

The Authenticity of Ziyārat Āshūrā

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The following is a translation of Sayyid Musa al-Shubayrī al-Zanjānī's response to a question regarding the authenticity of the widely-recited Ziyārat Āshūrā . The version of the ziyārat that Sayyid al-Zanjānī speaks to, and that is found in by Shaykh Abbās al-Qummī's Mafātīh al-Jinān, is originally cited in Shaykh al-ūsī's compilation of prayers, entitled Mi bā al-Mutahajjid. This response is particularly noteworthy for the expertise and nuance brought to bear on questions of authenticity, which simultaneously establishes a place for spiritual validity. The translation was provided by Shaykh Haziq Sheikh, and has been emended for .clarity

In His Name, The Exalted

Setting aside the spiritual evidence derived from reliable sources that supports the reliability of Ziyārah Āshūrā , the chain of transmission mentioned in Shaykh al-Ṭūsī's Mi bā al-Mutahajjid following the Ziyārah is sound (sanadun a ī un).

To explain further, after transmitting the Ziyārah of Sayyid al-Shuhadā (a) from Alqamah, the following is mentioned in Mi bā al-Mutahajjid

Mu ammad b. Khālīd al-ayālīsī narrated from Sayf b. Amīrah, who said I traveled to al-Gharī [1] with afwān b. Mihrān al-Jammāl and a group of our companions. When we finished our ziyārah [2] , afwān turned and faced toward the direction of Imam Husayn (a). He told us, "You are to perform the ziyārah of Husayn (a) from this place, near the head of Amīr al-Mu minīn (a). It was from this very place that, while I was accompanying him, Imam al-Sadiq (a) pointed towards the Imam (Husayn)." Then afwān performed the ziyārah that Alqamah

b. Mu ammad al- a ramī narrated from Imam al-Baqir (a) on the Day of Ashura ... [3]

It is understood from this excerpt that Imam al-Sadiq (a) pointed towards the Prince of Martyrs (Sayyid al-Shuhadā , a) and performed the very same ziyārah that Alqamah narrated from Imam al-Baqir (a).

As for the chain of transmission, there is no dispute in the reliability of Sayf b. Amīrah and afwān b. Mihrān. Only two issues remain the first is the chain of transmission to Mu ammad b. Khālīd al-ayālīsī, and the second is in regard to the reliability of Mu ammad b. Khālīd

himself. As for the chain to al-ayālīsī, there are two ways to establish its reliability

The first method the expression "Mu ammad b. Khālīd al-ayālīsī narrated" instead of "it is

narrated from Mu ammad b. Khālid” evidently indicates that Shaykh al- ūsī had personally verified the attribution of this narration to Mu ammad b. Khālid. This suffices in confirming the reliability of this aspect of the chain.

The second method this hadith was taken from the book of Mu ammad b. Khālid al- ayālisī, to whom Shaykh al- ūsī has attributed a book in his bibliographical index al-Fihrist. He narrates the book from usayn b. Ubaydallāh al-Gha ā irī - from A mad b. Mu ammad b. Ya yā al- A ār - from his father - from Mu ammad b. Alī b. Ma būb - from Mu ammad b. Khālid al- ayālisī. These narrators are all major scholars of the Imami Shi is, and reliable authorities. As for A mad b. Mu ammad b. Ya yā al- A ār, he is from the shuyūkh al-ijāzah, scholars regarding whom it is established - through considerable research - that their trustworthiness does not depend on a testimony to their reliability (al-tawthīq).

What remains is the trustworthiness of Mu ammad b. Khalid al- ayālisī himself. A number of factors attest to this

First Mu ammad b. Alī b. Ma būb, one of the pillars of the community, narrates al- ayālisī’s books. This indicates his reliance upon [al- ayālisī].

Second al- ayālisī is the narrator for certain esteemed and trustworthy scholars and is their source to the books of particular individuals, among which are (the books of) Sayf b. Amīrah and Mu ammad b. Ma rūf. Mu ammad b. Ja far al-Razzāz, one of the most well-regarded teachers of the sect, narrates both books (of Sayf and Mu ammad) from al- ayālisī. This indicates that al-Razzāz relied upon (and trusted) al- ayālisī.

Included in this group (of books is that of) Ruzayq b. al-Zubayr. Abdullāh b. Ja far al-Himyarī narrates from Mu ammad b. Khālid al- ayālisī from Ruzayq. Also umayd b. Ziyād - who both Shaykh al- ūsī and al-Najāshī have deemed trustworthy despite his being wāqifī - narrates many primary a ādīth from Mu ammad b. Khālid al- ayālisī.

Third a number of esteemed trustworthy narrators transmitted from him. In addition to those already mentioned are the following individuals Sa d b. Abdullāh; Salmah b. al-Kha tāb (who is certainly trustworthy); [al- ayālisī’s] own son, Abdullāh b. Mu ammad b. Khālid al- ayālisī; Alī b. Ibrāhīm [al-Qummī]; Alī b. Sulaymān al-Zurārī; Mu ammad b. al- asan al- affār; Mu ammad b. al- usayn b. Abū al-Kha āb; and Mu āwiyah b. ukaym.

These are some of the strongest indicators supporting Mu ammad b. Khālid al- ayālisī’s trustworthiness. He has also not been disparaged by anyone, not even by Ibn al-Gha ā irī, from whom there are reports wherein he incorrectly disparages many trustworthy narrators.

Therefore, Mu ammad b. Khālid al- ayālisī’s trustworthiness should not be doubted. From the preceding evidence, we can conclude this chain of transmission for Ziyārat Āshūrā

Notes

1. al-Gharī is an alternative name for the city of Najaf, Iraq
2. This first ziyārah would be of the first Imam, Imam ʿAlī, in Najaf
3. al- ūsī, Mu ʿammad ibn al- ʿasan, Mi bā ʿ al-Mutahajjid (Beirut Mu ʿassasat al-ʿIlamī, 1998) pg. 539-40