantly recommended all people to love both of them. He used to place them on his shoulders both in private and in public. Hence, a child who used to be so respectfully cherished would hardly succumb to the whims of such a profligate fellow as Yazīd b. Mu'āwīyah. He joined the Prophet in the event of *Mubāhilah* (Arabic *Mubāhalah*) yet a child. Still a child at the age of seven, he eye-witnessed the bitter memory of the heart-rending martyrdom fate of his mother, Hz. Fāṭimah al-Zahrā', mainly for supporting Imam ʿAlī and his Divinely-granted right of leadership that was endorsed in the event of Ghadīr Khumm. He always remained a loyal companion to both his father and elder brother. Soon after, his father's martyrdom in Ramadan 40 AH/January 661, he accepted and recognized his elder brother as the second Infallible Imam. Always a generous and pious personality, he received much attention. When his elder brother was poisoned and martyred in Medina in 50 AH/670, he avoided any clash because the opponents of the Hāshimids, including the

Prophet's widow ʻĀ'ishah, mischievously prevented Imam al-Ḥasan from being buried next to the Prophet. Soon after receiving the office and status of imamate, Imam al-Ḥusayn proved highly cooperative with the needy, hence very renowned for his helpfulness, sympathy, and generosity, even to those who had caused him some problems. He held the office of imamate for ten years in the reign of Mu'āwīyah who was notorious for torturing and killing the devotees of the Hāshimds, particularly those who might have the least attention to the houses of the Prophet Muḥammad and Imam ʻAlī. Although Imam al-Ḥusayn experienced many troubles and tolerated much pressure in the reign of Mu'āwīyah who dissidently and treacherously ritualized and institutionalized cursing Imam ʻAlī in public and in all lectures and never respected the peace treaty that had been concluded between him and Imam al-Ḥasan, Imam al-Ḥusayn never resorted to any military clash against Mu'āwīyah for several reasons, one of which was simply for honoring the aforementioned peace treaty one side of which was his elder brother, Imam al-Ḥasan. In the meantime, one or two years before the death of Mu'āwīyah, Imam al-Ḥusayn delivered a sermon in the hajj season on the plain of Minā in the vicinity of Mecca. In it, he declared and highlighted the responsibilities of Muslim thinkers and intellectuals to rise over tyranny, oppression, and cruelty. With the death of

Hh

Mu'āwīyah, Yazīd declared himself as the second Umayyad ruler and, as such, ordered his agent in Medina, al-Walīd b. ʿUtbah, to summon Imam al-Ḥusayn and get his oath of allegiance, hence official recognition, even by force. Upon Imam al-Ḥusayn's steadfast refusal to succumb to this sinister and notorious whim, much pressure was exerted on him just within a few days such that he had no way but to leave Medina for Mecca where he resided for four months and a couple of days. While he was in Mecca, he gradually received around 12,000 letters of invitation, in terms of present-day jargon "political votes", from Kufah where its inhabitants were expecting to receive him as their leader. To weigh the whole situation in Kufah, and by extension, in Iraq, he dispatched his paternal cousin, Muslim b. ʿAqīl, there to carefully observe the actual situation in Kufah. Around 18,000 people paid an oath of allegiance to Muslim through whom they in fact recognized Imam al-Ḥusayn. At the same time, the pro-Umayyad wing was neither mute nor dormant in the city of Kufah. Therefore, the pro-Umayyad inhabitants of Kufah secretly informed Yazīd b. Mu'āwīyah of whatever was going on there. To nip a developing revolution in the bud, and at the suggestion of his Christian advisor, Sarjūn, Yazīd appointed ʿUbayd Allāh b. Zīyād as the new governor of Kufah. ʿUbayd Allāh b. Zīyād made everybody scared and intimidated, for soon after reaching the city, he executed and beheaded

several anti-Umayyad dignitaries, e.g., Muslim b. ʿAqīl and Hanī b. ʿUrwah, sent their severed heads to Yazīd in Damascus. On the Arabian side, with the approach of the hajj season, Yazid dispatched a secret army to assassinate Imam al-Ḥusayn during the three main days of the hajj rites (*ayyām al-tashrīq*) in Mecca. To counteract and nullify this conspiracy, Imam al-Ḥusayn decided to leave Mecca on Tuesday, 8 Dhū al-Hijjah, just on the day when all those who aspire to perform hajj should reach Mecca. With this gesture, Imam al-Ḥusayn intended to manifest his dissidence and to prove that Mecca was no longer safe enough for performing the hajj rituals. In this way, Imam al-Ḥusayn changed this threat into an opportunity for his high aims. In consequence, the Umayyad front felt utterly disappointed, hence a band of pro-Umayyad soldiers followed Imam al-Ḥusayn and his companions to return them to Mecca. A small clash took place between the two groups just outside Mecca; however, Imam al-Ḥusayn was so resolute to continue his way to Kufah. When Imam al-Ḥusayn and his companions reached the station Zubālah, he received the shocking news of the martyrdom of his paternal cousin and delegate, Muslim b. ʿAqīl, and his staunch supporter, Hānī b. ʿUrwah, in Kufah. From the time he had left Mecca he indicated it in his talks and insisted on the point that the endpoint of that journey would certainly be martyrdom so

that only those who were his real and staunch followers and supporters remained with him. When they were near Kufah, a small pro-Umayyad army under al-Ḥurr intercepted him and prevented him and his companions from reaching Kufah. When he found out that the soldiers and horses of the intercepting enemy army were all exhausted and thirsty, he and his male companions distributed the fresh water they had collected for themselves among the pro-Umayyad army soldiers to rescue them from certain death. On a mission, Imam al-Ḥusayn and his companions were forced to move to a desert called Karbala. He reached there on the second day of Muharram 61 AH/October 680 and remained there until Ashura. From the seventh day of Muharram on, the pro-Umayyad army of the Kufan soldiers prevented the camp of Imam al-Ḥusayn from having easy access to water. On the ninth day, later on called Tāsūʾā, the pro-Umayyad army made a move to launch a skirmish upon Imam al-Husayn's camp. However, he dispatched his younger step-brother and standard-bearer, al-ʾAbbās b. ʿAlī, to talk with Shimr, an army commander for taking only that night as respite for spending it on reciting the Holy Quran and offering *salat* and supplications. On the last night, i.e., on the eve of Ashura, Imam al-Ḥusayn met ʿUmar b. Saʿd in a tent pitched somewhere between the two camps and advised him not to wage the prospective war. This was because ʿUmar

b. Sa'd had received a suggestion to be dispatched as the governor of the vast regions of Ray and Jurjān in ancient Persia on the express condition of having defeated Imam al-Ḥusayn. Imam al-Ḥusayn anticipated that upon waging the war, he would certainly lose the rulership of those vast Persian regions; however, 'Umar b. Sa'd was illusorily confident of the proposed post, a dream that, as expected, never came true. Imam al-Ḥusayn intended to rescue the enemy chief commander, 'Umar b. Sa'd, from the Divine punishment in the world hereafter. On the last night of his life, and just some hours before the fiercest war to take place, he collected his male companions, delivered a talk, and set them free to leave him alone against the massive Umayyad army that amounted to around 30,000 soldiers. However, his profoundly determined and resolute companions never left him forsaken; on the other hand, a number of the pro-Umayyad enemy forces joined him both on the eve and on the Day of Ashura. On Ashura, he and his male companions were ready to defend themselves. 'Umar b. Sa'd, the chief commander of the Umayyad army shot the first arrow toward the camp of Imam al-Ḥusayn, thus the war broke out. Both before and on the Day of Ashura, Imam al-Ḥusayn reintroduced himself to the enemy forces, advised them not to commence the war, and let him return back to Medina. Nevertheless, the Umayyad army had received another mission:

putting all men on Imam al-Ḥusayn's side to the sword. On Ashura, the fiercest battle took place, resulting in a horrible bloodbath on the plain of Karbala. Imam al-Ḥusayn was martyred in the late afternoon of Ashura; all his children, brothers, nephews, relatives, and companions had been martyred one by one before him. Having received hundreds of wounds, he was both martyred and decapitated. To show their real character and enmity, certain Umayyad soldiers, all illegitimate sons, trampled his decapitated body on a military order, while his children, grandchildren, daughters, wives, sisters, nephews, and nieces were the eye-witnesses of all these horrible war crimes. The Umayyads committed this crime in the vain hope of putting an end to the messages and mission of Imam al-Ḥusayn, while the world has since come to appreciate the unique and educative sacrifice he undertook.

Hh

Ḥuṣayn b. Numayr al-Tamīmī, al-: In the time of the Prophet Muḥammad he was notorious as a hypocrite who stole a considerable amount of zakat. When the Prophet Muḥammad was returning to Medina from the Battle of Tabūk in 9 AH/930, he attempted to rouse the Prophet's camel so that the Prophet would be thrown down into a deep valley. He took part in the battles that took place in the time of Abū Bakr, and acted as a soldier in the army dispatched by 'Umar b. al-Khaṭṭāb to conquer al-Qādisīyah, Iraq. He was always a staunch enemy of Imam 'Alī, and fought

against him in the Battle of Ṣiffīn. Later on, he instigated Mu'āwīyah to nominate his son Yazīd as the next ruler. He was in charge of the police forces of Kufah when 'Ubayd Allāh b. Zīyād was in power there. He blocked the ways from Kufah to al-Qādisīyah so that it was practically hard for anybody to escape Kufah for joining Imam al-Ḥusayn. He arrested Imam al-Ḥusayn's courier, Qays b. Musahhar al-Ṣaydāwī, and brought him to 'Ubayd Allāh b. Zīyād for punishment and execution. On Ashura, he was the commander of 4,000 soldiers and was also the commander of 500 archers who shot arrows to the camp of Imam al-Ḥusayn. He also committed horrible crimes in the Ḥarrah Wāqim massacre in Medina, and then launched an attack to capture Mecca together with Muslim b. 'Uqbah. After that, he joined the Marwānids and tried hard that Marwān b. al-Ḥakam would ascend the throne. In 65 AH/684 when the Penitents (*al-Tawwābūn*) revolted, he acted as the chief army commander of the forces dispatched by 'Ubayd Allāh b. Zīyād, took side with 'Abd al-Malik b. Marwān, and defeated them at 'Ayn al-Wardah.

***Ḥusayn fī al-fikr al-masīḥī*, al-**: A famous book of the Syrian Christian novelist and journalist Anton Bara (Bārā), with the following publication history: first published in Kuwait, 1398 AH/1978; 2nd ed., 1400 AH/1980; 3rd ed., 1403 AH/1983; 4th ed., Beirut, 1427 AH/2006; 5th ed., Beirut, 1430 AH/2009). It renders a Christian interpretation

of the Ashura episode and the characher and conduct of Imam al-Ḥusayn.

Husayn the Martyr: English translation of the Ashura-oriented plays of the Egyptian playwright ʿAbd al-Raḥmān al-Sharqāwī (1920-1987).

Ḥusayn, aims of commemorating Imam al-: There are several aims behind commemorating Imam al-Ḥusayn's movement. In the first place, this commemoration is by no means limited to only Shi'is or other Muslim communities, rather this commemoration in all its forms and modes is already a ritual held by all those people who have come to sense the beauty and significance of Imam al-Ḥusayn's epoch-making movement and sacrifice. Briefly, the following aims can be listed (though this list is not exhaustive): (1) reviving the memory of those who sacrificed their lives for the felicity of mankind; (2) looking in retrospect at Islamic history; (3) reviving historicity and historical outlook in Muslim communities; (4) taking high and lifelong lessons; (5) repeating the believer's devotion to the Infallibles, particularly the meritorious members of the Prophet's household in general, and Imam al-Ḥusayn as well as his companions in specific; (6) receiving noteworthy lessons from Islamic history; (7) looking up to as well as taking lessons from high moralities that Imam al-Ḥusayn and his companions symbolize; (8) spreading the attitude of humane cooperation and philanthropic values among people, irrespective of their religion, race,

nationality, language, or political affiliation; and (9) respecting people, answering their questions and queries, solving their problems, fulfilling their needs all out of humane standards.

Husayn, khādim al-: See ***khādim al-Ḥusayn***.

Ḥusayn, Sura al-: See **Sura al-Fajr**.

Husayn/Husain for Unity: One of the slogans raised in the Ashura and *Arbaeen* walks of 1441 AH/2019 (mainly but not exclusively) from Najaf to Karbala in that the memory, hence commemoration, of Imam al-Ḥusayn is so powerful and magnetic that attracts not only Muslims and Shi'is but also followers of other religions and invites everybody to peaceful coexistence, irrespective of people's religion, language, ethnic group, race, and political leanings.

Ḥusayn's Camp Site, Imam al-: See **Husayni Encampment, the**.

Ḥusayn's movement and sacrifice, aims of Imam al-: Based on Imam al-Ḥusayn's discourses and the pilgrimage-prayers (i.e., *ziarat*-texts) issued in his favor, he intended to accomplish, among other things, the following tasks (the following list is not exhaustive): introducing himself, his own background and lineage; introducing the real character and careers of the then dominant Umayyads and their dangers for the future of Islam and Muslims; persistence against tyranny; steadfastness in the cause of Allah; inviting people to do what is good, acceptable, and

commendable according to Islamic standards and instructions and to avoid committing what is detestable; preventing the Muslim community from going astray; preventing caliphate from transforming into hereditary kingship; manifesting and teaching moral and ethical standards in practice; preferring martyrdom over living under suppression and humiliation; well-wishingness and wishing felicity for everybody, including one's enemies; defending humanity, human values, and the true version of Islam to the last drop of one's blood; sacrificing everybody and everything, even one's own life, in the cause of God; addressing the world for helping and contributing to the rightful cause; returning to the very Divine Word for taking the world to felicity; rescuing mankind from false beliefs, immoral practices, arrogance, ignorance, cruelty, and oppression; humanity and human rights take precedence over seeking transitory political or pleasure-oriented ends; lessons of morality and religiosity in the Divine cause prove of utmost significance; a true, God-fearing leader is honest to his people and subjects and defends them against any attack or oppression; no nepotism or party-oriented attitude is permissible in management; alerting people against tyrants who try to fool them in the name of religion for reaching their own worldly and transitory political benefits; taking lessons from the past, e.g., the history of Judaism and Christianity, including their

prophets and people; maintaining one's religio-cultural and political resistance against tyranny, oppression, and despising high human values and standards; sacrificing one's life for directing everybody to light, knowledge, and felicity; strict avoidance of ego-centricity and self-centeredness; respecting the right of living not only for people but also for all living things; taking the Muslim community (ummah) to the right track that had been abandoned by the usurping rulers; as the Umayyads intended to defame and demolish the true Islamic religion, it never sat well with Imam al-Ḥusayn, hence his reviving movement.

Husayni bibliography: Any bibliography concerned with Imam al-Ḥusayn's movement, Karbala, the Ashura episode, and the Arabaeen commemoration. Such bibliographies may be either independent works or those included in other works. Some examples of such bibliographies are as follows: Riḍā Ustādī, "Kitābshināsī-yi Imām Ḥusayn," in his *Chihil maqālih* (Qum, 1413 AH/1371 Sh/1992, Ch. 22, pp. 401-426); and Muḥammad Isfandīyārī, *Kitābshināsī-yi tārīkhī-yi Imām Ḥusayn* (Qum, 1377 Sh/1999; rev. and enl. ed., Tehran, 1380 Sh/2001; 2nd ed., Qum, 1391 Sh/2012); Ḥishmat Allāh Ṣafar 'Alīpūr, *Kitābshināsī-yi ikhtiṣāṣī-yi Imām Ḥusayn* (Qum, 1381 Sh/2002). Noteworthy is that the iconic Shi'i mujtahid and bibliographer Āqā Buzurg al-Ṭihrānī (original and personal name, Muḥammad-Muḥsin Rāzī/Munzawī Tihrānī, 1293 AH/1252 Sh/1874-1389

AH/1348 Sh/1970) has a bibliography concerned with Imam al-Ḥusayn included in his 29-volume bibliography, *al-Dharī'ah ilā taṣānīf al-Shī'ah* (1329-1389 AH/1910-1970), vol. 9 in four parts (of the Beirut edition). While this comprehensive bibliography contains over 55,000 Shi'i works in Arabic, Persian, Turkish, Urdu, and Gujrati, its vol. 9 contains over 900 works related to Imam al-Ḥusayn and the Ashura episode. Noteworthy is 'Abd al-Jabbār al-Rifā'ī's *Mu'jam mā kutiba 'an al-Rasūl wa ahl baytih* (12 vols., Tehran, 1371 Sh/1992), vol. 7, pp. 62-476; and vol. 8, pp. 1-165. Containing 20,349 entries, it is included as Section 5 of the bibliography, the latter makes part of a much larger, 12-volume work; it is, however, separated by its title that pertains to Imam al-Ḥusayn. In addition to the above, the bibliography that appears in *Dānishnāmih-yi Imam Ḥusayn* (16 vols., Qum, 1388-1393 Sh/2009-2014), vol. 16 (1393 Sh/2014), pp. 293-557, is also a worthwhile work in itself.

Hh

Husayni ceremony: Any ceremony, delightful, mournful, or scholarly, held in connection with, hence commemorating, Imam al-Ḥusayn.

Husayni dālān: Der. f. *Husaynī* (of, or related to Imam al-Ḥusayn) + the Persian word *dālān* (home, house, hall), the name given to Husayniyah by Moghul rulers in Bangladesh. Its modern name is Imambargah.

Husayni Encampment, the: A symbolic building at around 258 m to the southwest of Imam al-Ḥusayn's holy shrine. It just resembles Imam al-Ḥusayn's much larger encampment on the days when his camp was staying on the plain of Karbala. See Sayyid Ḥusayn al-Mūsawī Abū Sa'īdah, *al-Mukhayyam al-Ḥusaynī* (Qum/Najaf, 1436 AH/1393 Sh/2014).

Husayni endowment: Any property, usually a piece of land, orchard, shop, or even a cooking utensil, endowed to serve commemoration of Imam al-Ḥusayn. It is generally believed that Imam al-Ḥusayn's endowments over the globe are too many to be reckoned.

Husayni holy shrine: The holy shrine of Imam al-Ḥusayn in Karbala.

Husayni impetus: The motivation that devout people sense to discharge their religio-moral duty toward Imam al-Ḥusayn in a variety of ways, e.g., pitching a temporary tent for holding commemorative sessions, spending their properties in this way, composing poems and marthiyahs, designing posters, serving tea, or cleaning a mosque or Husayniyah for such memorial purposes.

Husayni itinerary, the: The precise route and locations alongside which Imam al-Ḥusayn passed from Medina to Mecca, and from there to Karbala where he was martyred.

Husayni lifestyle: A view or attitude that looks up to Imam al-Ḥusayn (including his companions) as a noble and perfect role-model for adopting a purely Islamic and humane lifestyle, e.g., his mode of defending his religious beliefs, trying to rescue everybody, even one's foes, from going astray.

Hh

Husayni literature, imaginative-but-documented: It is a new type of Husayni-cum-Ashura-oriented literature, entirely developed based on authoritative sources and written in a reader-friendly style. Like some fables, sometimes the events may be told in the words of an animal, e.g., a horse. An example of such a type of literature is *Pidar, 'ishq wa pisar* (Tehran, 1383 Sh/2004) by Sayyid Mahdī Shujā'ī (b. 1339 Sh/1960) in which the events of Ashura and the tragic martyrdom of Imam al-Ḥusayn's elder son, 'Alī al-Akbar, are told in the words of his steed, called 'Uqāb (Phoenix). In his book and *Saqqā-yi āb wa adab* (Tehran, 1389 Sh/2010), Shujā'ī provides an overall picture of certain aspects of the life and times of Imam al-Ḥusayn's younger step-brother, al-'Abbās b. 'Alī.

Husayni literature: Any piece of literary and, by extension, artistic works, in any language or genre, whose main or dominant theme is concerned with the life and times of Imam al-Ḥusayn, and particularly the Ashura episode irrespective of the author's or producer's religion, religious

denomination, language, nationality, or political leaning.

Husayni *maqtal*: Any martyrdom account whose main theme is the martyrdom account of Imam al-Ḥusayn and his martyred Ashura companions, especially his close relatives.

Husayni minbar: An oral genre and any minbar opportunity and context used chiefly for delivering lectures about Imam al-Ḥusayn, the event of Ashura, and general Islamic religious topics to increase the audience's level of religious knowledge.

Husayni occasion: Any Islamic religious occasion, either happy or mournful, associated with commemorating Imam al-Husayn, e.g., the birthday anniversary of Imam al-Ḥusayn, Ashura, *Arbaeen*.

Husayni photographicum; (pl. ~-ca): Any album of photos and sketches that pertain to the broad field of Husayni rites, rituals, and commemorative gatherings. Examples are legion, e.g.: M. Davudipur, ed., *Arba'in* (Tehran, 1437 AH/1395 Sh/2017); id., *Neynava* (Tehran, 1440 AH/1397 Sh/2018); id., *Ashura in Iran, 1990-2020* (Tehran, 1443 AH/1400 Sh/2021); *Fanārāt Ḥusaynīyyah* (Karbala, 1443 AH/2012); and Anton Bara, *al-Ḥusayn fīal-fikr al-masīḥī*, 5th ed. (Beirut, 1430 AH/2009), Ch. 8, pp. 466-563.

Husayni pilgrim: Anybody who intends to perfom, or has already performed, pilgrimage to Imam al-Ḥusayn's holy shrine in Karbala.

Husayni poet: A poet who composes poems on Imam al-Ḥusayn, his companions, and the event of Ashura.

Husayni reminder: See **Reminder of the Ashura episode.**

Hh

Husayni rites/rituals: Any rite or ritual (socio-political, educational, or purely religious) that is in some way connected with the name or memory of Imam al-Ḥusayn (including his martyred companions), e.g., Ashura, *Arbaeen*, the birthday anniversary of Imam al-Ḥusayn, and his martyred companions.

Husayni route, the: Arabic *Ṭarīq al-Ḥusayn*, any of the main roads or routes that lead to Karbala, more specifically, it refers to the main road from Najaf to Karbala.

Husayni: Of, related to, or associated with the third Infallible Imam al-Ḥusayn, e.g., Husayni literature, Husayni rituals.

Husaynid/Ḥusaynid: A descendant of Imam al-Ḥusayn, hence a Husayni sayyid. In genealogical literature, anybody whose paternal lineage goes back to Imam al-Ḥusayn.

Husaynist literature: See **Husayni literature.**

Ḥusaynīyah trajectory, al-: An offshoot of the river Euphrates, it is a brook current in the northern part of Karbala beside which the mosque and site of Imam al-Mahdī are located.

Husayniyah: Dating back to the 4th/10th cent. in the time of the Persian Buyid dynasties who were ruling in parts of Persia and Iraq, the earliest Husayniyahs were mainly large tents pitched in public places for mourning passengers and pilgrims to get together there. The name Husayniyah has received wide currency since the time of the Persian Safavid dynasty in Persia and Iraq. Over the centuries, Husayniyah has come to be a public institution or building constructed for mourning ceremonies chiefly, but not exclusively, in memory of Imam al-Ḥusayn and the Ashura tragedy of Karbala. A temporary Husayniyah may still be simply a large tent pitched for such mourning purposes. In towns and large cities, sometimes renowned and wealthy people, and guilds of bazaar merchants may construct large and capacious Husayniyahs and dedicate them for such ceremonies. Sometimes people of one city may have their own Husayniyah(s) in the capital city of the nation or even in Shi'i shrine cities, e.g., Karbala. Husayniyahs are often more than just a place for holding mourning ceremonies, although it is their primary function. Some of them may be involved in political, social, medical, and educational activities and may develop their own networks of contacts, agendas, and schedules.

They are often used in lieu of a mosque because from Islamic religious perspective, they do not have the strict rules that apply to mosques. In modern times, in Shi'i communities, some Husayniyahs have come to develop and hold their own regular religio-educational activities, may also have their own medical clinics, both public and specialized libraries, financial or monetary fund, and offices for running pilgrimage tours and groups. With the exception of post-revolutionary Iran, Husayniyahs seldom obey the state commands of central governments. Examples of influential Husayniyahs are Husayniyah-e Irshad in Tehran, and Husayniyah-e Isfahaniha (the Isfahanis' Husayniyah) in Tehran, and Abadan (Iran) and in Karbala (Iraq), the Grand Husayniyah (Ḥusayniyah-ye A'ẓam) in Zanjan; the Najafis' Husayniyah in Qum, in Iran; and the Husayniyahs of Karbala'is in Tehran, Qum, and Mashhad (Iran).

Ii

I'lām al-warā bi a'lām al-hudā: A book of Faḍl b. al-Ḥasan al-Ṭabrisī (/al-Ṭabarasī) (d. 548 AH/1153) that renders a short but reliable account of the Battle of Ashura.

Ibn 'Abd Rabbih: Full name, Aḥmad b. Muḥammad al-Andalusī (246-328 AH/860-939) is the author of *al-'Iqd al-farīd* which contains many scenes of the Ashura episode.

Ibn 'Asākir: Abū al-Qāsim 'Alī b. al-Ḥasan b. Hibah[t] Allāh b. 'Abd Allah al-Shāfi'ī (499-571 AH/1105-1175) authored his Arabic encyclopedic compendious history of Damascus, Arabic *Tā'rīkh madīnah Dimashq* [History of the City of Damascus]. Those parts of his history compendium which deal with Imam al-Ḥusayn have appeared in various editions.

Ibn al-'Arandis al-Ḥillī: Full name Ṣālih b. 'Abd al-Wahhāb b. al-'Arandis al-Ḥillī (d. ca. 840 AH/1436), Iraqi poet whose moving and influential *qasida* in favor of Imam al-Ḥusayn is renowned; it is included in 'Allama al-Amīnī's *al-Gdadīr*, vol. 7.

Ibn al-Athīr: See **'Alī b. Muḥammad al-Shaybānī al-Jazarī**.

Ibn Fahd al-Ḥillī: Full name, Aḥmad b. Muḥammad b. Fahd al-Ḥillī (757-841 AH/1356-1437) was a famous and pious Shi'i scholar who spent 56 years of his life in Hillah and after that he migrated to Karbala for good and all. In 840 AH/1436, at the age of 84, he was invited to Baghdad by the Persian ruler Ispand Mirza to take part in a serious doctrinal dialogue and dispute. He defeated his disputant; therefore, Ispand Mirza declared the Shia denomination as the official sect of Islam in his kingdom. He was so pious not to pollute the land of Karbala that lay within the closer radius of Imam al-Ḥusayn's holy shrine. His mausoleum is located at around 500 meters away from Imam al-Ḥusayn's holy shrine on al-Ḥusayn Avenue, a main road to the Qiblah direction in front of Imam al-Ḥusayn's holy shrine.

li

Ibn Fattāl al-Naysābūrī (/al-Nayshābūrī): Full name, Muḥammad b. Ḥasan b. 'Alī (d. 508 AH/1114) is the author of *Rawḍah al-wā'iḍīn wa baṣīrah al-mutta'iẓīn* which contains important aspects of the event of Ashura.

Ibn Ḥawzah: A pro-Umayyad soldier in the camp of 'Umar b. Sa'd in Karbala who rudely mocked Imam al-Ḥusayn for which he received his curse. He was perished immediately.

Ibn Namā al-Ḥillī: Full name, Najm al-Dīn Ja'far b. Muḥammad b. Ja'far b. Muḥammad b. Namā al-Ḥillī (576-645 AH/1180-1247) was a renowned Shi'i scholar in Hillah, Iraq, also a teacher and

mentor of Ibn Ṭāwūs. He authored *Muthīr al-aḥzān*, a Husayni *maqtal* on the Ashura episode.

Ibn Nawf al-Hamdānī: A *maqtal* and Ashura chronicler who was present in al-Mukhtār's revolt, too.

Ibn Qūluwayh: Full name Ja'far b. Muḥammad b. Qūluwayh al-Qummī (d. ca. 367 AH/977) a renowned Shi'i scholar whose book *Kāmil al-ziyārāt* contains a great number of *ziarat*-texts in favor of the Infallibles.

Ibn Qutaybah al-Dīnawarī: Full name, Abū Muḥammad 'Abd Allah b. Muslim b. Qutaybah al-Dīnawarī al-Kūfī (213-276 AH/828-889) is the author of *al-Imāmah wa al-sīyāsah* which contains reliable accounts of the Battle of Ashura.

Ibn Sa'd: Full name, Muḥammad b. Sa'd b. Munī' al-Zuhrī (d. 230 AH/844) is the author of *al-Ṭabaqāt al-kabīr* in which he reported a detailed account of the Ashura episode.

Ibn Shahrāshūb: See **Muḥammad b. 'Alī b. Shahrāshūb.**

Ibn Ṭāwūs: His full name was 'Alī b. Mūsā b. Muḥammad b. Ṭāwūs al-Ḥillī (589-664 AH/1193-1266), a renowned and pious Shi'i scholar in Iraq. He is famous for collecting hadith-based *ziarat*-texts (as well as composing some others on his own), prayer and supplication manuals, pilgrims' guides and manuals, and authoring ethical and theological texts. His most famous

Ashura-themed *maqtal* is known as *al-Luhūf* (var. *al-Malhūf*) *'alā qatlā al-ṭufūf* which he authored as a short handbook for the pilgrims who wished to learn about the Ashura episode and also to be read on Ashura. He also authored a couple of other Ashura-themed treatises and short texts, including one of his last works, i.e., *Maṣra' al-shayn fī qatl al-Ḥusayn*.

li

Ibn Wāḍiḥ al-Ya'qūbī: Full name, Aḥmad b. Isḥāq b. Ja'far (d. 292 AH/904) is the author of a history book, commonly known as *Ta'rīkh al-Ya'qūbī* which contains many scenes of the Ashura episode.

Ibrāhīm al-Mujāb: Sayyid Ibrāhīm b. Muḥammad b. Imam Mūsā b. Ja'far settled in Karbala in 247 AH/861. He is called *al-Mujāb* (the one who [or whose call] was answered) because once when he entered Imam al-Ḥusayn's holy shrine and pronounced salaam in favor of Imam al-Ḥusayn, he received Imam al-Ḥusayn's answer and heard it from within his tomb. He is regarded as the first Mūsawid sayyid who stayed as an inhabitant in Karbala. The al-Fā'izī al-Mūsawī Āl Ṭu'mah sayyid families of Karbala are his descendants.

Ibrāhīm al-Thaqafī (d. 283 AH/896): A son of a cousin of al-Mukhtār b. 'Ubaydah al-Thaqafī, he wrote an account, entitled *Maqtal Abī 'Abd al-Allāh al-Ḥusayn*.

Ibrāhīm b. Dīzaj: A Jewish frequenter and agent of the court of the Abbasid tyrant ruler al-

Mutawakkil who ruined and leveled Imam al-Ḥusayn's tomb on mission.

Ibrāhīm b. Imam 'Alī: A younger step-brother of Imam al-Ḥusayn who was martyred at the age of around 20 on Ashura.

Ibrāhīm b. Isḥāq b. Abī Shahl al-Nawbakhtī (3rd/9th cent.): A Shi'i scholar whose *maqtal* bears the title *Maqtal Abī 'Abd Allah al-Ḥusayn*.

Ibrāhīm b. Mālik al-Ashtar (d. 83 AH/702): A brave son of Imam 'Alī's close companion, Mālik b. al-Ḥārith al-Ashtar al-Nakha'ī, he was a commander of the al-Mukhtār's forces, defeated the Umayyad forces and killed many tyrants such as 'Ubayd Allāh b. Zīyād. He was martyred in a battle against the forces of 'Abd al-Malik b. Marwān in the vicinity of Dujayl, near Samarra, northern Iraq.

Ibrāhīm b. Muslim b. 'Aqīl: A teenager Ashura survivor who was decapitated by Ḥārith at Musayyib near Karbala by the river Euphrates.

Ibṣār al-'ayn fī anṣār al-Ḥusayn: First published in Najaf, 1341 AH/1922, it is a prominent Ashura-themed book of the Iraqi Shi'i polymath and scholar Muḥammad Ṭāhir al-Faḍlī al-Samāwī (d. 1370 AH/1950) in Arabic on the genealogy of the Ashura martyrs; it has since appeared in numerous editions and translations.

iḥrām: A pilgrimage garment (often in white) which hajjis wear for performing hajj in Mecca.

ijtihad: Arabic *ijtihād* 'serious endeavor,' a high, graduate-like level of studies in Shi'i religious seminaries and academies, usually offered in Shi'i shrine cities, e.g., Qum and Mashhad in Iran, and Najaf and Karbala in Iraq, where a scholar attains the high level of deriving Islamic religious rules and verdicts based on the Holy Quran and authoritative hadiths.

Imām al-Ḥusayn fī ḥullah al-barfīr, al-: Published in Beirut in 1410 AH/1990, it is a reflective account of the Ashura episode developed by the Lebanese Christian researcher and man of letters Sulaymān Kattānī (1912-2004).

Imam al-Ḥusayn's holy shrine, (re)construction phases: An outline history of the various phases of the development of Imam al-Ḥusayn's holy shrine can be summarized thus: In the first/seventh cent., there was some sign, usually a shelter, over Imam al-Ḥusayn's tomb. It appears that the first shelter was made by some members of the Banū Asad clan who were the original inhabitants of the region. Made in 61 AH/680, this simple construction had two gates. Based on this fact, it is found that the sixth Infallible Imam Ja'far al-Ṣādiq had instructed Jābir al-Ju'fī (d. 127 AH/744) to recite such and such a prayer when entering the shrine through its gate, while the downfall of the Umayyad dynasty in the Levant took place in 132 AH/749. It is related that al-Mukhtār built a simple construction over the tomb, but it cannot be proved because he

started his revenging movement in 65 AH/684, while the first construction had been built by then. As al-Mukhtār had power and authority, it was expected of him to build not a simple construction but a larger building over Imam al-Ḥusayn's shrine. There is yet another view in that based on what is indicated in vol. 25 of a manuscript entitled 'al-Jannāt al-thamānīyah,' by Sayyid Muḥammad Bāqir al-Ḥusaynī, that there was a person by the name of Mūsā b. 'Abbās al-Hāshimī who had discovered Imam al-Ḥusayn's body laid and buried on a piece of mat, he decided to build the first shelter, in fact a roofed room over his tomb. It is based on the structure of such a preliminary construction that the *ziarat* etiquettes related from the fifth and sixth Infallible Imams Muḥammad al-Bāqir and Ja'far al-Ṣādiq, respectively, direct the pilgrims what to recite where in the shrine. This building was there until the time of the Abbasid ruler Hārūn al-Rashīd who ordered the same building to be ruined. After that the Abbasid ruler al-Ma'mūn (who is claimed to have some slight pro-Shi'i feelings) built another construction over Imam al-Ḥusayn's tomb in 193 AH/808. It was there until the Abbasid tyrant ruler al-Mutawakkil leveled it three times in around 236 AH 850. After him, in 247 AH/861, al-Mutawakkil's son Muḥammad (widely known as al-Muntaṣar bi-Allāh) reconstructed the shrine building that his father had ruined. He also put a sign in that

region for showing the direction to the shrine to pilgrims. In 273 AH/886, the building that al-Muntaṣar bi-Allāh had constructed collapsed in effect of which many people were killed and injured. In the time of the Abbasid ruler al-Mu'taḍid bi-Allāh, Muḥammad b. Zayd al-Dā'ī al-Ḥasanī, the king of Ṭabaristān, present-day Māzandarān, northern Iran, built a strong shrine over Imam al-Ḥusayn's shrine in around or just before 289 AH/901. This building had a raised dome, with two gates and two roofs, with several guest houses around for pilgrims. He also repaired the outward protective wall that encircled the whole shrine. In 369 AH/979, the Persian Buyid king, Aḍud al-Dawlah al-Daylamī, built a vast shrine over Imam al-Ḥusayn's tomb, strengthened the porticos, decorated the shrine, and put up the first grating or lattice made of the noblest type of teak-wood and covered it with the finest silk brocade. He also reconstructed many houses in Karbala, built several guest houses for pilgrims, and re-built caravansaries and local markets around the shrine. For protection of Karbala, he erected high protective walls around the city, too. In 400 AH/1009, Ḥasan b. Faḍl b. Sahlān, a vizier of the Buyid king Bahā' al-Dawlah, erected yet another wall around the city of Karbala for protection. Also, he directed water from some trajectories of the river Euphrates to the city and installed many candlestands inside the shrine for lightening it at night-time. At

around this time 'Imrān b. Shāhīn built an additional mosque and portico, adjacent to the shrine building. In 407AH/1016, some parts of Imam al-Ḥusayn's holy shrine caught fire owing to some recklessness and imprudence; however, it was soon repaired. In 479 AH/1086, Sultan Abū al-Fatḥ Malik Shah, then the Seljuq monarch, went on pilgrimage to Imam al-Ḥusayn's holy shrine and had some constructions started and carried out there. Then the Abbasid ruler Aḥmad al-Nāṣir li-Dīn Allāh ordered his Persian vizier Mu'ayyid al-Dīn Muḥammad al-Miqdādī al-Qummī to do the necessary repairments to the shrine in 620 AH/1222. Hence this last building consisted of the one earlier built by Ibn Sahlān plus some more additions. The downfall of the Abbasid dynasty paved the way for much more attention to the shrine; the Jalāyir dynasty, who ruled between 736-814 AH/1335-1411, paid much attention to the shrine; there was an inscription dating back to 767 AH/1365, marking the date of construction done then. The last constructions remained until 767 AH/1365 when the Jalāyirid Sultan Uways b. Ḥasan ordered the shrine to be expanded and receive more developments; however, he did not live long enough to see the developments, hence his sons Sultan Ḥusayn and Sultan Aḥmad continued this reconstruction. In the same year, i.e., in 767 AH/1365, the governor of Baghdad, Marjān Amīn al-Dīn b. 'Abd Allah b. 'Abd al-Raḥmān, constructed a minaret and a

small mosque on the eastern side of the courtyard of Imam al-Ḥusayn's shrine. Since then, the same minaret came to be referred to as the Servant's Minaret (in Arabic, *Minārah al-'Abd*), simply because Marjān regarded himself a humble servant of Imam al-Ḥusayn. This mosque existed until 1283 AH/1866 and, as it was necessary to expand the courtyard of Imam al-Ḥusayn's holy shrine for accommodating the growing number of pilgrims, this small mosque was razed for reconstruction purpose, with its area given to that of the courtyard. (The Servant's Minaret remained until 982 AH/1574 when the Persian king Shah Tahmasb had it repaired. In 1308 AH/1890, the Ottoman court repaired its top spire. However, this monumental minaret was ruined and leveled at the command of the Iraqi prime minister Yāsīn al-Hāshimī in 1357 AH/1938, a gesture that brought him many harsh criticisms.) In the ninth/fifteenth cent., Ottoman rulers devoted much gold and silver to the shrine for the reconstruction and development purposes. The Persian Shi'i Safavid dynasty (907-1148 AH/1501-1735) showed much more attention to the shrine. In 914 AH/1508 the Persian Shi'i Safavid king Shah Ismā'īl paid pilgrimage to Imam al-Ḥusayn's holy shrine and dedicated twelve large gold chandeliers to the shrine as well as dedicating a grating/lattice made of cupper to the tomb of Imam al-Ḥusayn in 920 AH/1514. He also decorated Imam al-Ḥusayn's grating/lattice

with gold. It was the first time that gold was used in the shrine for decoration. In 932 AH/1525 the Persian Shi'i Safavid king Ismā'īl II erected a magnificent silver grating/lattice to the tomb in dedication. After 941 AH/1534, the Ottoman sultan Sülaymān II (Qanuni/the Magnificent [b. 1494; r. 1520-1566]) made some repairments to the Husayni holy shrine. In 983 AH/1575 'Alī Pasha (generally known as Wandzādih), the Ottoman ruler of Baghdad, renewed the dome of the Husayni holy shrine. The Safavid king Shah Abbas went on pilgrimage to Imam al-Ḥusayn's holy shrine in 1032 AH/1622 and in 1033 AH/1623, he sponsored many decorative changes in the shrine. King Ṣafī the Safavid managed to extend the area of the shrine northward and constructed a portico there in 1040 AH/1630. In 1048 AH/1638, the Ottoman sultan Murād IV reconstructed the dome of the Husayni holy shrine and strengthened it with plaster from outside. In the twelfth/eighteenth cent., some Ottoman Sunni rulers proved attentive to the shrine, hence the Baghdad Ottoman ruler Hasan Pasha (r. 1116-1136 AH/1704-1723) made some significant changes in Karbala and reconstructed the shrine's portico as well as a vast caravanserai in Karbala from 1127-1129 AH/1715-1716. It was in 1135 AH/1722 that one of the daughters of the Persian Shi'i Safavid king Shah Sultan Ḥusayn who was the wife of the Persian king Nādir Shah paid pilgrimage to Karbala and sponsored making all the necessary

constructive repairments, plus dedicating a highly decorated grating/lattice over Imam al-Ḥusayn's tomb in 1138 AH/1725. In the thirteenth/nineteenth cent., the Qajar dynasty, who had more friendly relations with the Ottoman rulers, were in a much improved condition to accomplish more construction projects both for the city of Karbala and for Imam al-Ḥusayn's holy shrine. The Persian Shi'i Qajarid king Muḥammad Shah paid pilgrimage Imam al-Ḥusayn's Holy Shrine in Karbala and sponsored erecting an entirely gold dome over Imam al-Ḥusayn's holy shrine. It was at that time that the first gold dome was built and placed on the Husayni shrine. In 1227 AH/1812, as some cracks were noticed in the walls of Imam al-Ḥusayn's holy shrine, the Persian Qajar king Fat'ḥ 'Alī Shah sponsored its reconstruction, plus he paid a humble religious visitation to the shrine. In 1232 AH/1816, he dedicated a splendid silver grating/lattice that was placed over the cupper one that had been dedicated by the Safavid king Shah Ismā'īl. The Qajar king Fat'ḥ 'Alī Shah started reconstructing two large domes covered with gold over the shrines and tombs of Imam al-Ḥusayn and his younger step-brother al-'Abbās b. 'Alī. It marked the end of making use of plaster in the shrine domes. To continue such constructive maintenance, he ordered his advisor Ibrāhīm Khan Shīrāzī to remain in Karbala as his deputy *in situ*. The Indian Shi'i Awadh king Muḥammad

'Alī Shah sponsored reconstructions at the Husayni holy shrine; he constructed two large gold-and-silver-covered gates placed in place of the older Qiblah gates. In 1279 AH/1862, some Persian merchants sponsored building the second floor of the Husayni holy shrine in Karbala. When the Persian Qajar Shi'i king Nāṣir al-Dīn Shah intended to go on pilgrimage to Karbala, he asked the great Shi'i cleric of Tehran, the late Ayatollah Sheikh 'Abd al-Ḥusayn Tihrānī, widely known as Sheikh al-'Araqayn, to accompany him. In that pilgrimage, the Qajar king sponsored extending the Husayni courtyard westward and southwestward and covered the courtyard with fine white marbles taken from the Persian city of Yazd. It was in 1287 AH/1870 that the Ottoman king invited the Persian Qajar king Nāṣir al-Dīn Shah to pay yet another pilgrimage to the holy shrines in Iraq. At that time, the Ottoman ruler of Baghdad was Midhat (Midḥat) Pasha. In that pilgrimage, Nāṣir al-Dīn Shah reconstructed many parts of the older shrine, plus extended the shrine courtyard westward through purchasing the neighboring houses. From the year 1300 AH/1882 on, the Qajar kings, monarchs, and dignitaries poured in and contributed much gold, money and jewels for (re)construction, expansion, and enlargement of the shrine. In 1309 AH/1891, a Shi'i merchant of Tabriz, Persia, visited Karbala and sponsored covering the westerly minaret and the upper part of the easterly

minaret of the Husayni holy shrine. It was after 1355 AH/1936 that the British Indian Shi'i sultan Ṭāhir Sayf al-Dīn paid pilgrimage to Imam al-Ḥusayn's holy shrine, replaced the previous grating/lattice with a magnificent and splendid gold one brought from British India, made many reconstructions, and reconstructed the westerly minaret of the Husayni holy shrine. In 1360 AH/1941, he covered both of the minarets of the Husayni holy shrine with gold. Since the fall of Saddam Hussein (deposed in 2003; ex. 2006) in 1424 AH/1382 Sh/2003, Shi'is of the world, and mainly Iranians, have contributed immensely to enlargement, modernization, and reconstruction of the shrine. The Husayni shrine in Karbala remains an eternal honor for all people, irrespective of their religion, political leanings, nationality, and race.

Imam al-Ḥusayn's movement, preventers of: There were at least three groups of people who tried to prevent Imam al-Ḥusayn from commencing his movement: (1) those who were politically and ideologically on the side of the Umayyad dynasty, e.g., al-Walīd b. 'Utbah, then the Umayyad governor of Medina; (2) those whose loved Imam al-Ḥusayn, hence did not want his life to be in danger because they had heard the Prophet Muḥammad's anticipation that Imam al-Ḥusayn would certainly be martyred, e.g., Umm Salamah, a widow of the Prophet Muḥammad; and (3) those who were merely indifferent to the

prevailing situation, e.g., 'Ubayd Allāh b. al-Ḥurr al-Ju'fī.

Imam al-Ḥusayn's discourses, collections of: There have been several collections that present the discourses of Imam al-Ḥusayn. Some of them classify them into various categories, e.g., chronological, thematic, or otherwise. Instances of such collections abound, e.g., *Mawsū'ah kalimāt al-Imām al-Ḥusayn*, ed., Maḥmūd Sharīfī, Sayyid Ḥusayn Zaynālī, Maḥmūd Aḥmadīyān, and Sayyid Maḥmūd Madanī (Qum, 1415 AH/1373 Sh/1995).

Imam al-Ḥusayn's tafsir of the Holy Quran: See **Quran tafsir according to Imam al-Ḥusayn**

Imam Bara: See **Imambara.**

***Imāmah wa al-sīyāsah, al-*:** A book of Ibn Qutaybah that contains reliable accounts of the event of Karbala.

Imambara: Lexically, 'Imam's house,' the word is derived from the Arabic word *imām* and the Hindi word *bāṛā* (an enclosure, a hall). It is the name of Husayniyah in northern parts of India, particularly in Lucknow.

***Imambargah*:** A modern name of Husayniyyah in Bangladesh.

***Imambari*:** A former, now outmoded, name of Husayniyyah in Bangladesh.

***In absentia ziarat*:** See ***Ziarat* from Afar.**

Inheritor, the: Arabic *al-wārith*, it is a designation of Imam al-Ḥusayn in many of the *ziarat*-texts issued in his respect, signifying that Imam al-Ḥusayn inherited the meritorious characteristics of all the Divine prophets and Infallibles who preceded him, i.e., from his brother Imam al-Ḥasan, his father Imam ʿAlī and his grandfather, the Prophet Muḥammad, back to Adam.

Irshād, al-: Full title, *al-Irshād fī maʾrifah ḥujaj Allāh ʿalā al-ʾibād*, a book of Muḥammad b. Muḥammad b. Nuʾmān al-Baghdādī al-Mufīd (d. 413 AH/1022) which contains the lives of the Infallibles, including the life of Imam al-Ḥusayn mainly based on Abū Mikhnaf's *maqtal*. Al-Mufīd authored it around two years before his death.

Isʾḥāq b. Ḥaywah al-Ḥaḍramī: One of the Umayyad enemy forces who both looted Imam al-Ḥusayn's shirt and trampled his decapitated body. After al-Mukhtār revolted, he was arrested and executed in Kufah.

Ismāʾīl b. ʿUmar b. Kathīr al-Dimashqī (701-774 AH/1301-1372): A Levantine historian whose book *al-Bidāyah wa al-nihāyah* presents reliable accounts of the Battle of Ashura.

Īyās b. ʿAthil al-Ṭāʾī: The Kufan courier who met Imam al-Ḥusayn at Zubālah and handed to him the report of the martyrdom of Muslim b. ʿAqīl at Kufah.

J j

Ja'dah bt. al-Ash'ath b. Qays al-Kindī: A wife of the second Infallible Imam al-Ḥasan who poisoned and martyred him at the instigation of her brother Muḥammad b. al-Ash'ath and Mu'āwīyah. Her personal name was either Sukaynah or Sha'thā.

Ja'far al-Ṣādiq: As the sixth Infallible Imam (83-148 AH/702-765), he issued a great majority of *ziarat*-texts, both short and long, and occasion-specific and general, in favor of Imam al-Ḥusayn. By explaining the awe-inspiring religious rewards for paying pilgrimage to Imam al-Ḥusayn, whether *in situ* or from afar, and issuing various *ziarat*-texts, he seized every single opportunity for encouraging his students and peers, and by extension all Muslims, to remember Imam al-Ḥusayn and to go on pilgrimage to his tomb in Karbala.

Ja'far b. al-Ḥusayn: A son of Imam al-Ḥusayn and al-Salāfah al-Quḍā'īyyah who died much longer before Ashura.

Ja'far b. Ḥudhayfah al-Ṭā'ī: A courier who delivered Muslim b. 'Aqīl's letter to Imam al-Ḥusayn in that the inhabitants of Kufah had paid their oaths of allegiance in his favor. He also gave the letter of Muḥammad b. Ash'ath and Īyās al-Ṭā'ī

to Imam al-Ḥusayn in that Muslim b. 'Aqīl was arrested and martyred in Kufah.

Ja'far b. Imam 'Alī: An Ashura martyr who was named after Ja'far al-Ṭayyār. He attended the battle of Karbala at the age of around 20. His mother was Umm al-Banīn.

Jabalah b. 'Abd Allah: An Ashura martyr.

Jābir b. 'Abd Allah al-Anṣārī al-Khazrajī (15 BH-78 AH/607-697): A loyal and steadfast companion of the Prophet Muḥammad who remained attached to his Infallible descendants, lived long enough, and met the fifth Infallible Imam Muḥammad al-Bāqir. He was presumably the first person who, together with his servant and helper, 'Aṭīyyah b. Sa'd b. Junādah al-Awfī, went on pilgrimage to the tomb of Imam al-Ḥusayn on the first *Arbaeen*. Already blind, he reached the tomb with the help of 'Aṭīyyah. In the time of al-Ḥajjāj b. Yūsuf al-Thaqafī he was cauterized on the charge of showing devotion to Imam 'Alī. He died in Medina.

Jābir b. al-Jajjāj: Formerly, a servant of the Umayyad enemy soldier 'Āmir b. Nahshal al-Tayyimī, he joined the camp of Imam al-Ḥusayn in Karbala and was martyred in the morning attacks on Ashura.

Jāhilīyyah, al-: Derived from the Arabic root *j-h-l*, its literal meaning is 'the state or condition of being ignorant, ignorance'; however, culturally

and historically it denotes not the opposite of 'knowing, or knowledge,' rather it denotes 'the opposite of clemency, forbearance, graveness,' hence it has come to imply 'rudeness, roughness, and boorishness.' Moreover, in the Shi'i Islamic context, the Arabic word *jahl* 'ignorance' stands in opposition to 'the intellect,' not merely 'having knowledge,' hence *Kitāb al-'aql wa al-jahl* (The Book of the Intellect and Ignorance), as the first section in *al-Uṣūl min al-Kāfī* of Muḥammad b. Ya'qūb al-Kulaynī (d. ca. 328 AH/939). As such, *jāhilīyyah* means the opposite of moral reasonableness of a cultured person. In the context of pre- and anti-Islamic values, it was the *jāhilīyyah*-oriented practices of burying female infants and children alive, prolonging tribal battles over trivial subjects, skirmishes, addiction to drinking wine, having illegal relations with the fair sex, and idolatry that Islam has abolished and abandoned. The Umayyads were intent to revive just such practices. In the meantime, Islam has put an end to the aforementioned values and Bedouin Arab barbarous practices, yet it has corrected some other practices that the Bedouin Arabs inherited from the time of the prophets Abraham (Ibrāhīm) and Ishmael (Ismā'īl), e.g., the hajj rites, and confirmed others, e.g., making local confederations for helping and protecting the needy and strangers who came to Mecca. There are several indications within the context of the *ziarat*-texts in favor of Imam al-Ḥusayn that

there was no trace whatsoever of the abolished *jāhilīyyah*-oriented values in his character: he was never affected by the *jāhilīyyah*-based pagan and polytheist customs and practices. The advent of Islam put an end to the centuries-long age of Arabian paganism and polytheism.

Jahiliyyah: See **Jāhilīyyah, al-.**

jāmi': Arabic 'someone or something that gathers people or things'; a gatherer; a larger place part of which is devoted to a local mosque.

Jarīr b. Mas'ūd al-Ḥaḍramī: He came to Karbala in company with 'Umar b. Sa'd. On the Ashura afternoon, he stole Imam al-Ḥusayn's bow as a booty. He was executed by al-Mukhtār's forces for fighting against Imam al-Ḥusayn.

Jawn b. Ḥuway: Var. Juwayn, he used to be a servant of Abū Dhar al-Ghifārī. After that he decided to serve the descendants of the Prophet Muḥammad, hence his serving Imam al-Ḥusayn and defending the Islamic religion and martyrdom on Ashura. A colored servant, he received Imam al-Ḥusayn's warm appreciation on Ashura.

John the Baptist: In Arabic, Yaḥīyā, a prophet of the descendants of Israel who gave the good tidings of the coming of his cousin, Jesus Christ. He was martyred and beheaded at the instigation of Salome in Damascus. There is a reference to him both in the Holy Quran in the Sura Maryam (Mary) [19]: 7, and in the discourses of Imam al-

Ḥusayn. His tomb and shrine are located within the Umayyad Mosque in Damascus.

Juḥfah, al-: The seventh place Imam al-Ḥusayn reached on his way from Medina to Mecca. It is also one of the places where the prospective hajjis put on the pilgrimage garment (*iḥrām*) before entering the greater Meccan precinct and zone.

***Jumu'ah*:** See **Friday**.

Junādah b. Ka'b b. Ḥarth al-Anṣārī: An Ashura martyr who, together with both his son, 'Amr, and his wife, had joined Imam al-Ḥusayn in Mecca and remained with him until Ashura.

Jundab b. Ḥijr (/Ḥujayr) al-Kindī al-Khawlānī: An Ashura martyr who used to be a nobleman in Kufah. Formerly, he was a companion of Imam 'Alī in the Battle of Ṣiffīn.

Juwayn b. Mālik al-Tamīmī: He had come to Karbala as an Umayyad soldier; however, on the eve of Ashura when he realized that such a horrible and fierce battle was going to take place against Imam al-Ḥusayn on the ensuing day, he left the Umayyad camp, joined Imam al-Ḥusayn on the eve of Ashura, and was martyred on the ensuing day.

K k

Ka'b b. Jābir b. 'Amr al-'Atkī al-Azdī: A pro-Umayyad agent who martyred Burayr b. Ḥudayr.

Ka'bī al-Ḥā'irī, 'Abd al-Zahrā" b. Fallāḥ, al- (1327-1394 AH/1907-1974): He was a famous Iraqi Shi'i preacher and a professional *maqtal* reciter in Karbala. He was born on the birthday anniversary of the Prophet Muḥammad's daughter, Hz. Fāṭimah al-Zahrā", hence his given name 'Abd al-Zahrā". He received his religious education plus training for making a preacher before Sheikh Muḥammad Mahdī al-Māzandarānī al-Ḥā'irī and Sheikh Muḥsin Abū al-Ḥabb al-Khafājī. As a Shi'i cleric, he expressed his opposition against the anti-Islamic doctrines of the ex-Baathist (Ba'th Party) regime of Iraq in his lectures and sermons for which he was detained for a short while. After being released, he was most probably assassinated by a cup of poisoned coffee in effect of which he passed away on the martyrdom anniversary of Hz. Fāṭimah al-Zahrā" in Karbala. Due to his being poisoned by the ex-Baathist secret and security agents, he has been given the honorific title 'martyr' (*shahīd*). The manner he used to recite *maqtal*s has since brought him much fame due to its profound impression of the audience. He authored a couple of Ashura-themed volumes, including *Maqtal al-Imam al-Ḥusayn 'alayh al-*

K k

Ka'b b. Jābir b. 'Amr al-'Atkī al-Azdī: A pro-Umayyad agent who martyred Burayr b. Ḥuḍayr.

Ka'bī al-Ḥā'irī, 'Abd al-Zahrā" b. Fallāḥ, al- (1327-1394 AH/1907-1974): He was a famous Iraqi Shi'i preacher and a professional *maqtal* reciter in Karbala. He was born on the birthday anniversary of the Prophet Muḥammad's daughter, Hz. Fāṭimah al-Zahrā", hence his given name 'Abd al-Zahrā". He received his religious education plus training for making a preacher before Sheikh Muḥammad Mahdī al-Māzandarānī al-Ḥā'irī and Sheikh Muḥsin Abū al-Ḥabb al-Khafājī. As a Shi'i cleric, he expressed his opposition against the anti-Islamic doctrines of the ex-Baathist (Ba'th Party) regime of Iraq in his lectures and sermons for which he was detained for a short while. After being released, he was most probably assassinated by a cup of poisoned coffee in effect of which he passed away on the martyrdom anniversary of Hz. Fāṭimah al-Zahrā" in Karbala. Due to his being poisoned by the ex-Baathist secret and security agents, he has been given the honorific title 'martyr' (*shahīd*). The manner he used to recite *maqtal*s has since brought him much fame due to its profound impression of the audience. He authored a couple of Ashura-themed volumes, including *Maqtal al-Imam al-Ḥusayn 'alayh al-*

salām wa masīr al-sabāyā and *al-Ḥusayn ʿalayh al-salām qatīl al-ʾabarah.*

kafshdār: Lit. 'shoeholder' der. f. Persian *kafsh* 'shoe' + *dār* 'holder,' a person who keeps the shoes of the pilgrims who enter a mosque, Husayniyah, or shrine. Renowned people oftentimes take pride in acting humbly as such in a sacred place.

kafshdārī: Der. f. *kafshdār*, the place or responsibility of acting as a kafshdār.

Kāmil al-zīyārāt: A major and classic compendium of Shi'i *ziarat*-texts, anthologized by Ja'far b. Muḥammad b. Qūluwayh. In this book, sections 16-98 (out of a total 108 sections, comprising around three-fourths of the book) are concerned with Imam al-Ḥusayn. First edited and published by Allama al-Amīnī in Najaf in 1356 AH/1937, it has received several editions, annotations, expositions, and translations.

Kāmil fī al-taʾrīkh, al-: A history book of ʿAlī b. Muḥammad al-Shaybānī al-Jazarī (d. 630 AH/1232) that contains authoritative reports of the Ashura episode.

Kār Bāla: See Karbala, the etymology and significance of.

Karb and Eloa: See Karbala, the etymology and significance of.

Karbala paradigm, the: A term appeared in M. M. J. Fischer's volume *Iran: From Religious Dispute to Revolution* (1980), it refers to the late Ayatollah

Khomeini's chiefly political use of the event of Karbala for achieving his political aims in leading the 1979 Iranian revolution, e.g., deposing the Shah from power by analogizing him with Yazīd.

Karbala printing house, the first: The first lithographic printing house was brought to Karbala in 1273 AH/1856, and it brought about several literary and scholarly movements not only in the city but also in the whole nation. Due to the religious status of Karbala, printing Shi'i religious books gained momentum and it exerted much influence both in Iraq and in neighboring nations, particularly Iran.

Karbala school of Persian literature: The school and movement of the natives of Karbala in which several books and poetic collections have been produced in Persian.

Karbala shrines, histories of the: There are several histories of the Karbala shrines of which some sources are mentioned below. Also, any history of Karbala contains a brief overview of the histories of the Karbala shrines. See Salmān Ḥādī Āl Tu'mah, *Turāth Karbalā'* (Najaf, 1383 AH/1964; 2nd ed., Beirut, 1403 AH/1983), *Karbalā' fī al-dhākirah* (Baghdad, 1988), *Ta'rīkh marqad al-Ḥusayn wa al-'Abbās* (Beirut, 1416 AH/1996); 'Abd al-Ḥamīd al-Khayyāṭ, *Ta'rīkh al-rawḍah al-Ḥusaynīyyah al-muṣawwar* (Beirut, 1957).

Karbala soil, the: The soil taken from Karbala, particularly from within a certain radius of

around 1,800 meters around Imam al-Ḥusayn's holy shrine, for various ritual purposes, mainly ritual prostration on which the forehead is placed on a clay tablet or some soil taken from Karbala. It is regarded as particularly sacred due to its association with Imam al-Ḥusayn's holy shrine. See Muḥammad-Ḥusayn Kāshif al-Ghiṭā', *al-Arḍ wa al-turbah al-Ḥusaynīyyah* (Najaf, 1365 AH/1945).

Karbala souvenir, the: The famous souvenirs of Karbala include clay tablet (i.e., *mohr*, or *sajdagāh*) and rosary, made with the soil of Karbala.

Karbala tragedy, the: See **Ashura, the Battle of.**

Karbala, attacks on the city of: In addition to Ashura episode that took place on the plain of Karbala in 61 AH/680, just it was simply a desert, the city, especially its holy shrines received several attacks launched by the enemies of the line of the Prophet's descendants, particularly the Shi'i Muslims. A brief timeline of such attacks is as follows: the second Abbasid ruler al-Manṣūr al-Dawānīqī attacked Imam al-Ḥusayn's holy shrine in 104 AH/722 for showing his intense hatred against Shi'is; the fifth Abbasid ruler Hārūn al-Rashīd cut off and uprooted the cedar tree that was near the first building and the shrine in 193 AH/809; Ḍubbah b. Muḥammad al-Asadī attacked the Husayni holy shrine and killed many people in 369 AH/979; the Abbasid ruler al-Mutawakkil attacked the Husayni shrine at least three times

from 236 AH/850 to 247 AH/861; in 529 AH/1135 al-Mustarshid the 29th Abbasid ruler attacked Karbala and killed many people and looted precious things from the Husayni holy shrine; the Arabian Bedouin tribes under the Wahhabi and hooligan rebel Mas'ūd attacked Karbala first in 1216 AH/1802 and for the second time in 1225 AH/1809; the Manākhūr tragedy took place in which the Ottoman ruler Dāwūd Pasha attacked Karbala in 1241 AH/1825 and surrounded the city until 1244 AH/1828 when he exerted more pressure for eight months without any gain; in 1258 AH/1842, the Ottoman ruler Najīb Pasha attacked Karbala owing to which 18,000 of its inhabitants, including pilgrims, were killed; The Sha'ban uprising (1417 AH/1991) in the time of the ex-Baathist regime when Saddam Hussein (b. 1937, r. 1979-2003, ex. 2006) ordered his agents and army to launch severe and savage attacks on the city, particularly the two holy shrines.

Karbala, histories of: Any history of Karbala; such histories contain at least an overview of the Ashura episode, followed by the developments of the holy shrines of Imam al-Ḥusayn and his younger step-brother al-'Abbās b. 'Alī, for the city of Karbala received its urban development after the event of Ashura. Relevant sources are legion, e.g., 'Abd al-Razzāq Āl al-Wahhāb al-Ḥā'irī, *Ta'rīkh Karbalā* (3 vols., Baghdad, 1353 AH/1934); 'Abd al-Jawād al-Kilīddār Āl Ṭu'mah, *Ta'rīkh Karbalā wa Ḥā'ir al-Ḥusayn* (Baghdad, 1949);

Salmān Ḥādī Āl Tu'mah, *Turāth Karbalā'* (Najaf, 1383 AH/1964; 2nd ed., Beirut, 1403AH/1983), *Karbalā' fī al-dhākirah* (Baghdad, 1988), and *Ta'rīkh marqad al-Ḥusayn wa al-'Abbās* (Beirut, 1416 AH/1996); 'Abd al-Ḥusayn al-Kilīddār Āl Tu'mah, *Ta'rīkh Karbalā al-mu'allā* (Baghdad, 1386 AH/1966); Fāḍil Jawād Āl Ṭu'mah, *al-Wajīz fī ta'rīkh Karbalā'* (Karbala, 2012). In addition to the above works that are in Arabic prose, with some Arabic poems quoted here and there, there is at least one poetic history of Karbala which is as follows: Muḥammad Ṭāhir al-Samāwī, *Majālī al-luṭf bi arḍ al-Ṭaff* (composed in 1357 AH/1938, published in Najaf, 1360 AH/1941).

Kk

Karbala, the etymology and significance of: There are various views as to the etymology of the Arabic name Karbala: Some experts regard it as a combination of the words *Kur Bābil*, signifying a collection of ancient Babylonian villages, hence Naynawā that used to be a well-developed village to the north of present-day Karbala. Others regard it as derived from the Persian words, *kār* and *bālā*, meaning 'a high act or job.' Yet, some etymologists of Semitic languages and experts of Assyrian dialects hold that it is derived from *karb* and *eloa*, meaning the Sanctuary of Allah. In addition, there is yet another view in that the region of Karbala had long been known as a sacred region to the pre-Islamic peoples and civilizations who had lived there, hence its pre-

Islamic sanctity among Semitic peoples and the followers of Abrahamic faiths.

Karbala: 1. Arabic *Karbalā'*, a city in southern Iraq in the middle Euphrates region where the heart-rending Battle of Ashura took place in 61 AH/680 in effect of which Imam al-Ḥusayn and a great majority of his male companions (including his children, nephews, and cousins) were martyred on Ashura; 2.1. (In the Indian Subcontinent) any large place where Ashura commemoration is held every year and the *taziyeh* is buried or thrown into a river, hence regarded as particularly sacred and consecrated; 2.2. the replica of Imam al-Ḥusayn's holy shrine that is kept in mosques, shrines, and homes.

Karbalā'ī: Of, native, or inhabitant of Karbala; an honorific title for one who has performed pilgrimage to Karbala.

Karbalah: An area on the southeast side of Karbala.

Karbala-Soil Rosary: A rosary or a series of prayer beads made of (or, at least containing some small amounts of) the Karbala soil for its sanctity. It is recommended to use it for pronouncing sacred names or intoning ritual formulas.

Karbalāyī Arabic dialect: The local Arabic dialect of Karbala, often with many Persian words and phrases in it, all due to the Iranians' being residents of Karbala.

Karbalāyī: Persian var. of **Karbalā'ī**.

Karbāsī, Muḥammad Ṣādiq Muḥammad, al- (b. 1366 AH/1947): A prolific Shi'i scholar and the author of many works, including *Dā'irah al-ma'ārif al-Ḥusaynīyyah* which has been published in around 100 volumes in London since 1408 AH/1987.

Kardūs b. Zuhayr al-Taghlabī: An Ashura martyr who was a brother of Muqsiṭ b. Zuhayr al-Taghlabī.

Kashf al-ghummah fī ma'rifah al-a'immah: A fine history book of 'Alī b. 'Īsā b. Abī al-Fatḥ al-Irbilī (d. 630 AH/1292), it contains authoritative accounts of the Ashura episode.

Kashf al-ghummah fī ma'rifah al-a'immah: A famous book of 'Alī b. 'Īsā al-Irbilī (625-692 AH/1227-1292) that deals with the life and times of the twelve Infallible Imams. Mainly edited by 'Alī Fāḍilī and published in four volumes in Qum in 1426 AH/2005, its second volume, pp. 430-554, deals with Imam al-Ḥusayn and the Ashura episode.

Kāshifī Sabzivārī, Ḥusayn: Full name Kamāl al-Dīn Ḥusayn b. 'Alī Biyhaqī Sabzivārī, also widely known as Wā'iẓ-i Kāshifī (ca. 840-910 AH/1436-1504) a man of letters, preacher, mystic, and Quran interpreter of the Timurid era in Persia. Born in Sabzevar, Khurasan, Iran, he received his education there and later on took several trips to other cities in the greater Khurasan region, including Herat (now in Afghanistan); Mashhad and Nishabur (in Iran). He was presumably

a Sunni cleric who showed much pro-Shi'i predilections, hence his famous *maqtal*, *Rawḍah al-shuhadā*, a work which has received several editions, and translations. Some of the scenes depicted sound mythical and imaginative.

Kāẓim, al-: See Mūsā b. Ja'far.

Kerbala: See Karbala.

Kerbela: See Karbala.

Khadījah bt. Imam 'Alī: An Ashura survivor whose mother was a female servant of Imam 'Alī. She was married to 'Abd al-Raḥmān b. 'Aqīl b. Abī Ṭālib.

khādim al-Ḥusayn: Lit., 'servant of Imam al-Ḥusayn,' an honorific title given to, or conferred on, (usually an aged) man who has long run or served commemorations held in the name of Imam al-Ḥusayn. It is somewhat equal to Persian *pīrghulām*.

Khalaf b. Muslim b. 'Awsajah: An Ashura martyr who was a son of Muslim b. al-'Awsajah.

Khālid b. 'Urfuṭah al-'Udhrī: Formerly a companion of the Prophet Muḥammad, he later on joined the Umayyad camp, and was the standard-bearer of Mu'āwīyah when he intended to enter the Kufah Mosque. When Zīyād b. Sumayyah divided Kufah into four quarters, he was appointed as the head of the quarter populated by the Arab clans Tayyim and Hamdān. When Ḥujr b. 'Adī was arrested, he signed and endorsed a pre-drafted

letter full of accusations against Ḥujr; the letter made a ground for Ḥujr to be martyred before long.

Khālid b. Ṭalḥah: A pro-Umayyad soldier who martyred ʻAwn b. Imam ʻAlī on Ashura.

khān: (Pl. *khānāt*). A vast and fortified caravanserai on the road from one city to another (in Iraq). In old times, there were three main *khān*s from Najaf to Karbala where people used to take rest or pause for refreshing themselves to continue their ways. Some benevolent merchants or statesmen usually participated in building or maintaining a *khān* for accommodating the pilgrims.

khānum jalasi'ī: A lady with some religious knowledge who gives a talk at a Shi'i Islamic religious gathering that are usually held for ladies at homes or small *tikiyeh*s in Iran.

Kharā'ij wa al-jarā'iḥ, al-: A book of Sa'īd b. ʻAbd Allah b. al-Ḥusayn b. Hibah[t] Allāh, commonly known as Quṭb al-Dīn al-Rāwandī (d. 573 AH/1177), that contains thought-provoking incidents of the event of Ashura.

Khawārij, al-: (The Seceders or Rebels) A rebellious group who had very rigid, inflexible, unrealistic, and shallow understanding of Islamic instructions, hence betrayed Imam ʻAlī during the Battle of Ṣiffīn. Later on, they waged a war against Imam ʻAlī and received a firm set-back in the Battle of al-Nahrawān. Many of them later

on joined the Umayyad camp against Imam al-Ḥusayn.

Khawlah bt. Manẓūr al-Fazārīyah: A wife of the second Infallible Imam al-Ḥasan al-Mujtabā, and mother of al-Ḥasan b. al-Ḥasan, better known as al-Ḥasan al-Muthannā.

Khawlī b. Yazīd al-Aṣbaḥī: A war criminal and a tyrant enemy of the descendants of the Prophet Muḥammad, who shot an arrow to 'Uthmān b. Imam 'Alī, participated in killing Ja'far b. Imam 'Alī on Ashura. He was one of those tyrants who was summoned by Shimr to decapitate Imam al-Ḥusayn. Together with Ḥumayd b. Muslim, he then took the severed head of Imam al-Ḥusayn to Kufah and, as the governor's palace was closed late at night, he took it back home. At home, he took pride and expressed his joy in having taken Imam al-Ḥusayn's severed head home. In consequence of such a horrible crime, his wife Nawār bt. Mālik abandoned him. In al-Mukhtār's revolt, 'Abd Allah b. Kāmil went to his house and asked about his hide-out. Pretending not to know his hide-out, his wife pointed out to the place where he had hidden himself. Khawlī was instantly found, arrested, and executed.

Khawṣā' bt. Ḥafṣah bt. Thaqīf: Mother of Muḥammad and 'Ubayd Allah b. 'Abd Allah b. Ja'far.

Khudrī, Abū Sa'īd, al-: See **Abū Sa'īd al-Khudrī.**

Khudrī, Abū Sa'īd, al-: See **Abū Sa'īd, al-Khudrī.**

Khuṭbah-yi Ḥusayn b. 'Alī dar Minā (1384 Sh/2005): Published in Mashhad, it is a book of Ayatollah Muḥammad-Ṣādiq Najmī devoted to an awakening sermon of Imam al-Ḥusayn that he delivered in the hajj season of 58 AH/677. In it, he addressed the hajjis, informing them of the dominant pro-Umayyad atmosphere, hence requesting them to rise over that situation so as to correct it back to the state of the Islamic atmosphere in the time of the Prophet Muḥammad.

Kk

Khuzaymīyah, al-: The nineteenth station after Ḥājir on the way from Mecca to Kufah on the itinerary of Imam al-Ḥusayn where he stayed for a day and a night. It was there that Imam al-Ḥusayn's sister Zaynab heard a herald in that the camp of Imam al-Ḥusayn was on the way to certain death. In return, Imam al-Ḥusayn assured her that the will of Allah would certainly take place.

Kilīddār Āl Ṭu'mah, Sayyid 'Abd al-Ḥusayn, al- (1299-1380 AH/1881-1960): A prolific Iraqi scholar of Karbala, he was the superintendent of Imam al-Ḥusayn's holy shrine during 1318-1348 AH/1900-1929. He authored many books, including *Ta'rīkh Karbala al-mu'allā* (Karbala, 1349 AH/1927; 1436 AH/2015); *Bughīya al-nubalā' fī ta'rīkh Karbalā*, that was posthumously edited and published by his grandson, Sayyid 'Ādil al- Kilīddār, in Baghdad 1386 AH/1966. The book received recent

reprint editions in Karbala and Tehran in 2014 and 2015.

Kilīddār Āl Ṭu'mah, Sayyid 'Abd al-Jawād b. 'Alī, al- (1890-1959): A prolific and erudite academic of Karbala, he received his doctorate from the Sorbonne University of Paris in 1928. He returned to Iraq and started teaching law at the University of Baghdad in 1929. Among his works, *Ta'rīkh Karbalā wa Ḥā'ir al-Ḥusayn* (Najaf, 1368 AH/1949). His

Kilīddār Āl Ṭu'mah, Sayyid 'Ādil 'Abd al-Ṣāliḥ, al- (b. 1361 AH/1941): A grandson of the late Sayyid 'Abd al-Ḥusayn al-Kilīddār Āl Ṭu'mah who edited and published his grandfather's book *Bughīya al-nubalā' fī ta'rīkh Karbalā* in Baghdad 1386 AH/1966. He was the superintendent (Arabic sādin) of Imam al-Ḥusayn's holy shrine from 1401-1411 AH/1981-1991). He was deposed by Saddam Hussein after the 1991 public and nationwide revolt.

Kilīddār Āl Ṭu'mah, Sayyid Muḥammah Ḥasan Muṣṭafā, al- (1913-1996): A prolific author of Karbala, among his works, *Madīnah al-Ḥusayn aw mukhtaṣar ta'rīkh Karbalā* (Tehran, 1368 AH/1949).

kilīddār: Persian *kilīd* 'key' + *dār* 'holder, owner,' this term means, among other things, 'custodian (of the shrine).' This Persian term is used in the Iraqi (largely Persianized) variety of Karbala due to the presence of Iranians in Karbala over several

centuries. Originally nominated by Ottoman sultans, the *kilīddār* was a high-ranking authority not only in the Husayni holy shrine but also in the whole region of Karbala. Later on, this post became hereditary and its appointments became a function of political and social considerations and relations. A *kilīddār* was expected to be a trustee of the ulema, great figures of the city, and the chiefs of the Arab tribes of the region, hence more influential than the governor appointed by the central Iraqi government in Baghdad. Historically, a *kilīddār* must be capable to speak Persian fluently due to the high number of Persian-speaking pilgrims.

kilīddārī: Persian, (the office of) custodianship of a holy shrine.

Kinānah b. ʿAtīq al-Taghlabī: An aged Ashura martyr, he used to serve the Prophet Muḥammad, and joined Imam al-Ḥusayn in Karbala.

Kishīdah: A white, bright, or yellowish color turban wound round a *fīnah*.

kissing, ritual: There are (at least) three types of ritual kissing: reverential kissing, i.e., kissing a sacred or consecrated object, e.g., the grating of Imam al-Ḥusayn's tomb; pre-pilgrimage, or pilgrimage-farewell kissing; post-pilgrimage, or welcome kissing, e.g., when a pilgrim has got back home from pilgrimage.

Kufah Mosque, the: One of the main mosques in Iraq wherein a pilgrim is free whether to perform *salat* in complete or shortened form. It was the seat of Imam ʿAlī's administration, and exactly the place where he was assassinated by ʿAbd al-Raḥmān b. Muljam al-Murādī in the morning of the 19th of Ramadan 40 AH/January 661. In the eastern corner of the mosque, there are tombs of Muslim b. ʿAqīl, Hānī b. ʿUrwah, and al-Mukhtār. In the original site of the mosque, there is the very mihrab whereat Imam ʿAlī was assassinated. The courtyard of the mosque is marked with several spots named after certain pre-Islamic prophets and some Infallible Imams who offered *salat* there. It is recommended to perform *salat* there.

Kufan: Of, related to, or inhabitant of Kufah, Iraq.

kunya: See *kunyah*.

kunyah: An honorific, designative, or descriptive patronymic or matronymic name that may sometimes be used instead of a person's given name. It is a combination of *Abū* (father of), *Umm* (mother of), *Ibn* (son of), *Bint* (daughter of), *Akh* (brother of), or *Ukht* (sister of), followed by a personal name, e.g., Abū Aḥmad, or Umm ʿAlī.

Kur Bābil: See **Karbala, the etymology and significance of.**

Kuthayr b. ʿAbd Allah: A tyrant Umayyad soldier who martyred Zuhayr b. al-Qayn on Ashura.

Kuthayr b. al-'Abbās b. 'Abd al-Muṭṭalib: Husband of Umm Kulthūm.

Kuthayr b. Shahāb al-Ḥārithī al-Madhḥijī: A pro-Umayyad inhabitant of Kufah who dispersed people from around Muslim b. 'Aqīl. After the Ashura episode, Yazīd granted him a vast piece of land for reward. He died before al-Mukhtār's movement.

L I

Labbayka yā Ḥusayn: Lit., 'Here, I am at your service or command. O Imam al-Ḥusayn,' a common Arabic formula and slogan for expressing one's alacrity to serve or answer Imam al-Ḥusayn's call of help.

Laqīṭ b. Nāshir al-Juhanī: An enemy soldier who killed several Ashura martyrs, e.g., Muḥammad b. 'Aqīl. He was arrested and killed by al-Mukhtār's forces.

lattice: See *ḍarīḥ*.

Lawā'ij al-ashjān: An Arabic *maqtal* of Imam al-Ḥusayn by the Lebanese Shi'i scholar, Sayyid Muḥsin al-Amīn.

Laylā bt. Abī Murrah b. 'Urwah b. Mas'ūd al-Thaqafī: A wife of Imam al-Ḥusayn whose son 'Alī al-Akbar was maryred on Ashura. She had died much longer before Ashura.

leaning over the tomb for kissing: As indicated in authentic pilgrimage instructions, pilgrims are recommended to lean over the tomb of Imam al-Ḥusayn and kiss it as part of the pilgrimage ritual. Now, pilgrims kiss the metal grating installed around and over the tomb in lieu of kissing the very tombstone.

lifestyle, Husayni: See Husayni lifestyle.

link to the Karbala scene: In the Iranian Shi'i context, a preacher (*ākhūnd*) or mourner (*maddāḥ*) oftentimes finds a slight link to make a reference, hence mention, an appropriate scene of the Karbala scene. Such links are made usually in the pre-final move or section of a religious lecture, followed by the final prayer.

Lu'lu'wa marjān: A book that the Iranian Shi'i cleric Mirza Ḥusayn (al-)Nūrī devoted to the etiquettes of recounting the tragic events of the Ashura episode and penned it in 1319 AH/1901. Sharply criticizing certain *maqtal*s and their authors for adding improper and untrue accounts, the main theme of the book is concerned with avoiding adding false information to make the audience shed tears.

Luhūf, al-: A famous *maqtal* text authored by Ibn Ṭāwūs. *Al-Luhūf* has appeared in various complete, abridged, and annotated editions and translations. It is sometimes referred to as *al-Malhūf*, too.

M m

Mā Bayn al-Ḥaramayn: See Bayn al-Ḥaramayn.

Ma'qil: A pro-Umayyad spy who found out and reported Muslim b. 'Aqīl's hide-out in Kufah to 'Ubayd Allāh b. Zīyād.

Ma'a al-rakb al-Ḥusaynī min al-Madīnah ilā al-Madīnah: Written originally in Arabic, it demonstrates a detailed, analytical, and extensive study of the movement of Imam al-Ḥusayn from the beginning to the end. Written by 'Alī al-Shāwī, its first volume bears the title *al-Imām al-Ḥusayn fī al-Madīnah al-Munawwarah wa riḥlatihī minhā ilā Makkah* (Qum, 1421 AH/1379 Sh/2000). It is covers Imam al-Ḥusayn's movement from the last days of his stay in Medina up to his departure for Mecca. Its second volume bears the title *al-Imām al-Ḥusayn fī Makkah al-Mukarramah* (Qum, 1428 AH/1386 Sh/2007) wherein Najm al-Dīn al-Ṭabasī deals with the time Imam al-Ḥusayn spent in Mecca. Muḥammad-Jawād al-Ṭabasī focuses in the third volume, *Waqā'i' al-ṭarīq min Makkah ilā Karbalā* (Qum, 1428 AH/1386 Sh/2007), on the places on the itinerary of Imam al-Ḥusayn and the events that took place there. Vol. 4 of the collection bears the title *al-Imām al-Ḥusayn fī Karbalā* (Qum, 1428 AH/1386 Sh/2007) wherein 'Izzat Allāh al-Mawlā'ī and Muḥammad-Ja'far al-Ṭabasī focuses on the nine days (including the

tragic events of Ashura) that Imam al-Ḥusayn and his companions spent on the plain of Karbala. Bearing the title *Waqā'i' al-ṭarīq min Karbalā ilā al-Shām* (Qum, 1428 AH/1386 Sh/2007), in this fifth volume Muḥammad-Ja'far al-Ṭabasī details on the events that took place throughout the way the Ashura survivors were taken from Karbala to Damascus. In the last volume, Muḥammad Amīn al-Amīnī provides detailed accounts of what happened to the Ashura survivors from Damascus back to Medina; this volume bears the title *al-Rakb al-Ḥusaynī fī al-Shām wa minhu ilā al-Madīnah al-Munawwarah* (Qum, 1428 AH/1386 Sh/2007).

M m

maddāḥ: Arabic, 'eulogizer, panegyrist,' it is variously called *rādūd* in Arabic, and also *dhākir* (Persian pron. *ẕākir*) in Persian in the Iranian Shi'i context. It refers to anybody, usually a non-cleric mourner who talks emotively about the afflictions and/or virtues of the Infallibles and their praiseworthy close relatives. A *maddāḥ* recites delightful poems and talks about the merits and virtues of the Infallible dignitaries concerned on the anniversary of their birthdays, and talks about their afflictions and hardships on grief-stricken occasions.

madhbaḥ, al-: Arabic, 'place of sacrifice, slaughterhouse, abattoir,' a term used for making reference to the very Martyrdom Site of Imam al-Ḥusayn within his holy shrine in Karbala. Both

in Persian and local Karbalāyi Arabic dialect, the Persian word *qatligāh* is used for it.

Ma'din al-Naqrah: The thirteenth place on the way of Imam al-Ḥusayn from Mecca to Kufah.

Ma'din Banī Sulaym: The eighth station on the itinerary of Imam al-Ḥusayn from Mecca to Kufah.

Madīnah al-Ḥusayn: Another toponym of Karbala.

Madīnah al-Nabīyy: See **Medina.**

madrasah: An Islamic educational institution or college for training experts in various fields of Islamic scholarship.

***Mafātīḥ al-jinān*:** A world-famous Shi'i prayer handbook, collected, edited, and published by the Iranian Shi'i hadith scholar and mujtahid Shaykh 'Abbās Qumī (d. 1359 AH/1940). It was first published in Mashhad, Iran, in 1344 AH/1925. So far hundreds of various editions of it have been published in the Shi'i world. It is famous for its sections that pertain to the Infallibles, particularly the rites and rituals of Muharram and how to pay pilgrimage to Imam al-Ḥusayn.

Maghīthah al-Ma'wān: The twelfth station on the way of Imam al-Ḥusayn from Mecca to Kufah.

Maghīthah: The 21st station on the way of Imam al-Ḥusayn from Mecca to Kufah.

Mahdī, al-: The twelfth and the last Infallible Imam who was born in Samarra, Iraq, in 255 AH/868.

Maḥmūd b. al-Mubārak b. al-Ḥusayn al-Baqarah

Son of the eleventh Infallible Imam al-Ḥasan al-'Askarī (d. 260 AH/873), he reached the office of imamate after his father's martyrdom. Soon after reaching the office of imamate, he entered the phase of his minor occultation that lasted until 329 AH/940. After that, his major occultation has since started. According to numerous hadiths, he shall fill the world with justice. There are many references to him in several *ziarat*-texts issued in favor of Imam al-Ḥusayn.

Maḥmūd b. al-Mubārak b. al-Ḥusayn al-Baqarah: known as al-Miḥbar (d. 592 AH/1195) wrote a treatise entitled *Maqtal al-Imam al-Ḥusayn b. 'Alī.*

M m

Maḥmūdī, Muḥammad Bāqir, (al-) (1302-85 Sh/1923-2006): A contemporary Iranian Shi'i cleric, mujtahid, ayatollah, and scholar of early and medieval Islamic religious literature. He edited several Ashura-themed Arabic sources and, based on early and medieval sources, reconstructed a documented account of Imam al-Ḥusayn and the Ashura episode. He produced *'Abarāt al-muṣṭafayn fī maqtal al-Ḥusayn* (2 vols., Qum, 1415 AH/1994) and *Zafarāt al-thaqalayn fī ma'ātim al-Ḥusayn* (2 vols., Qum, 1417 AH/1996).

Malal: The second station on the way of Imam al-Ḥusayn from Medina to Mecca.

***Malhūf, al-*:** Another (less known and seldom referred to) title of Ibn Ṭāwūs's *al-Luhūf.*

Mālik b. 'Abd Allah al-Sarī' al-Jābirī: An Ashura martyr and a step-brother of Sayf b. al-Hārith b. Sarī'.

Mālik b. Aws al-Mālikī: An Ashura martyr.

Mālik b. Dawdān: An Ashura martyr.

Mālik b. Hushaym: A pro-Umayyad soldier who took off Imam al-Ḥusayn's helmet on Ashura. He was later on arrested and executed by al-Mukhtār's forces.

Mālik b. Musmi' al-Bakrī: He was the chief of the Arab clan Banī Bakr b. al-Wā'il. Always on the side of the Umayyads, he gave shelter to Marwān b. al-Ḥakam in the Battle of the Camel. Although he had received Imam al-Ḥusayn's letter of invitation, he never answered him. After the Ashura episode, he urged people to repeat their recognition of Yazīd.

Mālik b. Nusayr al-Badīyy: A pro-Umayyad resident of Kufah who attacked and injured Imam al-Ḥusayn on the head, and took his helmet as a booty on Ashura. Upon returning home after the Ashura episode, he was expelled from home by his Shi'i wife, Umm 'Abd Allah bt. al-Ḥurr al-Badīyy.

***Manāqib āl Abī Ṭālib*:** A voluminous work of the Shi'i scholar Muḥammad b. 'Alī b. Shahrāshūb, better known as Ibn Shahrāshūb (d. 588 AH/1192) in which commendable qualifications and honorific titles of the Infallibles are gathered,

with highlights of the lives of each of them, hence it contains readable and insightful references to Imam al-Ḥusayn; however, the book lists around 70 honorific titles of Imam al-Ḥusayn, while there is yet a much greater number of such honorific and praiseworthy titles in Islamic, and particularly Shi'i, literature.

Manṣūr al-Dawānīqī, al-: Full name, 'Abd Allah b. Muḥammad b. 'Alī (95-158 AH/713-775), the second Abbasid tyrant ruler, who killed many Muslims and ruined Imam al-Ḥusayn's holy shrine in 104 AH/722 for expressing his animosity against the descendants of the Prophet Muḥammad, especially Imam al-Ḥusayn.

Maqālāt fī al-Imām al-Ḥusayn: Edited by 'Abd al-Sādah Muḥammad al-Ḥaddād (Karbala/Beirut, 1433 AH/2012), this book is a precious collection of over 155 classic papers of distinguished authorities on various aspects of the Ashura episode.

maqām: In Arabic, usually a sacred site, e.g., a mausoleum, site of *salat*, or martyrdom memorial, associated with a certain event or a saintly personality.

Maqātil al-ṭālibīyyīn: A collective *maqtal* of the descendants of Abū Ṭālib (father of Imam 'Alī and a paternal uncle of the Prophet Muḥammad) that was written by Abū al-Faraj al-Iṣfahānī. It deals, among other things, with the Ashura

episode and the Hāshimid martyrs, especially Imam al-Ḥusayn.

Maqtal al-Ḥusaynī al-ma'thūr, al-: A famous book of Sheikh Muḥammad-Jawād Ṭabasī (b. 1331 Sh/1952) which is an entirely hadith-based account and depiction of the Ashura episode.

***maqtal* in verse**: See ***maqtal*, poetic**.

Maqtal qatīl al-'abarah ibn 'Alī qā'id al-bararah: First published in Qum in 1395 Sh/2016, it is an Arabic-Persian, reader-friendly maqtal developed by Murtaḍā Wāfī. Drawing on thirty sources, it has a lucid, interlinear Persian translation.

***maqtal* recitation**: Mainly an Arab, chiefly Iraqi, custom in which on the days around and on Ashura and *Arbaeen*, people gather and a mourner or a preacher recites a well-known *maqtal* for the audience in a melancholic tone and all of them shed tears profusely for the afflictions imposed on Imam al-Ḥusayn and his martyred companions. It is believed that this commemorative custom was first initiated by Ayatollah Sheikh Muḥammad Jawād al-Balāghī al-Najafī (1282-1352 AH/1865-1933), subsequently continued by Ayatollah Sayyid 'Abd al-Razzāq al-Mūsawī al-Muqarram (1316-1391 AH/1898-1971), and afterwards continued annually by the late Ayatollah Sayyid Muḥammad-Bāqir al-Ḥakīm (1360-1424 AH/1939-2003), all at Najaf, Iraq. Apart from the time of the reign of the ex-Baathists, particularly that of Saddam Hussein (ex. 2006),

it has been a common practice at Karbala, too. In non-Arab communities, e.g., in Iran, a Persian *maqtal*, usually a translation of a received Arabic *maqtal*, e.g., Ibn Ṭāwūs's *al-Luhūf*, is recited for the audience with just some moving fragments read out in short Arabic passages. The audience listen attentively and shed tears profusely in reaction.

maqtal, poetic: Any martyrdom account (*maqtal*) recounted in verse, rather than in prose. There are many examples of such *maqtal*s in Arabic, Persian, Urdu, and Kurdish. An example in Persian is as follows: Mahdī Ilāhī Qumshihyī, *Karbalā wādī-yi 'Ishq* (Tehran, 1379 Sh/2000).

maqtal: Arabic, 'martyrdom account; martyrology; a deathly wound; the site, or manner, of one's being killed or martyred.' More specifically, *maqtal* is a genre, hence such texts, in which the scenes that lead to the martyrdom of a dignitary are vividly, often graphically, described. The culmination and various sub-genres of the Husayni *maqtal* can be found mainly in Shi'i communities.

maqtal-author: An author who recounts and develops in writing a *maqtal*, based on classic sources, especially in favor of Imam al-Ḥusayn and/or any other Ashura martyr(s).

maqtal-chronicler: A usually classical historian who authored a detailed *maqtal*. Cf. ***maqtal***-author.

Maqtal-i maẓlūm: A 1399 Sh/2020 republished version of *Maqtal qatīl al-'abarah ibn 'Alī qā'id al-bararah*.

maqtal-reciter: Any person, chiefly a preacher, who recites a *maqtal* for the audience, and they weep. Religiously, it is an honor to be a (professional) *maqtal* reciter because through practicing such a religious profession people come to learn more about Imam al-Ḥusayn, his character, aims, and teachings as well as various aspects of the Ashura episode.

maqtal-recorder: Anybody who records details of the Ashura episode. Cf. *maqtal*-chrnicler, *maqtal*-author.

Marīyāh bt. Munqidh al-'Abdī: A prominent Shi'i lady in Basrah whose house used to function as a headquarter for proponents of Imam al-Ḥusayn.

Mārīyah: A designation of Karbala.

Marjān Amīn al-Dīn b. 'Abd Allah b. 'Abd al-Raḥmān: A Jalayrid ruler of Baghdad (in the time of the Il-Khanids) who built the Servant's Minaret and a mosque on the easterly side of the courtyard of Imam al-Ḥusayn's holy shrine.

Marjānah: A woman of ill repute who was mother of the pro-Umayyad tyrant ruler of Basrah and Kufah, 'Ubayd Allāh b. Zīyād.

marsiyah: Persian, Urdu, and Turkish var. pron. of *marthīyah*.

marthiyah: Arabic, *marthīyah*, a term roughly equal to English 'elegy' or 'dirge,' in Arabic culture and literary traditions, a poetic expression of one's expressing grief or lament, hence a poetic lamentation, over losing a beloved or a great personality. In the ancient Arabic culture, *marthiyah*s contain hints as to taking revenge for a slain dignitary. In case the deceased or slain personality was a political activist, the *marthiyah*s composed in his commemoration have political overtones, too. The Infallible Imams encouraged poets to compose and recite *marthiyah*s on the tragic martyrdom of Imam al-Ḥusayn. The literary genre of *marthiyah* was later very much favored by Shi'i dynasties, hence its various sub-genres in Persian, Turkish, and Urdu.

***marthiyah*-composer**: One who composes a *marthiyah*.

***marthiyah*-reciter/chanter**: One who recites or chants a *marthiyah*.

martyr: Anybody who willingly, knowingly, and insightfully sacrifices her or his own life in the cause of a praiseworthy and high aim, e.g., defending the Divine religion, his nation, family, hence the higher the aim, the higher the martyr. In Arabic, Persian, Urdu, and Turkish, ***shahīd***.

Martyrdom Site, the: In Karbala, the precise location where Imam al-Ḥusayn was beheaded on Ashura. It is situated around 30 meters away from his tomb to the southwest, now located

at the foot of the westerly minaret of Imam al-Ḥusayn's holy shrine. In Arabic, it is called *al-madhbaḥ*, and in Persian and Urdu *qatligāh*.

martyrdom: The state of becoming a martyr; sacrificing one's life in the cause of Allah or for a high aim.

martyrion, also **~ium**: (pl. ~ia) A memorial or shrine constructed in honor of a martyr.

martyrology: The studying of the lives of martyrs, a list of martyrs.

martyrs, Hāshimid: See **Hāshimid martyrs**.

martyry: A (usually sacred or sanctified) memorial or shrine constructed in honor or in commemoration of a martyr. Cf. **martyrion**.

Marwānids: The descendants of Marwān b. al-Ḥakam, an Umayyad clan, who showed utmost enmity against true Muslims, especially Shi'is. They reached power in 64 AH/683 when the political power was shifted from Umayyads to them. The Prophet Muḥammad detested Marwān profoundly for his anti-Islamic behavior. The Marwānids ruled for around 70 years, i.e., from 64-133 AH/683- 750.

Mary Palm Tree, the: It is indicated in the Holy Quran 19:25 that Mary was inspired to go to a remote, easterly place for giving birth to Jesus Christ after which she was returned to the Levant overnight. According to certain reliable Islamic hadiths, she was miraculously transferred to a

sacred spot where the tomb of Imam al-Ḥusayn is now located. There had been a prayer niche (mihrab) commonly called (in Arabic and Persian) *Nakhl-i Maryam* (The Mary Palm Tree) situated to the south-west of the head of Imam al-Ḥusayn's tomb, which was marked with bright marbles within which there was a round black stone with a diameter of around 40 cm This mihrab and sign were removed in 1947 for reconstruction and expansion purposes.

Mas'ūd b. al-Ḥajjāj al-Tayyimī: Together with his son 'Abd al-Raḥmān, he had come to Karbala in company with the pro-Umayyad forces but soon left the forces of 'Umar b. Sa'd, and joined Imam al-Ḥusayn's camp. He was martyred in the morning attacks on Ashura.

masjid: Arabic 'place of ritual prostration,' a mosque.

mawālī: (sing. *mawlā* 'servant') In the ancient Arab culture, non-Arabs were admitted to and accepted in the major Arab communities and clans mainly as servants and slaves, hence they had to join an Arab clan. It was from and in the time of 'Umar b. al-Khaṭṭāb who institutionalized it for them to be regarded as second-rate citizens, hence largely despised and humiliated due to their non-Arab origins, e.g., Persian, Byzantine, and African. The *mawālī* experienced social equity and received both respectful treatment in the time of the Prophet Muḥammad and Imam 'Alī and

were regarded as honored people in the contexts and circles associated with the second Infallible Imam al-Ḥasan and Imam al-Ḥusayn. Therefore, a considerable number of them wanted to join Imam al-Ḥusayn in his movement mainly for the good treatment they had formerly experienced in the Infallible-oriented social contexts.

mawkib al-mashā'il: An Iraqi practice of forming nightly street processions with several flaming torches, candelabra, or small lanterns fixed and placed on a long rod or piece of wood, carried by one or two persons. It is displayed in the evening processions on the first ten days of Muharram.

mawkib al-sabāyā: Procession of the Ashura captives from Karbala to Kufah and from there to Damascus. It is enacted and symbolically dramatized in *taziyeh*s, with just some children horseback, representing the captives.

mawkib: Arabic broken pl. *mawākib*; derived from the Arabic root *m-w-k*, 'to walk in a grave and leisurely manner,' it is applied to a (usually mourning) procession, held in commemoration of a (deceased or martyred) personality. The procession may be in a remote town or city, or in the city wherein the tomb or shrine of the target personality is located. When such a group of people (mostly mourners) paused at a certain place, in a tent or at a house, either for taking rest or having a light meal or drinking coffee or tea, the same place gradually came to

be known as a *mawkib*. The *mawkib* sometimes offered accommodation, i.e., shelter and food, for a short stay, e.g., for one or two days. The personnel associated with a *mawkib* would include a main *mawkib*-holder, the custodian of the *mawkib*, a few helpers or assistants who work under him, and the pilgrims or mourners who are in the procession. Both the *mawkib*-holder and his assistants take pride in rendering various kinds of free-of-charge services to the pilgrims or mourners who are on the way to the shrine. Some *mawkib*-holders or his assistants may serve pilgrims or mourners due to their own earlier religious vow. In much later period, i.e., in our present-day social contexts, some governments or local governmental departments may form and establish various kinds of *mawkib*s, from offering food, halal drinks, sewing torn suitcases and stitching clothes, polishing shoes, to giving medical services and religio-cultural consultations. There is an Iraqi central board for registering the name of a *mawkib*-holder, the precise title of the *mawkib*, and the name(s) of registered assistants or staff members in a *mawkib*, hence any *mawkib*-holder is provided with a special license to open his or her *mawkib* at a certain place for a specific period of time. A *mawkib* has originally and largely been a non-governmental body, although some state intelligence agents may secretly and constantly watch it and its members particularly in their pilgrimages abroad for security reasons.

A *mawkib* may also have its own congregational-*salat* imam, mourner (*rādūd*). A *mawkib* is oftentimes named after a reverential personality, an Infallible Imam, a martyr, an Ashura survivor, a departed great man, or the inhabitants of another city. See also ***hiy'at(-i 'azādārī)***.

mawlā: master; servant or slave. If a (usually non-Arab) person is a *mawlā* of a great figure, he is the latter's servant or slave. If the word *mawlā* is used otherwise usually an honorific term, it implies that the referent is a great figure; a freed servant, i.e., someone who used to be a servant of someone else but was later on freed by a dignitary, e.g., Maytham al-Tammār was a *mawlā* of Imam ʿAlī, for Imam ʿAlī freed him from his former master.

Mawsū'ah al-Imām al-Ḥusayn: Published in nine volumes (Qum, 1431 AH/1389 Sh/2010), it is the all-Arabic version of *Mawsū'ah al-Imām al-Ḥusayn*.

Maymūn b. Shaybān b. Mukharrim: Formerly, he was a companion of Imam ʿAlī and accompanied him in the Battle of Ṣiffīn; however, later on he changed his stance and joined the Umayyad camp until he was present in Karbala for fighting Imam al-Ḥusayn.

Maymūnah: Mother of the pre-Ashura martyr, ʿAbd Allah b. Yuqṭur (/Buqṭur) al-Ḥimyarī.

Maysūn bt. Bajdal/Baḥdal (d. ca. 80 AH/700): A lady of pleasure who was mother of Yazīd b. Mu'āwīyah.

Maytham al-Tammār: A staunchly loyal companion of the first Infallible Imam 'Alī who was hung and martyred in Kufah just ten days before Ashura 61 AH/680. He was martyred by 'Ubayd Allāh b. Zīyād so as to suppress any slight movement in favor of Imam al-Ḥusayn.

meal, votive: See **votive meal.**

Meshed Hosein: A designation of Karbala in certain 18th cent. English works, e.g., Edward Gibbon's work *The Decline and Fall of the Roman Empire.*

Mm

Messages of Ashura: See **Ashura messages.**

Middle of Shaban: The anniversary of the graceful birth of the twelfth and last Infallible Imam al-Mahdī that took place in 255 AH/868 in Samarra, Iraq. It is highly recommended to go on pilgrimage to the tomb of Imam al-Ḥusayn on the eve and day of such a blessed occasion. Hence, reciting a *ziarat*-text in favor of Imam al-Ḥusayn is highly recommended for those who can hardly go on pilgrimage to his shrine in Karbala.

Miḥan al-abrār: Persian translation of the section of Muḥammad-Bāqir Majlisī's *Biḥār al-anwār.* The translation was done by Ḥasan b. 'Abd Allāh b. 'Alī Hashtrūdī Tabrīzī (d. 1304 AH/1886). With its translation finished in 1292 AH/1875, it

was first published (in presumably Tabriz, Iran) in 1295 AH/1878, followed by later editions in Tabriz, 1313 AH/1895, and a subsequent Tehran edition in 1347 Sh/1968. This work was much later edited by ʿAlī-Akbar Ranjbarān Tihrānī in two volumes (Tehran, 1389 Sh/2010).

minbar, Husayni: See **Husayni minbar**.

minbar: A high platform used by a preacher, a mourner, or a teacher for delivering a speech in a madrasah. While high minbars are oftentimes placed in mosques or large Husayniyahs, low and moderate-size minbars, with two or three steps are available at homes, local and usually small Husayniyahs and madrasahs for delivering religious lessons. In some modern settings, e.g., a university or a research institute, a religious lecture may also be delivered at a podium in lieu of a minbar.

Mir Anis: Full name, Mir Babr ʿAlī Anis (ca. 1216-1291 AH/ca. 1801-1874) was one of the most prominent *marthiyah* composers in Urdu in Lucknow, India, due to whose work *marthiyah* has been elevated as the highest literary form and genre in Urdu. Many of his *marthiyas* have appeared in English and Arabic translations.

Mir Musharraf Hossain (1847-1912): A famous Bangladeshi man of letters who made a name as a prominent Muslim novelist, playwright, and essayist in Bangladesh. In 1885, he penned and published his classic work, *Bishad-Shindhu*

(in English translation, *Ocean of Sorrow*), on the Ashura episode. Its English translation was first published in Dhaka in 2016. Though praised for its literary beauty and elegance, it contains many false and fabricated scenes.

Mirza Dabir: Full name, Mirza Salāmat ʿAlī Dabīr (1803-1875) was a renowned *marthiyah* composer in Urdu in Lucknow, India. He is sometimes regarded as a counterpart, if not a literary rival, of Mir Anis in the art of composing *marthiyah*.

***Miṣbāḥ al-mutahajjid wa silāḥ al-muta'abbid*:** Often shortened as *al-Miṣbāḥ*, it is a book of the great medieval Shi'i polymath Muḥammad b. al-Ḥasan al-Ṭūsī (d. 385-460 AH/995-1067) that contains much valuable and trustworthy information on the event of Ashura.

***Miṣbāḥ, al-*:** See ***Miṣbāḥ al-mutahajjid wa silāḥ al-muta'abbid*.**

Miswar b. Makhramah, al-: One of those Meccan noblemen who advised Imam al-Ḥusayn not to rely on the mass invitations of the Kufans, hence not to set out toward Kufah and Iraq, for they were notorious for changing their stance abruptly, hence utterly unreliable.

***mohr*:** Persian name for the 'clay tablet' made of the soil of Karbala used for prostration in ritual prayer. See **Sajdagāh**.

Moralistic view of Imam al-Ḥusayn's movement: Among Shi'i scholars and cleric preachers there

are some who prefer to focus on the moral, rather than the political, interpretations of the life and times and conduct of Imam al-Ḥusayn through which he tried to guide people to the right path. They hold that moral guidance takes precedence over political dominance. Such attitudes can be found in certain books, e.g., *Pīshvā-yi shahīdān* (Qum, 1355 Sh/1976) by Sayyid Riḍā Ṣadr (1300-1373 Sh/1921-1994); and Aḥmad Bihishtī, *Siyrī dar sīriyih-yi akhlāqī-yi Imām Ḥusayn* (Qum, 1397 Sh/2018).

morning attack, the: See **First attack, the.**

mosques, accursed: In Kufah there were five mosques which the first Infallible Imam 'Alī prohibited people from performing *salat* therein. They were the mosques built by the following foes of the true version of Islam: al-Ash'ath b. Qays al-Kindī, Jarīr b. 'Abd Allah al-Bajalī, Sammāk b. Makhramah, Shabath b. Rib'ī, and Tayyim. They were mosques that were built or maintained by the opponents of the Ahl al-Bayt, hence many a conspiracy was developed there against the Muslim communities.

Mu'ammar b. al-Muthannā: Died ca. 213 AH/828, he was an authority who developed a book, entitled *Maqtal al-Imām al-Ḥusayn*, from which Ibn Ṭāwūs quoted in his *al-Luhūf*.

Mu'āwīyah b. Abī Sufīyān: He (b. ca. 605, r. 661-680) was the first Umayyad ruler in Damascus. He felt very much forced to pretend to have

accepted Islam in the 8 AH/629 when Mecca was captured by Muslims. His mother Hind was reportedly a lady of pleasure; hence some reliable Sunni authorities simply ascribe him four men, including his so-called father, Abū Sufīyān. His reign was associated with both terror and hypocrisy for those who proved loyal to the Prophet Muḥammad and Imam 'Alī. Hence many a loyal person to the Prophet Muḥammad, Imam 'Alī, and Imam al-Ḥasan was killed in his reign. He was contemporary with the Prophet Muḥammad, Imam 'Alī, Imam al-Ḥasan, and Imam al-Ḥusayn. A ruler of the Levant in the time of 'Umar b. al-Khaṭṭāb and 'Uthmān b. 'Affān, he imposed the Battle of Ṣiffīn on Imam 'Alī in 37 AH/657, and declared himself the king of his territory, i.e., the Levant and north-east Africa. He also waged war against the second Infallible Imam al-Ḥasan in 41 AH/660. He never stopped opposing Imam 'Alī in his speeches and tried to ritualize and institutionalize cursing Imam 'Alī after *salat*s. He never paid any attention to the articles of the peace treaty he had requested from Imam al-Ḥasan. Moreover, contrary to one of the articles of the peace treaty, he insisted on introducing his son, Yazīd, as his successor and the second Umayyad ruler. In his lifetime, it was absolutely forbidden to talk of or on the merits of the Prophet Muḥammad, the first Infallible Imam 'Alī and the Infallible Imams al-Ḥasan and al-Ḥusayn. During his reign of terror, at least

Mm

hundreds of fake and fabricated statements were penned and spread among people as Prophetic hadiths that contained several incredible and illogical merits of the first three caliphs who confiscated and usurped the rights of Imam ʻAlī. Likewise, Quran interpretation that would lead people to Imam ʻAlī was also strictly and officially prohibited in his reign of terror. Many Muslims were killed at his orders simply for respecting or showing some slight inclination to Imam ʻAlī.

Mu'izz al-Dawlah: Abū al-Ḥusayn Aḥmad b. Būyah, commonly known as Mu'izz al-Dawlah (302-356 AH/914-966, r. 320 AH/932) was the Persian Shi'i Buyid ruler of certain regions in Persia and Iraq, who defeated the 22nd Abbasid ruler al-Mustakfī bi-Allah (d. 335 AH/946) and captured Baghdad in 334 AH/945. He issued an order in 351 AH/962, announcing his full support for the Shi'is to practice their religious ceremonies in public. In 352 AH/963, he announced Ashura as a public holiday in Baghdad. It was the first time when the Shi'is were able to commemorate Ashura freely in public in Baghdad.

Mubārak: An Ashura martyr who had been a servant of al-Ḥajjāj b. ʻAbd b. al-Masrūq.

muḍīf: Literally, 'a (convenient) place for receiving guests, fig. a dining hall, a canteen,' it has other connotations in that the owner or director of a *muḍīf* has a high social status at whose house and *muḍīf* people frequent and gather for solving

problems, receiving the latest updates, and taking important decisions. To mark typical Arab generosity, a *muḍīf* does not have a gate to be closed, thus it is always open to the guests.

Mufīd, al-: Full name Muḥammad b. Muḥammad b. al-Nu'mān al-'Ukbarī al-Baghdādī (336-413 AH/947-1022), a prominent Shi'i scholar and prolific author of Baghdad, Iraq. His famous history book, *al-Irshād* contains, among other things, details of the life and times of Imam al-Ḥusayn.

Mughīrah b. Shu'bah: One of the staunch enemies of the Prophet Muhammad and his descendants. Although he died some ten years before the Ashura episode, he contributed significantly to any line that seemed to be at invariance with the house of the Prophet Muhammad. He was so notorious for his duplicity and hypocrisy that the Prophet Muhammad analogized him to Haman, the deputy and prime minister of the Pharaoh (of whom there is a negative mention in the Holy Quran 28:35-42, 40:36-37). Shortly after the demise of the Prophet Muḥammad, he was one of the criminals who attacked and injured the Prophet Muḥammad's only daughter, Fāṭimah al-Zahrā", at Medina, a crime for which he was repeatedly and warmly appreciated by 'Umar b. al-Khaṭṭāb. He was constantly on the side of the opponents of the Ahl al-Bayt, particularly took side with the Umayyads, openly abused Imam 'Alī, betrayed Imam al-Ḥasan, and encouraged

and urged Mu'āwīyyah to nominate Yazīd as his successor.

Muḥaffar b. Tha'labah al-'Ā'idhī: A pro-Umayyad officer who, together with Shimr and 500 soldiers, took the severed heads of Imam al-Ḥusayn and other Ashura martyrs to Yazīd in Damascus. He treated the Ashura survivors with utmost cruelty and imposed all sorts of hardships on them throughout the way from Kufah to Damascus.

Muhājir b. Aws: A tyrant Umayyad soldier who martyred Zuhayr b. al-Qayn on Ashura.

Muḥammad al-Aṣghar b. Imam 'Alī: An Ashura martyr.

Muḥammad b. 'Abd Allah b. Ja'far: An Ashura martyr who joined Imam al-Ḥusayn after his brother ʿAwn but joined the battlefield before him and was martyred by ʿĀmir b. Nahshal al-Tamīmī.

Muḥammad b. 'Alī b. al-Ḥasan al-Ḥasanī al-Shajarī al-Kūfī (367-445 AH/977-1053): A Kufan Shi'i scholar whose famous book *Faḍl zīyārah al-Ḥusayn* is on the religious rewards and virtues of paying pilgrimage to Imam al-Ḥusayn.

Muḥammad b. 'Alī b. Shahrāshūb: Commonly known as Ibn Shahrāshūb (d. 588 AH/1192), this medieval Persian scholar authored several fine books, e.g., *Ma'ālim al-'ulamā*, and *Manāqib āl Abī Ṭālib*. The latter has a chapter on the life and

times of Imam al-Ḥusayn, followed by around 70 honorific titles used for him.

Muḥammad b. ʿAqīl: An Ashura martyr who was a son-in-law of Imam ʿAlī, hence a brother-in-law of Imam al-Ḥusayn. He was killed by Laqīṭ b. Nāshir al-Juhanī.

Muḥammad b. ʿUmar al-Wāqidī (130-207 AH/747-821): A presumably Shi'i Arab historian and war chronicler, a teacher and mentor of the Arab historian Ibn Sa'd. He wrote, among other things, two books: *Kitāb maqtal al-Ḥusayn* and *Kitāb mawlid al-Ḥasan wa al-Ḥusayn wa maqtal al-Ḥusayn*.

Muḥammad b. ʿUmayr b. ʿUṭārid al-Dārimī al-Tamīmī al-Kūfī: Formerly, he was a companion of Imam ʿAlī but later on changed his stance and joined the camp of the Umayyads. He instigated Muʿāwīyah to kill ʿAmr b. al-Ḥamiq al-Khuzāʿī. As a prominent figure in Kufah, he wrote a letter of invitation to Imam al-Ḥusayn, too. When ʿUbayd Allāh b. Zīyād reached Kufah as its new Umayyad governor, he made one of the daughters of Muḥammad b. ʿUmayr get married to his own brother, ʿUthmān b. Zīyād, hence a stronger affiliation. After al-Mukhtār seized power, he joined the new ruling power. When Marwanids came to power, he became their governor in Hamadan, Persia. He died in the Levant ca. 85 AH/704.

Muḥammad b. Abī Sa'īd b. 'Aqīl: An underage Ashura martyr. After Imam al-Ḥusayn was martyred on Ashura, he was a young man who very much worriedly got out of the encampment and was instantly attacked by an enemy soldier in Karbala.

Muḥammad b. Aḥmad b. 'Uthmān al-Dhahabī (d. 748 AH/1347): A historian whose voluminous work, *Sīyar a'lām al-nubalā'* contains reliable accounts of the Battle of Ashura.

Muḥammad b. al-Ash'ath b. Qays al-Kindī: A brother of Ja'dah bt. al-Ash'ath (who had poisoned and martyred the second Infallible Imam al-Ḥasan), he was a pro-Umayyad army commander in Kufah. Her daughter, Umm Nu'mān, was a wife of 'Ubayd Allāh b. Zīyād, hence he was closely associated with the Umayyad hegemony. He arrested Hānī b. 'Urwah and attacked Muslim b. Aqīl in Kufah, too. He later on joined the Umayyad army and fought Imam al-Ḥusayn in Karbala. When al-Mukhtār started his movement, he left Kufah. He was killed in military clashes between Muṣ'ab b. al-Zubayr and al-Mukhtār in 67 AH/686.

Muḥammad b. al-Ash'ath: A Kufan supporter of Imam al-Ḥusayn who wrote him a letter in that Muslim b. 'Aqīl was arrested and martyred.

Muḥammad b. al-Ḥanafīyah (16-81 AH/636-699): Imam al-Ḥusayn's younger step-brother who never went to Karbala because of an illness and

that Imam al-Ḥusayn had recommended him to remain in Medina and to report to him the details of the prevailing political situation.

Muḥammad b. al-Ḥasan al-Ṭūsī (d. 385-460 AH/995-1067): A great Shi'i polymath whose book *Miṣbāḥ al-mutahajjid wa silāḥ al-muta'abbid* contains reliable pieces of news about Imam al-Ḥusayn and the event of Ashura.

Muḥammad b. al-Ḥusayn b. Mūsā: See **al-Sharīf al-Raḍī**.

Muḥammad b. Imam 'Alī b. al-Ḥusayn al-Baqir: The fifth Infallible Imam Muḥammad b. (4th Imam) 'Alī b. al-Ḥusayn, widely known by his honorific title Bāqir al-'Ulūm (The Splitter of Knowledge), often shortened as al-Bāqir (57-114 AH/676-732) was born in Medina. Both as an eye-witness and a survivor of the Ashura episode, he recounted many tragic scenes of the event to his peers, contemporaries, and disciples. On Ashura, he was a boy at the age of around four. He seized every opportunity to encourage people to go on pilgrimage (*ziarat*) to the tomb of Imam al-Ḥusayn in Karbala.

Muḥammad b. Kuthayr al-Kūfī: A prominent Shi'i figure in Kufah who was arrested, together with his son, and executed for certain roles he played in support of Muslim b. 'Aqīl.

Muḥammad b. Muḥammad b. Nu'mān al-Baghdādī: See **al-Mufīd**.

Muḥammad b. Muslim b. 'Aqīl: A teenager Ashura survivor who was decapitated by Ḥārith at Musayyib near Karbala by the river Euphrates.

Muḥammad b. Muslim b. 'Aqīl: After the martyrdom of 'Abd Allah b. Muslim, he and a group of Hāshimid youths attacked the enemy forces and were martyred. He was at the age of around 27 on Ashura.

Muḥammad b. Muṭā' al-Ju'fī: An Ashura martyr.

Muḥammad b. Zakarīyyā b. Dīnār al-Ghalābī (d. 298 AH/910): An authority on biographies, war accounts, conquests, and chronicles, wrote an account, entitled *Maqtal al-Ḥusayn b. 'Alī.*

Muharram calendar: This calendar renders a brief but the main events that took place on the plain of Karbala in 61 AH/680. 2 Muharram 61 AH/2 October 680: The arrival of Imam al-Ḥusayn and his companions onto the religion of Karbala. 3 Muharram 61 AH/3 October 680: The Umayyad commander 'Umar b. Sa'd arrived at Karbala. 5 Muharram 61 AH/5 October 680: Al-Ḥuṣayn b. al-Numayr, an Umayyad commander, arrived at Karbala. 6 Muharram 61 AH/6 October 680: The first Umayyad criminal attempt to sieze the water of the River Euphrates. 7 Muharram 61 AH/7 October 680: Water ban and sanction completed; The Umayyad governor of Kufa 'Ubayd Allāh b. Zīyād wrote a letter to 'Umar b. Sa'd to exert more pressure on the camp of Imam al-Ḥusayn. 9 Muharram 61 AH/9 October

680: Shimr arrives at Karbala with more military commands from 'Ubayd Allāh b. Zīyād. In the late afternnon, the Umayyad troops attempted to invade the camp of Imam al-Ḥusayn. 10 Muharram 61 AH/10 October 680 (Ashura): The Ashura Battle of Karbala and its aftermaths took place; martyrdom of Imam al-Ḥusayn and a great majority of his male companions. 11 Muharram 61 AH/11 October: Collecting the Ashura survivors and taking them in chains as captives to Kufa. 12 Muharram 61 AH/12 October 680: The arrival of the Ashura survivers into Kufah. 13 Muharram 61 AH/13 October 680: The Ashura martyrs were buried on the plain of Karbala. 19 Muharram 61 AH/19 October 680: The Ashura survivors were taken in chains out of Kufah toward Damascus. 29 Muharram 61 AH/29 October 680: The Ashura survivors arrived in Damascus, the then seat of the Umayyad hegemony.

Muharram fasting: See **Fasting on the first day of Muharram.**

Muharram: Arabic, *al-Muḥarram*, 'interdicted, honored, sacred, forbidden; made unlawful; pronounced sacred or inviolable, hence entitled to reverence, respect, or honor; venerated or prohibited due to special honor associated with it,' its full form is *Muḥarram al-Ḥarām*. It is sometimes preceded by the Arabic definite article *al-* because it is originally an adjective in Arabic, and then a noun to refer to a month. Now, the first month of the Arabic-cum-Islamic lunar

year. In the pre-Islamic age of paganism, i.e., the Jahiliyyah period, Bedouin Arabs stopped tribal fighting in Muharram, hence a month in which it was absolutely forbidden to kill anybody, due to its sacred honor, a practice endorsed in the Islamic era. According to some studies, it used to be called Ṣafar al-Awwal, i.e., Safar I; however, its special honor caused it to be called al-Muḥarram. In the Islamic era, the episode of Ashura on the tenth day of Muharram has since made it of special significance to Muslims, particularly to Shi'is.

Muḥsin: A miscarried son of Imam al-Ḥusayn and Umm Muḥsin whose tomb is in Halab (Aleppo), Syria.

Muḥtasham Kāshānī: Kamāl al-Dīn ʿAlī b. Aḥmad, widely known as Muḥtasham Kāshānī (905-996 AH/1499-1587) was a Persian *marthiyah* composer in the time of the Safavid dynasty. He has since remained one of the most influential Ashura-oriented Persian poets. Many lines of his famous *marthiyah* in favor of Imam al-Ḥusayn are still inscribed as devotional decorations on the walls of mosques, *Husayniyah*s, and holy shrines. Many poets have either composed *marthiya*s in the same meter in which he had composed his famous *marthiyah* or appropriated lines of his *marthiyah* into their own. Many Persian-speaking poets composed marthiyas in the literary meter he had composed. For a collection of such poems, see Ḥusayn Dargāhī, Muḥammad-Jawād Anwārī, and

'Abd al-Ḥusayn Ṭāli'ī, eds., *Shūrish dar khalq-i 'ālam* (Tehran, 1378 Sh/1999).

mujtahid: A scholar of Shi'i Islamic religious studies who has attained the high level of independent reasoning (*ijtihād*) and the ability to derive religious rules based on the Holy Quran and authentic hadiths.

Mukhtār, al-: Full name, Abū Isḥāq al-Mukhtār b. Abī 'Ubayd Mas'ūd al-Thaqafī (1-67 AH/622-687) spent his early life in Taif, Hijaz, Arabia. He migrated to Medina in the time of the second ruler, 'Umar b. al-Khaṭṭāb and joined the Hāshimids there. He accompanied Imam 'Alī to Iraq and settled in Basrah. In the course of Imam al-Ḥusayn's movement, Muslim b. 'Aqīl went to al-Mukhtār's house in Kufah in effect of which al-Mukhtār was the first person who paid an oath of allegiance to him and through him to Imam al-Ḥusayn. With the arrival of 'Ubayd Allāh b. Zīyād into Kufah, Muslim b. 'Aqīl left al-Mukhtār's house. On the day when Muslim b. 'Aqīl was arrested and martyred, al-Mukhtār was not in Kufah. Later on, with his coming back to Kufah, he was arrested and imprisoned. Al-Mukhtār was released from the jail after the Ashura episode, all due to one of his relative's intercession in his favor. Soon after being released, he returned to Taif, Hijaz. After the death of Yazīd in 64 AH/683, he returned to Kufah where he intended to take revenge from those who participated in the Battle of Karbala against Imam al-Ḥusayn.

He started his revolt in 66 AH/685 and, within 18 months of his rule, he was successful to arrest and punish a large number of the war criminals and commanders of the Umayyad army who had committed so many horrible crimes on Ashura. He was killed in a battle launched against him by Muṣ'ab b. al-Zubayr in 67 AH/686. His tomb is located just beside that of Muslim b. 'Aqīl within a mosque on the easterly side of the great Mosque of Kufah. See Sayyid 'Abd al-Razzāq al-Mūsawī al-Muqarram, *Ḥayāt al-Mukhtār* (Najaf, 1356 AH/1937).

mūkib: Persian pron. of the Arabic word *mawkib*. Cf. *mawkib*.

Mulla Āqā Fāḍil Darbandī (1208-1286 AH/1793-1869): He was a Shi'i cleric and preacher who lived in Persia and Iraq in the Qajar period and wrote some accounts of the event of Ashura.

Mundhir b. al-Jārūd: Earlier, he was a companion of Imam 'Alī in the Battle of the Camel, and later on his governor in Fars, southern Persia. There he started collecting much wealth and misusing the public treasury and personalized a great sum of money. He behaved very arrogantly, and such pieces of news annoyed Imam 'Alī. In effect of such impiety and misusing public treasury, Imam 'Alī deposed him and summoned him back to Kufah. This letter of Imam 'Alī is anthologized in the *Nahj al-Balāghah*, too. Imam 'Alī ordered him to return 30,000 dirhams back to the public

treasury and punished him. Much later and as soon as he received Imam al-Ḥusayn's letter of invitation, he revealed it to his son-in-law, 'Ubayd Allāh b. Zīyād, who was then the ruthless Umayyad governor of Basrah. Mundhir was very much scared of 'Ubayd Allāh b. Zīyād; therefore, he was always on the side of the Umayyad hegemony out of fear.

Mundhir b. al-Zubayr: A Medinan man who went to Damascus after the Ashura episode, noticed Yazīd's anti-Islamic deeds and impiety, and reported it to the inhabitants of Medina.

Munīr b. 'Amr al-Aḥdab: An Ashura martyr.

Munjiḥ b. Sahm: An Ashura martyr whose mother was a female servant of the Infallible Imams al-Ḥasan, al-Ḥusayn, and Zayn al-'Ābidīn.

Muntakhab Mawsū'ah al-Imām al-Ḥusayn: Published in Qum in Qum in 1432 AH/1390 Sh/2011, it is a single-volume abridgement of the nine-volume Arabic *Mawsū'ah al-Imām al-Ḥusayn*, developed under the general diarectorship of Muḥammad Muḥammadī Rayshahrī.

Muntakhab, al-: A anthology of Arabic poems, *marthiyah*s, and fragments of history with special regard to the Ashura episode that Fakhr al-Dīn al-Ṭurayḥī al-Najafī (979-1085 AH/1571-1674), a renowned Shi'i cleric and man of letters developed.

Muqarram, Sayyid 'Abd al-Razzāq al-Mūsāwī, al- (1316-1391 AH/1898-1971): A prominent and prolific Iraqi Shi'i cleric, mujtahid, and devout scholar of Najaf who devoted his life entirely to the cause of the Infallibles in Islam. His book *Maqtal al-Ḥusayn* (Najaf, 1376 AH/1956) is famous and received several translations into Persian and English. His authored several Husayni-themed books, e.g., *al-'Abbās b. 'Alī* (Najaf, 1369 AH/1949), and *'Alī al-Akbar* (1367 AH/1947), *Ḥayāt al-Mukhtār* (Najaf, 1356 AH/1937), *al-Shahīd Muslim b. 'Aqīl* (Najaf, 1369 AH/1949), *Laylah 'Āshūrā, Yawm al-Arba'īn* (1377 AH/1957), *Qamar Banī Hāshim* (Najaf, 1369 AH/1949), *'Āshūrā fī al-Islām, al-Sayyidah Sukaynah bint al-Imām al-Ḥusayn* (Najaf, 1378 AH/1958).

Muqsiṭ b. Zuhayr al-Taghlabī: He was a follower of Imam 'Alī with whom he participated in the Battle of Ṣiffīn. A resident of Kufah, he was a supporter of Imam al-Ḥasan. When he was informed of Imam al-Ḥusayn's approaching toward Kufah, he left Kufah at night time and joined Imam al-Ḥusayn together with his two brothers Kardūs and Qāsiṭ. They fought on the side of Imam al-Ḥusayn on Ashura and attained martyrdom. Muqsiṭ was martyred in the morning clashes on Ashura.

Muṣ'ab b. Yazīd al-Rīyāḥī: A brother of al-Ḥurr b. Yazīd al-Rīyāḥī who joined Imam al-Ḥusayn and was martyred on Ashura.

Mūsā b. 'Umayr: See **Abu Hārūn al-Makfūf.**

Mūsā b. Ja'far: The seventh Infallible Imam Mūsā b. Ja'far al-Kāẓim (128-183 AH/744-799) spent several years of his life in the dungeons of the fifth Abbasid ruler, Hārūn al-Rashīd (r. 170-193 AH/786-809), in Baghdad. He is also known by the titles al-Kāzim (lit., 'the one who swallows his anger') and Bāb al-Ḥawā'ij (lit., 'the gate whereat desires may be fulfilled'). Born in Medina, he was contemporary with four Abbasid rulers, i.e., al-Manṣūr, al-Mahdī, al-Hādī, and Hārūn al-Rashīd. It was during the fifteen-year reign of Hārūn al-Rashīd that he was imprisoned and finally had him poisoned by his Jewish jailer Sindī b. Shahak in effect of which the Imam was martyred at his cell in Baghdad. His holy shrine is located at al-Kaẓimiyyah in the vicinity of Baghdad.

Mūsawid: A sayyid descendant of the seventh Infallible Imam Mūsā b. Ja'far.

Musayyib b. Najbah al-Fazārī: One of the leaders of the Penitents' movement. He was killed in the war that took place at 'Ayn al-Wardah.

Musayyib: A small town almost 40 km away from Karbala on the way to Baghdad by the river Euphrates where two children of Muslim b. 'Aqīl, namely, Muḥammad and Ibrāhīm, were martyred and beheaded by Hārith, a pro-Umayyad agent. There is a shrine for these two martyred children there.

Musliḥ: The sixth station on the way of Imam al-Ḥusayn from Mecca to Kufah.

Muslim b. ʿAbd Allah al-Ḍibābī: An enemy soldier on Ashura, when al-Mukhtār started his revolt, he and Shimr took refuge in a hide-out. Finally, he was found out and executed by al-Mukhtār's forces.

Muslim b. ʿAmr al-Bāhilī: He was originally from Basrah, southern Iraq, but was a resident of Damascus. He took Yazīd's letter of statement and mission to ʿUbayd Allāh b. Zīyād due to which the latter was appointed as the new Umayyad governor of Kufah. He also accompanied ʿUbayd Allāh b. Zīyād to Kufah. When Muslim b. ʿAqīl was arrested, he was very thirsty and requested water. It was Muslim b. ʿAmr who denied him of some water even before his martyrdom. Muslim b. ʿAmr was killed in a battle in 71 or 72 AH/690 or 691.

Muslim b. ʿAqīl b. Abī Ṭālib: His mother was ʿAlīyyah, originally from the Levant. A paternal cousin, brother-in-law, and companion of Imam al-Ḥusayn, Muslim b. ʿAqīl was a loyal companion of the Infallible Imams ʿAlī, al-Ḥasan, and al-Ḥusayn. He was with Imam al-Ḥusayn on the latter's departure from Medina to Mecca. Upon receiving thousands of letters of invitation from the inhabitants of Kufah, Imam al-Ḥusayn dispatched him on a mission there to evaluate the whole situation and to report him the actual

circumstances. He left Mecca in the middle of Ramadan 60 AH/679 and arrived in Kufah on the 5th of Shawwal, just after twenty days. First, he went to the house of al-Mukhtār where he led secret sessions in favor of Imam al-Ḥusayn. Gradually, up to 18,000 people paid him an oath of allegiance in lieu of and as a representative of Imam al-Ḥusayn. However, some pro-Umayyad inhabitants of Kufah reported to Yazīd that Kufah was going to fall in the hands of the supporters of Imam al-Ḥusayn. To curb the developing revolutionary and political situation, Yazīd deposed al-Nu'mān b. al-Bashīr from the office, at the suggestion of Sarjūn b. Manṣūr, appointed ʿUbayd Allāh b. Zīyād (who had already been the governor of Basrah) as the new ruthless governor of Kufah. Having gained his new office, ʿUbayd Allāh b. Zīyād delivered a couple of hot speeches and threatened to death whoever might have the least proclivity to Imam al-Ḥusayn, and bribed the chiefs of the Kufan Arab tribes. In this way, he was successful to disperse all those who had got around Muslim b. ʿAqīl. In effect of this policy, a great majority of Kufans dispersed overnight, and Muslim got stranded, without any support whatsoever. An old lady called Ṭaw'ah let him stay at her home; however, Bilāl, the lady's son, secretly reported Muslim's hide-out, all in expectation of gaining a big reward. Before long, Muslim b. ʿAqīl was arrested in an armed clash. After a brief and formal trial, Muslim b.

ʿAqīl was brought to the roof of the government building and was beheaded by Bakr b. Ḥumrān al-Aḥmarī on the day of al-Tarwīyah, i.e., the 8th of Dhū al-Hijjah 60 AH/680. His tomb is located in the eastern mosque of the Kufah Mosque. See Muḥammad al-Baghdādī, *Muslim b. ʿAqīl* (Karbala, 1434 AH/2013); and Sayyid ʿAbd al-Razzāq al-Mūsawī al-Muqarram, *al-Shahīd Muslim b. ʿAqīl* (Najaf, 1369 AH/1949).

Muslim b. ʿAwsajah al-Asadī: An Ashura martyr who was earlier a companion of the Prophet Muḥammad and Imam ʿAlī. As an influential figure of Kufah, he wrote a letter of invitation to Imam al-Ḥusayn, and when Muslim b. ʿAqīl reached there, he joined and served him. When Muslim b. ʿAqīl was arrested and martyred, Muslim b. ʿAwsajah started changing his place of residence to escape being identified and arrested by the pro-Umayyad authorities. Upon Imam al-Ḥusayn's approaching Kufah, he and his family left there secretly and joined him. On the eve of Ashura when Imam al-Ḥusayn set his companions free to leave him alone there, Muslim b. ʿAwsajah declared and repeated his staunch loyalty to him in that upon being killed and burned 70 times, he would never forsake him alone. On Ashura, he started defending the camp of Imam al-Ḥusayn, and was attacked and martyred by Muslim b. ʿAbd Allah al-Ḍabābī and ʿAbd al-Raḥmān Abī Khushkārah. In the last moments of his life, he strongly recommended his old friend and

comrade, Ḥabīb b. Muẓāhir al-Asadī, to remain steadfast with Imam al-Ḥusayn.

Muslim b. ʿUqbah: An Umayyad army commander who attacked Medina and let his army forces commit any possible crime there during the event of Ḥarrah Wāqim.

Muslim(/Aslam) b. Kuthayr al-Azdī: He was an Ashura martyr who used to be a follower of Imam ʿAlī such that one of his legs was seriously injured in a battle in which he participated together with him. As soon as he was informed of Imam al-Ḥusayn's approaching toward Kufah, he left there and joined him on the way near Karbala. He was martyred in the morning clashes on Ashura.

***Muslimah al-fatḥ*:** A collective name given to those Meccan pagans who pretended to have accepted the Islamic religion on the day Mecca was peacefully captured by the Prophet Muḥammad in 10 AH/632.

***Musnad al-Imām al-Shahīd Abī ʿAbd Allāh al-Ḥusayn*:** Published in Tehran in 1376 Sh/1997, it is a three-volume collection of the hadiths quoted from Imam al-Ḥusayn, edited by ʿAzīz Allāh ʿUṭāridī (1307-1393 Sh/1928-2014).

***Musnad Fāṭimah bt. al-Ḥusayn*:** A single-volume collection of the hadiths quoted from Fāṭimah bt. al-Ḥusayn. This small collection was edited by Sayyid ʿAlī-Riḍā Sayyid Kubārī and Ilyās Muḥammadbyigī (Qum, 1376 Sh/1997).

musnad: A kind of hadith book in which hadiths are supported by the precise chain of hadith transmitters who quoted them in a disciple-from-teacher manner until its origin traces back to the Infallible Imam or dignitary who first issued it.

Mustarshid bi-Allāh, al-: Full name, al-Faḍl b. al-Mustaẓhir (b. 486 AH/1093, r. 512-529 AH/1118-1135), the 29th Abbasid ruler who attacked Imam al-Husayn's holy shrine in 529 AH/1135, looted many precious things, and killed many of the inhabitants and pilgrims in Karbala.

Mutawakkil, al-: Full name, Ja'far b. al-Mu'taṣim (206-247 AH/821-861, r. from 232 AH/847 to death) was the tenth Abbasid ruler during whose terrorized reign pilgrims of Imam al-Ḥusayn were persecuted, punished, tortured, and even killed. He ruined Imam al-Ḥusayn's tomb at least three times from 236-247 AH/850-861.

Muthīr al-aḥzān: A well-known Husayni *maqtal* by Ibn Namā al-Ḥillī on the Ashura episode. It is available in various editions.

Muwaffaq b. Aḥmad al-Makkī al-Khwārazmī, al- (d. 568 AH/1172): A famous Sunni preacher and orator who wrote a book entitled *Maqtal al-Ḥusayn*.

Muwaffaq bi-Allāh, al-: Full name Ṭalḥah b. al-Mutawakkil (d. 278 AH/891), an Abbasid crown prince owing to whose conspiracy the ceiling of

Imam al-Ḥusayn's holy shrine was ruined and seriously damaged in 273 AH/886.

Muwaqqi' (/Muraqqi') b. Thumāmah al-Ṣaydāwī: He joined Imam al-Ḥusayn in Karbala and was injured on Ashura. His relatives rescued him and took him to Kufah for medical treatment. As soon as 'Ubayd Allāh b. Zīyād got informed of his presence in Kufah, he dispatched some swordsmen to kill him due to his being a companion of Imam al-Ḥusayn. However, due to some intervention, 'Ubayd Allāh b. Zīyād did not kill him but sent him into exile. He died after almost a year.

M m

N n

Nafas al-mahmūm fī muṣībah sayyidunā al-Ḥusayn al-maẓlūm (1335 AH/1916): Written in Arabic with some Persian poetic fragments included here and there, it is an Ashura-themed *maqtal* developed by Sheikh ʿAbbās Qummī (d. 1359 AH/1940). It has received several editions, versions, and translations.

Nāfiʿ b. Hilāl: An Ashura martyr who was earlier a companion of Imam ʿAlī and later on joined Imam al-Ḥusayn. He was injured in the battle of Ashura and was arrested by Shimr who took him to ʿUmar b. Saʿd. He was martyred by Shimr in Karbala.

Nahj al-Balāghah, the: The most renowned collection of Imam ʿAlī's sermons, letters, and apothegms collected and edited by Muḥammad b. al-Ḥusayn b. Mūsā, widely known as al-Sharīf al-Raḍī (d. 440 AH/1048). It contains 240 sermons, including office verdicts, 79 letters, and over 250 apothegms. It has received over a hundred expositions, numerous editions, and several translations.

Najmī, Muḥammad-Ṣādiq (1315-1390 Sh/1936-2011): Iranian religious scholar whose book *Sukhanān-i Ḥusayn b. ʿAlī az Madīnih tā Karbala* (English translation, *From Medina to Karbala in the*

Words of Imam al-Husayn, by Muhammad-Reza Fakhr-Rohani) renders a detailed step-by-step depiction of Imam al-Ḥusayn's movement. His book *Payām-i ʿĀshūrā* (Qum, 1377 Sh/1998) is a classified outline of the yardsticks deducible from the Ashura episode. His book *Khuṭbah-yi Ḥusayn b. ʿAlī dar Minā* (Mashhad, 1384 Sh/2005) is an exegetical translation of Imam al-Ḥusayn's historic sermon in the hajj season in 58 AH/677 in which he warned people against the then prevailing pro-Umayyad atmosphere.

Named days of the first thirteen days of Muharram: In Muslim, and particularly Shi'i, communities, the days of the first thirteen days of Muharram are named after certain praiseworthy and martyred dignitaries. Though this is a prevalent practice, there is no obligation to follow it in exactly the same way, hence some slight variations might be possible. While the first day is named after Muslim b. ʿAqīl, hence his commemoration as a pre-Ashura martyr, the second day is devoted to the case and account of the arrival of Imam al-Ḥusayn and his companions to the region of Karbala. The third day is named after Imam al-Ḥusayn's young girl Ruqayyah. On the fourth day the encounter of Imam al-Ḥusayn with the first Umayyad army under al-Ḥurr is recounted. The fifth day is devoted to commemoration of some of the martyred companions of Imam al-Ḥusayn, particularly ʿAbd Allāh b. Imam al-Ḥasan. There has been a slight change: while the fourth and fifth

days are traditionally devoted to the companions of Imam al-Ḥusayn, in modern practices on these two days the martyrdom accounts of two martyred children of Muslim b. ʿAqīl and ʿAbd Allāh b. Imam al-Ḥasan are recounted. On the sixth day, the sixth day is devoted to commemoration of al-Qāsim b. Imam al-Ḥasan. As the Umayyad army started preventing the camp of Imam al-Ḥusayn from having easy access to the River Euphrates from the seventh day, on such a day, the cases of water sanction and the martyrdom of Imam al-Ḥusayn's baby ʿAlī al-Asghar are recounted. On the eighth day, the martyrdom of Imam al-Ḥusayn's elder son, ʿAlī al-Akbar is recounted and mourned for. The ninth day is named after Imam al-Ḥusayn's younger brave step-brother and standard-bearer al-'Abbās b. ʿAlī, hence preachers talk about him, his virtues, and his martyrdom account. The tenth day, i.e., Ashura, is the day on which the heart-rending martyrdom of Imam al-Ḥusayn is recounted. On the night that follows the day of Ashura, commonly referred to as "the Night of the (Ashura) Strandeds, i.e., Survivors", the calamities inflicted on Hz. Zaynab and the Ashura survivors are recounted, with mourners holding lit candles marching out of mosques and Husayniyahs into streets. On the eleventh day of Muharram, the tragic accounts of taking the Ashura survivors out of Karbala are retold. The twelfth day is devoted to the accounts of the arrival of the Ashura survivors into Kufa. On

the thirteenth day, the afflictions endured by the fourth Infallible Imam ʿAlīb. al-Ḥusayn "al-Sajjād" and his aunt Zaynab are recounted.

naqīb al-ashrāf: See ***naqīb***.

naqīb: Arabic, 'lord, dignitary,' a great figure of the sayyid families of a usually Shi'i population of a city, e.g., Karbala, hence *naqīb al-ashrāf*.

Naṣr b. Abī Nayzar: An Ashura martyr who was a servant of Imam ʿAlī. He was with Imam al-Ḥusayn from Medina to Karbala.

Naṣr b. Kharshah al-Ṣanānī: A pro-Umayyad commander in Karbala who attempted to decapitate Imam al-Ḥusayn but felt unable to accomplish it.

Naṣr b. Muzāḥim al-Minqarī: A chronicler and historian (d. 212 AH/827) whose *maqtal* is entitled *Maqtal al-Ḥusayn b. ʿAlī*. He is renowned for his history of the Battle of Ṣiffīn.

Nawār bt. Mālik: A wife of Khawlī b. Yazīd al-Aṣbaḥī who abandoned him after she realized that her husband took Imam al-Ḥusayn's severed head home after Ashura.

Nawāwīs, al-: (Pl. of *nāwūs*, 'a Christian cemetery') In the pre-Islamic period, there was a Christian cemetery there; it is located near the region of Naynawā, in the vicinity of Karbala; another designation of Karbala.

Nawfil b. al-Azraq: A pro-Umayyad soldier who attacked and cut off the hands of al-'Abbās b. 'Alī on Ashura.

nawḥah: dirge, elegy, see ***marthiyah***.

Naynawā: Var. Nineva, a greater region in Iraq within which the present-day city of Karbala is located; a designation of Karbala.

Nineva: See **Naynawā**.

niqābah: Arabic, the office or status of being a *naqīb*.

non-Muslim accounts of Ashura: Any broadly Ashura-themed account of the life and times of Imam al-Husayn, particularly the Ashura episode, renderd by a non-Muslim researcher. Instances abound, e.g., Simon Ockley (1678-1720), *The History of the Saracens* (vol. 1, 1708; vol. 2, 1718, 3rd ed., Cambridge, 1757; 6th edn., rev., improved, and enl., London, 1857); Edward Gibbon (1737-1794), *The Decline and Fall of the Roman Empire* (6 vols., London, 1776-1789; 2 vols., Chicago, 1952), the last pages of its Ch. 50; Matthew Arnold (1822-1888), "A Persian Passion Play," in his *Essays in Criticism*, 2nd series (London, 1888; 1903), the Hindu novelist Munshi Premchand (1880-1936), *Karbala* (in Hindi, 1924; Delhi, 2015); the Lebanese Christian novelist Sulaymān Kattānī, *al-Imām al-Ḥusayn fī ḥullah al-barfīr* (Beirut, 1410/1990); the Syrian Christian novelist and journalist Anton Bara (Bārā), *al-Ḥusayn fī*

al-fikr al-masīḥī (Kuwait, 1398 AH/1978; 5th ed., Beirut, 1430 AH/2009); the Swedish Torsten Hylén, *Husayn, the Mediator* (Uppsala, 2007); Sayyid Sadiq Naqvi, and V. Kishan Rao, eds., *The Muharram Ceremonies among the Non-Muslims of Andhra Pradesh* (Hyderabad, AP, India, 2004); and certain Ashura-themed English poems of the Indian Hindu poetess Sarojini Naidu (1879-1949).

non-Shi'a Ashura-oriented works: There have been many non-Shi'a accounts of the life and times of Imam al-Ḥusayn and the Ashura episode. The early maqtal-writers in favor of Imam al-Ḥusayn were mainly Sunnis. Instances of such maqtal-writers and poets abound, e.g., al-Ṭabarī, Ibn 'Asākir, Muhammad Iqbal (1877-1938). In recent years, many Sunni poets composed fine Ashura-oriented poems, e.g., Iftikhar Arif, *Written in the Season of Fear* (Oxford/Karachi, 2003) in Urdu and English; Shāhrukh Urāmī, *Shu'ā'-i mihr-i Ḥusayn dar adab-i kurd-i ahl-i sunnat* (Tehran, 1385 Sh/2006).

nowḥih: Persian var. of ***nawḥah***. It is a mournful poem composed for the audience to intone, follow, and accompany the mourner with chest-beating and shedding tears. See ***marthiyah***.

Nu'aym b. 'Ajlān al-Anṣārī: An Ashura martyr.

Nu'aym b. 'Ajlān al-Khazrajī: A poet and brave man of Kufah, he was a companion of Imam 'Alī with whom he participated in the Battle of Ṣiffīn. He made the most of the opportunity and joined

Imam al-Ḥusayn in Iraq. He was martyred in the morning clashes on Ashura.

Nu'mān b. 'Amr al-Azdī al-Rāsibī: He and his brother, Ḥulās, came to Karbala in company with the pro-Umayyad army under 'Umar b. Sa'd; however, they soon left the pro-Umayyad army and joined Imam al-Ḥusayn. He was martyred on Ashura.

Nu'mān b. al-Bashīr al-Khazrajī, al- (1-65 AH/622-684): In the Battle of Ṣiffīn, he was in the camp of Mu'āwīyah, then he became a judge in Damascus for a while. After that Mu'āwīyah dispatched him to Yemen as his governor. Finally, he was appointed as the governor of Kufah. Yazīd pushed him aside from his post of governorship of Kufah because he did not seem cruel and ruthless enough to curb the situation in favor of Yazīd. 'Abd Allah b. Muslim al-Kūfī, a pro-Umayyad resident of Kufah, had sent a letter to Yazīd and asked him to replace al-Nu'mān with a crueler governor to prevent Kufah from falling in the hands of those who had paid oaths of allegiance to Muslim b. 'Aqīl and through him to Imam al-Ḥusayn. In effect of such an urgent and warning report, Yazīd soon replaced him with 'Ubayd Allāh b. Zīyād. After the Ashura episode, Yazīd ordered him to take the Ashura survivors from Damascus back to Medina. He was killed in a public riot in Homs, Syria.

Nukhaylah: A region at a distance of around 15 km to Karbala from Kufah and Najaf where the Penitents (*al-tawwābūn*) had gathered to set out their movement to Damascus for taking revenge from the Umayyads who led the war against Imam al-Ḥusayn. Much later, a *khān* was established there for the pilgrims to Karbala.

Nūrī, Mirza Ḥusayn, al-: An Iranian Shi'i cleric and scholar (1254-1320 AH/1838-1902) resident in Najaf who wrote several books in the realm of Shi'i hadith scholarship. He also authored in Persian *Lu'lu' wa marjān* (1319 AH/1901) that contains a series of moral instructions and guidelines for Shi'i preachers who intend to recount the Ashura episode in their lectures.

O o

O Ḥusayn. See *Yā Ḥusayn!*

O Revengers/Avengers of Ḥusayn: In Arabic, *Yā lathārāt al-Ḥusayn*, it was the slogan and motto of al-Mukhtār in his anti-Umayyad revolt and Shi'i movement for taking revenge from those war criminals who had participated against Imam al-Ḥusayn in the Ashura episode in Karbala.

occasion-free *ziarat*-text: Any usually short *ziarat*-text that may be recited in favor of Imam al-Ḥusayn at any time and at any place in respect to any pilgrimage-worthy dignitary whether in the shrine or elsewhere.

occasion-specific *ziarat*-text: Any *ziarat*-text dictated for being recited on a special occasion, e.g., the *Arbaeen ziarat*-text.

Opponents and enemies of Imam al-Ḥusayn: Several groups of people joined the Umayyad camp and got united to oppose and fight against Imam al-Ḥusayn. Some of them were those who had just formally embraced Islam at the time of the Prophet Muḥammad but practically overlooked the historic event of Ghadīr Khumm, hence never recognized Imam 'Alī as the immediate successor to the Prophet Muḥammad. A prominent example of such people was Mughīrah b. Shu'bah. Another category of the opponents of Imam al-

Ḥusayn comprised those who had abused their high office positions during the short rule of Imam ʿAlī, hence he deposed them. They later on joined Muʾāwīyah and finally made their way to the Umayyad camp on Ashura. Among this group of people, there was Qaʾqāʾ b. Shawr. Another category comprised the hypocrites who always thought about their own transitory and ephemeral gains, no matter where they took side with, e.g., Shabath b. Ribʾī. A great majority of the soldiers who joined forces to murder Imam al-Ḥusayn and his companions were the Kufans who merely pretended to be Shiʾis but in reality, were followers of their worldly whims, a desire that barely materialized and turned into history-long curses for them.

P p

pāminbarī: Derived from Persian *pā* 'foot' + Arabic *minbar*, this Persian term implies a mournful interlude or final part of *rowḍah khwānī*, delivered usually by a non-cleric mourner, or a *maddāḥ*; those who constantly follow and accompany a famous preacher or cleric, take seat near the minbar and, at intervals, inspire the audience to pronounce *salawāt* or some invocative phrases, e.g., *Yā Hoseyn*, for adding more emotional warmth to the session.

Penitents' Movement, the: Arabic, *al-Tawwābūn*, soon after the Ashura episode in 61 AH/680, some Shi'i residents of Kufah felt deeply sorry for having failed or not being able to help Imam al-Ḥusayn on Ashura. Their leaders were Sulaymān b. Ṣurad al-Khuzā'ī, 'Abd Allah b. Wāl al-Tamīmī, Rifā'ah b. Shaddād al-Bajalī, 'Abd Allah b. Sa'd al-Azdī, and Musayyib b. Najbah al-Fazārī. Around 4,000 people gathered at al-Nukhaylah in the vicinity of Karbala, availed themselves of the required weapons, and started their movement in 65 AH/684. They first went to Karbala, paid pilgrimage to the tomb of Imam al-Ḥusayn, and repeated their own promise to take revenge from the Umayyads. After that, they continued their way toward Damascus. They were soon defeated at 'Ayn al-Wardah by a massive Umayyad army

dispatched from Damascus under al-Ḥuṣayn b. Numayr and ʿUbayd Allāh b. Zīyād.

permission, seeking: (1) A courteous act of receiving the turn to do a job; (2) on Ashura, Imam al-Ḥusayn's companions first sought his permission and then entered the arena; (3) it is recommended to recite a brief Arabic text, usually dictated for the sake of seeking permission before entering the main part of the shrine where the tomb of the dignitary is located.

pilgrim hostel: A hostel, inn, or lodging for giving shelter to pilgrims who wish to say there for just a couple of days.

pilgrim, Husayni: See **Husayni pilgrim**.

pilgrimage cleric: A Shi'i cleric who usually accompanies a group of pilgrims on the (oftentimes long) way to a pilgrimage destination, answers their religious (and sometimes history-oriented) questions, leads congregational *salat*s, and so forth.

Pp

pilgrimage destination: The main destination where the shrine of a pilgrimage-worthy figure, often an Infallible personality, is located, e.g., Karbala, Mashhad.

pilgrimage occasions, Imam al-Ḥusayn's meritorious: It is usually recommended to perform pilgrimage to Imam al-Ḥusayn's holy shrine, yet the following occasions are more special, hence more meritorious for this purpose:

the eve and day of Friday; Monday; the third of Shaban, i.e., the birthday anniversary of Imam al-Ḥusayn; the first, middle, and last day of every Islamic lunar month; the eve of 15th Shaban, the birthday anniversary of the 12th Infallible Imam al-Mahdī; all days in the month Ramadan, particularly its last ten days; the eves of Qadr, the eves of 19th, 21st, and 23rd Ramadan; the Eid al-Fitr; the day of 'Arafah, the 9th of Dhū al-Hijjah; the Eid al-Adha; and the day of Mubahala, the 24th of Dhū al-Hijjah.

pilgrimage package: A package of goods, food, water, small prayer books, rosary, and similar objects given to a pilgrim on his or her way to pilgrimage.

pilgrimage rites/rituals: The rites and/or rituals that a conscientious pilgrim is advised to perform before, in the course of, and after the pilgrimage. Some of them are as follows: paying back one's debts, apologizing those whom he or she had annoyed, intoning *salawat*, performing *ziarat ghusl*, and fasting for one or three days before setting out, performing *salat*s on time and attentively, and so forth.

pilgrimage route: A route usually taken by pilgrims to go from their hometowns to a pilgrimage city, e.g., Karbala or Najaf.

pilgrimage *salaam*: A (usually brief) *salaam* offered unto the pilgrimage-worthy dignitary at the first sight of his or her dome or minaret from far away.

pilgrimage, compensatory: See **pilgrimage, make-up.**

pilgrimage, imagined/conceived: In the Iranian Persian-speaking Shi'i commemorative contexts, a preacher or mourner (*maddāḥ*) requests the audience to imagine the shrine of a certain Infallible whose tragic fate is going to be recounted. This is done mostly where a tragic fate or incident is going to be recounted, and the mourner may desire to make his mourning discourse sound more emotionally charged. In this way, the preacher or mourner virtually directs (or takes) the audience to a certain shrine area for gaining more spiritual and religious results and rewards.

pilgrimage, make-up: A recent (rather Iranian) pilgrimage phenomenon in that groups of mourners take a trip on foot from a certain sacred, sanctified, or sacralized, location place, often a pilgrimage-worthy shrine (or a consecrated place) to another shrine, e.g., on *Arbaeen* people may go on foot from Hz. Fāṭimah al-Ma'ṣūmah's shrine in Qum to the Jamkarān Mosque to the east of the city, or people may walk up the whole way from Imam Ḥusayn Square in the city center of Tehran to Hz. 'Abd al-'Aẓīm al-Ḥasanī's holy shrine at Ray to the south of Tehran.

pilgrimage, substitute: A pilgrimage made to another pilgrimage-worthy dignitary when performing pilgrimage to the shrine of the

intended dignitary is impracticable, e.g., when undertaking a pilgrimage to Karbala may seem rather impracticable for Syrian Shi'is, they may go to the shrine of Hz. Zaynab in the vicinity of Damascus; or some Indian Shi'is may perform pilgrimage to the tomb of Qadi Sayyid Nūr Allāh Shūshtarī in Agra.

pilgrimage: See ***ziarat***.

pilgrimage-occasion: Any religious occasion on which it is recommended to go on pilgrimage (*ziarat*) to the shrine of an Infallible dignitary, especially Imam al-Ḥusayn.

Pilgrims' facilities: See **facilities for pilgrims**.

pīrghulām: Lit., 'old servant,' f. Persian *pīr* 'old' + Arabic *ghulām* 'boy, attendant, servant,' a (usually old) man who has spent several decades of his life in rendering oftentimes free-of-charge services, e.g., acting as an elegizer or eulogizer (*maddāḥ*), shoe-keeper (*kafshdār*), or servant, to a certain Husayni gathering, Husayniyah, or mosque particularly on Husayni occasions.

poetic *maqtal*: See ***maqtal*, poetic**.

politicization of pilgrimage: An attitude that attempts to give an overly political coloring to going on pilgrimage to Imam al-Ḥusayn.

politicization of the Husayni movement: A mainly Iranian post-revolutionary, and later on pro-Iranian Shi'i Lebanese, attitude toward understanding and interpreting Imam al-

Ḥusayn's movement as an exclusively political counter-balance against Yazīd's Umayyad values. From this perspective, the ex-Shah in the pre-revolutionary Iran was analogized to Yazīd.

post-martyrdom triumph: See **triumph, post-martyrdom.**

post-pilgrimage reception: In Arabic *walīmah*, in Persian *valīmih*, it is religiously recommended for (first-timer) pilgrims to invite some peers, relatives, and neighbors for a thanks-giving reception after they have got back home. In such ceremonies, sometimes a short commemorative session is held, followed by short mourning in memory of Imam al-Ḥusayn (and/or one of his, usually Hāshimid, companions), prior to serving the meal.

P p

post-pilgrimage sacrifice: Some Shi'is offer a post-pilgrimage sacrifice, often a sheep, and distribute pieces of its flesh and meat among the poor.

pre-Ashura martyr: Anybody who was martyred before, but in relation to, the Ashura episode and Imam al-Ḥusayn's movement that led to the Ashura episode, e.g., Muslim b. 'Aqīl.

pre-pilgrimage reception: Although not part of a pre-pilgrimage rite, some Iranian Shi'is may invite their friends, relatives, peers, or neighbors to one such dinner (or sometimes lunch) and announce their going on pilgrimage before long.

preventers of Imam al-Ḥusayn's movement: See Imam al-Ḥusayn's movement, preventors of.

Prince of Martyrs, the: See *Sayyid al-Shuhadā*.

Q q

Qa'qā' b. Shawr: A brave man, he was earlier in the camp of Imam 'Alī, hence Imam 'Alī appointed him as the governor of Kaskar, southern Iraq, where he made some big mistakes, e.g., confiscating large sums of money from the Muslims' public treasure, an act that would certainly harm Imam 'Alī's reputation; therefore, Imam 'Alī deposed him before long. In effect of this rightful reaction of Imam 'Alī, he changed his stance and joined Mu'āwīyah and became one of his close associates such that he was granted 100,000 dirhams as bonus. He fought against Imam 'Alī in the Battle of Ṣiffīn, too. He played a significant role in dispersing people from around Muslim b. 'Aqīl in Kufah hence did his service to the Umayyad camp.

Qa'qāq b. 'Umar al-Nimirī al-Baṣrī: An Ashura martyr.

Qāḍī-Ṭabāṭabāyī, Sayyid Muḥammad-'Alī (1292-1358 Sh/1913-1979): A renowned Iranian Shi'i mujtahid and martyred cleric whose book *Taḥqīqī dar bārih-yi awwalīn Arba'īn-i Ḥaḍrat-i Sayyid al-Shuhadā* (Tabriz, 1393 AH/1352 Sh/1973) is an answer to a controversy whether the Ashura survivors arrived at Karbala on the first Arbaeen, i.e., forty days after Ashura, in 61 AH/680. He proves that it was thus. The manuscript of his

above-mentioned book is in over 1,000 pages. He received an inquiry in 1351 Sh/1972, and completed his book after a year. The book has had several reprint editions.

Qamar Banī Hāshim: See **al-'Abbās.**

Qanṭarah al-Salām: An arched bridge at around five kms from Karbala to the east, commonly called on the way to Mosul, from where pilgrims could view the domes and minarets of the holy shrines of Imam al-Ḥusayn and al-'Abbās b. 'Alī. At such a place the pilgrims who were on the way to Karbala express their entering salaams, and those who were leaving Karbala express their farewell salaams to both of the holy shrines. Mourners and pilgrims from Ṭuwayrīj start running from this place to the Karbala shrines.

Qar'ā', al-: The 28th station on the way of Imam al-Ḥusayn from Mecca to Kufah. The place was a residential area of the Tamīm Arab clan.

Qarashī, Bāqir Sharīf, al- (1344-1433 AH/1925-2012): A prolific Shi'i cleric and historian of Najaf who devoted his life to writing histories of the Infallibles. Among his works, *Ḥayāt al-Imām al-Ḥusayn*, 3 vols. (Najaf, 1394 AH/1974), English version, *The Life of Imam Husain*, tr. Sayyid Athar Husain Rizvi (Qum, 1386 Sh/1428 AH/2007).

Qārib: A servant of Imam al-Ḥusayn who was martyred on Ashura.

Qāsim b. Ḥabīb b. Abī Bishr al-Azdī, al-: A Kufan resident and a brave man who left the camp of 'Umar b. Sa'd in the morning of Ashura, joined Imam al-Ḥusayn, fought the Umayyad forces, and achieved martyrdom on the same day.

Qāsim b. Imam al-Ḥasan, al-: An underage son of the second Infallible Imam al-Ḥasan and Ramlah who joined the Ashura battlefield to defend his paternal uncle, Imam al-Ḥusayn, but 'Amr b. Sa'd b. Nufayl al-Azdī attacked and martyred him.

Qāsim b. Muḥammad b. Ja'far, al-: An Ashura martyr who was a son-in-law of his paternal uncle 'Abd Allah b. Ja'far and Zaynab bt. 'Alī. He accompanied Imam al-Ḥusayn to Karbala while his wife Umm Kulthūm al-Ṣughrā was with him.

Qāsiṭ b. Zuhayr al-Taghlabī: An Ashura martyr who was a brother of Muqsiṭ b. Zuhayr al-Taghlabī.

Qaṣr Banī Muqātil: The 33rd station on the itinerary of Imam al-Ḥusayn, and the nearest place to Karbala. At this place, Imam al-Ḥusayn encountered 'Ubayd Allah b. al-Ḥurr al-Ju'fī and suggested him to join him; however, he refused to comply with Imam al-Ḥusayn's invitation on the grounds of having a family, being indebted to some people, and being a trustee of certain families.

Qq

***qatligāh*:** Persian and Urdu name of the very martyrdom site of Imam al-Ḥusayn in his holy shrine in Karbala. Local Karbalayi Arabs use the

same Persian word, too. It is located at around 30 meters from the tomb of Imam al-Ḥusayn to the south-west direction and at the foot of the westerly minaret of the shrine. Formerly, there was a door from inside the shrine through which pilgrims were allowed in for some hours. In recent years, two large windows overlooking the very martyrdom site have been built, hence pilgrims may pay a visit to it from inside the western side of the courtyard.

Qays b. 'Abd Allah al-Ṣā'idī: A pro-Umayyad soldier who martyred his paternal cousin Abū Thumāmah on Ashura.

Qays b. al-Ash'ath b. Qays al-Kindī: He was a brother of the tyrant Muḥammad b. al-Ash'ath. When Imam al-Ḥusayn was martyred, he undressed Imam al-Ḥusayn's decapitated body and stole his garment, hence he came to be notoriously referred to Qays al-Qaṭīfah 'Qays the Garment(-Stealer)'.

Qays b. Haytham al-Salamī: He used to be an agent of 'Uthmān in Khurasan, Greater Persia, and when 'Uthmān sought help from the people of Basrah, he encouraged some people to rush to his help; however, the crowd dispersed at receiving the news of the death of 'Uthmān. In the time of Mu'āwīyah, he was a police officer in Basrah. When Zīyād b. Sumayyah became the governor of Basrah in the time of Mu'āwīyah, he maintained good relations with him. He was one of those

who had received Imam al-Ḥusayn's invitation from his envoy and courier, Sulaymān b. Razīn but never answered it. In 66 AH/685, he acted as an officer for the forces of 'Abd Allah b. al-Zubayr against al-Mukhtār, and in 67 AH/686, he was with Muṣ'ab b. al-Zubayr in a battle against al-Mukhtār. It is reported that he was killed in a battle against the forces of 'Abd al-Malik b. Marwān.

Qays b. Mūsāhhar al-Ṣaydāwī: A pre-Ashura martyr of Imam al-Ḥusayn's movement, he was a courier of Imam al-Ḥusayn who took his letter to Kufah. Having realized that he had closely and secretly been spied, he tore Imam al-Ḥusayn's letter into small pieces for security reasons and was instantly arrested by al-Ḥuṣayn b. Numayr, a ruthless Umayyad general. Reluctant to reveal the content of the letter or disclosing the names of its recipients, he was taken to 'Ubayd Allāh b. Zīyād in Kufah. On the suggestion for him to curse Imam 'Alī, Imam al-Ḥasan, and Imam al-Ḥusayn in public and then be freed, he pretended to have accepted the offer; however, it would provide him with an opportunity to do otherwise. In front of a large crowd, he started praising the Infallible Imams, disclosed the real face and character of the Umayyad tyrants, and encouraged people to join and help Imam al-Ḥusayn. Barely finished his disclosing talk, he was instantly martyred.

Qiblah Gate, the: The gate of any holy shrine that faces the direction of the Qiblah.

Qiblah, the: The direction toward the Kaaba in Mecca facing and toward which Muslims stand for performing *salat* and many other Islamic rituals. It is generally prescribed that the pilgrim should stand toward the dignitary to whom pilgrimage is made in such a way that the Qiblah falls behind the pilgrim.

quarters of Kufah: When Zīyād b. Sumayyah was appointed as the Umayyad governor of Kufah, he divided the whole city into four main quarters as follows: the people of the original inhabitants of the city under 'Amr b. Ḥurath, Tayyim and Hamdān under Khālid b. 'Urfuṭah, Rabī'ah under Qays b. al-Walīd, and Madhḥij and Asad under Abū Burdah b. Abī Mūsā al-Ash'arī.

Qudayd, al-: The eighth place on the way of Imam al-Ḥusayn from Medina to Mecca.

Q q

Qummī, 'Abbās, al- (ca. 1294-1359 AH/ca. 1877-1940): Widely known as Sheikh 'Abbās Qummī (present-day Iranian Persian pronunciation, Qumī), he was a pious and devout Shi'i hadith scholar and a prominent cleric who produced tens of books and treatises. He studied in Qum and Najaf and used to reside in Mashhad for around ten years. His most famous Ashura-themed book in Arabic is *Nafas al-mahmūm fī muṣībah sayyidunā al-Ḥusayn al-maẓlūm* (1335 AH/1916). Amongst his other books, *Muntahā al-āmāl* (1350 AH/1931) renders a concise history of the fourteen Infallibles. Both of these works are

available in various editions and translations. He is best known for the prayer handbook *Mafātīḥ al-jinān* that he collected, edited, and published first in Mashhad, Iran, in 1344 AH/1925. In the Shi'i world, his *Mafātīḥ al-jinān* can be found in almost every home, mosque, Husayniyyah, or library.

Quran tafsir according to Imam al-Ḥusayn: A hadith-based interpretation of the Holy Quran based on the discourses of Imam al-Ḥusayn. Such interpretations may be either those of Imam al-Ḥusayn or those that he quoted from his elder brother, Imam al-Ḥasan, his father Imam 'Alī, or the Prophet Muḥammad. See Sayyid Muḥammad-'Alī al-Ḥilu, *Tafsīr al-Imām al-Ḥusayn* (Karbala, 1430 AH/2009).

Quṭb al-Dīn al-Rāwandī (d. 573 AH/1177): Full name, Sa'īd b. 'Abd Allah b. al-Ḥusayn b. Hibah[t] Allāh, he was a Shi'i authority whose book *al-Kharā'ij wa al-jarā'iḥ* is packed with remarkable hints and references to the event of Ashura.

Quṭquṭānah, al-: At this station the Umayyad forces controlled everybody who would enter or leave the region of Kufah.

Rr

Ra's al-Ḥusayn locations, the: A series of places and locations where Imam al-Ḥusayn's severed head was laid from some hours to some days. Such places are available in Syria, namely in Aleppo and Damascus. Some other places have historically received the same title in Ashkelon (Arabic, 'Asqalān), Palestine and in Cairo, Egypt.

Ra's al-Ḥusayn: Arabic, 'the head of (Imam) al-Ḥusayn,' a name given to a set of various and highly-venerated sites in Iraq, Syria, Palestine, and even in Egypt where it is widely held that Imam al-Ḥusayn's severed head was kept from some hours to just some days. In most cases, a mosque is built around the same revered spot to honor where Imam al-Ḥusayn's head used to be kept.

Rabāb bt. Imra' al-Qays, al-: A wife of Imam al-Ḥusayn, she was a daughter of a renowned Arab poet, Imra' al-Qays b. 'Adī al-Kalbī. She got married to Imam al-Ḥusayn after Imam 'Alī's martyrdom. She was mother of the Ashura infant martyr, 'Abd Allah and Sukaynah. See Maḥmūd al-Muqaddas al-Ghurayfī, *al-Sayyidah al-Rabāb* (Qum, 1422 AH/2021).

Rabadhah, al-: The eleventh station on the way of Imam al-Ḥusayn from Mecca to Kufah. It is

where Abū Dhar al-Ghifārī, a staunch companion of the Prophet Muḥammad, was sent into exile by ʿUthmān b. ʿAffān for his stance in favor of the first Infallible Imam ʿAlī.

rādūd: Arabic term for a elegizer or eulogizer in a religious ceremony; Persian ***maddāḥ***.

Rāfi' b. 'Abd Allah: An Ashura martyr who used to be a servant of Muslim al-Azdī with whom he escaped Kufah and joined Imam al-Ḥusayn. He entered the battlefield after Muslim b. al-Azdī's martyrdom, fought the enemies, and achieved martyrdom in the Ashura afternoon.

Rajā' b. al-Munqidh al-'Abdī: He was one of those who trampled the decapitated body of Imam al-Ḥusayn on Ashura.

rajaz: An Arabic literary meter (and a type of poem), composed mainly on the spot, it highlights a warrior's noble family background, and honorable, brave, or generous ancestors, plus firm religious beliefs, and the high aims for which he has entered the arena. Composed on the battlefield, a *rajaz* is not expected to be as perfect as other types of poems composed in the time of pleasure and tranquility. There are many Ashura *rajaz*es composed by Imam al-Ḥusayn as well as his companions; collections are these *rajaz*es are available in various editions and translations. Collections of the Ashura *rajaz*es can be found in almost all Arabic sources on Ashura. See *Sharḥ wa taḥlīl-i rajazhā-yi ḥimāsihāfarīnān-i Karbalā dar*

rūz-i ʿĀshūrā, by Muḥammad-Ḥasan Fu'ādīyān, and Fāṭimih Ḥasanlūyī (Tehran, 1388 Sh/2009).

rakḍah: An Arabic term for running that a group of mourners practice in streets, usually from another city, e.g., Ṭuwayrīj, to Karbala on Ashura.

Ramlah: A wife of the second Infallible al-Ḥasan who was present in Karbala where she witnessed the martyrdom of her sons Abū Bakr and al-Qāsim on Ashura. Her son, ʿUmar b. al-Ḥasan, was a child Ashura survivor.

Rawḍah al-shuhadā': An old and somewhat famous Persian *maqtal* book with special emphasis on the Ashura episode, written by Ḥusayn Kāshifī Sabzivārī. It was customary for preachers to read out fragments of it for driving the audience to shedding tears for the afflictions imposed on Imam al-Ḥusayn and his martyred companions on Ashura. The book has received many criticisms for its contents and has also appeared in various editions, genres, and translations into Urdu, Uzbek, and Turkish.

Rawḍah al-wā'iẓīn wa baṣīrah al-mutta'iẓīn: A book of Ibn Fattāl al-Naysābūrī (/al-Nayshābūrī) (d. 508 AH/1114) in which noteworthy aspects of the event of Ashura are recorded.

Rebels, the: See al-Khawārij.

red flag, the: With the exception of the grief-stricken months of Muharram and Safar when the red flag is replaced with a black one, for the

rest of the year, there is always a red flag hoisted on top of the gold dome of Imam al-Husayn's shrine in Karbala. It signifies that the blood of Imam al-Husayn has not been revenged for so far, hence its due revenge shall be taken for sure by the twelfth Infallible Imam al-Mahdī.

red: As a color, it implies blood; martyr; martyrdom; vengeance, (taking) revenge; (in *ta'ziyeh* costumes) an enemy soldier or agent.

Reformist view of Imam al-Ḥusayn's movement: Among Shi'i scholars there are some hold that Imam al-Ḥusayn's movement aimed to come up with a fundamental reform, rather than a political revolution, in the affairs of the then Muslim ummah. Their major premise and foundation rest on Imam al-Ḥusayn's declaration at the moment of Medina when he met his younger step-brother Muḥammad b. al-Ḥanafīyyah. Such a view can be found in Sayyid Ṣadr al-Dīn al-Qupanchī's book *al-Imām al-Ḥusayn rā'id al-ḥarakah al-iṣlāḥīyyah* (Najaf/Beirut, 1432 AH/2011), a book based on the author's Muharram lectures during 1426-1430 AH/2005-2009.

reminder of the Ashura episode: Anything, e.g., a name, an object, that reminds one of the Ashura episodes in the Shi'i religio-cultural context, e.g., a roadside flask of water with a label contains a hint to the Ashura context, Karbala clay tablet for ritual prostration, red flag, chest-beating, chain flagellation.

Revenging Infallible Imam, the: The 12th Infallible Imam al-Mahdī who, according to Shi'i beliefs, is still alive but in a state of occultation and is believed to return in the future and shall take revenge from the criminals who had committed the Ashura episode, all after they shall be resurrected.

revival of the pilgrimage walk: It is highly recommended to go on pilgrimage to Imam al-Ḥusayn's shrine on foot as a token of the pilgrim's humbleness before the Imam. However, in the time of the ex-Baathist (Ba'thist) rule, particularly in the time of Saddam Hussein (ex. 2006), people were generally prohibited from going on pilgrimage on foot, for it might have anti-Baathist political overtones. After the fall of the ex-Baathist regime in Iraq in 2003, people came to revive this centuries-long ritual practice.

Rifā'ah b. Shaddād al-Bajalī: One of the leaders of the Penitents movement. As he was not killed in the defeated war that took place at 'Ayn al-Wardah, he joined al-Mukhtār's movement and remained his close and confident companion.

roadside facilities for pilgrims: See **facilities for pilgrims**.

route, pilgrimage: See **pilgrimage route**.

***Rowzeh khwān*:** (The letter *w* in *khwān* is mute, though retained in the Persian orthography) Any preacher or mourner who recounts for some

audience the afflictions of the descendants of the Prophet Muḥammad, particularly those of Imam al-Ḥusayn and his martyred companions on Ashura. Religiously a praiseworthy and rewardable task and job, it has turned into a profession in Shi'i religious communities and clerical orders and circles. A recent phenomenon in some Iranian Shi'i seminaries is that there have been special schools and courses for training *rowzeh khwāns*.

Rowzeh khwānī: (The letter *w* in *khwānī* is mute, though retained in the Persian written version.) Orig. adopted from the title of Ḥusayn Kāshifī Sabzivārī's book, *Rawḍah al-shuhadā'* (in Per., *Rowẓat al-shuhadā*), the term has come to be applied to delivering mournful lectures for driving the audience shed tears for the afflictions imposed on the descendants of the Prophet Muḥammad, particularly Imam al-Ḥusayn and his martyred companions on Ashura.

Ruhaymah: A station on the way from Mecca to Kufah where Imam al-Ḥusayn explained for Abū Hiram the purpose of his movement and departure from Mecca.

Rumūz al-shahādah: Produced by Muḥammad-Bāqir Kamarihyī in Tehran in 1339 Sh/1960, it is Persian translation of *Nafas al-Mahmūm* of 'Abbās Qummī.

Ruqayah bt. al-Ḥusayn: Presumably the title (*laqab*) of a younger and under-age daughter of Imam al-

Ḥusayn, she was one of the Ashura survivors who insisted on seeing his father, hence when Imam al-Ḥusayn's severed head was brought to her, she received inconsolable and intense grief that she was paralyzed at once. She passed away at the age of around four in Damascus where her shrine is located near the Umayyad Congregational Mosque. Many miracles are reported to have been noticed in connection with her and her holy shrine. Some sources indicate that her given name was most probably Sukaynah. See Muḥammad Ḥasan Wakīlī, *Shahīdah-yi Shām: Ḥaḍrat Ruqayyah bint al-Ḥusayn* (Mashhad, 1395 Sh. 2015).

Ruqayyah al-Ṣughrā bt. Imam 'Alī: Her mother was Ṣahbā' bt. 'Abbād b. Rabī'ah. A sister of 'Umar al-Aṭraf, she got married to her cousin Muslim b. 'Aqīl, and had two sons, namely 'Abd Allah and 'Alī. Her son, 'Abd Allah b. Muslim b. 'Aqīl, was martyred on Ashura.

Rustam: A slave of Shimr who martyred several people, e.g., Umm Wahab, on Ashura. He also decapitated 'Abd Allah b. 'Umayr al-Kalbī and threw his severed head toward the encampment.

Ruwayḥah: A wife of Hānī b. 'Urwah, she was a sister of 'Umar b. al-Ḥajjāj al-Zubaydī.

Ruwaythah, al-: The fourth place Imam al-Ḥusayn reached after al-Sayālah on his way from Medina to Mecca.

S s

Sa'd b. Ḥarth al-Anṣārī al-'Ajlānī: A brother of Abū al-Ḥutūf b. Ḥarth al-Anṣārī al-'Ajlānī who left the ranks of the Umayyad army on Ashura and joined Imam al-Ḥusayn until he was martyred.

Sa'd: Earlier, he was a servant of 'Amr b. Khālid with whom and two other devotees of Imam al-Ḥusayn he went to the battlefield. Surrounded by the enemy soldiers, he and his comrades were freed from the Umayyad army by al-'Abbās b. 'Alī. After a short pause, they attacked the enemy again and were martyred in military clashes on Ashura.

Sa'īd b. 'Abd Allah al-Ḥanafī: A companion of Imam al-Ḥusayn who voluntarily protected him against the deathly arrows shot to Imam al-Ḥusayn during the Ashura noontide *salat*. Having received several spears and arrows, he soon fell martyr. At the last moment of his life, he asked Imam al-Ḥusayn if he had proved loyal. He received Imam al-Ḥusayn's warm appreciation in return.

***sabīlkhānah*:** Arabic *sabīl* 'way, road' + Persian *khānah* 'home, house, abode, place,' the local Iraqi Arabic name of any roadside, public fountain where passengers may drink water for free.

sacrifice: The act of devoting one's most precious and valuable property for a higher or sublime aim or personality.

sādin: Arabic equivalent of *kilīddār*, pl. *sidānah*.

Ṣadūq, al-: His full name was Muḥammad b. 'Alī b. al-Ḥusayn b. Mūsā b. Bābawayh al-Qummī (d. 381 AH/991) wrote a *maqtal*, entitled *Maqtal al-Ḥusayn b. 'Alī b. Abī Ṭālib* to which there is a reference in his book *al-Khiṣāl*. His *maqtal* is no longer available.

Safar: Full, Arabic honorific forms, Ṣafar al-Muẓaffar or Ṣafar al-Khayr; the second Arabic-cum-Islamic lunar month. Since it follows Muharram, and in it *Arbaeen* is commemorated, followed by the martyrdom anniversaries of the Prophet Muḥammad, Imam al-Ḥasan, and Imam Ja'far al-Ṣādiq in it, both Muharram and Safar are grief-stricken months for Muslims.

Ṣāfī Gulpāyigānī, Luṭf Allāh (1297-1400 Sh/1919-2022): An outstanding mujtahid whose books played a major role in defending Shi'a doctrinal foundations. His book *Ḥusayn 'alayh al-salām shahīd-i āgāh wa rahbar-i nijātbakhsh-i Islām* (Tehran, 1391 AH/1971), commonly referred to as his *Shahīd-i āgāh*, is an extensive and argumentative rebuttle against *Shahīd-i jāvīd* (Tehran, 1349 Sh/1970) by Ni'mat Allāh Ṣāliḥī-Najafābādī (1303-1385 Sh/1909-2006).

Ṣaḥīfah al-Sajjādīyyah, al-: A collection of basically 54 prayers and supplications offered, recited, and dictated by the fourth Infallible Imam ʿAlī b. al-Ḥusayn "al-Sajjād and/or Zayn al-ʾĀbidīn". It has received several editions, translations, and expositions.

Ṣaḥīḥ min ṣīrah al-Imām al-Ḥusayn, al-: Edited by Sayyid Murtaḍā al-ʾAskarī, Muḥammad Bāqir Sharīf al-Qarashī, and Sayyid Hāshim al-Baḥrānī, it was published in Beirut in 1430 AH/2009 in 20 volumes. This collection of presents articles on many various aspects of the Ashura episode.

Sahl b. Sa'd al-Sā'idī: A Shi'i resident of Damascus, he used to be a companion of the Prophet Muḥammad and Imam ʿAlī. By the gate of Damascus, he introduced himself to Sukaynah, one of the daughters of Imam al-Ḥusayn who was an Ashura survivor, and expressed his readiness to assist them. At her suggestion, he paid some money to one of the lancers to walk much ahead of the line of the Ashura captives so that people would not cast a look at the captivated Ashura female survivors.

Sahm b. ʿAbd al-Raḥmān al-Juhanī: A pro-Umayyad war criminal who martyred several companions of Imam al-Ḥusayn on Ashura. He left his home during al-Mukhtār's reign; therefore, his home was burned and ruined for punishment.

sajdagāh: Var. ***sajdigāh***, orig. a Persian term der. f. Arabic *sajdah* 'ritual prostration' + Persian *gāh* 'place,' name of *turbah* or *mohr* in Urdu.

Sajjād, al-: See **Zayn al-'Ābidīn**

***salaam* from afar**: A *salaam* offered or uttered to a pilgrimage-worthy dignitary from anywhere other than inside his or her shrine.

salaam hillock: A hillock on top of which pilgrims could view the dome and minarets of the shrine, hence their act of offering salaam to the shrine and the pilgrimage-worthy dignitary buried therein. Cf. **Qanṭarah al-Salām.**

***salaam* lamppost**: A recent phenomenon, a lamppost whereat the dome and minarets of the shrines can be viewed, hence a salaam is uttered thereat.

salaam, brief: See **brief salaam.**

Ss

salaam: Arabic, *salām*, 'greeting; peace,' the Arabic word and name *al-Salām*, in the sense of All-Benign, is one of the several beautiful names of Allah, as indicated in the Holy Quran 59:23; it is a formulaic expression of greeting or discharging respect in Arab and Muslim lands; as a ritual, it is highly recommended to pay salaam unto Imam al-Ḥusayn after drinking water; pronouncing a salaam three times is enough in lieu of performing pilgrimage (*ziarat*) unto Imam al-Ḥusayn, particularly in the time of terror and fear when approaching his holy shrine

proves impracticable or unfeasible or when the pilgrim is too far away from Imam al-Ḥusayn's holy shrine. In Shi'i communities, a salaam is uttered in favor of Imam al-Ḥusayn after every mandatory and ritual *salat* as well as after every instance of drinking water.

Salāfah al-Quḍā'īyyah, al-: A wife of Imam al-Ḥusayn who was mother of Ja'far b. al-Ḥusayn. Her personal name is not known.

Sāliḥ b. 'Abd al-Wahhāb b. al-'Arandis al-Ḥillī: See **Ibn al-'Arandis al-Ḥillī.**

Ṣāliḥ b. Sayyār: A pro-Umayyad soldier who attempted to kill 'Awn b. Imam 'Alī but was killed by him in a combat on Ashura.

Sāliḥ b. Wahab al-Yazanī (al-Ju'fī): An Umayyad soldier who was present in Karbala on Ashura and was one of those who trampled the decapitated body of Imam al-Ḥusayn. He was later on arrested and executed by al-Mukhtār's forces.

Salīlah, al-: The tenth station on the way of Imam al-Ḥusayn from Mecca to Kufah.

Sālim b. 'Amr: An Ashura martyr who was formerly a servant in Medina and later on a Shi'i resident in Kufah, he joined Imam al-Ḥusayn in Karbala.

Sālim b. Abū al-Ja'd al-Baṣrī: An Ashura martyr in Karbala.

Sālim b. Khuthaymah al-Ju'fi: A pro-Umayyad soldier who was present in Karbala on Ashura and

was one of those who trampled the decapitated body of Imam al-Ḥusayn.

Sālim, servant of ʿĀmir b. Muslim al-ʾAbdī, al-Baṣrī: An Ashura martyr who left Basrah together with his master, ʿĀmir b. Muslim al-ʾAbdī and joined Imam al-Ḥusayn in Karbala.

Sālim: An enemy soldier and a slave of ʿUbayd Allāh b. Zīyād on Ashura.

Salmān al-Bajalī: A relative of Zuhayr b. al-Qayn in his hajj trip and with whom he joined Imam al-Ḥusayn and was martyred on Ashura.

Samāwī, Muḥammad Ṭāhir al-Faḍlī, al- (1292-1370 AH/1875-1950): An Iraqi Shi'i polymath and prolific author and scholar of Samawah, southern Iraq, he developed, among other things, his famous Ashura-oriented book, *Ibṣār al-ʿayn fī anṣār al-Ḥusayn* (Najaf, 1341 AH/1922) on the Ashura martyrs and their genealogies, and also an Arabic poem (*urjuzah*) in 1250 distichs (*bayts*) (that is, in 2,500 lines) titled *Majālī al-lutf bi-arḍ al-Ṭaff aw nawāl al-lutf fī tārīkh al-Ṭaff* on the history of Karbala. This poetic history of Karbala was first published in 1360 AH/1941; it has received its annotated edition, published by the publication department of al-ʾAbbās's holy shrine in Karbala in 1432 AH/2011.

Ss

Samīrā': The fifteenth place on the itinerary of Imam al-Ḥusayn from Mecca to Kufah.

Samurah b. Jundab: He was the head of the police in the time of 'Ubayd Allāh b. Zīyād in Basrah, Iraq. He instigated the people of Basrah to join the Umayyad forces in Karbala for fighting against Imam al-Ḥusayn.

Sanctuary of Allah, the: See **Karbala, the etymology and significance of.**

sangāb: Persian word f. *sang* 'stone' + *āb* 'water,' a large stone basin that used to be kept in public places, e.g., a mosque, wherein large quantities of drinking water were available to the public. It was often decorated with some inscriptions (on its outer surface) that refer to Imam al-Ḥusayn and the Ashura martyrs to remind people of expressing an after-drinking-water salaam unto Imam al-Ḥusayn.

sāqī: Arabic, 'One who quenches thirst for other people,' anybody who distributes water among people, usually in a (usually mournful) Islamic religious ceremony.

saqqā: Arabic, 'one who assiduously ties to quench thirst for other people,' a water distributor in a Husayni-oriented ceremony; a title of al-'Abbās b. 'Alī who was martyred on Ashura while he was carrying a leather flask full of water for the thirsty women and children in Imam al-Ḥusayn's camp.

saqqākhānih: Colloq. *saqqākhūnih*, Persian word f. Arabic *saqqā* 'water distributor'+ Persian *khānih* 'house, place,' a roadside place for passengers

to get fresh drinking water from. It is usually decorated with some inscriptions that refer to Imam al-Ḥusayn and the Ashura martyrs to remind people of expressing an after-drinking-water salaam unto Imam al-Ḥusayn.

saqqāyī: Der. f. *saqqā*, the responsibility or job of acting as a *saqqā* or *sāqī*.

Sarjūn b. Manṣūr the Byzantine: Yazīd's Christian advisor and secretary. A Levantine Christian, he was employed by Mu'āwīyah at the court and continued working there until the period when Marwān b. al-Ḥakam and 'Abd al-Malik b. Marwān were in power. He then lost his job due to incompetence. He suggested Yazīd to appoint the tyrant 'Ubayd Allāh b. Zīyād as the new Umayyad governor of Kufah to suppress the Shi'is who favored Imam al-Ḥusayn.

savāb: Persian and Urdu var. of Arabic *thawāb*, 'religious reward'.

S s

Sayālah, al-: The third place on Imam al-Ḥusayn's way from Medina to Mecca.

Sayf b. al-Ḥārith b. Sarī': On Ashura, Sayf, together with Mālik al-Jābirī (who was his cousin and maternal step-brother) and their own servant Shabīb went to Imam al-Ḥusayn, sought permission, and joined the battlefield to defend Imam al-Ḥusayn. The two brothers were martyred there.

Sayf b. Mālik al-'Abdī al-Baṣrī: An Ashura martyr, he was a great figure in Basrah and was connected with Imam al-Ḥusayn's movement at the house of Mārīyah there. Together with Yazīd b. Thubayt al-'Abdī al-Baṣrī and other inhabitants of Basrah, he joined Imam al-Ḥusayn in Mecca. He was martyred in the afternoon clashes on Ashura.

***Sayyid al-Shuhadā'*:** Arabic, 'The Prince/Doyen of Martyrs,' this honorific title had first been applied to the paternal uncle of the Prophet Muḥammad, Ḥamzah b. 'Abd al-Muṭṭalib, who was brutally martyred in the Battle of Uḥud in the vicinity of Medina in 3 AH/625. This honorific title was then transferred to Imam al-Ḥusayn soon after the Ashura episode.

sayyid: Orig. the honorific title prefixed to the personal name of the descendants of Hāshim b. 'Abd Manāf b. Quṣay, an ancestor of the Prophet Muḥammad; in current use, a title applied to the descendants of the Prophet Muḥammad via his martyred daughter Fāṭimah al-Zahrā". Cf. **Sharīf.**

Sayyids' aunt, the: A designation of Hz. Zaynab al-Kubrā, a sister of Imam al-Ḥusayn.

scarf, green: When a man wears a green scarf, it denotes that he is a sayyid.

Seceders, the: See ***al-Khawārij.***

second attack, the: The afternoon phase of the Umayyad army's waging war against the camp of Imam al-Ḥusayn on Ashura. Cf. **attack, the first.**

self-flagellation: A voluntary act of slapping, wounding, or beating oneself, usually on the head, face, chest, shoulder, or backside with metal chains, daggers, or knives so harshly that it would start bleeding. This is done to express one's grief and sympathy with the Ashura survivors. Many outstanding Shi'i clerics (ulema) do not approve injuring oneself in practicing it if it results in gushing blood.

Servant's Minaret, the: A minaret that used to be at a distance of around twenty m away from the inner wall of Imam al-Ḥusayn's holy shrine on the easterly side of his courtyard. Its base had a diameter of around twenty m, with its height around forty m high. It had been built by Marjān Amīn al-Dīn b. 'Abd Allah b. 'Abd al-Raḥmān, an Il-Khanid ruler of Baghdad in 767 AH/1365. He called himself a servant of Imam al-Ḥusayn, hence this title. It received further development by the Persian Ṣafavid king Shah Ṭahmasb in 982 AH/1574. In 1308 AH/1890, and in the time of the Ottoman rule in Iraq, some further minor construction was done for improvement on this minaret. However, it was destroyed at the command of Yāsīn al-Hāshimī in the period of the royal rule in Iraq in 1354 AH/1935.

services, free-of-charge: A variety of services rendered to and for pilgrims free-of-charge.

Shabath b. Rib'ī al-Tamīmī al-Rīyāḥī: An Umayyad infantry commander on Ashura. Soon after the

demise of the Prophet Muḥammad, he changed his religion and announced not to be a Muslim anymore. Earlier, he used to be a companion of Imam ʿAlī on the way to al-Nahrawān, he (together with many others, including ʿAdī b. Ḥātam averted from Imam ʿAlī and joined the Seceders (*al-Khawārij*). Soon after the event of Arbitration that took place at the end of the Battle of Ṣiffīn, he built a mosque at Kufah in appreciation of Imam ʿAlī's front being politically defeated to the victory of Mu'āwīyah and the Umayyad part. Owing to his evident duplicity, Imam ʿAlī had informed him that he would later be one of those who would join forces to kill Imam al-Ḥusayn. Shabath was one of those who had formally written a letter of invitation to Imam al-Ḥusayn; nonetheless, when Muslim b. ʿAqīl reached Kufah, he and some others, e.g., Shimr, tried hard to disperse people from around him, hence contributed significantly to the rule of ʿUbayd Allāh b. Zīyād. When Muslim b. ʿAqīl was martyred and ʿUbayd Allāh b. Zīyād dominated the city of Kufah, he joined the Umayyad camp and forces and took part in the Ashura massacre. When al-Mukhtār captured Kufah, he joined him and, as soon as al-Mukhtār was defeated, he joined the opponents of al-Mukhtār. Pretending to be a Shi'i, earlier he had secretly been commissioned and bribed by Mu'āwīyah to assassinate Imam al-Ḥasan, a mission that was left unaccomplished. He also gave false witness against Ḥujr b. ʿAdī

(who was a devout and loyal follower of Imam ʿAlī), a gesture that resulted in the latter's martyrdom by the agents of Muʾāwīyah. To express his profound enmity and hatred against the descendants of the Prophet Muḥammad, when Imam al-Ḥusayn was martyred, he celebrated and appreciated the military defeat of Imam al-Ḥusayn and his companions through building a mosque in Kufah. Therefore, it was certainly one of the accursed mosques in Kufah.

Shabīb b. ʿAbd Allah: An Ashura martyr who used to be a servant of Sayf and al-Ḥarth, both of them, sons of Sarīʾ al-Hamdānī al-Jābirī. He joined Imam al-Ḥusayn together with them.

Shabīb b. Jarrād al-Kilābī al-Waḥīdī: Earlier a companion of Imam ʿAlī, he first paid an oath of allegiance to Muslim b. ʿAqīl, later on joined Imam al-Ḥusayn, and was martyred on Ashura.

Shahādatnāmih (1384 Sh/2005): Developed by Mahdī Waḥīdī-Ṣadr, it is a single-author reference work in Persian that focuses on the martyrdom-oriented aspects of Ashura.

Ss

Shahīd al-Shuhadāʾ: 'The martyr of (all) martyrs,' it denotes Imam al-Ḥusayn's sublime status as the most conspicuous martyr and used as one of the praiseworthy titles of Imam al-Ḥusayn.

shahīd: Arabic, Persian, and Urdu word for **martyr**.

Shahīd-i āgāh: A shortened title of Ayatollah Luṭf Allāh Ṣāfī Gulpāyigānī's book *Ḥusayn ʿalayh al-*

salām shahīd-i āgāh wa rahbar-i nijātbakhsh-i Islām (Tehran, 1391 AH/1971), a rebuttle and critique of *Shahīd-i jāvīd*.

Shahīd-i jāvīd (Tehran, 1349 Sh/1970): A controversial book of Ni'mat Allāh Ṣāliḥī-Najafābādī (1303-1385 Sh/1909-2006) in which doubts are raised whether Imam al-Ḥusayn was aware of his martyrdom fate and started his movement for mainly political ends, hence he was entrapped by his martyrdom fate. As the pivotal question in this book concerns the Infallible Imam's knowledge of what to happen henceforth, it received many rebuttals and serious critiques. A preliminary version of this book was published as *Mard-i ṣulḥ wa difā'-i khūnīn* (1347 Sh/1968). Many such rebuttles are available in *Sarguzasht-i kitāb-i Shahīd-i jāvīd* (Qum, 1382 Sh/2003), edited by Riḍā Ustādī.

Shahr Bānū: A wife of Imam al-Ḥusayn, she was a Persian Sassanid princess, a grand-daughter of the Persian king Yazdgird. She died soon after giving birth to the fourth Infallible 'Alī b. al-Ḥusayn, commonly known as Zayn al-'Ābidīn and/or al-Sajjād.

Shajarah, al-: The first region Imam al-Ḥusayn reached on his way from Medina to Mecca. It is also one of the places where the hajjis put on their pilgrimage garment (*iḥrām*) for the purpose of performing the hajj rites and rituals.

Shām, al-: The Levant, the eastern regions of the Mediterranean Sea whose capital was Damascus.

Shamāmah: Mother of Umm al-Banīn.

Shamir: Less current var. of **Shimr**.

Sharāf: The 27th station on the way of Imam al-Ḥusayn from Mecca to Kufah. Here and at such a place with abundant water and trees, Imam al-Ḥusayn and his camp stayed for almost a day. It was there that Imam al-Ḥusayn ordered his male companions to collect as much water as they could and, it was after there, i.e., at Dhū Ḥusum, that al-Ḥurr b. Yazīd al-Rīyāḥī intercepted Imam al-Ḥusayn.

Sharīf al-Raḍī, al-: Full name Muḥammad b. al-Ḥusayn b. Mūsā (359-406 AH/969-1015) was a renowned and great Shi'i literary-cum-religious figure in Baghdad. When he was still at the age of 21, he became the chief (Arabic, *naqīb*) of Shi'i sayyids, and by extension, the great figure of all Shi'is in Baghdad from 380 until his death. Though a prolific author, he is widely known and profoundly respected for the *Nahj al-Balāghah*, the most renowned collection of the first Infallible Imam 'Alī's discourses that he edited and produced. His body was first buried in al-Kazimiyyah, near the holy shrine of the Infallible Imams Mūsā b. Ja'far al-Kāẓim and Muḥammad b. 'Alī al-Jawād, but later on was transferred to Imam al-Ḥusayn's holy shrine in Karbala.

Sharīf Kāshānī, Mulla Ḥabīb Allāh (1262-1340 AH/1845-1921): A Persian Shi'i cleric who produced many Shi'i Islamic religious works, including an exposition of the Ashura *ziarat*-text and that of the al-Wārith *ziarat*-text, both of them are concerned with Imam al-Ḥusayn.

sharīf: Var. of **sayyid**, chiefly used in Hijaz, Maghrib, or Egypt. Cf. **sayyid**.

Sharqāwī, 'Abd al-Raḥmān, al- (1920-1987): An Egyptian lawyer, author, and playwright whose poetic plays *al-Ḥusayn Thā'iran* and *al-Ḥusayn shahidan* (six scenes in two volumes (Cairo, 1388 AH/1969) were later on translated into English as *Husayn the Martyr* by An'am Abdul-Razzak (Chicago, 1407 AH/1997; 2nd ed., 1423 AH/2003).

Shāṭi' al-Furāt: Arabic, 'the Riverside of the Euphrates,' another designation of Karbala.

Shawdhab b. 'Abd Allah: A Kufan companion of Imam 'Alī who later on joined Imam al-Ḥusayn in Mecca, remained with him until the last moment of his life.

Shaybān b. Mukharrim: He was an enemy of Imam 'Alī in Kufah. As Imam 'Alī with his army was on the way back from the Battle of Ṣiffīn to Kufah, he paused at Karbala where Imam 'Alī anticipated the Battle of Karbala that would take place there. At hearing this anticipation, he merely regarded it as a kind of soothsaying, hence never took it seriously. Quite secretly, he left a mark over

there. Over two decades later, when he reached Karbala in company with the Umayyad army, he found out the mark he had laid over there. In this way, he realized the truth of Imam 'Alī's correct prophecy. He found out that Imam al-Ḥusayn and his male companions had just been martyred at exactly the same place.

shedding tears: See **tears, shedding**.

shield: (In *'alams*), it symbolizes defending the Islamic religion everywhere, particularly on battleground.

Shifā' al-ṣudūr fī sharḥ zīyārah al-'Āshūr: Written in 1309 AH/1891 at Samarra, Iraq, it was first published in Bombay, India, in 1310 AH/1892. It has been one of the most scholarly expositions of the Ashura *ziarat*-text developed in Persian by Ayatollah Mirza Abū al-Faḍl Thaqafī Kalāntar Ṭihrānī. It has appeared in several editions.

Shihāb b. Kuthayr al-Ḥārithī: A advisor of 'Ubayd Allāh b. Zīyād in Kufah who was present in Karbala as a pro-Umayyad army commander. He died soon after Ashura.

Shi'i: Any Muslim who believes in the immediate imamate of the first Infallible Imam 'Alī after the demise of the Prophet Muḥammad who had asserted this point on several occasions, but most importantly promulgated and announced it publicly at Ghadīr Khumm. Shi'is believe in the

imamate of eleven Infallible Imams after Imam ʿAlī.

Shi'is, doctrinal: In the early Islamic context of Iraq, doctrinal Shi'is were those who believed in the truth of the messages and lifestyle of Imam ʿAlī not only in his lifetime but also retained this belief after his martyrdom. Many a doctrinal Shi'i joined Imam al-Ḥusayn and were martyred on Ashura. Cf. **Shi'is, politic(al)**.

Shi'is, politic(al): Along with doctrinal Shi'is, there were communities of politic(al) Shi'is who had apparently accepted the Shi'i belief system; however, they accepted Shiism in the time of the first Infallible Imam ʿAlī simply because they found their interests to be directly linked with such pretentions. Despite their outward slogans, many of them still believed in the pagan, *Jahiliyyah* values and kept secret contacts with Mu'āwīyah in the Levant. Many such politic(al) Shi'is later on changed their stance and joined the Umayyad camp.

Shimr: Var. pron. Shamir, his *kunyah* was Abū al-Sābighah. His name was Shuraḥbīl b. ʿAmr b. Mu'āwīyah. In the Battle of Ṣiffīn (37 AH/657), he was a soldier of Imam ʿAlī, but later one, he left him and turned into one of his staunch enemies. A resident of Kufah, he was a famous figure of the Hawāzin clan. A pro-Umayyad agent, he always took side with the Umayyad hegemony in Kufah, hence acted as a spy for Mu'āwīyah

in the camp of the second Infallible Imam al-Ḥasan. He had also received a secret mission to disperse Imam al-Ḥasan's companions and soldiers from around him. He was one of those who played a key role in killing such figures as Ḥujr b. 'Adī. He showed his real, tyrant character before and on Ashura in Karbala where he was first a courier and footman in the Umayyad army in that he had brought a message from 'Ubayd Allāh b. Zīyād for 'Umar b. Sa'd to kill Imam al-Ḥusayn. A commander of 4,000 soldiers whom he took to Karbala for fighting Imam al-Ḥusayn, 'Umar b. Sa'd gave him commandership of the left flank of the Umayyad army on Ashura. On Tāsū'ā, he pretended to offer a safe conduct for al-Abbās b. 'Alī and Imam al-Ḥusayn's son, 'Alī al-Akbar, to persuade them to seek asylum and join the Umayyad camp. He did this because their mothers were both from the Arab Hawāzin clan, i.e., Shimr's clan: in this way, they were his maternal relatives. However, as expected, they paid him no attention at all. His most detestable and horrible crimes include beheading Imam al-Ḥusayn and killing his infants. Later on, he was chased, arrested at the village of al-Kaltānīyah, southern Iraq. He was executed by the forces of al-Mukhtār in 66 AH/685.

Shubayr: A Hebrew name that the Archangel Gabriel had suggested to the Prophet Muḥammad that he translated it into al-Ḥusayn for naming

Imam al-Ḥusayn. It is said that Shubayr was the name of one of sons of the Prophet Moses.

Shubbar, Sayyid Jawād (1304-1393 AH/1885-1973): He was a Shi'i scholar of Najaf, whose ten-volume, Husayni literary anthology, *Adab al-Ṭaff* (1388 AH/1969) is very famous, hence frequently reprinted and quoted from.

Shufayyah: A village near Karbala in the time of the Ashura episode.

Shuqūq, al-: The 23rd station on the way of Imam al-Ḥusayn from Mecca to Kufah where he encountered a man who was coming from Kufah. Upon enquiring about the then current situation in Kufah, the man answered that it had not been in favor of Imam al-Ḥusayn. Then Imam al-Ḥusayn answered him that the Divine decision and destiny were certainly superior to the worldly life and wealth.

Shurayḥ the Judge: Full name Shurayḥ b. al-Ḥārith (d. ca. 98 AH/716), was a pro-Umayyad judge who was appointed as such in the time of 'Umar b. al-Khaṭṭāb. He annoyed Imam 'Alī for his wrongdoings; however, to prevent another strife from taking place, Imam 'Alī retained him as a local judge in Kufah. He also gave false witness against Ḥujr b. 'Adī al-Kindī and declined al-Mukhtār's proposal to act as the judge in Kufah. He issued a paid verdict (fatwa) and legalized fighting Imam al-Ḥusayn and killing him. He

typifies detestable, paid, court clerics, and formal advisors to tyrants.

Sibṭ b. al-Jawzī: See **Yūsuf b. Qizughlī b. 'Abd Allah.**

sidānah: Arabic, custodianship (of a holy shrine).

Ṣifāḥ, al-: The second station after al-Tan'īm on the way of Imam al-Ḥusayn from Mecca to Kufah. It is reported that Imam al-Ḥusayn met the Arab poet al-Farazdaq there and enquired about the public opinion of the people of Kufah. Al-Farazdaq answered that people's hearts were with Imam al-Ḥusayn, while their swords were in the service of the Umayyads, yet the final decision would be whatever Allah decides and wills.

Ṣiffīn: A region near al-Raqqah to the west of the river Euphrates in Syria. In 37 AH/657, the Battle of Ṣiffīn was imposed on Imam 'Alī by Mu'āwīyah. At the suggestion of his advisor, 'Amr b. al-'Āṣ, Mu'āwīyah ordered pages of the Holy Quran to be put on lances as a sign of accepting the Quran as the sole judge. This deceptive trick worked in effect of which some people left the camp of Imam 'Alī and urged him to accept the scheme of arbitration. Although Imam 'Alī desired to nominate Mālik al-Ashtar as his representative, his associates selected Abū Mūsā al-Ash'arī, a man of insufficient perception and insight, while 'Amr b. al-'Āṣ represented Mu'āwīyah. The outcome was that Imam 'Alī was pushed aside of rulership, and Mu'āwīyah was announced as

the winner. Many people on Imam 'Alī's side, including those who had favored arbitration, realized the trick of Mu'āwīyah's political party. In effect of this political conspiracy, a third dissident group emerged, calling themselves the Seceders or the Rebels (*al-Khawārij*).

Sinān b. Anas al-Nakha'ī: A pro-Umayyad commander of the right flank of the Umayyad army on Ashura. He pierced his lance into Imam al-Ḥusayn's shoulder, throat, neck, and chest and attempted to behead Imam al-Ḥusayn. After the Ashura episode, he lost his mentality. He was executed in the revenging revolt led by al-Mukhtār.

***Sīratunā wa sunnatunā*:** Full title, *Sīratunā wa sunnatunā sīrah nabīyyunā wa sunnatih* (1384 AH/1965), a book of Allama 'Abd al-Ḥusayn al-Amīnī, a report of some of his discussions with leading Syrian Sunni scholars. Its second chapter deals with the Prophet Muḥammad's frequent practice of shedding tears in favor Imam al-Ḥusayn and his martyrdom long ahead of the tragic event of Ashura. Its third chapter is concerned with the Prophet Muḥammad's ritual prostration on the ground or soil, hence Shi'is' practice of ritual prostration on a clay tablet (*mohr/sajdagāh/turbah*) made of the Karbala soil.

Six-Corner Grating/Lattice, the: The grating/lattice structured around the tombs of Imam al-Ḥusayn and his elder son and Ashura martyr

'Alī al-Akbar. This grating/lattice is structured in such a way that its westerly side which lies close to Imam al-Ḥusayn's head is wider than its opposite, easterly side that lies near the feet of 'Alī al-Akbar. According to certain accounts and sources, on Ashura, Imam al-Ḥusayn was attacked on all sides and fell down from his horse at the same place but was decapitated and martyred at the very martyrdom site, not far from there. It is the very center of Imam al-Ḥusayn's *ḥā'ir* precisely over which the dome is located, hence the most venerated location of the shrine. Pious Shi'is always yearn spending some moments there for paying pilgrimage to Imam al-Ḥusayn and his elder martyred son, 'Alī al-Akbar *in situ*.

Sīyar a'lām al-nubalā': A survey of the conduct of noble people, this history book of Muḥammad b. Aḥmad b. 'Uthmān al-Dhahabī (d. 748 AH/1347) contains reliable accounts of the event of Ashura.

S s

Siyrī dar sīrih-yi akhlāqī-yi Imam Ḥusayn: This book of Dr. Aḥmad Bihishtī renders a morality-oriented attitude and interpretation of the life and times of Imam al-Ḥusayn. Published in Qum in 1397 Sh/2018, it is never limited to the Ashura episode.

Sponsor: In Persian called **bānī**, a financer or benefactor, usually a merchant or a great man in a community, who supports holding a commemorative session to be held in favor of

any of the Ahl al-Bayt. This support may be done either individually or as a group task.

Standard-bearer of Imam al-Ḥusayn: See **al-'Abbās b. 'Alī.**

sufrih: Full form in Persian, *sufrih-yi nazrī*, a female religious ceremony in Iran where upon having one's wishes or desires well-fulfilled, a person vows to invite some ladies, often with the presence of a female preacher (*khānum jalasi'ī*) or a mourner who would come and give a religious talk. After the talk, the ladies who have attended the session start eating the blessed food or meal that was prepared for the session. Some ladies may take out some consecrated food with them for their own families, friends, or relatives as blessed meals.

Sujūd 'alā al-turbah al-Ḥusaynīyyah, al- (Najaf, 1387 AH/1968; Karbala, 1431 AH/2010): A book of Ayatollah Sayyid 'Abd al-Riḍā al-Shahristānī (1340-1418 AH/1921-1997), it is concerned with ritual prostration on the Karbala soil.

Sukaynah: A daughter of Imam al-Ḥusayn and one of the Ashura survivors who was born in Medina ca. 47 AH/667. An eloquent lady and contemporary with three Infallible Imams, namely, her father, her step-brother, i.e., the fourth Infallible Imam Zayn al-'Ābidīn, and her nephew, Imam Muḥammad al-Bāqir, she spread the news, accounts, and messages of the Ashura

episode. She died in Medina in 117 AH/735 at the age of around 70.

Sukhanān-i Ḥusayn b. ʿAlī az Madīnah tā Shahādat (1360 Sh/1401 AH/1981): A preliminary title of the book *Sukhanān-i Ḥusayn b. ʿAlī az Madīnih tā Karbala* of the Iranian Shi'i cleric Muḥammad-Ṣādiq Najmī (1315-1390 Sh/1936-2011).

Sukhanān-i Ḥusayn b. ʿAlī az Madīnih tā Karbala: A famous book of the Iranian Shi'i cleric Ayatollah Muḥammad-Ṣādiq Najmī (1315-1390 Sh/1936-2011) which renders a chronologically arranged depiction and account of the movement initiated by Imam al-Ḥusayn. Its preliminary Persian title was *Sukhanān-i Ḥusayn b. ʿAlī az Madīnah tā Shahādat* (Qum, 1360 Sh/1401 AH/1981) but later on the word *Shahādat* (martyrdom) in its title was changed to *Karbalā* in its later editions. Its English version is available as *From Medina to Karbala in the Words of Imam al-Husayn* (Birmingham, 2012; 2nd ed., 2013), translated by Muhammad-Reza Fakhr-Rohani.

Ss

Sulaym b. Qays al-Hilālī (2 BH-78 AH/620-697): A close and staunch companion of the first Infallible Imam ʿAlī, and a companion of the second Infallible al-Ḥasan, the third Infallible Imam al-Ḥusayn, and the fourth Infallible Imam ʿAlī b. al-Ḥusayn. His work, variously referred to, inter alia, as *Kitāb/Aṣl Sulaym b. Qays*, has been one of the earliest and most reliable accounts of the events of the early Islamic history. Its

accounts and contents were approved by the fourth Infallible Imam 'Alī b. al-Ḥusayn and the sixth Infallible Imam Ja'far al-Ṣādiq. Its Persian version is available as *Asrār Āl Muḥammad*, tr. Ismā'īl Anṣārī (Qum, 1413 AH/1371 Sh/1992).

Sulaymān b. 'Abd al-Malik: An Umayyad governor of Medina who poisoned and killed al-Ḥasan b. Imam al-Ḥasan, i.e., al-Ḥasan al-Muthannā in 97 AH/715.

Sulaymān b. 'Awf al-Ḥaḍramī: A pro-Umayyad soldier who killed Sulaymān b. Razīn at the order of 'Ubayd Allāh b. Zīyād in Basrah.

Sulaymān b. Razīn: He was a courier of Imam al-Ḥusayn, and carried his letter of invitation (to join him) from Mecca to the chief figures of Basrah, Mālik b. Musmi' al-Bakrī, Aḥnaf b. Qays al-Tamīmī, and 'Amr b. 'Abd Allah al-Mu'ammar. Mundhir b. al-Jārūd handed over Sulaymān to his ruthless son-in-law, 'Ubayd Allāh b. Zīyād, who was then the Umayyad governor of Basrah. 'Ubayd Allāh b. Zīyād who had just been appointed as the governor of Kufah instantly ordered Sulaymān to be martyred, a crime that was committed by Sulaymān b. 'Awf al-Ḥaḍramī.

Sulaymān b. Ṣurad al-Khuzā'ī: One of the top-ranking leaders of the Penitents' Movement, together with 'Abd Allah b. Wāl al-Tamīmī, Rafā'ah b. Shaddād, 'Abd Allah b. Sa'd al-Azdī, and Musayyib b. Najbah al-Fazārī. Contemporary with and also a companion of the Prophet

Muḥammad, he later on joined Imam ʿAlī and participated in wars together with him. As a renowned Shi'i in Kufah, he wrote a letter of invitation to Imam al-Ḥusayn to come there. As he used to assist Muslim b. ʿAqīl, ʿUbayd Allāh b. Zīyād imprisoned him, hence he was unable to join Imam al-Ḥusayn on Ashura. He was a commander of 4,000 people who revolted against the tyranny of the Umayyads to take revenge for Imam al-Ḥusayn. He was a leader of the Penitents' Movement, at ʿAyn al-Wardah, to the east of Damascus, in the battle that took place between them and the Umayyad army. He was killed in the same battle at the age of 93 in 65 AH/684.

Sumayyah: A woman of ill repute who was mother of Zīyād, the man to whom ʿUbayd Allāh b. Zīyād is ascribed.

Suqīyā', al-: The fifth place on the way of Imam al-Ḥusayn from Medina to Mecca.

Ss

Sura al-Ḥusayn: See **Sura al-Fajr**.

Suwār b. al-Mun'im b. Abī ʿUmayr al-Hamdānī al-Nahmī: He joined Imam al-Ḥusayn in Karbala, was injured on Ashura, and fell unconscious. As an injured soldier, he was taken to ʿUbayd Allāh b. Zīyād in Kufah. Although ʿUbayd Allāh intended to kill him there, his relatives intervened and he was rescued. He died after around six months after Ashura.

Suwayd b. ʿAmr al-Khath'amī: An Ashura martyr who continued fighting the enemy after Imam

al-Ḥusayn's martyrdom in Karbala. First injured, the Umayyad forces thought that he had been killed. However, he collected himself and started attacking the enemy forces. He was martyred by 'Urwah b. Bakkār al-Taghlabī and Zayd b. Raqqād.

Suwayd b. Muṭā': A companion of Imam al-Ḥusayn who was martyred by Zayd b. Raqqād al-Taghlabī and 'Urwah b. Biṭān al-Tha'labī on Ashura in Karbala.

sword: (In *alam*s) a weapon that symbolizes fighting the enemy, being ready for attacking the enemy.

T t

Ta'rīkh al-Ṭabarī: See ***Ta'rīkh al-umam wa al-mulūk***.

Ta'rīkh al-umam wa al-mulūk: A famous history book of al-Ṭabarī (310 AH/922) that contains a wealth of information on some of the Ashura scenes.

Ta'rīkh al-Ya'qūbī: A famous history book, written by Aḥmad b. Isḥāq b. Ja'far (d. 292 AH/904); it contains several reliable accounts of the Battle of Ashura.

Ṭabaqāt al-kabīr, al-: A famous voluminous history book of Ibn Sa'd which contains, among other things, accounts of the Ashura episode.

Ṭabarī, al-: Full name, Muḥammad b. Jarīr al-Ṭabarī (d. 310 AH/922) is the author of *Ta'rīkh al-umam wa al-mulūk*, commonly known as *Ta'rīkh al-Ṭabarī*, a famous history reference that contains many scenes of the Ashura episode.

Ṭabasī, Muḥammad-Jawād (b. 1331 Sh/1952): A Qum-based prolific author whose book *al-Maqtal al-Ḥusaynī al-ma'thūr* (Tehran, 1428 AH/1386 Sh/2007) is an entirely hadith-based account of the event of Ashura.

Tadhkirah al-khawāṣ bi-dhikr khaṣā'iṣ al-a'immah: A book of Yūsuf b. Qizughlī b. 'Abd Allah, commonly known as Sibṭ b. al-Jawzī (d. 581-654

AH/1185-1256), it has authoritative accounts of the whole event of Ashura.

Ṭaff clan, the al-: Arabic, *'ashīrah al-Ṭaff*, any of the Arab clans in the Middle East region whose ancestor was an Ashura martyr.

Ṭaff, al-: (Arabic pl., *al-Ṭufūf*) Originally name of an adjacent region to the east of the former al-'Alqamī trajectory of the river Euphrates; another, rather formal and poetic, name of Karbala.

Taḥqīqī dar bārih-yi awwalīn Arba'īn-i Ḥaḍrat-i Sayyid al-Shuhadā: A famous book of Sayyid Muḥammad-'Alī Qāḍī-Ṭabāṭabāyī (1292-1358 Sh/1913-1979) developed in answer to an inquiry related to the precise date of the arrival of the Ashura surviors back in Karbala. See *Taḥqīqī dar bārih-yi awwalīn Arba'īn-i Ḥaḍrat-i Sayyid al-Shuhadā*.

takkīyeh: Var. *tikkīyih* and *tikīyih*, another, more general, name for Husayniyeh in Iran.

Ṭan'īm, al-: The first station at around 12 kilometers away from Mecca on the way to Kufah where Imam al-Ḥusayn came across a camel-train loaded with gifts sent by the Umayyad governor of Yemen, Buḥayr b. Yasār al-Ḥimyarī, to Yazīd in Damascus. Since the Umayyads never fulfilled their financial promises to Imam al-Ḥasan, as stipulated in the peace treaty that had been signed between Imam al-Ḥasan and Mu'āwīyah, Imam al-Ḥusayn took up all the gifts, distributed them among the needy, and paid the cameleers

the wages of carrying the goods from Yemen to Mecca. Some of the cameleers joined Imam al-Ḥusayn right from there.

Tanzīh, al-: First published in Arabic in Sidon, Lebanon, in 1347 AH/1928, it is a book that Sayyid Muhsin al-Amin developed in answer to some queries regarding certain improper, hence questionable, gestures some mourners may make during public mourning processions.

Ṭarīq al-Ḥusayn: See Husayni route, the.

Ṭāriq b. Mubārak: A Kufan pro-Umayyad agent who scarified Imam al-Ḥusayn's severed head at the order of 'Ubayd Allāh b. Zīyād in Kufah.

Tarwīyāh, al-: The eighth day of Dhū al-Hijjah and the last day for hajjis to enter Mecca for performing the hajj rituals. On such a day in 60 AH/680, Imam al-Ḥusayn, together with his companions, left Mecca for Kufah in defiance of the conspiracy of the agents of Yazīd who had come to Mecca to assassinate him during the hajj rituals. Imam al-Ḥusayn never intended the Divine sanctity and security of Mecca be violated, hence his departure to Kufah, Iraq. On such a day, Muslim b. 'Aqīl and Hānī b. 'Urwah were martyred and beheaded in Kufah.

Tāsū'ā, the eve of: On such a night, pious Shi'is mourn the Ashura martyrs of Karbala up to late at night and some groups of mourners prepare and distribute votive meals for distribution

outdoors. In some local Husayniyahs, after the votive meal is served, groups of mourners get out for holding nightly street processions.

Tāsū'ā: Arabic, 'the ninth day,' hence the ninth day of Muharram; this name was later on coined on analogy with Ashura. In Shi'i communities, on the eve and day of Tāsū'ā the tragic fate of al-'Abbās is recounted, commemorated, and mourned for. Although no battle actually took place on Tāsū'ā in Karbala, it is often a public holiday in Muslim lands, particularly in Shi'i communities. There were certain important events that took place on Tāsū'ā: Heading a large army, Shimr reached Karbala with an order from 'Ubayd Allāh b. Zīyād for 'Umar b. Sa'd either to battle against Imam al-Ḥusayn or to hand over his post of commandership to Shimr. In effect of such an urgent order, 'Umar b. Sa'd decided not to lose that responsibility, hence decided to wage the war on and against Imam al-Ḥusayn on the ensuing day, i.e., on Ashura. A further event was that Shimr attempted to offer a safe conduct for al-'Abbās b. 'Alī and his brothers, namely, 'Abd Allah, Ja'far, and 'Uthmān, whose mother was a tribal relative of Shimr. This attempt proved a failure outright. The last event was that in the late afternoon of Tāsū'ā, the Umayyad army made a move to launch a skirmish on the encampment of Imam al-Ḥusayn. This attempt also failed, followed by Imam al-Ḥusayn's suggestion to take just the coming evening and night as respite

for spending it on reciting the Holy Quran and performing ritual prayers.

taṭbīr: Arabic term for **self-flagellation**.

tatbir: See *taṭbīr*.

Ṭaw'ah: An old Kufan Shi'i lady who let Muslim b. 'Aqīl stay at her house for protection only for one night. She had been a maid slave of al-Ash'ath b. al-Qays and, after being freed, she got married to Usayd al-Ḥaḍramī whose son, Bilāl, reported Muslim b. 'Aqīl's hide-out to the security forces of 'Ubayd Allāh b. Zīyād in anticipation of being rewarded.

Tawwaz: The sixteenth place on the way of Imam al-Ḥusayn from Mecca to Kufah. It was a residential area of the Ṭayy Arab clan, widely known for supporting the first Infallible Imam 'Alī and accompanying him in the Battle of Ṣiffīn.

taziyeh: Arabic *ta'zīyah* 'mourning,' mourning, mourning ceremony; (in Iran) a public or open-court religious drama in which some people dramatize in a Persian poetic language (replete with Arabic words) the battlefield gestures of the martyred companions as well as enemies of Imam al-Ḥusayn on Ashura; (in the Indian Subcontinent) a decorated coffin that symbolizes the decapitated body of Imam al-Ḥusayn as well as other prominent (usually Hāshimid) Ashura martyrs.

tears, shedding: A voluntary and emotional act or psychological reaction that has cathartic and calming effect for purgation of some feelings and for showing psycho-religious sympathy with the wronged and oppressed defenders of the Islamic religion. It is highly recommended for the faithful people to shed tears for the calamities imposed on Imam al-Ḥusayn and his companions. According to some hadiths, even a drop of tear in favor of Imam al-Ḥusayn wipes out the mourner's sins. See Sayyid Muḥammad-Ḥasan Mīrjahānī Ṭabāṭabā'ī, *al-Bukā li al-Ḥusayn* (Qum, 1385 Sh/2006).

Tha'labīyyāh, al-: The 21st station on the way of Imam al-Ḥusayn from Mecca to Kufah. There Imam al-Ḥusayn and his men stayed for almost a day and received an oral report that both Muslim b. 'Aqīl and Hānī b. 'Urwah had been martyred at Kufah. There Imam al-Ḥusayn encountered Ṭirimmāḥ b. 'Adī. It was also there that Imam al-Ḥusayn reported to his son, 'Alī al-Akbar, of his mid-day dream in that they had closely been followed by certain death.

Thaqafī Kalāntar Tihrānī, Abū al-Faḍl (1273-1316 AH/1856-1898): A Persian Shi'i mujtahid and renowned ayatollah of Tehran (in the Qajar period) who studied in Tehran, Najaf, Karbala, and Samarra. He authored several books, most of which have remained in manuscript. His scholarly and superb exposition of the Ashura *ziarat*-text, *Shifā' al-ṣudūr fī sharḥ zīyārah al-'Āshūr* (Bombay,

British India, 1310 AH/1892) is still very famous and highly influential beyond doubt.

Thār Allāh: Arabic, 'the blood whose rightful avenger is Allah,' an honorific title of Imam al-Ḥusayn, signifying that the martyrdom of Imam al-Ḥusayn was certainly infringing a Divine right.

thār: Arabic, *tha'r*, 'unrevenged blood,' the revenge-worthy blood of an oppressed person whom was killed oppressedly.

thawāb: In Arabic, religious reward; in Persian and Urdu *savāb*.

thirst: (In the Ashura-oriented and Husayni context) it implies the unhumane and savage type of pressure exerted by the Umayyad camp and hegemony on Imam al-Husayn and his companions in Karbala, hence a heart-rending theme in Husayni commemorations.

Thuwayyah, al-: A district in the northeastern region of Najaf where the al-Ḥannānah Mosque and the shrine of Kumayl b. Zīyād al-Nakha'ī are located.

Ṭirimmāḥ b. ʻUdayy: He met Imam al-Ḥusayn at ʻUdhayb al-Hijānāt and tried to help him take a detour to Kufah. He sought permission from Imam al-Ḥusayn to pay a short visit to his own family and return. However, upon having returned to the same place, he got informed of Imam al-Ḥusayn's martyrdom and felt profoundly sorry for having failed to help him.

touching, ritual: Pilgrims often touch sacred, sacralized, and consecrated objects, the inner, or near-the-tomb, walls of Imam al-Ḥusayn's shrine, for receiving grace.

trampling: At the instigation of Shimr, 'Ubayd Allāh b. Zīyād wrote a command for 'Umar b. Sa'd (who was then on the plain of Karbala) not only to kill and decapitate Imam al-Ḥusayn and his martyred companions but also to trample the decapitated body of Imam al-Ḥusayn while the Ashura survivors were watching the scene. It was a serious condition stipulated for 'Umar b. Sa'd's desire for reaching the promised (but barely materialized) reward. Having decapitated Imam al-Ḥusayn, a band of cavalries, all illegitimates, volunteered, and committed this horrible crime. When al-Mukhtār revolted, he had all of them arrested and ordered the same to be done with them in public for punishment.

triumph, post-martyrdom: It refers to Imam al-Ḥusayn's achieving the goals he had in view, i.e., to rescue Islam from the plague of the Umayyads, to disclose the inhumane character of Yazīd, and to direct Muslims' attention to noble Islamic teachings.

Tuḥfah al-zā'ir: Written in around 1103-04 AH/1691-92, it is one of the Persian books of the great Shi'i hadith scholar, Allama Muḥammad-Bāqir (al-)Majlisī (1037-1110 AH/1627-1698). The book contains detailed instructions for the pilgrim

on how to go on pilgrimage to Imam al-Ḥusayn. These ritual guidelines are given in its Chapters 5-8 (in around 200 pages).

Turābī: A derogatory term that was used by the pro-Umayyad agents for referring to a true Shi'i of the first Infallible Imam 'Alī.

Turābīyyah: A derogatory term and title that the pro-Umayyad and anti-*Ahl al-Bayt* camps used for referring to the true Shi'is of Imam 'Alī, who has various *laqab*s and *kunyah*s, including Abū Turāb.

***turbah* zone, the**: The larger area around the holy shrine of Imam al-Ḥusayn where its soil has the sanctity of the soil taken from around the very tomb of Imam al-Ḥusayn and/or his martyrdom site. Still an issue, the center of the *turbah* zone is the precise area between and including the tomb of Imam al-Ḥusayn and his martyrdom site.

turbah: Arabic word for 'some small quantity of soil,' it is the name applied to some small quantity of the sacred soil of the martyrdom site of Imam al-Ḥusayn and, by extension, it applies to such soil taken from Karbala; The name is also applied to the clay tablet, Persian *mohr*, used for offering ritual *salat*; It is recommended to use a rosary made of the soil of Karbala, particularly for pronouncing ritual and religious formulas.

turbat: Persian var. of *turbah*.

Ṭuwayrīj: Local Arabic pron. Ṭuwirīj, a small district in the Babylon province at around 20 kms to the east of Karbala on the way to Hillah and at around 24 kms to Hillah. From this place massive processions move to Karbala on foot every year on Ashura. They start their pilgrimage on foot early in the morning. Walking most of the way, the mourners reach Imam al-Ḥusayn's shrine around noon. It is held that such a massive procession dates back to over 150 years ago. Having reached Qanṭarah al-Salām (the Salaam Arched Bridge) at around 5 kms to Karbala, the mourners and pilgrims start trotting the rest of the way to Karbala. In this way, they would reach Imam al-Ḥusayn's holy shrine and enter it through its Qiblah gate. They leave it toward al-'Abbās's holy shrine from an eastern gate of Imam al-Ḥusayn's shrine. Their trotting symbolizes local people's ardent love for helping Imam al-Ḥusayn and answering his call of help even after around fourteen centuries. On their way to Imam al-Ḥusayn's shrine in Karbala, local people sacrifice sheep and cows for them and distribute consecrated meals and drinks among those who are running in the procession. The procession usually ends by early afternoon on Ashura, for the intended destination was paying pilgrimage to both of the holy shrines in Karbala. In the time of Saddam Hussein (ex. 2006), when Iraqis barely had any opportunity to hold such a ceremony in Iraq, some of them who had taken

refuge in Iran took part in and enacted a similar procession held in Qum, Iran, from the Jamkaran Mosque to Fāṭimah al-Ma'ṣūmah's shrine but not in a running mode. See 'Abd al-Amīr 'Azīz al-Qurayshī, *Ta'rīkh 'zā' Ṭuwayrīj* (Karbala, 1429 AH/2008).

U u

ulema: Any group of Shi'i scholars of religious education.

'Umaq, al-: The ninth station on the way of Imam al-Ḥusayn from Mecca to Kufah.

'Umar b. 'Abd al-Raḥmān al-Makhzūmī (23-93 AH/644-713): A prominent figure in Medina, he was one of those who tried to discourage Imam al-Ḥusayn from going to Kufah. Later on 'Abd Allāh b. al-Zubayr appointed him as his governor of Kufah.

Umayyad Mosque, the: In Arabic, al-Jāmi' al-Umawī, a vast historical mosque in Damascus that used to be a church in the pre-Islamic times. In the middle of the main part of the mosque, there is a raised and large platform on which it is believed that the Ashura captives were being kept in chains before Yazīd. A few meters to the west of this place, there are the tomb and sepulcher of John the Baptist who was martyred and beheaded to whom there is a reference in one of the discourses of Imam al-Ḥusayn. On the easterly side of the mosque, there is a small mosque wherein there is a spot where the severed head of Imam al-Ḥusayn used to be kept while the Ashura captives were in Damascus, hence that mosque is called the Ra's al-Ḥusayn Mosque.

Umayyad: Of, or attributed to, the Umayyad dynasty, the descendants of Mu'āwīyah b. Abī Sufīyān (d. 60 AH/680). Throughout history, a great majority of the Umayyads proved staunch enemies of the descendants of the Prophet Muḥammad.

Umayyah b. Sa'd al-Ṭā'ī: An Ashura martyr who had been a companion of Imam 'Alī in Kufah.

Umm 'Abd Allāh bt. al-Ḥurr al-Badīyy: A Shi'i wife of Mālik b. Nusayr al-Badīyy who expelled him from home for his taking part in the horrible crimes against Imam al-Ḥusayn on Ashura.

Umm 'Amr b. Junādih: Together with her husband, Junādah b. Ka'b, and her son, 'Amr, this lady joined the camp of Imam al-Ḥusayn from Mecca. When her husband was martyred on Ashura, she dispatched her son to go to Imam al-Ḥusayn to obtain permission for joining the battlefield. Imam al-Ḥusayn was first reluctant to permit him to go to the arena, for his father had just been martyred on the arena; however, upon the insistence of Umm 'Amr, he permitted him. 'Amr was soon decapitated by a pro-Umayyad enemy soldier, with his severed head thrown into the encampment. His mother wiped out the dust and blood from her son's severed head and threw it back to the battlefield. After that, she picked up a tall pole of a tent, attacked the enemy soldiers, and killed two of them. Imam al-Ḥusayn returned her to the encampment.

Umm al-Banīn: Full name, Fāṭimah bt. Ḥizām b. Khālid al-Kilābī (b. ca. 5 AH/627) was presumably the third wife of Imam ʿAlī, and the mother of the Ashura martyrs al-ʾAbbās, ʿAbd Allah, Jaʾfar, and ʿUthmān. She symbolizes utmost and staunch fidelity, sacrifice, and patience. She was poisoned by pro-Umayyad agents because of her frequent speeches against the Umayyads. She passed away in Medina in 67 AH/685 or 70 AH/689 and was buried in the al-Baqīʾ Cemetery. See Sayyid Salmān Hādī Āl Ṭuʾmah, *Umm al-Banīn* (Tehran, 1417 AH/1996; 2nd ed., Beirut, 1429 AH/2008).

Umm Isḥāq bt. Ṭalḥah b. ʿUbayd Allāh al-Tamīmī: The matronymic name of a wife of Imam al-Ḥusayn, and mother of Fāṭimah bt. al-Ḥusayn. Her personal name is not known.

Umm Khalaf: A wife of Muslim b. ʿAwsajah who was present in Karbala and witnessed the martyrdom fate of her husband and son on Ashura.

Umm Muḥsin: A wife of Imam al-Ḥusayn and an Ashura survivor who was present in Karbala on Ashura and gave birth to a mis-carried son of Imam al-Ḥusayn, presumed to be named Muḥsin. It happened around Halab (Aleppo), Syria, on the way the Ashura survivors were being taken from Kufah to Damascus. Her personal name is not known.

Umm Salamah (d. ca. 62 AH/682): Her name was Hind bt. Abī Umayyah, she was one of the ladies who had migrated to Abyssinia with her

first husband who later died owing to be severely injured in the Battle of Uḥud (3 AH/625). Later on, she got married to the Prophet Muḥammad. She is credited with taking care of both Hz. Fāṭimah al-Zahrā' and her sons, Imam al-Ḥasan and Imam al-Ḥusayn. Due to this sincere service, she was always respected by Imam al-Ḥusayn. When Imam al-Ḥusayn intended to leave Medina for Mecca, she tried to prevent him from taking that journey because she had frequently heard it from the Prophet Muḥammad that Imam al-Ḥusayn would certainly be martyred in Karbala.

Umm Wahab: Wife of 'Abd Allah b. 'Umayr al-Kalbī, with whom she was present in Karbala. When her husband's left arm was injured in the battle, she picked up the pole of a tent and rushed to the arena to attack the enemy forces. She encouraged her husband to continue fighting the enemy forces in defense of Islam and Imam al-Ḥusayn. Her husband tried to return her to the encampment. Meanwhile, Imam al-Ḥusayn told her to return, for it is not mandatory for a woman to join active military jihad. When her husband was martyred, she went to her body and prayed to be resurrected with him. At that time, Shimr ordered his slave, Rustam, to kill her. Rustam obeyed the order, and she was also martyred on the spot.

Umm Zaynab: A wife of Imam al-Ḥusayn whose daughter was Zaynab. Her personal name is not known.

Unfinished recounting of tragedy: Usually practiced in the homes of outstanding Shii clerics and mujtahids, the mourner or preacher deliberately and politely leaves unmentioned the final over-tragic scene of beheading Imam al-Ḥusayn on Ashura, while the audience (who do know the rest of the tragedy) still keep shedding tears profusely.

urjuzah: An Arabic poem and meter in which praises are offered with regard to a high personality or subject. It has educational uses, too.

Usayd b. Mālik al-Ḥaḍramī: One of the Umayyad enemy forces who martyred 'Abd Allah b. Muslim b. 'Aqīl and 'Abd Allah b. 'Aqīl. He also looted Imam al-Ḥusayn's clothes and trampled his decapitated body. During al-Mukhtār's revolt, he was arrested and executed in Kufah. It is reported that he was the husband of Ṭaw'ah, the lady who invited home Muslim b. 'Aqīl for protection.

'Usfān: The ninth place on the way of Imam al-Ḥusayn from Medina to Mecca.

Vv

valīmih: A Persian term for *wālīmah*, an after-pilgrimage reception offered by the pilgrim.

W w

Wāḍiḥ: Of Turkic origin, this Ashura martyr had been a servant of Ḥarth al-Salmānī and later on joined Imam al-Ḥusayn. On Ashura, he joined the battlefield, was injured, and Imam al-Ḥusayn embraced him in appreciation of his sacrifice.

Wāḥiẓ (/Wākhiṭ) b. Nu'aym: One of the Umayyad soldiers who shot arrows toward Imam al-Ḥusayn and trampled his decapitated body on Ashura.

Walīd b. 'Amr: A pro-Umayyad soldier of 'Umar b. Sa'd on Ashura who carried the severed heads of twelve Ashura martyrs from Karbala to Kufah.

Walīd b. 'Utbah, al-: A nephew of Mu'āwīyah, he was given the governorship of Medina by Mu'āwīyah in 57 AH/675. Again in 61 AH/680, he was given the same post by Yazīd b. Mu'āwīyah. At the order and instance of Yazīd b. Mu'āwīyah, he attempted in vain to get by force the oath of allegiance from Imam al-Ḥusayn in favor of Yazīd; however, Imam al-Ḥusayn resolutely declined the request outright.

walīmah: An Arabic term for after-pilgrimage reception given by the pilgrim.

Wāqiṣah: The 26th station on the itinerary of Imam al-Ḥusayn from Mecca to Kufah.

wārith, al-: See **Inheritor, the**.

water: The substance and symbol of life, a sign of the Divine grace, and also a ritual purifier and cleanser in most religions. As the Umayyad forces prevented Imam al-Ḥusayn and his camp from having easy access to water for three successive days, i.e., from the seventh day of Muharram 61 AH/680 until the end of the Ashura tragedy on the tenth day, water became of really vital value to them. For this reason, water inversely implies the intense thirst imposed on the camp of Imam al-Ḥusayn in Karbala. Ritually, it is highly recommended to invoke and pronounce salaam in favor of Imam al-Ḥusayn, including his companions (as well as invoking curses on their killers) after every instance of drinking water. Hence, Muslims, in particular Shi'is, always remember Imam al-Ḥusayn, Ashura, and Karbala after each and every instance of drinking water. This ritual was first indicated in an instruction that the sixth Infallible Imam Ja'far al-Ṣādiq gave to one of his companions by the name of Dāwūd b. Kathīr al-Riqqī. In Husayni ceremonies, serving water implies both sympathizing with the mourners and highlighting its life-giving characteristic as well as reminding them of the intense thirst imposed on the camp of Imam al-Ḥusayn in Karbala.

white: As a color, it denotes innocence; felicity.

women in the Ashura episode: Women played significant roles in the Ashura episode in various ways. The wives, sisters, and daughters of Imam

al-Ḥusayn and his companions communicated the atrocities of the Umayyad camp, hence transmitted the messages and reports of the Ashura movement of Imam al-Ḥusayn to the posterity. They were successful in defaming the Umayyads, especially Yazīd and his allies. Besides accompanying their male relatives, some of these women encouraged them to join Imam al-Ḥusayn and defend the Islamic religion, yet others contributed to this epoch-making movement in other ways. The defaming and electrifying Kufah and Damascus harangues of Zaynab, sister of Imam al-Ḥusayn, have remained famous. For more information, see Kifāḥ al-Ḥaddād, *Nisā' al-ṭufūf* (Karbala/Beirut, 1432 AH/2011); Maryam Ḥikmatnīyā, *Khaṭībāt al-shī'ah* (Beirut, 1408 AH/1988); and Muḥammad-Ṣādiq Mazīnānī, *Naqsh-i zanān dar ḥimāsih-yi 'Āshūrā* (Qum, 1390 Sh/2011).

Yy

Yā Ḥusayn: Var. and Persian pron. *Yā Hoseyn*, lit., 'O Ḥusayn,' a common invocative phrase uttered by believers and mourners who may wish to appeal to the attention or help of Imam al-Ḥusayn.

Yā lathārāt al-Ḥusayn: See **O Revengers/Avengers of Ḥusayn**.

Yaḥīyā b. Hānī b. 'Urwah: A Shi'i Kufan oral *maqtal* chronicler of what happened on Ashura. He quoted the events based on the oral reports he had received from his maternal uncle 'Amr b. al-Ḥajjāj al-Zubaydī who was on the right flank of the Umayyad army on Ashura in Karbala.

Yaḥīyā b. Sulaym al-Māzanī: An Ashura martyr.

Yaḥīyā: The Arabic name of **John the Baptist** whose name is mentioned in the Holy Quran.

Yārān-i pāydār-i Imām Ḥusayn: First published in Tehran in 1360 Sh/1981, this is an alphabetical listing of the companions of Imam al-Ḥusayn. Written by Muḥammad-Hādī Amīnī Najafī (1314-1379 Sh/1935-2000), it renders brief accounts of the Ashura companions of Imam al-Ḥusayn. Every entry is followed by references to reliable sources.

Yasār: An enemy soldier and a slave of Zīyād b. Abī Sufīyan on Ashura.

Yathrib: See **Medina**.

Yazīd b. al-Ḥārith b. Yazīd b. Ruwayn: He gave an untrue witness against Ḥujr b. ʿAdī. He was later on in charge of 1,000 swordsmen on Ashura.

Yazīd b. Ḥaṣīn al-Hamdānī: An Ashura martyr.

Yazīd b. Maʿqil al-Juʿfī: An Ashur martyr.

Yazīd b. Masʿūd al-Nahshalī: He was a great man in Basrah to whom Imam al-Ḥusayn wrote a letter of invitation. Having discussed the issue of helping Imam al-Ḥusayn with the chiefs of other clans of Basrah, he wrote an answer to Imam al-Ḥusayn which al-Ḥajjāj b. Badr submitted to Imam al-Ḥusayn in Karbala. Imam al-Ḥusayn then expressed his surprise as to why Yazīd b. Masʿūd had failed to reach Karbala.

Yazīd b. Muʿāwīyah: Full name, Yazīd b. Muʿāwīyah b. Abī Sufīyān (ca. 26-64 AH/646-683, r. 60-64 AH/680-683) was the second Umayyad ruler. His mother was Maysūn, a woman of ill repute, hence some scholars believe that Yazīd must be an illegitimate son of her mother's male servant with whom she had affairs. One of the most disgusting and brutal rulers, he ordered and committed the Ashura tragedy in Karbala in the first year of his rule, attacked and looted Medina in the second year, followed by attacking Mecca and catapulting the Kaaba in the last year of

his terror-filled life and reign. Never a faithful Muslim, he disrespected Islamic teachings and practices openly and insolently. He intended to revive and reintroduce the pre-Islamic, pagan, polytheistic, and Jahiliyyah-oriented standards out of animosity against Islam; he intended to revive hereditary ruling and bring a royal political system back to the Muslim community. It was a system that had long been abandoned and abolished with the advent of Islam. His disrespecting Islamic rules signified that he intended to institutionalize them, hence misleading people, especially the younger generations of Muslims, who barely had any contact or first-hand experience and knowledge of authentic Islamic instructions, values, and lifestyle. Any mention of his name is followed by invoking curses for him in Islamic contexts. As an established Islamic ritual, he is always cursed after every instance of drinking water.

Yazīd b. Mughfil al-Ju'fī: Earlier, he was a companion of Imam ʿAlī and fought on his side in the Battle of Ṣiffīn. He joined Imam al-Ḥusayn at Qaṣr Banī Muqātil and, together with his cousin al-Ḥajjāj b. al-Masrūq, he carried Imam al-Ḥusayn's message of invitation for 'Ubayd Allāh b. al-Ḥurr al-Ju'fī, who did not accept it.

Yazīd b. Thubayt al-'Abdī al-Baṣrī: An Ashura martyr, he was a great figure in Basrah and was connected with Imam al-Ḥusayn's movement at the house of Mārīyah in Basrah. He informed his

ten sons of his intention to join Imam al-Ḥusayn. Of his sons, only two of them, 'Abd Allah and 'Ubayd Allah, accompanied him. Together with his two sons, his servant, and two other persons, namely, Ad'ham b. Umayyah al-'Abdī al-Baṣrī and Sayf b. Mālik al-'Abdī al-Baṣrī, he joined Imam al-Ḥusayn in Mecca. Imam al-Ḥusayn appreciated their joining him. He remained with Imam al-Ḥusayn and was martyred in a hand-to-hand combat in Karbala.

Yazīd b. Zīyād al-Kindī: See **Abū al-Sha'thā'**.

yellow: As a color, it denotes intense hatred toward the enemy; an organized party for defending one's nation or religion; readiness for attacking the enemy.

Yūsuf b. Qizughlī b. 'Abd Allah: Widely known as Sibṭ b. al-Jawzī (d. 581-654 AH/1185-1256), he authored the book *Tadhkirah al-khawāṣ bi-dhikr khaṣā'iṣ al-a'immah* which contains some fine reports of the Ashura episode.

Zz

Zā'idah b. Qudāmah b. Mas'ūd al-Thaqafī: He was a cousin of al-Mukhtār b. Abī 'Ubaydah al-Thaqafī. 'Amr b. Ḥurayth commissioned him and 'Abd al-Raḥmān b. Abī 'Umayr al-Thaqafī to arrest al-Mukhtār. As he was a son- or brother-in-law of 'Abd Allah b. 'Umar, he wrote a letter to Yazīd b. Mu'āwīyah to order 'Ubayd Allāh b. Zīyād to free al-Mukhtār from jail. After the death of Mu'āwīyah and the Ashura episode, he joined the tyrant al-Ḥajjāj b. Yūsuf al-Thaqafī who dispatched him to a battle against Shabīb b. Yazīd. He was killed in the same war in 76 or 77 AH/685 or 686.

***zabān-i hāl*:** A Persian term that literally means, 'the language of one's true and sincere feelings,' it implies an imaginary and expected feedback and emotional reaction of someone as expressed by someone else who expects the subject or the target person to have most probably a certain expected reaction. Persian Shi'i mourning literature is replete with this technique through which the verbal reactions of some personages are expressed.

***Zafarāt al-thaqalayn fī ma'ātim al-Ḥusayn*:** A two-volume book of Ayatollah Muḥammad-Bāqir Maḥmūdī (Qum, 1417 AH/1996) in which a literary influence of the Ashura episode on Arabic literature is shown. It is an anthology of

Ashura-themed poems that were composed from 1-6th/7th-13th cent.

Zahr b. al-Qays al-Mālik al-Ju'fī: Formerly a companion of the Prophet Muḥammad, Imam 'Alī, and Imam al-Ḥasan, he accompanied Imam 'Alī in the Battles of the Camel and Ṣiffīn. However, after Imam al-Ḥasan and when Mu'āwīyah seized the political power, he changed his stance and joined the Umayyad camp. As a pro-Umayyad officer and war criminal on Ashura, he was in charge of carrying the severed heads of Imam al-Ḥusayn and other Ashura martyrs from Kufah to Yazīd in Damascus. He also took the Ashura survivors to Damascus. Meeting Yazīd, he expressed his joy for what had been committed in Karbala on Ashura and reported in detail what took place over there. He was constantly on the side of the opponents of the descendants of the Prophet Muḥammad such that after the Ashura episode he took side with 'Abd al-Malik the Marwānid and joined the tyrant al-Ḥajjāj b. Yūsuf al-Thaqafī.

zākir: Persian var. pron. of Arabic *dhākir*, see *maddāḥ*.

zanjīl: Der. f. Persian *zangīr*, Arabic word for bundles of rounded chain used for self-flagellation in mournful religious ceremonies.

Zz

zanjīr: Persian word for 'bundles of rounded chain' used for self-flagellation in mournful religious ceremonies; var. *zinjīr*.

zanjīrzanī: Self-flagellation with strings of rounded chain for expressing grief.

zarīh: Grating, lattice, see ***ḍarīḥ***.

Zarqā, al-: A lady of ill repute, she was mother of Marwān.

Zarūd: Located after al-Khuzaymīyah, it was the twentieth station on Imam al-Ḥusayn's way from Mecca to Kufah. There Imam al-Ḥusayn had a short stay for almost a day. It was at this station that Imam al-Ḥusayn met Zuhayr b. al-Qayn and suggested him to join his camp.

Zayd b. Raqqād al-Janabī: A pro-Umayyad soldier who martyred 'Abd Allah b. Muslim b. 'Aqīl, participated in killing al-'Abbās b. 'Alī and Suwayd b. 'Amr al-Khath'amī in Karbala on Ashura.

Zayd b. Raqqād al-Taghlabī: A pro-Umayyad war criminal in Karbala who, together with 'Urwah b. Biṭān al-Tha'labī, martyred Suwayd b. Muṭā' on Ashura. He was later on arrested and executed by al-Mukhtār's forces.

Zayd b. Warqā: A pro-Umayyad soldier who attacked and cut off the hands of al-'Abbās b. 'Alī on Ashura.

Zayn al-'Abidīn: The fourth Infallible Imam, his name was 'Alī b. al-Ḥusayn. Born to Imam al-Ḥusayn and Shahr Banū, a daughter of the Persian Sassanid king Yazdgird, on 5 Shaban 38 AH/658, he became severely ill on Ashura, hence

unable to join the battlefield. He was taken as an Ashura captive to Kufah and Damascus. In these two cities, he delivered hot harangues and disclosed the real face of Yazīd b. Mu'āwīyah and the Umayyad dynasty. After the Ashura episode, he went back to Medina where he taught advanced lessons of Islamic teachings to his sons, peers, close companions, and so-called servants. In his lifetime and particularly since Ashura on, he was constantly watched by pro-Umayyad secret and security agents. A collection of his prayers and supplications is widely known as *al-Ṣaḥīfah al-Sajjādīyyah*, so far appeared in various editions and translated into several languages. Poisoned and martyred in 95 AH/712, he was buried in al-Baqī' Cemetery in Medina beside his paternal uncle and the second Infallible, Imam al-Ḥasan.

Zaynab al-Kubrā bt. Imam ʿAlī: Imam al-Ḥusayn's sister who was born in Medina on 5 Jumadi I 5 AH/626. An erudite lady, she used to run her own classes of Islamic teachings and Quranic studies. When she was almost at the age of five, the Prophet Muḥammad passed away. Shortly after this tragic event, her mother, Fāṭimah al-Zahrā", the Prophet's daughter, was martyred, too. She was married to her paternal uncle ʿAbd Allah b. Ja'far and had five children, namely, ʿAlī, ʿAwn, ʿAbbās, Muḥammad, and Umm Kulthūm. Her four sons were present in Karbala, all martyred on Ashura. After Ashura, she led the survivors and spread the news of the tragic martyrdom

of Imam al-Ḥusayn and the horrible crimes of the Umayyads here and there. It was due to her hot speeches in Damascus that its inhabitants got informed of the greatest calamity and crime that Yazīd had committed in Karbala on Ashura. She and the rest of the Ashura survivors reached Karbala on *Arbaeen* on the way back to Medina. She did not live long and passed away in 62 AH/682. Her shrine is located in the district of Rāwīyāh, south of Damascus. See Sayyid ʿAṭā Allāh Muhājirānī, *Payāmāvar-i ʿĀshūrā: Barrasī-yi siyr-i zidigī, andīshih wa jahād-i Zaynab-i Kubrā* (Tehran, 1371 Sh/1992; 1375 Sh/1996); and Muna Haeri, *The Victory of Truth: The Life of Zainab bint Ali* (Karbala, 2015).

Zaynab bt. al-Ḥusayn: A daughter of Imam al-Ḥusayn who died yet a child. Her mother was Shahr Bānū.

Zaynab Hillock, the: A raised, small mosque on the southwest side of Imam al-Ḥusayn's shrine that symbolizes the small hill just near the Ashura battlefield from on top of which Zaynab al-Kubrā was able to view the scene of the battlefield and Imam al-Ḥusayn's martyrdom. A small mosque has been built at the same place.

Zaynabīyah: Persian var. Zeynabiyeh, a place similar in function to Husayniyeh in Iran. Cf. **Husayniyah.**

***ziarat* from afar:** A *ziarat* paid to a religious dignitary not *in situ* but from afar, e.g., one's city. This

kind of *ziarat* can be done through reciting any *ziarat*-text, or at least by uttering a brief salaam in favor of and addressing the dignitary in focus. There are several general-purposes, occasion-free *ziarat*-texts in favor of Imam al-Ḥusayn.

Ziarat unto Imam al-Ḥusayn, mandatoriness of: According to many reliable hadiths, it can be deduced that it is regarded as almost a mandatory religious act for whose who can afford it to go pilhrimage to the holy shrine of Imam al-Ḥusayni. See Rāfid al-Tamīmī, *Zīyārah al-Imām al-Ḥusayn: Baḥth istidlālī fī riwāyāt al-wujūb* (Karbala, 1435 AH/2014).

ziarat: (Anglicized and canonical English spelling of the Arabic word *zīyārah*.) In Arabic, Persian, Urdu, and Turkish, pilgrimage, ritual visitation to the tomb of a venerable dignitary, e.g., Imam al-Ḥusayn. It can be performed virtually at any time and either *in situ* or from afar and even as a proxy (*nā'ib* [*al-ziyārah*]) for someone else. It can be performed in favor of both a living and a dead personality. In Shi'i Islam, it is held that the Infallibles and martyrs are spiritually alive, hence the Arabic *ziarat*-texts in their favor address them directly, using second singular personal pronoun or marker. In this way, the pilgrim testifies that the dignitary to whom *ziarat* is performed hears and replies to the salaam uttered in his or her favor, although the pilgrim cannot sense such a reply.

ziarat-ghusl: A recommended and ritual *ghusl* performed as a sign of expressing one's respect and performed both at the time of setting out for the *ziarat* trip from one's city as well as prior to entering a holy shrine on pilgrimage *in situ*.

***ziarat*-occasions**: See **pilgrimage occasions.**

***ziarat*-text booklet**: A small collection of usually short and moderate-length, mostly-recited *ziarat*-texts collected in a booklet for the convenience of the pilgrim(s).

***ziarat*-text pamphlet**: A one- or two-page publication that contains a (usually occasion-specific) *ziarat*-text and distributed among pilgrims. It may or may not be followed by translation, and some useful hints for the pilgrim.

***ziarat*-text**: An Arabic pilgrimage-prayer, mostly issued by an infallible imam, (or a high-ranking and classical Shi'i religious scholar) to be recited in favor of the Infallible Imam or any other praiseworthy religious dignitary or personality to whom pilgrimage is made. See also **hadith-based** ***ziarat*-text** and **occasion-free *ziarat*-text.**

***ziarat*-texts, hadith based**: See **hadith-based *ziarat*-text.**

zinjīr: See ***zanjīr***.

Zīvar, ʿAbd Allāh (1291-1369 AH/1875-1948): A Kurdish Sunni poet who composed a long poetic maqtal of Imam al-Ḥusayn in 2,600 distichs (5,200 lines) in Persian. Entitled *Dāstān-i sūznāk-i*

Zz

Karbalā, his book was posthumously published in Sulaymaniyah, Iraq, in 1419 AH/1998.

Zīyād b. ʿUrayb b. Ḥanẓalah: An Ashura martyr whose father was also a martyred companion of the Prophet Muḥammad. He was martyred and decapitated by ʿĀmir b. Nahshal al-Tamīmī.

Zīyād b. Abīh: A derogatory title of **Zīyād b. Sumayyah**.

Zīyād b. Mālik: A pro-Umayyad soldier in Karbala who looted some clothes of Imam al-Ḥusayn. He was arrested and executed by al-Mukhtār's forces.

Zīyād b. Sumayyah: Also called **Zīyād b. Abīh**, i.e., Zīyād Son of His Father, an illegitimate person who was supposed to be the ascribed father of ʿUbayd Allāh b. Zīyād. He took side with Muʿāwīyah who declared him as his step-brother due to illegal and immoral affairs of Sumayyah with his father, Abū Sufīyān. Zīyād always took side with the Umayyads. He died near Kufah in 53 AH/672.

zīyārah: Orig. Arabic word of ***ziarat***.

zīyārat qabūl: Lit., '(May your) pilgrimage be accepted,' it is a formulaic phrase used in Persian and Urdu for wishing a pilgrim to have had a well-accepted pilgrimage.

zīyārat: Persian, Turkish, and Urdu var. of the Arabic word ***zīyārah***, Anglicized form *ziarat*.

Zubālah: The 24th station on the way of Imam al-Ḥusayn from Mecca to Kufah where a courier by the name of Īyās b. al-'Athil met him with a written report of the martyrdom news of Muslim b. 'Aqīl, Hānī b. 'Urwah, Qays b. Musahhar, and 'Abd Allah b. Yuqṭur (/Buqṭur). Here Imam al-Ḥusayn announced the tragic martyrdom news of his close associates to those people who were with him. After that, only those staunch companions who had joined him from Medina remained with him.

Zubayr b. Arwaj al-Tamīmī: An agent of 'Ubayd Allāh b. Zīyād in Kufah who, together with Hānī b. Abī Ḥayyah al-Hamdānī, took the severed heads of Muslim b. 'Aqīl and Hānī b. 'Urwah to Yazīd in Damascus.

Zuhayr b. al-Qayn al-Bajalī: Presumably born after the Prophet Muḥammad's migration to Medina, he was later on a renowned figure in Kufah. In 60 AH/680, he went to Mecca to perform the hajj together with his wife and other close relatives. On the way back, he was cautious not to encounter Imam al-Ḥusayn. However, it was at Zarūd that Imam al-Ḥusayn dispatched a messenger and invited Zuhayr to join him. He was initially reluctant to join the Imam. But his wife, Dalham bt. 'Amr, encouraged him not to lose such a golden opportunity. He soon joined the Imam without hesitation. When al-Ḥurr b. Yazīd al-Rīyāḥī came to block Imam al-Ḥusayn's way, Zuhayr suggested to the Imam to fight al-

Ḥurr's forces, for it would have been much easier to defeat them, compared with a massive army that was going to follow. However, Imam al-Ḥusayn declined for he never intended to commence a war. On the eve of Ashura, Zuhayr stood up and repeated his full-fledged fidelity to the cause of Imam al-Ḥusayn. He declared that were he to be slain 1,000 times, he would still remain in the Imam's camp. On the Day of Ashura, he gave advice to the Kufan army forces not to wage a war against Imam al-Ḥusayn. He also exposed the real face of the Umayyads on the battlefield. When Shimr intended to set the tents in the Imam's encampment on fire, Zuhayr and al-Ḥurr b. Yazīd al-Rīyāḥī (who had by then joined Imam al-Ḥusayn) pushed them back from the area. Since the moment Zuhayr joined Imam al-Ḥusayn, he remained his staunch defender until he was martyred by Kuthayr b. 'Abd Allah and Muhājir b. Aws. After his martyrdom, Imam al-Ḥusayn came to his body and prayed for his soul. See *Zuhayr b. al-Qayn* (Karbala/Beirut, 1430 AH/2009).

Zuhayr b. Sulaym al-Azdī: An Ashura martyr who had earlier been a soldier in the Umayyad army where he left on the eve of Ashura and joined Imam al-Ḥusayn.

Zur'ah b. Abān b. Dārim: A pro-Umayyad soldier who instigated others to prevent Imam al-Ḥusayn and his companions from reaching the trajectory of the river Euphrates in Karbala.

Zz

SUGGESTED FURTHER READINGS

Note: The following list contains just some of the main sources for further explorations, hence never an exhaustive bibliography of whatever may have been written on the subject of the present work. In addition, a great majority of the Arabic and Persian works listed here may have various editions and versions.

[1] ARABIC

Abū Sa'īdah al-Mūsawī, Sayyid Ḥusayn, *'Ashā'ir al-Ṭaff*, Beirut/Najaf, 1441 AH/2020.

Āl Kilīddār Āl Ṭu'mah, Sayyid Muḥammad Ḥasan Muṣṭafā, *Madīnah al-Ḥusayn aw mukhtaṣar ta'rīkh Karbalā'*, Tehran, 1368 AH/1949.

Āl Ṭu'mah, Sayyid Salmān, *Karbalā fī al-dhākirah*, Baghdad, 1988.

Āl Ṭu'mah, Sayyid Salmān, *Turāth Karbalā*, Najaf, 1383 AH/1964; 2nd ed., Beirut, 1403 AH/1983.

Āl Yāsīn, Rāḍī, *Ṣulḥ al-Ḥasan*, Baghdad, 1372 AH/1952.

Kilīddār Āl Ṭu'mah, Sayyid 'Abd al-Ḥusayn, al-, *Bughyah al-nubalā' fī ta'rīkh Karbalā*, rev. and ed. Sayyid 'Ādil 'Abd al-Ṣāliḥ al-Kilīddār Āl Ṭu'mah, Baghdad, 1386 AH/1966; ed. 'Abd al-Amīr 'Azīz al-Qurayshī, and Ṭāriq Nāfi' al-Ḥamdānī, Karbala, 1435 AH/2014; Tehran, 1437 AH/2015.

Mūsawī al-Muqarram, Sayyid 'Abd al-Razzāq, al-, *Maqtal al-Ḥusayn*, Najaf, 1376 AH/1956.

Qarashī, Bāqir Sharīf, al-, *Ḥayāt al-Imām al-Ḥusayn*, Najaf, 1394 AH/1974; 3 vols., Qum, 1427 AH/2006.

Qummī, 'Abbās, al-, *Nafas al-mahmūm*, Mashhad, 1335 AH/1916.

Ṣāḥib, Aḥmad 'Ulaywī, *Masīrah al-Imām al-Ḥusayn ilā Karbalā'*, Karbala, 1435 AH/2014.

Samāwī, Muḥammad Ṭāhir, al-, *Ibṣār al-'ayn fī anṣār al-Ḥusayn*, Najaf, 1341 AH/1920; ed. 'Alī Jihād al-Ḥassānī, Beirut/Najaf, 1427 AH/2003.

Shams al-Dīn, Muḥammad Mahdī, *Anṣār al-Ḥusayn*, Beirut, 1394 AH/1974.

Shams al-Dīn, Muḥammad Mahdī, *Thawarat al-Ḥusayn fī al-wujdān al-sha'bī*, Beirut, 1401 AH/1980.

[2] PERSIAN

Āl Yāsīn, Rāḍī, *Ṣulḥ-i Imām Ḥasan*, tr. Sayyid ʿAlī Khāminihyī, Tehran, 1348 Sh/1969; 8th ed., 1388 Sh/2009.

Āyatī, Muḥammad-Ibrāhīm, *Rivāyat-i ʿĀshūrā*, ed. Mahdī Anṣārī Qumī, Qum, 1396 Sh/2017.

Khāminihyī, Sayyid ʿAlī, *Hadaf-i qīyām-i ʿĀshūrā*, Qum, 1392 Sh/2013.

Khāminihyī, Sayyid ʿAlī, *72 sukhan-i ʿĀshūrā-yī*, Tehran, 1390 Sh/2011.

Muḥaddithī, Jawād, *Farhang-i ʿĀshūrā*, Qum, 1374 Sh/1995.

Muḥammadī Rayshahrī, Muḥammad, et al., *Shahātnāmih-yi Imām Ḥusayn*, 2 vols., Qum, 1391 Sh/2012.

Najmī, Muḥammad-Ṣādiq, *Sukhanān-i Ḥusayn b. ʿAlī az Madīnah tā Karbalā*, Qum, 1401 AH/1360 Sh/1981.

Najmī, Muḥammad-Ṣādiq, *Payām-i ʿĀshūrā*, Qum, 1377 Sh/1998.

Pūr-Amīnī, Muḥammad-Bāqir, *Chihrihā dar ḥimāsih-yi Karbalā*, Qum, 1382 Sh/2004.

Thaqafī Ṭihrānī, Abū al-Faḍl, *Shafā al-ṣudūr fī sharḥ zīyārat al-ʿĀshūr*, Bombay, 1310 AH/1892; Tehran, 1385 AH/1965.

[3] ENGLISH

A Brief History of the Fourteen Infallibles, Tehran, 1984.

Abu Mikhnaf, *The Event of Taff*, ed. Muhammad Hadi al-Yusufi al-Gharawi, tr. Umar Komo, Qum, 2012.

Aghaie, Kamran Scot, *The Martyrs of Karbala*, Seattle, WA, 2004.

Āl Yāsīn, Rāḍī, *Ṣulḥ al-Ḥasan: The Peace Treaty of al-Hasan*, tr. Jasim al-Rasheed, Qum, 1377 Sh/1419 AH/1998.

Ayati, Muhammad Ibrahim, *A Probe into the History of Ashura*, tr. Amir Ali Aini, Accra, 1984.

Ayoub, Mahmoud M., *Redemptive Suffering in Islam: A Study of the Devotional Aspects of 'Āshūrā in Twelver Shi'ism*, The Hague, 1978.

Cook, David., ed., *Jihad and Martyrdom: Critical Concepts in Islamic Studies*, 4 vols., London, 2010.

Husayni Tihrani, Sayyid Muhammad Husayn, comp., *Divine Flashes of Husayn: Sermons and Sayings of the Grandson of the Prophet Muhammad*, tr. Tawus Raja, Chicago, 2011.

Hyder, Syed Akbar, *Reliving Karbala: Martyrdom in South Asian Memory*, Oxford, 2006.

Jafri, S. H. M., *The Origins and Early Development of Shi'a Islam*, London/Beirut, 1979; Oxford/Karachi, 2000.

Mughniyyah, Muhammad Jawad, *Shia and the Despotic Rulers*, tr. Syed Athar Husain S. H. Rizvi, Mumbai, 2008.

Mutahhari, Morteza, *Jihad*, tr. Mohammad Salman Tawhidi, Tehran, 1998.

Najmi, Muḥammad-Ṣādiq, *From Medina to Karbala in the Words of Imam al-Ḥusayn*, tr. Muhammad-Reza Fakhr-Rohani, Birmingham, UK, 2012; 2nd ed., 2013.

Pierce, Matthew, *Twelve Infallible Men: The Imams and the Making of Shi'ism*, Cambridge, MA, 2016.

Qarashi, Baqir Sharif, al-, *The Life of Imam Husain*, tr. Sayyid Athar Husain S. H. Rizvi, Qum, 1386 Sh/1428 AH/2007.

Qummi, Abbas, *Muntahal amal: The Pinnacle of Hope*, 2 vols., tr. Aejaz Ali Turab Husain (al-) Husainee, Mumbai, [2021].

Qummi, Abbas, *Nafasul mahmoom: Relating to the Heart Rending Tragedy of Karbala*, tr. Aejaz Ali Bhujwala (al-)Husainee, Mumbai, 2001; Qum, 2005.

Rizvi, Sayyid Saeed Akhtar, *A History of the Shīʿa People*, ed. Sayyid Muhammad Rizvi, Toronto, 2017.