

## Preface for al-Sahīfa al-Sajjādiyyah

“My God, who can have tasted the sweetness of Your love, then wanted another in place of You?” (*Whispered Prayer of the Lovers*, ‘Ali b. al-Husayn)

Whatever small words I write here cannot adequately express the splendour, depth and eloquence of ‘Ali b. al-Husayn’s supplications in *al-Sahīfa al-Sajjādiyyah* (the Book of Sajjad). It is indeed an honour to write the preface for such a worthy book, and I would like to thank Gulamalibhai Dhalla of Meraj Publications for giving me the opportunity to do so. This small and insignificant servant of God cannot do justice to ‘Ali b. al-Husayn but only try his best to shed light on his life and words.

### ‘Ali b al-Husayn and the Massacre of Karbala

‘Ali b. al-Husayn is widely reported to have been born on 5<sup>th</sup> Sha’ban 38/659 in Madinah, where he lived most of his life. His parents were the revered martyr of Islam and grandson of Prophet Muhammad, al-Husayn b. ‘Ali and his mother was Shahzanan (whose name may also have been Shahrbanawayh), the daughter of Yazdigard b. Shahriyar b. Choesroe, the Sassanid King of Persia. According to Shaykh al-Mufid (948 – 1022), ‘Ali b. al-Husayn lived with his grandfather, ‘Ali b. Abī Tā’ib for two years, with his uncle, al- Hasan b. ‘Ali for twelve years, and with his father, al-Husayn b. ‘Ali for twenty-three years. When his father was martyred at the hands of Yazīd b. Mu‘āwiyah’s army on 10<sup>th</sup> Muharram 61/680 in Karbala, Iraq (known as the Day of ‘Ashura), he became the only son to survive the Massacre of Karbala.

The Massacre of Karbala provides a significant context to the life and works of ‘Ali b. al-Husayn as when one, for example, reads *al-Sahīfa al-Sajjādiyyah*, one can observe the great solace he found in Allah during times of distress and suffering. Before the Massacre of Karbala occurred, his father, al-Husayn, refused to give allegiance to Yazīd. Yazīd’s reign as caliph in Arabia had resulted in civil strife, instability, indignity and corruption. He demanded unquestioning allegiance from the people and accept him as their king. Al-Husayn, his family, relatives, and a few followers (numbering approximately 72) refused. They saw Yazīd as a tyrant manipulating the notions of good and evil. Yazīd decided to force al-Husayn to accept his allegiance. In the end, al-Husayn and his small band of men, women and children (including al-Husayn’s six-month-old infant son by the name of ‘Abdallah) were deprived of water for several days. The commander of Yazīd’s army abandoned the convention of one-to-one combat, surrounded al-Husayn, and ordered his vastly larger and superior army to kill him. Al-Husayn was butchered; the few remaining women and children were tortured and enslaved. During this time, ‘Ali b. al-Husayn, who was 23 years old was ill and therefore could not fight in the battle. He not only witnessed the killings but

saw the women and children in his tent being abused and looted. The rug on which he lay and used to prostrate on was also snatched away from him.

After witnessing the brutalities in Karbala, ‘Ali b. al-Husayn was put in chains and dragged to Kufa and Damascus along with the surviving women and children. Specifically, a chain was put around his neck to the extent that when he wanted to look at the plight of his fellow women and children, the chain would begin to cut his neck. At Kufa, the survivors were taken to the court of Ibn Ziyad, the governor of Kufa. It was here that ‘Ali b. al-Husayn’s aunt, Zaynab b. ‘Ali rebuked Ibn Ziyad for his appalling actions against the Ahl al-Bayt (people of the household). Lady Zaynab, in fact, had to take on the mantle of leadership due to the restrictions imposed on ‘Ali b. al-Husayn. After being paraded like outlaws through the streets of Damascus where they endured verbal and physical abuse by onlookers, they were finally taken to the court of Yazīd b. Mu‘āwiyah where both Lady Zaynab and ‘Ali b. al-Husayn gave bold and eloquent sermons against the atrocities Yazīd had committed in Karbala. After listening to these sermons, Yazīd asked for the head of al-Husayn b. ‘Ali to be brought to him at which point he began poking al-Husayn’s teeth and making fun of him. However, the sermons brought the court into years and eventually, Yazīd had no choice but to release the prisoners and allow them to return to Madinah.

It is during the brutalities in Karbala, the debasement of his own position as an Imam and the mockery of his father’s position and body that ‘Ali b. al-Husayn’s *imamah* (leadership) began. Except for al-Husayn, perhaps no other Shi’i Imam can be said to have gone through the immense suffering of ‘Ali b. al-Husayn but ironically, it is his suffering that gives the context to his beautiful work, *al-Sahīfah al-Sajjādiyyah* as well as his far-sighted charter of rights, *Risālat al-Huqūq* (Treatise of Rights). Moreover, his immense spirituality and trust in God during these tragic times, particularly through the expression of *du‘ā* (supplication) and *sajdah* (prostration), garnered him two popular titles: *Zayn al-‘Ābidīn* (the ornament of the worshippers) and *al-Imam al-Sajjād* (the prostrating leader).

‘Ali b. al-Husayn’s leadership started with division. Muhammad al-Hanafiyyah argued that he was the Imam after his brother, al-Husayn b. ‘Ali (as al-Husayn had become Imam after his eldest brother, al-Hasan b. ‘Ali). ‘Ali b. al-Husayn said that his uncle’s claim was wrong; rather he was the Imam after his father by divine appointment. Ultimately ‘Ali b. al-Husayn suggested that the ‘black stone’ (*al-hajar al-aswad*) of the Ka‘bah be approached for its judgement on the issue. Muhammad al-Hanafiyyah readily agreed and both parties went to Makkah during Hajj season when thousands of pilgrims had assembled for the pilgrimage. It is reported that when they gathered around the stone, Allah made it speak and the stone explicitly stated that after al-Husayn b. ‘Ali, ‘Ali b. al-Husayn was to be the Imam. Muhammad al-Hanafiyyah accepted the verdict and declared his allegiance for ‘Ali b. al-Husayn. This dispute

was the beginning of the end of the Kaisaniyah movement, which wanted to accept Muhammad al-Hanafiyyah as Imam.

‘Ali b. al-Husayn’s imamate lasted 32 years and a lot of his teachings and propagation had to be done underground as the Umayyad regime was constantly keeping a watch over his activities. The Massacre of Karbala was continually etched in ‘Ali b. al-Husayn’s mind to the extent that various *abādīth* (narrations) show that he used to grieve continuously over the loss of his loved ones and the atrocities committed against his father and those that stood by him. ‘Ali b. al-Husayn had two spouses, Fātimah b. al-Hasan and Jayda al-Sindhī. The former, who was the daughter of al-Hasan b. ‘Ali, gave birth to Muhammad b. ‘Ali al-Bāqir, the fifth Shī‘ī Imam. The latter gave birth to Zayd b. ‘Ali.

‘Ali b. al-Husayn was poisoned by al-Walīd b. ‘Abd al-Malik (668 – 715) at the age of 57 years due to fear of his growing popularity and leadership amongst the grassroots. He is buried in *Jannat al-Baqī’* (the Garden of al-Baqī’) with his uncle, al-Hasan b. ‘Ali, his son, Muhammad al-Baqir, his grandson, Ja‘far al-Sadiq and reportedly, Prophet Muhammad’s daughter, Fātimah al-Zahrā. Despite the notable figures that are buried alongside him, as I write this, the Wahabi Saudi Arabian regime gives this honoured graveyard no respect. Mausoleums and parts of this cemetery have been demolished since 1925 and are continually being demolished. Moreover, there are heavy restrictions for Muslims, particularly for Shī‘ī Muslims, in visiting the graveyard to the extent that one cannot pay respects to the holy figures for fear of accusations of *shirk* (polytheism). There also reports of visitors being beaten up for simply reciting *ziyārat* (visitation rites) outside of Jannat al-Baqī’. As such, ‘Ali b. al-Husayn’s death is also tragic because even now, we cannot visit and honour his grave.

After ‘Ali b. al-Husayn’s death in 95/712, another issue of leadership came to the fore. A split occurred between his eldest son and designated successor Muhammad al-Baqir, the fifth Shī‘ī Imam, and his second son, al-Baqir’s half-brother Zayd, who advocated active resistance to Umayyad oppression and gained many followers as a result (followers which are still strong in Yemen, known as the Zaydi Shī’a. Al-Baqir continued to pursue his father’s quietist policy of not associating with political movements until his death in 117/735. Zayd revolted toward the beginning of the imamate of al-Bāqir’s son, Ja‘far al-Sādiq and was killed in 121/ 739; his son Yahya continued in his father’s path and was killed three years later at the age of eighteen.

### **The Transmission, Compilation and Nature of *al-Sahīfah al-Sajjādiyyah***

*Al-Sahīfah al-Sajjādiyyah* (referred to here as ‘al-Sahīfa’) is regarded by Shī‘ī scholars as *mutawātīr* meaning that it is a successive or consecutive narration that has been relayed by numerous narrators to the extent that would be difficult to say all of them lied about the event in question. Specifically, there would be numerous narrators at each

level in the chain leading back to the original source, ‘Ali b. al-Husayn. This would contrast with a narration that is *khabr al-wahid* or solitary narration which has been transmitted by one person or is reported by more than one person but does not reach the level of *tawātur*. The chain of al-Sahīfa goes back to the mid-sixth century going back to early second century after hijri. ‘Ali b. al-Husayn had collected his supplications and taught them to his children, in particular, Muhammad al-Baqir and Zayd.

Some argue that several supplications were handed down to the children and collected in the folios of an old notebook, hence the term al-Sahīfa. However, Hossein Modarressi argues al-Sahīfa started off with one supplication, citing Najashi and *Fibriṣṭ* to support his argument, and other supplications were added later. This single folio eventually became a notebook which was handed down by the 6<sup>th</sup> Shi‘i Imam, al-Sadiq, to one of his companions. As such it did eventually become a book but started off with one supplication, known as *du‘ā al-sahīfa*. Regardless, it became a ‘sahifa’ nonetheless with 64 supplications, but the known versions of al-Sahīfa have 54 supplications as the main body of text with 14 added duas for the week and 15 *munājāt* (whispered prayers). The 14 added duas were done by Shams al-Din Muhammad b. Makki, known as al-Shahid al-Awwal (1334 – 1385). There are other versions of al-Sahīfa with more ‘*ad‘iyah*’ (supplications) such as *al-Sahīfat al-Sajjādiyyat al-Khāmisa* (The Fifth *Sahīfa* of al-Sajjad) by Muhsin al-Amīn (1867 – 1952), the author of *A‘yān al-Shi‘ah*.

Al-Sahīfa became popular only four centuries ago due to the efforts of Allamah Muhammad Bāqir Majlisī (1616 – 1698) who compiled the hadith compilation, *Bihār al-Anwār* (the Ocean of Lights). He claimed to have been told the importance of al-Sahīfa through a dream where he met the 12<sup>th</sup> Shi‘i Imam, Muhammad al-Mahdi, who informed him to seek out al-Sahīfa in the marketplace. The book, he was told, would be an answer to his problems. Since then, numerous commentaries have been written on al-Sahīfa, and it is a highly respected spiritual book by Shi‘i scholars. What is of interest to Shi‘i scholars is the numerous supplications of ‘Ali b. al-Husayn on a range of themes such as praising God, seeking proximity to God, overcoming struggle, obtaining success, abstaining from sin, perfecting morals, seeking repentance from God, protection from Shaytan, praying for parents and children, supplication for sickness, remembrance of death, welcoming and saying farewell to the month of Ramadan, supplication for completing the Qur’an and more. The eloquence, beauty, personal tone, honesty and piety with which he approaches his supplications makes al-Sahīfa are true reflection of ‘Ali b. al-Husayn’s relationship with God but also a kind of manual for anyone wanting to learn how to communicate to God. Some of the supplications that have become famous over the years in Shi‘i communities (particularly due the recommendation to recite them on the 23<sup>rd</sup> night of Ramadhan, the Night of Qadr) are *Du‘ā Makārim al-Akhlāq* (Supplication for the Perfection of Character) and *Du‘ā al-Tawbah* (Supplication of Repentance).

The word ‘du’ā’, literally meaning supplication, invitation or call, is an exclusive relationship between the *da’ee* (caller) and the *madu’* (the called). The caller is the human being, the lowly servant of God who intends to abase himself before His Master and Creator, Allah. Allah is the called, the one who the servant relies on absolutely and communicates to exclusively with no other being in mind. As Allah Himself states in the Qur’an,

“And when My servants ask you concerning Me, then surely I am very near; I answer the prayer of the suppliant when he calls on Me, so they should answer My call and believe in Me that they may walk in the right way.” (2:186)

The intimate encouragement given by God to His servants shows God wants human beings to communicate to Him. God states, “We are nearer to him than his life-vein” (50:16) suggesting that God is always with us, but we need to awaken to his presence and du’a is the instrument to awaken us. This makes *al-Sahīfa* a significant book in the Islamic tradition because it exemplifies the very meaning of du’ā, the method of supplication and the spiritual, emotional and psychological state one must be in when one wants to awaken to God’s Being.

### **A Glimpse at the Concepts and Themes in *al-Sahīfah al-Sajjādiyyah***

Not everything can be written about the beautiful supplications in *al-Sahīfa*, but I have chosen a few supplications to give a flavour to the reader about the various tones ‘Ali b. al-Husayn’s employs to speak to God and the diverse intellectual messages he includes in his supplications. The choices are purposeful because they have several theological, philosophical and mystical implications about the way God is conceived by the religious believer, how we may view the character of ‘Ali b. al-Husayn himself and the way in which supplications can practically and socially reform communities.

The first supplication of *al-Sahīfa*, In Praise of God, explicitly positions God as the Supreme Being, the One who deserve all Praise, the One who created all things and the One whom we rely on for His Mercy. As ‘Ali b. al-Husayn states, He is “the First, without a First before Him, the Last without a Last behind Him...He originated the creatures through His power with an origination.” The du’ā is distinctive in that it draws a line between God and the human being – God is fundamentally indefinable, “beholders’ eyes fall short of seeing Him, describers’ imaginations are not able to depict Him.” This echoes ‘Ali b. Abi Talib’s words in sermon 1 of *Nahj al-Balagha* where he expressed,

“Praise is due to Allah whose worth cannot be described by speakers, whose bounties cannot be counted by calculators and whose claim (to obedience)

cannot be satisfied by those who attempt to do so, whom the height of intellectual courage cannot appreciate, and the diving of understanding cannot reach.”

In contrast to the human being, God is regarded as this unique, indivisible Being beyond the reach of human comprehension. At the same time, however, we are to appreciate God’s Will who “for each spirit strikes a fixed term in life”, “eases for us the path of Resurrection” and created us as “noble creatures.”

‘Ali b. al-Husayn’s tone in this first supplication is one of awe and majesty of God. It arguably lays the theological foundations in which to view God – as a Powerful and Superior Being that cannot be subjected to the descriptions and limitations of human beings. The *du’ā*, therefore, can be used as a teaching tool for the purposes of reinforcing beliefs, which is the domain of *aqā’id* (beliefs). Moreover, it shows ‘Ali b. al-Husayn’s own respect for God’s power and the superiority of God’s will over human will, exemplifying a God-centred view of the universe, as opposed to a human-centric one.

However, when we look at other supplications, including the whispered prayers or *munājāt*, we find a decidedly more intimate tone with God and a tone which depicts God as a very personal Being. For example, the Whispered Prayer of the Lovers (no. 9), starts off with ‘Ali b. al-Husayn saying, “My God, who can have tasted the sweetness of Your love, then wanted another in place of You?” The explicit reference to *my* God and the yearning to “taste” God shows, contrary to *du’ā* no. 1, God is an object of desire that can be experienced and understood. This is substantiated by his desire to be illuminated by God, “O He the lights of whose holiness induce wonder in the eyes of His lovers, the glories of whose face arouse the longing of the hearts of His knowers!” What is intriguing is that in this supplication, he wants to see God and desperately wants to try to grasp who God is: “Oblige me by allowing me to gaze upon You gaze upon me with the eye of affection and tenderness turn not Your face away from me.” How do we make sense of the difference in tone in *du’ā* no. 1 and this *du’ā*?

It appears ‘Ali b. al-Husayn looks at God as a holistic Being with the ability to be remote as well as near, distant but also intimate, powerful but also loving. He is tapping into those attributes of God which depict His personal side such as *‘al-Wadūd*’ (the loving), *al-Rahim* (the affectionate), *al-Mujib* (the one who responds) and *ghafūr* (the one who forgives). He sees no contradiction between these attributes and those attributes or names which depict the majesty of God such as *al-Khāliq* (the creator) and *al-Aẓīm* (the magnificent). Not only is this a direct reflection of God’s intimate relationship with human beings as expressed in the Qur’an but it shows a human being must move from the objective to the subjective and vice versa to constantly appreciate the fullness of God’s attributes. This dialectical synthesis is at

the heart of al-Sahīfa showing that spirituality is an ever-widening journey where the end, which is God, is always at an infinite.

There is yet something more to this personal yearning which ‘Ali b. al-Husayn expresses towards God. It is also the shedding of all human fear, anguish, sadness and limitation in the face of God. If one is to supplicate to God, one must be naked in front of Him. Here, du‘ā becomes a tool to express one’s personal emotions. This is substantiated by du‘ā no 27, the People of the Frontiers, where it appears ‘Ali b. al-Husayn expresses his anger and anguish at his enemies and those who butchered his father, family and companions:

O God,  
defeat their enemy through that,  
trim their nails from them,  
separate them from their weapons,  
pull out the firm ties from their hearts,  
keep them far away from their stores,  
bewilder them in their roads,  
turn them astray from their direction,  
cut off reinforcements from them,  
chop them down in numbers,  
fill their hearts with terror,  
hold back their hands from stretching forth,  
tie back their tongues from speaking,  
scatter by them the ones behind them  
make them a lesson for those beyond them,  
and through their degradation cut off the hopes of  
those who come after them!”

The tone here may be shocking to some, especially as the image of an Imam in Shi’i theology and particularly in Shi’i popular understanding is one of calmness and patience with the inability to express hatred and anger. This, in my humble view, is a misconception of who an Imam is. An Imam is a human being, first and foremost. He feels all the anguish and fears as all other human beings do - the difference being that as a leader entrusted with the responsibility of spreading the Divine message, he must control his desires and be a moral and spiritual example to men and women. Hence, it does not mean that Imams do not feel anger or pain but rather, they express it through the power of supplication. It is natural for ‘Ali b. al-Husayn to express his torment and anger at the domination of Yazīd b. Mu‘āwiyah when no earthly accountability exists. His only recourse is to God and so he asks God to defeat his enemy, bewilder them, cut off their reinforcements and scatter them. This is a natural response to the atrocities he faced in Karbala. Al-Sahīfa, therefore, shows another side of ‘Ali b. al-Husayn – his frailty and limitation as a human being which

he unveils totally before God. In fact, this is substantiated by du‘ā no. 8, Seeking Refuge from Hateful Things, where he expresses: “O God, I seek refuge in Thee from the agitation of craving, the violence of wrath, the domination of envy, the frailty of patience, the lack of contentment, surliness of character, urgency of passion, the disposition to vehemence.” Again, this shows ‘Ali b. al-Husayn seeks refuge in God in those desires that may overtake his soul, which again has implications about the way in which we view the doctrine of *‘ismah* (infallibility) in Shi‘i theology.

One of the interesting tones which ‘Ali b. al-Husayn employs in his supplications is that of social reform. It is in fact quite unexpected that in a du‘ā, there is an overall social framework which ‘Ali b. al-Husayn is trying to teach people for the upliftment of society. Perhaps one of the reasons for this was the fact that ‘Ali b. al-Husayn was silenced and did not have a lot of public space to express his leadership and so du‘ā became a tool for the communication of ideas and morals. One of the best examples of this is dua.44 that welcomes the month of Ramadhan. He states:

“O Allah, bless Muhammad and his Household, inspire us with knowledge of its excellence, veneration of its inviolability, and caution against what Thou hast forbidden within it, and help us to fast in it by our restraining our limbs from acts of disobedience toward Thee and our employing them in that which pleases Thee, so that we lend not our ears to idle talk and hurry not with our eyes to diversion, we stretch not our hands toward the forbidden and stride not with our feet toward the prohibited, our bellies hold only what Thou hast made lawful and our tongues speak only what Thou hast exemplified, we undertake nothing but what brings close to Thy reward and pursue nothing but what protects from Thy punishment!”

The paragraph above shows he is teaching Muslims that fasting not merely about not eating and drinking but about using limbs in any manner that disobeys God, listening to inappropriate conversations, seeing unlawful things and saying unlawful things. These the legal and moral etiquettes of the fast must be observed for it to be a true fast which again shows his combination of fiqh and ethics – a relationship that is a key topic of debate amongst classical and reformist jurists in both the Shi’a and Sunni tradition today. What substantiates this tone is the following paragraph:

“Give us success in this month to tighten our bonds of kin with devotion and gifts, attend to our neighbours with bestowal and giving, rid our possessions from claims, purify them through paying the alms, go back to him who has gone far from us, treat justly him who has wronged us, make peace with him who shows enmity toward us...”

Here, ‘Ali b. al-Husayn is emphasising that Ramadhan is not just about individual spirituality but public spirituality. The whole community should be uplifted by this



month – relationships should be strengthened, gifts should be given to others, neighbours should be looked after, charity should increase, peace should be made between enemies, and an overall compassion should be shown to the whole society. This is without qualification and so it applies to all people in society – not just Muslims. He clearly wanted Ramadan to be a month in which all human beings benefited, regardless of their religion, race or creed. It is a month in which God's Mercy is specially made manifest and should be made manifest through His creatures' actions. Unfortunately, today, Ramadan is a month only for Muslims and does not have a social and ethical vision by which the whole humanity can be elevated. Most Muslim centres cater for Muslims only and so Muslims are fed – the neighbours, poor and even those that may oppose Muslims are not invited to eat or participate in the blessing of Ramadan except for a few tokens interfaith and charity events. 'Ali b. al-Husayn's vision is exemplary – through the power of du'ā he is educating the Muslim mind to think universally, socially and ethical and not just regard Ramadan as a month of ritual worship.

The substance of 'Ali b. al-Husayn's ethical vision for human beings can be found in the famous, Du'ā Makārim al-Akhilāq (no. 20). The du'ā intends to teach a man or woman how to purify his/her heart and treat people. He states:

“O Allah, deposit in me no quality for which I will be faulted, unless Thou settest it right, no flaw for which I will be blamed, unless Thou makest it beautiful, no deficient noble trait, unless Thou completest it!

O Allah, bless Muhammad and Muhammad's Household and replace for me the animosity of the people of hatred with love, the envy of the people of insolence with affection, the suspicion of the people of righteousness with trust, the enmity of those close with friendship, the disrespect of womb relatives with devotion, the abandonment of relatives with help, the attachment of flatterers with love set right, the rejection of fellows with generous friendliness, and the bitterness of the fear of wrongdoers with the sweetness of security!”

The paragraphs above show that perhaps no other du'ā has so much emphasis on ethical reformation. It shows 'Ali b. al-Husayn's love of virtue, his ability to struggle through testing times in his life and the eloquence and depth by which he can explain this to others. If anything, al-Sahīfa should teach us how to become better human beings with love and compassion in our hearts and a yearning for God and His Love. This eclectic mix of ethics, mysticism, theology and philosophical makes al-Sahīfa a unique spiritual book within and outside of the Islamic tradition. As I have hinted at, it can also inform Muslim theological and philosophical interpretations on the nature of God, the character of an Imam, the diversity and universality of supplication itself

and the ability for supplication to be a socially reformatory tool for society. This is the enduring legacy of ‘Ali b. al-Husayn.

I would like to end by thanking God for guiding me in writing this preface. I also pray to Him to bestow His blessings on all those scholars who have compiled and commented on al-Sahīfa throughout history, some of whom have been mentioned in his preface. Special mention must go to William Chittick who beautifully translated al-Sahīfa and made it accessible to Muslims and non-Muslims in the West. We stand on the shoulders of the past. Finally, may God bless the Ahl al-Bayt, His Prophets and His righteous servants. It is perhaps only fitting to part with a narration from ‘Ali b. al-Husayn in *Āmālī al-Mufīd* that characterises his own spirituality:

“O son of Adam! You will always be your best if you have an admonishing inner self; and if you are anxious to take your own account; and if the fear of Allah is your norm, and sorrow (over your lapses) is your garment. O son of Adam! Surely, you will die one day, and you will be resurrected and made to stand before Allah, Most High, and be questioned. So, prepare an answer.”

Dr. Imranali Panjwani      17<sup>th</sup> Rabī‘ al-Awwal 1435 AH/19<sup>th</sup> January 2014.

## Bibliography

Al-‘Ābidīn, Zayn. *The Psalms of Islām - Al-Ṣaḥīfat al-Kāmilat al-Sajjadiyyah*. Translated by William Chittick. (Qum: Ansariyan Publications, 1987)

Al-Mufīd, Muḥammad b. Muḥammad b. al-Nu’mān, *Amālī al-Mufīd – the Dictations of Sheikh al-Mufīd*. Translated by Mulla Asgharali M.M Jaffer (London: World Federation of KSIMC, 1998), p. 313.

Al-Mufīd, Muḥammad b. Muḥammad b. al-Nu’mān, *Kitāb al-Irshad - The Book of Guidance*. Translated by Ian K. Howard (London: Muḥammadi Trust, 1981)

Ar-Razi, Sayyid Shareef ar- *Nahj al-Balāgha – Imām ‘Alī b. Abī Ṭālib’s Sermons, Letters, and Sayings – Arabic and English*. Translated by Syed Ali Raza (Qum: Ansariyan Publications, 2007)

Ishtihardi, Mohammed., *Lamentations Part Three After the Martyrdom of al-Husayn*. Translated by Arif Abdulhussein (Birmingham: Al-Mahdi Institute, 2005)

Modarressi, Hossein., *Tradition and Survival: A Bibliographical Survey of Early Shi‘ite Literature – Volume 1* (Oxford: Oneworld, 2003)

Najmi, Ayatollah Muḥammad-Ṣādiq., *From Medina to Karbala – In the Words of Imam al-Husayn*. Translated by Dr. Muhammad-Reza Fakhr-Rohani. (Birmingham: Sun Behind the Clouds Publication, 2012)

Yusuf Ali. Abdullah, *The Qur’an*. (New York: Tahrike Tarsile Qur’an Inc, 2009)