



## **Ahadith on Visiting Holy Graves (Ziyarah)**

Ziyarah Hussain<sup>asws</sup> ibn Ali<sup>asws</sup>

Ziyarah Al-Abbas<sup>asws</sup>

Ziyarah Martyrs of Karbala



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## **Introduction:**

Ahadith presented below are compiled from one of the most basic books on Ziyarah of Masomeen<sup>asws</sup>, 'Kamil Al-Ziyarah', written by Ibn Qulawayh Al-Qummi in the 4<sup>th</sup> century.

## **The Ziyarah of the Hussain<sup>asws</sup> ibn Ali<sup>asws</sup>:**

حَدَّثَنِي أَبِي وَ مُحَمَّدُ بْنُ الْحَسَنِ عَنِ الْحُسَيْنِ بْنِ الْحَسَنِ بْنِ أَبَانَ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ نَعِيمِ بْنِ الْوَلِيدِ عَنْ يُوسُفَ الْكُنَاسِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ إِذَا أَتَيْتَ قَبْرَ الْحُسَيْنِ ع فَائْتِ الْفُرَاتَ وَ اغْتَسِلْ بِحِيَالِ قَبْرِهِ وَ تَوَجَّهْ إِلَيْهِ وَ عَلَيْكَ السَّكِينَةُ وَ الْوَقَارُ حَتَّى تَدْخُلَ الْحَائِرَ [الْحَيْرَ] مِنْ جَانِبِهِ الشَّرْقِيِّ وَ قُلْ حِينَ تَدْخُلُهُ

My father and Mohammed ibn Hassan both narrated to me from Hussain ibn Hassan ibn Aban, from Hussain ibn Sa'id, from Fadalal ibn Ayyub, from Nu'aym ibn Walid, from Yusuf Al-Kunasi, who said:

Abu 'Abdillah (Imam Sadiq<sup>asws</sup>) said: When you go to (the Ziyarah of) the grave of Hussain<sup>asws</sup> go to the Euphrates (River) first and perform a 'Ghusl' in the part (of the river) which is opposite to the grave. Then walk toward him<sup>asws</sup> calmly and with reverence until you arrive at the 'Hair'.

Enter from (the door on) the East side and recite (the following) upon entering:

السَّلَامُ عَلَى مَلَائِكَةِ اللَّهِ الْمُقَرَّبِينَ السَّلَامُ عَلَى مَلَائِكَةِ اللَّهِ الْمُنْزَلِينَ السَّلَامُ عَلَى مَلَائِكَةِ اللَّهِ الْمُرْدِفِينَ السَّلَامُ عَلَى مَلَائِكَةِ اللَّهِ الْمُسَوِّمِينَ - السَّلَامُ عَلَى مَلَائِكَةِ اللَّهِ الَّذِينَ هُمْ فِي هَذَا الْحَائِرِ بِإِذْنِ اللَّهِ مُقِيمُونَ

Salaam upon Allah<sup>azwj</sup>'s High-Ranked angels<sup>as</sup>. Salaam upon Allah<sup>azwj</sup>'s descending angels<sup>as</sup>. Salaam upon Allah<sup>azwj</sup>'s angels (who visit) in an unbroken succession. Salaam upon Allah<sup>azwj</sup>'s (fully equipped) distinguished angels. Salaam upon Allah<sup>azwj</sup>'s angels who reside in this Hair<sup>1</sup> with the permission of Allah<sup>azwj</sup>.

فَإِذَا اسْتَقْبَلْتَ قَبْرَ الْحُسَيْنِ ع فَقُلْ

When you face the grave of Hussain<sup>asws</sup> recite (the following):

السَّلَامُ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ أَمِينِ اللَّهِ عَلَى رُؤْسِهِ وَ عَزَائِمِ أَمْرِهِ الْخَاتِمِ لِمَا سَبَقَ - وَ الْفَاتِحِ لِمَا اسْتَقْبَلَ وَ الْمُهَيِّمِ عَلَى ذَلِكَ كُلِّهِ وَ السَّلَامُ عَلَيْهِ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ

Salaam upon the Messenger of Allah<sup>azwj</sup>. May Allah<sup>azwj</sup>'s blessing be upon Mohammed, Allah<sup>azwj</sup>'s Trustee over His<sup>azwj</sup> messengers and over His<sup>azwj</sup> Firmly determined affairs, the last of that which has passed and the one who began that which is yet to come, and the absolute master over all of it. Salaam to him<sup>asws</sup> and (may) Allah<sup>azwj</sup>'s Mercy and Blessings be upon him<sup>asws</sup>.

<sup>1</sup> An area around the holy grave of Imam Hussain<sup>asws</sup>, estimated 3.5 miles (5.6 kilometres),

ثُمَّ تَقُولُ

Then recite the following:

السَّلَامُ عَلَى أَمِيرِ الْمُؤْمِنِينَ عَبْدِكَ وَأَخِي رَسُولِكَ الَّذِي انْتَجَبْتَهُ بِعِلْمِكَ وَجَعَلْتَهُ هَادِيًا لِمَنْ شِئْتَ مِنْ خَلْقِكَ وَالذَّلِيلَ عَلَى مَنْ بَعَثْتَهُ بِرِسَالَاتِكَ وَدَيَانَ الدِّينِ بَعْدَكَ وَفَضْلَ قَضَائِكَ بَيْنَ خَلْقِكَ وَالْمُهَيِّمِينَ عَلَى ذَلِكَ كُلِّهِ وَالسَّلَامُ عَلَيْهِ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

Salaam upon the Amir-ul-Momaneen<sup>asws</sup>, Your<sup>azwj</sup> slave and brother of Your<sup>azwj</sup> Messenger<sup>saww</sup>, the one whom You<sup>azwj</sup> Chose with Your<sup>azwj</sup> knowledge and appointed as a guide for whomever You<sup>azwj</sup> Willed from among Your<sup>azwj</sup> creation, the guide to those with whom You<sup>azwj</sup> Sent Your<sup>azwj</sup> Messages, the undisputed ruler of religion with Your<sup>azwj</sup> Justice, the Decisive Judge between Your<sup>azwj</sup> creation, and the absolute master over all of it. Salaam to him<sup>asws</sup> and (may) Allah<sup>azwj</sup>'s Mercy and Blessings be upon him<sup>asws</sup>.

اللَّهُمَّ صَلِّ عَلَى الْحَسَنِ بْنِ عَلِيٍّ عَبْدِكَ وَابْنِ رَسُولِكَ الَّذِي انْتَجَبْتَهُ بِعِلْمِكَ اللَّهُمَّ صَلِّ عَلَى الْحَسَنِ بْنِ عَلِيٍّ عَبْدِكَ وَابْنِ الَّذِي انْتَجَبْتَهُ بِعِلْمِكَ وَجَعَلْتَهُ هَادِيًا لِمَنْ شِئْتَ مِنْ خَلْقِكَ وَالذَّلِيلَ عَلَى مَنْ بَعَثْتَهُ بِرِسَالَاتِكَ وَدَيَانَ الدِّينِ بَعْدَكَ وَفَضْلَ قَضَائِكَ بَيْنَ خَلْقِكَ وَالْمُهَيِّمِينَ عَلَى ذَلِكَ كُلِّهِ وَالسَّلَامُ عَلَيْهِ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

O Allah<sup>azwj</sup>! Send Your<sup>azwj</sup> blessing on Hassan<sup>asws</sup> ibn 'Ali<sup>asws</sup>, Your<sup>azwj</sup> slave and the son of Your Messenger<sup>saww</sup>, the one whom You<sup>azwj</sup> Chose with Your<sup>azwj</sup> knowledge and appointed as a guide for whomever You<sup>azwj</sup> Willed from among Your<sup>azwj</sup> creation, the guide to those with whom You<sup>azwj</sup> sent Your<sup>azwj</sup> messages, the undisputed ruler of religion with Your<sup>azwj</sup> Justice, the Decisive Judge between Your<sup>azwj</sup> creation, and the absolute master over all of it. Salaam to him<sup>asws</sup> and (may) Allah<sup>azwj</sup>'s Mercy and Blessings be upon him<sup>asws</sup>.

فَتَقُولُ عَ الْحُسَيْنِ قَبْرَ تَأْتِي ثُمَّ

Therefore, go near the grave of Hussain<sup>asws</sup> and recite (the following):

السَّلَامُ عَلَيْكَ يَا أَبَا عَبْدِ اللَّهِ السَّلَامُ عَلَيْكَ يَا ابْنَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْكَ يَا أَبَا عَبْدِ اللَّهِ رَحِمَكَ اللَّهُ يَا أَبَا عَبْدِ اللَّهِ

Then send Salaam to Hussain<sup>asws</sup> and to the rest of the Imams in the same way that you sent Salaam and blessings on Hassan<sup>asws</sup> ibn 'Ali<sup>asws</sup>.

أَشْهَدُ أَنَّكَ قَدْ بَلَّغْتَ عَنِ اللَّهِ مَا أَمَرَكَ بِهِ وَ لَمْ تَخْشَ أَحَدًا غَيْرَهُ وَ جَاهَدْتَ فِي سَبِيلِهِ وَ عَبْدْتَهُ صَادِقًا مُخْلِصًا حَتَّى أَتَاكَ الْيَقِينُ

I testify that you<sup>asws</sup> announced on behalf of Allah<sup>azwj</sup> that which He<sup>azwj</sup> ordered you to do and that you<sup>asws</sup> did not fear anyone but Allah<sup>azwj</sup>. (I testify that) you<sup>asws</sup> fought in His<sup>azwj</sup> way and you<sup>asws</sup> worshipped Him<sup>azwj</sup> truthfully and devoutly until that which is certain (death) came to you<sup>asws</sup>.

أَشْهَدُ أَنَّكُمْ كَلِمَةُ التَّقْوَى - وَ بَابُ الْهُدَى وَ الْعُرْوَةُ الْوُثْقَى وَ الْحُجَّةُ عَلَيَّ مَنْ يَبْقَى وَ مَنْ تَحْتَ الشَّرَى

I testify that you (the Imams<sup>asws</sup>) are **"the word of piety"** (48:26), The door of guidance, the strongest handholds, and the Decisive Proofs on those who remain and those who are (buried) under the ground.

أَشْهَدُ أَنْ ذَلِكَ لَكُمْ سَابِقٌ فِيمَا مَضَى وَ ذَلِكَ لَكُمْ فَاتِحٌ فِيمَا بَقِيَ

I testify that you<sup>asws</sup> have always had these (positions) and they will remain (apparent) in you<sup>asws</sup>.

أَشْهَدُ أَنْ أَرَوْاحِكُمْ وَ طِينَتِكُمْ طَيِّبَةٌ طَابَتْ وَ طَهَّرَتْ هِيَ بَعْضُهَا مِنْ بَعْضٍ - مَنَّا مِنَ اللَّهِ وَ مِنْ رَحْمَتِهِ

I testify that your<sup>asws</sup> soul and your<sup>asws</sup> clay are blessed and they blessed and purified some among others by the Mercy and the Favour of Allah<sup>azwj</sup>.

فَأَشْهَدُ اللَّهَ وَ أَشْهَدُكُمْ أَنِّي بِكُمْ مُؤْمِنٌ وَ بِإِيَابِكُمْ مُوقِنٌ وَ لَكُمْ تَابِعٌ فِي ذَاتِ نَفْسِي وَ شَرَائِعِ دِينِي وَ خَاتِمَةَ عَمَلِي وَ مُنْقَلَبِي وَ مُتَوَايَ فَأَسْأَلُ اللَّهَ الْبَرَّ الرَّحِيمَ أَنْ يُتِمَّمَ لِي ذَلِكَ

I take Allah<sup>azwj</sup> and I take you<sup>asws</sup> as witnesses that I believe in you<sup>asws</sup> and I am certain about your<sup>asws</sup> return. I follow you<sup>asws</sup> in that which is related to me and that which is related to the rulings of my religion. I shall follow you<sup>asws</sup> in that which is related to the destiny of my deeds, to my return to Allah<sup>azwj</sup>, and to my abode. And I ask Allah<sup>azwj</sup>, the Kind, the Merciful, to fulfil this for me.

وَ أَشْهَدُ أَنَّكُمْ قَدْ بَلَّغْتُمْ عَنِ اللَّهِ مَا أَمَرَكُمْ بِهِ حَتَّى لَمْ تَخْشَوْا أَحَدًا غَيْرَهُ وَ جَاهَدْتُمْ فِي سَبِيلِهِ وَ عَبْدْتُمُوهُ حَتَّى أَنَاكُمْ الْيَقِينُ

I testify that you<sup>asws</sup> announced on behalf of Allah<sup>azwj</sup> that, which He<sup>azwj</sup> ordered you<sup>asws</sup> to, and you did not fear anyone but Allah<sup>azwj</sup>. (I testify that) you<sup>asws</sup> fought in His<sup>azwj</sup> way and worshipped Him<sup>azwj</sup> until that which is certain (death) came to you<sup>asws</sup>.

فَلَعَنَ اللَّهُ مَنْ قَتَلَكُمْ وَ لَعَنَ اللَّهُ مَنْ أَمَرَ بِهِ - وَ لَعَنَ اللَّهُ مَنْ بَلَّغَهُ ذَلِكَ فَارْضِيَ بِهِ أَشْهَدُ أَنَّ الَّذِينَ انْتَهَكُوا حُرْمَتَكَ وَ سَفَكُوا دَمَكَ مَلْعُونُونَ عَلَى لِسَانِ النَّبِيِّ الْأُمِّيِّ

May Allah<sup>azwj</sup>'s curse be upon those who killed you<sup>asws</sup>. May Allah<sup>azwj</sup>'s curse be upon those who ordered them to do so. May Allah<sup>azwj</sup>'s curse be upon those who heard about your killing and were pleased with it. I testify that those who breached your<sup>asws</sup> sanctity and spilled your blood are cursed by the tongue of the Prophet of Makah<sup>saww</sup>.

ثُمَّ تَقُولُ

Then recite the following:

اللَّهُمَّ الْعَنِ الَّذِينَ بَدَّلُوا نِعْمَتَكَ وَخَالَفُوا مِلَّتَكَ وَرَعِبُوا عَنْ أَمْرِكَ - وَاتَّهَمُوا رَسُولَكَ وَصَدُّوا عَنْ سَبِيلِكَ

O Allah<sup>azwj</sup>! Curse those who changed Your<sup>azwj</sup> blessings, went against Your<sup>azwj</sup> nation, turned away from Your<sup>azwj</sup> Orders, accused Your Messenger<sup>saww</sup>, and deviated (people) away from Your<sup>azwj</sup> Path.

اللَّهُمَّ احشُ قُبُورَهُمْ نَارًا وَاجْوَانَهُمْ نَارًا وَاحْشُرْهُمْ وَاتَّبَاعَهُمْ إِلَى جَهَنَّمَ زُرْفًا

O Allah<sup>azwj</sup>! Stuff their graves and their stomachs with Fire and resurrect them and their followers in Hell while they are blind.

اللَّهُمَّ الْعَنْهُمْ لَعْنًا يَلْعَنُهُمْ بِهِ كُلُّ مَلَكٍ مُقَرَّبٍ وَكُلُّ نَبِيٍّ مُرْسَلٍ وَكُلُّ عَبْدٍ مُؤْمِنٍ امْتَحَنَتْ قَلْبَهُ لِلْإِيمَانِ

O Allah<sup>azwj</sup>! Curse them in a way that (causes) every High-Ranked angel<sup>as</sup>, every prophet<sup>as</sup> who was sent as a messenger<sup>as</sup>, and every believer whose heart has been tested with faith (to also join You<sup>azwj</sup> in) cursing them.

اللَّهُمَّ الْعَنْهُمْ فِي مُسْتَسِرِّ السِّرِّ وَظَاهِرِ الْعَلَانِيَةِ - اللَّهُمَّ الْعَنْ جَوَابِيَتَ هَذِهِ الْأُمَّةِ وَطَوَاغِيَتَهَا وَ الْعَنْ فَرَاعِيَتَهَا وَ الْعَنْ قَتَلَةَ أَمِيرِ الْمُؤْمِنِينَ وَ الْعَنْ قَتَلَةَ الْحَسَنِ وَ الْحُسَيْنِ وَ عَذَّبَهُمْ عَذَابًا أَلِيمًا - لَا تُعَذِّبُ بِهِ أَحَدًا مِنَ الْعَالَمِينَ

O Allah<sup>azwj</sup>! Curse them (at all times), secretly and openly. O Allah<sup>azwj</sup>! Curse all of the Jibt(s), Taghut(s), and the Pharaohs of this nation. (O Allah<sup>azwj</sup>!) Curse the killers of the Amir-ul-Momaneen<sup>asws</sup>, and curse the killers of Hassan<sup>asws</sup> and Hussain<sup>asws</sup> and torment them with a chastisement that is so painful that You<sup>azwj</sup> will never punish anyone else from among (the inhabitants of) the worlds with it.

اللَّهُمَّ اجْعَلْنَا مِمَّنْ تَنْصُرُهُ وَ تَنْصُرُ بِهِ - وَ تَمُنُّ عَلَيْهِ بِنَصْرِكَ لِذِينِكَ فِي الدُّنْيَا وَ الْآخِرَةِ

O Allah<sup>azwj</sup>! Make us among those whom You<sup>azwj</sup> support, those who support You<sup>azwj</sup>, and those whom You<sup>azwj</sup> favour by using them to support Your<sup>azwj</sup> religion in this life as well as in the Hereafter.

ثُمَّ اجْلِسْ عِنْدَ رَأْسِهِ صَ فَقُلْ

Then sit next to Imam<sup>asws</sup>'s holy head-place and recite (the following):

صَلَّى اللَّهُ عَلَيْكَ أَشْهَدُ أَنَّكَ عَبْدُ اللَّهِ وَ أَمِينُهُ بَلَّغْتَ نَاصِحًا وَ أَدَيْتَ أَمِينًا وَ قُتِلْتَ صِدِّيقًا وَ مَضَيْتَ عَلَى يَقِينٍ

May Allah<sup>azwj</sup>'s blessing be upon you<sup>asws</sup>. I testify that you<sup>asws</sup> are Allah's Slave and His<sup>azwj</sup> Trustee, you<sup>asws</sup> announced (the message of Allah<sup>azwj</sup>) with loyalty, you<sup>asws</sup> fulfilled (your duties) faithfully, you<sup>asws</sup> were the most truthful one when you<sup>asws</sup> were killed, and you<sup>asws</sup> died while you<sup>asws</sup> were certain in Belief.

لَمْ تُؤْثِرْ عَمَى عَلَى هُدَىٰ وَلَمْ تَمِلْ مِنْ حَقِّ إِلَىٰ بَاطِلٍ

(I testify that) you<sup>asws</sup> did not give preference to blindness over guidance and you<sup>asws</sup> never moved away from truth towards the falsehood.

أَشْهَدُ أَنَّكَ قَدْ أَقَمْتَ الصَّلَاةَ وَآتَيْتَ الزَّكَاةَ وَأَمَرْتَ بِالْمَعْرُوفِ وَنَهَيْتَ عَنِ الْمُنْكَرِ وَاتَّبَعْتَ الرَّسُولَ وَتَلَوْتَ الْكِتَابَ حَقًّا تِلَاوَتِهِ وَدَعَوْتَ إِلَىٰ سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ صَلَّى اللَّهُ عَلَيْكَ وَ سَلَّمَ تَسْلِيمًا كَثِيرًا

I testify that you<sup>asws</sup> established prayers, gave charily, enjoined good, forbade evil, followed the Messenger<sup>saww</sup>, recited the Book the way it should be recited, and called (the people) to the path of your Lord<sup>azwj</sup> with wisdom and by giving good counsel. May Allah<sup>azwj</sup>'s blessing and Salaam be upon you<sup>asws</sup> increasingly.

أَشْهَدُ أَنَّكَ كُنْتَ عَلَىٰ بَيِّنَةٍ مِنْ رَبِّكَ قَدْ بَلَّغْتَ مَا أُمِرْتَ بِهِ وَقُمْتَ بِحَقِّهِ وَصَدَّقْتَ مَنْ قَبْلَكَ غَيْرَ وَاهِنٍ وَلَا مُوهِنٍ صَلَّى اللَّهُ عَلَيْكَ وَ سَلَّمَ تَسْلِيمًا

I testify that you<sup>asws</sup> had insight with regards to your Lord<sup>azwj</sup>. You<sup>asws</sup> announced that which you<sup>asws</sup> were ordered to, and you<sup>asws</sup> fulfilled your<sup>asws</sup> obligations toward Allah<sup>azwj</sup>. You<sup>asws</sup> believed in the truth of those (appointed by Allah<sup>azwj</sup>) who preceded you<sup>asws</sup> without weakness or procrastination. May Allah<sup>azwj</sup>'s Blessings and Salaam be upon you<sup>asws</sup>.

فَجَزَاكَ اللَّهُ مِنْ صِدِّيقٍ خَيْرًا عَنِ رَعِيَّتِكَ

May Allah<sup>azwj</sup> reward you<sup>asws</sup> abundantly on behalf of your<sup>asws</sup> nation, O the most truthful one<sup>asws</sup>.

أَشْهَدُ أَنَّ الْجِهَادَ مَعَكَ جِهَادٌ وَأَنَّ الْحَقَّ مَعَكَ وَإِلَيْكَ وَأَنْتَ أَهْلُهُ وَمَعْدِنُهُ وَمِيرَاثُ التُّبُوَّةِ عِنْدَكَ - وَعِنْدَ أَهْلِ بَيْتِكَ  
ع

I testify that jihad (fighting in the way of Allah<sup>azwj</sup>) is Jihad only if it is with you<sup>asws</sup>, that Haqq is with you<sup>asws</sup> and (it leads) to you<sup>asws</sup>, that you<sup>asws</sup> are the people of Haqq and its source, and that the inheritance of prophethood is with you<sup>asws</sup> and with your family<sup>asws</sup>.

أَشْهَدُ أَنَّكَ صِدِّيقٌ عِنْدَ اللَّهِ وَ حُجَّتُهُ عَلَىٰ خَلْقِهِ

I testify that you<sup>asws</sup> are regarded as the most truthful one with Allah<sup>azwj</sup> and you<sup>asws</sup> are His<sup>azwj</sup> Decisive Proof on His<sup>azwj</sup> Creation.

وَ أَشْهَدُ أَنَّ دَعْوَتَكَ حَقٌّ وَ كُلُّ دَاعٍ مَنْصُوبٌ غَيْرِكَ فَهُوَ بَاطِلٌ مَدْحُوضٌ وَ أَشْهَدُ أَنَّ اللَّهَ هُوَ الْحَقُّ الْمُبِينُ

I testify that your<sup>asws</sup> call is Haqq<sup>2</sup>, and that any other caller who has been appointed (by the people) is invalid and false. And I testify that Allah<sup>azwj</sup> is the Manifesting Haqq.

ثُمَّ تَحَوَّلْ عِنْدَ رَجُلَيْهِ - وَ تَخَيَّرْ مِنَ الدُّعَاءِ وَ تَدْعُو لِنَفْسِكَ ثُمَّ تَحَوَّلْ عِنْدَ رَأْسِ عَلِيِّ بْنِ الْحُسَيْنِ ع وَ تَقُولُ

Then move toward Hussain<sup>asws</sup> ibn Ali<sup>asws</sup>'s feet side and chose some supplications to recite and pray for yourself. Therefore, move toward the head side again and recite (the following):

سَلَامُ اللَّهِ وَ سَلَامُ مَلَائِكَتِهِ الْمُقَرَّبِينَ وَ أَنْبِيَائِهِ الْمُرْسَلِينَ عَلَيْكَ يَا مَوْلَايَ وَ ابْنَ مَوْلَايَ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ

Salaam of Allah<sup>azwj</sup>, Salaam of His High-Ranked Angels<sup>as</sup>, and Salaam of His prophets<sup>as</sup>, who were sent as messengers, be upon you<sup>asws</sup>, O my master<sup>asws</sup> and the son<sup>asws</sup> of my master<sup>asws</sup>. May Allah<sup>azwj</sup>'s Mercy and Blessings be upon you<sup>asws</sup>.

صَلَّى اللَّهُ عَلَيْكَ وَ عَلَى أَهْلِ بَيْتِكَ وَ عَثْرَةَ آبَائِكَ الْأَخْيَارِ الْأَبْرَارِ الَّذِينَ أَذْهَبَ اللَّهُ عَنْهُمْ الرَّجْسَ وَ طَهَّرَهُمْ تَطْهِيراً

May Allah<sup>azwj</sup>'s blessing be upon you<sup>asws</sup>, your family<sup>asws</sup>, and the children of your righteous and pious ancestors<sup>asws</sup>, those from whom Allah<sup>azwj</sup> kept away the impurities and whom Allah<sup>azwj</sup> purified with a thorough purification.

ثُمَّ تَأْتِي قُبُورَ الشُّهَدَاءِ وَ تُسَلِّمُ عَلَيْهِمْ وَ تَقُولُ

Then go to the grave of the Martyrs and say Salaam to them by reciting (the following):

السَّلَامُ عَلَيْكُمْ أَيُّهَا الرَّبَّانِيُّونَ أَنْتُمْ لَنَا فَرَطٌ وَ سَلْفٌ وَ نَحْنُ لَكُمْ أَتْبَاعٌ وَ أَنْصَارٌ أَشْهَدُ أَنْكُمْ أَنْصَارُ اللَّهِ كَمَا قَالَ اللَّهُ تَبَارَكَ وَ تَعَالَى فِي كِتَابِهِ - وَ كَأَيِّنْ مِنْ نَبِيٍّ قَاتَلَ مَعَهُ رَبِّيُونَ كَثِيرٌ فَمَا وَهَنُوا لِمَا أَصَابَهُمْ فِي سَبِيلِ اللَّهِ وَ مَا ضَعُفُوا وَ مَا اسْتَكَابُوا (3:146)

Salaam to you<sup>asws</sup>, O distributors of sustenance<sup>asws</sup>. You<sup>asws</sup> have preceded us and you are our leaders and we are your<sup>asws</sup> followers and supporters. I testify that you<sup>asws</sup> are Allah<sup>azwj</sup>'s supporters as Allah<sup>azwj</sup>, the Blessed and the Exalted, Says in His Book, "**And many a prophet has fought with innumerable godly men beside him, while they did not lose heart for anything that befell them in the way of Allah, nor they weakened, nor they humbled themselves before their enemies**" (3:146).

فَمَا وَهَنْتُمْ وَ مَا ضَعُفْتُمْ وَ مَا اسْتَكَنْتُمْ - حَتَّى لَقِيتُمْ اللَّهَ عَلَى سَبِيلِ الْحَقِّ وَ نُصِرْتُمْ كَلِمَةَ اللَّهِ التَّامَّةِ

Verily, you<sup>asws</sup> did not lose heart, you<sup>asws</sup> were not weakened, and you<sup>asws</sup> did not humble yourselves before your enemies until you met Allah<sup>azwj</sup> on the path of Truth while supporting Allah<sup>azwj</sup>'s Most Complete Word (Imam Hussain<sup>asws</sup>).

<sup>2</sup> The Just/Truth.



صَلَّى اللَّهُ عَلَىٰ أَرْوَاحِكُمْ وَ أَبْدَانِكُمْ وَ سَلَّمَ تَسْلِيمًا أَبَشَرُوا بِمَوْعِدِ اللَّهِ الَّذِي لَا خُلْفَ لَهُ - إِنَّهُ لَا يُخْلِفُ الْمِيعَادَ اللَّهُ مُدْرِكٌ لَكُمْ ثَارَ مَا وَعَدَكُمْ

May Allah<sup>azwj</sup>'s blessing and His<sup>azwj</sup> worthy Salaam be upon your<sup>as</sup> souls and your bodies. Rejoice in the promise of Allah<sup>azwj</sup> which will not fail. **"Verily Allah does not fail His promise"** (3:9) and Allah<sup>azwj</sup> shall avenge you as He<sup>azwj</sup> promised you<sup>as</sup>.

أَنْتُمْ سَادَةُ الشُّهَدَاءِ فِي الدُّنْيَا وَ الْآخِرَةِ أَنْتُمْ السَّابِقُونَ وَ الْمُهَاجِرُونَ وَ الْأَنْصَارُ

You<sup>asws</sup> are the Master of the Martyrs in this life and in the Hereafter and you<sup>asws</sup> are the foremost among those who migrated, and the supporters.

أَشْهَدُ أَنْكُمْ قَدْ جَاهَدْتُمْ فِي سَبِيلِ اللَّهِ وَ قُتِلْتُمْ عَلَىٰ مِنْهَاجِ رَسُولِ اللَّهِ وَ ابْنِ رَسُولِ اللَّهِ

I testify that you<sup>asws</sup> fought in the way of Allah<sup>azwj</sup> and you<sup>asws</sup> were killed while following the traditions of the Messenger of Allah<sup>saww</sup> and the son<sup>asws</sup> of the Messenger of Allah<sup>asws</sup>.

الْحَمْدُ لِلَّهِ الَّذِي صَدَقَكُمْ وَعَدَهُ وَ أَرَاكُمْ مَا تُحِبُّونَ

Praise be to Allah<sup>azwj</sup> who fulfilled His promise to you<sup>asws</sup> and showed you<sup>asws</sup> that which you love.

ثُمَّ تَقُولُ

Then (bid farewell to Hussain and) recite (the following):

أَتَيْتُكَ يَا حَبِيبَ رَسُولِ اللَّهِ وَ ابْنَ رَسُولِهِ وَ إِنِّي لَكَ عَارِفٌ وَ بِحَقِّكَ مُقِرٌّ وَ بِفَضْلِكَ مُسْتَبِيرٌ وَ بِضَلَالَةِ مَنْ خَالَفَكَ مُوقِنٌ عَارِفٌ بِالْهُدَى الَّذِي أَنْتَ عَلَيْهِ بِأَبِي أَنْتَ وَ أُمِّي وَ نَفْسِي

I have come to you<sup>asws</sup>, O love of the Messenger of Allah<sup>saww</sup> and the son<sup>asws</sup> of His Messenger<sup>asws</sup>, while I believe in you<sup>asws</sup> (your status), testify your<sup>asws</sup> rights, am endowed with insight into your merits, am certain about the corruption of those who opposed you<sup>asws</sup>, and while I believe in the path of guidance on which you<sup>asws</sup> are. May I sacrifice my father, my mother, and myself for you<sup>asws</sup>.

اللَّهُمَّ إِنِّي أُصَلِّي عَلَيْهِ كَمَا صَلَّيْتَ أَنْتَ عَلَيْهِ وَ رُسُلِكَ وَ أَمِيرُ الْمُؤْمِنِينَ صَلَاةً مُتَّابِعَةً مُتَوَاصِلَةً مُتَرَادِفَةً يَتَّبِعُ بَعْضُهَا بَعْضًا لَا انْقِطَاعَ لَهَا - وَ لَا أَمَدَ وَ لَا أَبَدَ وَ لَا أَجَلَ فِي مَحْضَرِنَا هَذَا وَ إِذَا غَبِنَا وَ شَهِدْنَا

O Allah<sup>azwj</sup>! I send blessing on him (Hussain<sup>asws</sup>) just as You<sup>azwj</sup> (Do), Your messengers<sup>asws</sup>, and the Amir-ul-Momaneen<sup>asws</sup> send blessings on him<sup>asws</sup>, blessings which are continuous and frequent, blessings which follow one another in an unbroken succession, blessings which do not stop and for which there is no ending nor any limit. (O Allah<sup>azwj</sup>! Send these

blessings on him<sup>asws</sup>) while we are here and continue to send them when we leave and when we come back (to this Ziyarah).

وَ السَّلَامُ عَلَيْهِ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ

Salaam to him<sup>asws</sup> (Hussain<sup>asws</sup>) and (may) Allah<sup>azwj</sup>'s Mercy and Blessings be upon him<sup>asws</sup>.<sup>3</sup>

حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ مُحَمَّدِ بْنِ سَالِمٍ عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنْ عَبْدِ اللَّهِ بْنِ حَمَادِ الْبَصْرِيِّ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ الْأَصَمِّ قَالَ حَدَّثَنَا هِشَامُ بْنُ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ أَتَاهُ رَجُلٌ فَقَالَ لَهُ يَا ابْنَ رَسُولِ اللَّهِ هَلْ يُزَارُ وَالِدُكَ قَالَ فَقَالَ نَعَمْ وَ يُصَلِّي عِنْدَهُ وَ قَالَ وَ يُصَلِّي خَلْفَهُ وَ لَا يُتَقَدَّمُ

Mohammed ibn 'Abdillah ibn ja'far narrated to me from his father, from 'Ali ibn Mohammed ibn Salim, from Mohammed ibn Khalid, from 'Abdillah ibn Hammad Al-Basri, from 'Abdillah ibn 'Abdil Rahman Al-Asam, from Hisham ibn Salim, who said:

A man came to Abi 'Abdillah (Imam Sadiq<sup>asws</sup>) and asked, "O son of the Messenger of Allah<sup>azwj</sup>! Should one go to the Ziyarah of your father (Hussain<sup>asws</sup>)?"

Imam replied<sup>asws</sup>: 'Yes and establish prayers next to his grave. But one should not establish prayers in front (putting his back to grave) of the grave, but rather, should stand behind it when establishing prayers'.<sup>4</sup>

### **Offering Salat Next to the Grave of Aaimmah<sup>asws</sup>:**

حَدَّثَنِي أَبِي وَ مُحَمَّدُ بْنُ الْحَسَنِ رَه عَنْ الْحُسَيْنِ بْنِ الْحَسَنِ بْنِ أَبَانَ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدِ الْجَوْهَرِيِّ عَنْ عَلِيِّ بْنِ أَبِي حَمْرَةَ قَالَ سَأَلْتُ الْعَبْدَ الصَّالِحَ عَنْ زِيَارَةِ قَبْرِ الْحُسَيْنِ بْنِ عَلِيٍّ ع فَقَالَ مَا أَحَبُّ لَكَ تَرْكُهُ قُلْتُ مَا تَرَى فِي الصَّلَاةِ عِنْدَهُ وَ أَنَا مُقَصِّرٌ قَالَ صَلِّ فِي الْمَسْجِدِ الْحَرَامِ مَا شِئْتَ تَطَوُّعًا - وَ فِي مَسْجِدِ الرَّسُولِ مَا شِئْتَ تَطَوُّعًا وَ عِنْدَ قَبْرِ الْحُسَيْنِ ع فَإِنِّي أَحَبُّ ذَلِكَ قَالَ وَ سَأَلْتُهُ عَنِ الصَّلَاةِ بِالنَّهَارِ عِنْدَ قَبْرِ الْحُسَيْنِ ع تَطَوُّعًا فَقَالَ نَعَمْ

My father and Mohammed ibn Hassan both narrated to me from Hussain ibn Hassan ibn Aban, from Hussain ibn Sa'id, from Qasim ibn Mohammed Al Jawhari, from 'Ali ibn Abi Hamzah, who said:

I asked the Righteous Slave (Imam Kazim<sup>asws</sup>) about going to the Ziyarah of the grave of Hussain ibn 'Ali<sup>asws</sup>.

Imam<sup>asws</sup> replied, "I do not want you to abandon it."

I asked, "What is your opinion about establishing voluntary prayers there if I am a MUQASSIR?"<sup>5</sup>

<sup>3</sup> Kamil Al-Ziyarah, Ch. 79, h, 3

<sup>4</sup> Kamil Al-Ziyarah, Ch. 80, h, 6

<sup>5</sup> Taqdir, to shorten prayers during travel., Muqassir: a traveler who does not stay in one location for ten nights.

Imam<sup>asws</sup> replied, "You can establish as many voluntary prayers as you like in Masjid Al-Haram, in the Mosque of the Messenger<sup>saww</sup>, and next to the grave of Hussain<sup>asws</sup>. Verily I love (doing) that."

I asked, "Can I establish voluntary prayers next to the grave of Hussain<sup>asws</sup> during the day?"

Imam<sup>asws</sup> replied, "Yes."<sup>6</sup>

### **Salat is not 'Qasr' at the Holy Grave of Imam Hussain<sup>asws</sup>:**

حَدَّثَنِي أَبِي وَ مُحَمَّدُ بْنُ الْحَسَنِ عَنِ الْحَسَنِ بْنِ مَتِيلٍ عَنْ سَهْلِ بْنِ زِيَادِ الْأَدَمِيِّ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ عَنْ صَالِحِ بْنِ عُقْبَةَ عَنْ أَبِي شَيْبَةَ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَ أَزُورُ قَبْرَ الْحُسَيْنِ عَ قَالَ زُرِ الطَّيِّبَ وَ أَتَمَّ الصَّلَاةَ عِنْدَهُ قَالَ أَتَمَّ الصَّلَاةَ عِنْدَهُ قَالَ أَتَمَّ قُلْتُ فَإِنَّ بَعْضَ أَصْحَابِنَا يَرُوي التَّقْصِيرَ قَالَ إِنَّمَا يَفْعَلُ ذَلِكَ الضَّعْفَةُ حَدَّثَنِي مُحَمَّدُ بْنُ يَعْقُوبَ رَه عَنْ جَمَاعَةٍ مَشَايخِهِ عَنْ سَهْلِ بْنِ زِيَادٍ بِإِسْنَادِهِ مِثْلَهُ سَوَاءً

My father and Mohammed ibn Hassan both narrated to me from Hassan ibn Mattil, from Sahl ibn Ziyad Al-Adami, from Mohammed ibn Abdillah, from Salih ibn Uqbah, from Abi Shibl, who said:

I asked Abi Abdillah (Imam Sadiq<sup>asws</sup>), should I go the Ziyarah of the grave of Hussain<sup>asws</sup>?

Imam<sup>asws</sup> replied, "Go to the Ziyarah of the Blessed One<sup>asws</sup> and establish Salat in full form next to his<sup>asws</sup> grave."

I asked, "Establish Salat in full form next to him?!" Imam<sup>asws</sup> replied, "(Establish prayers) in full form."

I said, "(But) some of our companions narrate that Salat should be offered in Taqsir?!"

Imam replied: Those who are weak (in religion) do this.<sup>7</sup>

### **How to Bid Farewell After the Ziyarah of Hussain<sup>asws</sup> Ibn Ali<sup>asws</sup>:**

حَدَّثَنِي أَبُو عَبْدِ الرَّحْمَنِ مُحَمَّدُ بْنُ أَحْمَدَ بْنِ الْحُسَيْنِ الْعَسْكَرِيُّ بِعَسْكَرِ مُكْرَمٍ عَنِ الْحَسَنِ بْنِ عَلِيِّ بْنِ مَهْزِيَارَ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ أَبِي عُمَيْرٍ عَنْ مُحَمَّدِ بْنِ مَرْوَانَ عَنْ أَبِي حَمْزَةَ الثَّمَالِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَ قَالَ إِذَا أَرَدْتَ الْوُدَاعَ بَعْدَ فَرَاعِكَ مِنَ الزِّيَارَاتِ فَأَكْثِرْ مِنْهَا مَا اسْتَطَعْتَ وَ لِيَكُنْ مُقَامُكَ بِالنَيْنَوَى أَوْ الْعَاضِرِيَّةِ وَ مَتَى أَرَدْتَ الزِّيَارَةَ فَاغْتَسِلْ وَ زُرْ زُورَةَ الْوُدَاعِ فَإِذَا فَرَعْتَ مِنْ زِيَارَتِكَ فَاسْتَقْبِلْ بِوَجْهِكَ وَ جَهَّهُ وَ التَّمَسَّ الْقَبْرَ وَ قُلْ

Abu 'Abdil Rahman Mohammed ibn Ahmad ibn Hussain Al-'Askari narrated to me in 'Askar Mukram<sup>8</sup>, from Hassan ibn 'Ali ibn Mahziyar, from his father from Mohammed ibn Abi 'Umayr, from Mohammed ibn Marwan, from Abi Hamzah Al-Thumali, who said:

<sup>6</sup> Kamil Al-Ziyarah, Ch. 81, h, 1

<sup>7</sup> Kamil Al-Ziyarah, Ch. 82, h, 1

<sup>8</sup> A city in the southern Iran.

Abi Abdillah (Imam Sadiq<sup>asws</sup>) said: When you decide to bid farewell after having performed the Ziyarah (Hussain<sup>asws</sup>), recite as many Ziyarah(s) as you can. Ensure that you choose Naynawa or Ghadiriyah as your residence.<sup>9</sup>

Before bidding farewell, perform a Ghusl and perform the farewell Ziyarah.<sup>10</sup> Once you have finished reciting the Ziyarah, turn your face towards his<sup>asws</sup> face, touch the grave, and recite (the following):

السَّلَامُ عَلَيْكَ يَا وَلِيَّ اللَّهِ السَّلَامُ عَلَيْكَ يَا أَبَا عَبْدِ اللَّهِ أَنْتَ لِي جُنَّةٌ مِنَ الْعَذَابِ وَ هَذَا أَوْانُ انْصِرَافِي عَنْكَ غَيْرَ رَاغِبٍ  
عَنْكَ وَ لَا مُسْتَبَدِّلٍ بِكَ سِوَاكَ وَ لَا مُؤَثِّرٍ عَلَيْكَ غَيْرَكَ وَ لَا زَاهِدٍ فِي قُرْبِكَ

Salaam to you<sup>asws</sup>, O Wali of Allah<sup>azwj</sup>. Salaam to you<sup>asws</sup>, O Aba 'Abdillah<sup>asws</sup>. You<sup>asws</sup> are my protection from the chastisement (of the Hereafter). This is the time for me to leave you<sup>asws</sup> although I am not abandoning you<sup>asws</sup>, I am not replacing you<sup>asws</sup> with anyone other than you<sup>asws</sup>, nor am I giving preference to anyone else above you<sup>asws</sup>. I have not lost the desire to be near you<sup>asws</sup>.

وَ قَدْ جُدْتُ بِنَفْسِي لِلْحَدَثَانِ وَ تَرَكْتُ الْأَهْلَ وَ الْأَوْطَانَ فَكُنْ لِي يَوْمَ حَاجَتِي وَ فَقْرِي وَ فَاقَتِي وَ يَوْمَ لَا يُعْنِي عَنِّي  
وَالِدِي وَ لَا وَلَدِي وَ لَا حَمِيمِي وَ لَا رَفِيقِي وَ لَا قَرِيبِي

I have put myself in danger (by travelling to you<sup>asws</sup>) and have left my family and homeland (to come to you<sup>asws</sup>). Therefore (I plead), be there for me on the day of my need, poverty, and indigence; the day when my parents, my children, my intimate friends, my companions, and my relatives will not help me.

أَسْأَلُ اللَّهَ الَّذِي قَدَّرَ وَ خَلَقَ أَنْ يُنْفِسَ بِي كَرْبِي وَ أَسْأَلُ اللَّهَ الَّذِي قَدَّرَ عَلَيَّ فِرَاقَ مَكَانِكَ أَنْ لَا يَجْعَلَهُ آخِرَ الْعَهْدِ مِنِّي  
وَ مِنْ رَجَعَتِي

I plead Allah<sup>azwj</sup>, who Willed and Created, to remove my anguish through you<sup>asws</sup> and I plead Allah<sup>azwj</sup>, who willed for me to be parted from your<sup>asws</sup> site, not to make this the last time I come (to your<sup>asws</sup> Ziyarah) and to allow me to return.

وَ أَسْأَلُ اللَّهَ الَّذِي أَبْكَى عَلَيْكَ عَيْنِي أَنْ يَجْعَلَهُ سَنَدًا لِي وَ أَسْأَلُ اللَّهَ الَّذِي نَقَلَنِي إِلَيْكَ مِنْ رَحْلِي وَ أَهْلِي أَنْ يَجْعَلَهُ  
ذُخْرًا لِي

I ask Allah<sup>azwj</sup>, who Made my eyes cry over you<sup>asws</sup>, to make this crying my support (on the Day of Judgment). And I plead Allah<sup>azwj</sup>, who Made me travel to you<sup>asws</sup> from my home and family, to keep this Ziyarah reserved for me.

<sup>9</sup> Naynawa and Qadiriyah refer to two villages on the outskirts of Karbala, One should not choose the Hair as his residence so that its sanctity is not breached.

<sup>10</sup> The farewell Ziyarah mentioned here does not refer to a specific Ziyarah. One possibility is to perform your last Ziyarah before bidding farewell.

وَ أَسْأَلُ اللَّهَ الَّذِي أَرَانِي مَكَانَكَ وَ هَدَانِي لِلتَّسْلِيمِ عَلَيْكَ وَ لِرَبَارَتِي إِيَّاكَ أَنْ يُورِدَنِي حَوْضُكَمْ وَ يَرْزُقَنِي مُرَافَقَتَكُمْ فِي الْجَنَانِ مَعَ آبَائِكَ الصَّالِحِينَ صَلَّى اللَّهُ عَلَيْهِمْ أَجْمَعِينَ

I ask Allah<sup>azwj</sup>, who Showed me your<sup>asws</sup> place and guided me to say Salaam to you<sup>asws</sup> and to perform your<sup>asws</sup> Ziyarah, to allow me to come to your<sup>asws</sup> Pool and to sustain me with accompanying you<sup>asws</sup> in the Heavens along with your<sup>asws</sup> Righteous forefathers<sup>asws</sup> - may Allah<sup>azwj</sup>'s blessing be upon all of them<sup>asws</sup>.

السَّلَامُ عَلَيْكَ يَا صِفْوَةَ اللَّهِ السَّلَامُ عَلَى رَسُولِ اللَّهِ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ حَبِيبِ اللَّهِ وَ صِفْوَتِهِ وَ أَمِينِهِ وَ رَسُولِهِ وَ سَيِّدِ النَّبِيِّينَ

Salaam to you<sup>asws</sup>, O Allah<sup>azwj</sup>'s Chosen One and son of His<sup>azwj</sup> Chosen One<sup>asws</sup>. Salaam upon the Messenger of Allah<sup>saww</sup>, Mohammed ibn 'Abdillah<sup>saww</sup>, Allah<sup>azwj</sup>'s Love and His<sup>azwj</sup> Chosen One<sup>saww</sup>, His<sup>azwj</sup> Trustee and His Messenger<sup>saww</sup>, and the Master of the Prophets<sup>saww</sup>.

السَّلَامُ عَلَى أَمِيرِ الْمُؤْمِنِينَ وَ وَصِيِّ رَسُولِ رَبِّ الْعَالَمِينَ وَ قَائِدِ الْغُرِّ الْمُحَجَّلِينَ

Salaam upon the Amir-ul-Momaneen<sup>asws</sup>, the Successor of the Messenger of the Lord of the Worlds<sup>saww</sup> and the Leader of those with Shining Faces (on the Day of Judgment).

السَّلَامُ عَلَى الْأئِمَّةِ الرَّاشِدِينَ الْمَهْدِيِّينَ السَّلَامُ عَلَى مَنْ فِي الْحَائِرِ مِنْكُمْ

Salaam upon the Righteous and Rightly Guided Imams<sup>asws</sup>. Salaam to those of you (Imams<sup>asws</sup>) who are in the 'Hair' and (may) Allah<sup>azwj</sup>'s Mercy and Blessings be upon you<sup>asws</sup>.

السَّلَامُ عَلَى مَلَائِكَةِ اللَّهِ الْبَاقِينَ الْمُسَبِّحِينَ الْمُقِيمِينَ الَّذِينَ هُمْ بِأَمْرِ رَبِّهِمْ قَائِمُونَ

Salaam upon Allah<sup>azwj</sup>'s Angels<sup>as</sup> who remain here sanctifying (Allah<sup>azwj</sup>) and who are residents (in the Hair), the angels<sup>as</sup> who fulfill the orders of their Lord<sup>azwj</sup>.

السَّلَامُ عَلَيْنَا وَ عَلَى عِبَادِ اللَّهِ الصَّالِحِينَ - وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

Salaam upon us and upon Allah<sup>azwj</sup>'s Righteous Slaves<sup>asws</sup> and praise is due to Allah<sup>azwj</sup>, the Lord of the Worlds.

وَ تَقُولُ

Then recite (the following):

سَلَامُ اللَّهِ وَ سَلَامُ مَلَائِكَتِهِ الْمُقَرَّبِينَ وَ أَنْبِيَائِهِ الْمُرْسَلِينَ وَ عِبَادِهِ الصَّالِحِينَ عَلَيْكَ يَا ابْنَ رَسُولِ اللَّهِ وَ عَلَيَّ رُوحِكَ وَ  
بَدَنِكَ وَ عَلَيَّ ذُرِّيَّتِكَ وَ عَلَيَّ مَنْ حَضَرَكَ مِنْ أَوْلِيَائِكَ

Salaam of Allah<sup>azwj</sup> and Salaam of His<sup>azwj</sup> High-Ranked Angels<sup>as</sup>, His<sup>azwj</sup> Prophets who were sent as messengers<sup>as</sup>, and His Righteous Slaves<sup>as</sup> be upon you, O son<sup>asws</sup> of the Messenger of Allah<sup>saww</sup>, and upon your<sup>asws</sup> soul, your<sup>asws</sup> body, your<sup>asws</sup> progeny, and upon those of your<sup>asws</sup> friends who were with you.

أَسْتَوْدِعُكَ اللَّهُ وَ أَسْتَرْعِيكَ وَ أَقْرَأُ عَلَيْكَ السَّلَامَ آمَنًا بِاللَّهِ وَ بِرِسُولِهِ وَ بِمَا جَاءَ بِهِ مِنْ عِنْدِ اللَّهِ [عِنْدِهِ] اللَّهُمَّ اكْتُبْنَا مَعَ  
الشَّاهِدِينَ

I bid farewell to you<sup>asws</sup> and leave you<sup>asws</sup> in the care of Allah<sup>azwj</sup> and I send my Salaam to you<sup>asws</sup>. We believe in Allah<sup>azwj</sup>, in His Messenger<sup>saww</sup>, and in the message which he<sup>saww</sup> brought from Allah<sup>azwj</sup>. O Allah<sup>azwj</sup>! Register us among those who testify.

وَ تَقُولُ

Then recite (the following):

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ لَا تَجْعَلْهُ آخِرَ الْعَهْدِ مِنْ زِيَارَتِي ابْنَ رَسُولِكَ - وَ ارزُقْنِي زِيَارَتَهُ أَبَدًا مَا أَبْقَيْتَنِي

O Allah<sup>azwj</sup>! Send Your<sup>azwj</sup> blessing on Mohammed<sup>saww</sup> and the family of Mohammed<sup>asws</sup> and do not make this the last time I come to the Ziyarah of the son<sup>asws</sup> of Your Messenger<sup>saww</sup>. Sustain me with (coming to) his Ziyarah (repeatedly) for as long as You<sup>azwj</sup> keep me alive.

اللَّهُمَّ وَ انْفَعِنِي بِحُبِّهِ يَا رَبَّ الْعَالَمِينَ

O Allah<sup>azwj</sup>! Make me benefit from his love, O Lord of the Worlds.

اللَّهُمَّ ابْعَثْهُ مَقَامًا مَحْمُودًا إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

O Allah<sup>azwj</sup>! Take him<sup>asws</sup> to the praised Position. Verily, You<sup>azwj</sup> have power over all things.

اللَّهُمَّ إِنِّي أَسْأَلُكَ بَعْدَ الصَّلَاةِ وَ التَّسْلِيمِ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ لَا تَجْعَلْهُ آخِرَ الْعَهْدِ مِنْ زِيَارَتِي إِيَّاهُ  
فَإِنْ جَعَلْتَهُ يَا رَبُّ فَاحْشُرْنِي مَعَهُ وَ مَعَ آبَائِهِ وَ أَوْلِيَائِهِ وَ إِنْ أَبْقَيْتَنِي يَا رَبُّ فَارزُقْنِي الْعُودَ إِلَيْهِ ثُمَّ الْعُودَ إِلَيْهِ بَعْدَ الْعُودِ  
بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ

O Allah<sup>azwj</sup>! After having established prayers and having said Salaam (to them<sup>asws</sup>), I ask You<sup>azwj</sup> to send Your<sup>azwj</sup> blessing on Mohammed<sup>saww</sup> and the family of Mohammed<sup>asws</sup> and I ask You<sup>azwj</sup> not to make this the last time I come to his<sup>asws</sup> Ziyarah. O Lord<sup>azwj</sup>! If You<sup>azwj</sup> do make it (my last Ziyarah), then resurrect me with him<sup>asws</sup>, with his<sup>asws</sup> forefathers<sup>asws</sup>, and

his (true) followers. And if You<sup>azwj</sup> keep me alive, then sustain me with coming to his<sup>asws</sup> Ziyarah again and again with Your<sup>azwj</sup> Mercy, O the Most Merciful of the merciful ones.

اللَّهُمَّ اجْعَلْ لِي لِسَانَ صِدْقٍ فِي أَوْلِيَائِكَ وَ حَبِّ إِلَيَّ مَشَاهِدَهُمْ

O Allah<sup>azwj</sup>! Appoint for me a truthful tongue with Your Divine Authorities and make me love their<sup>asws</sup> sites.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ لَا تَشْغَلْنِي عَنْ ذِكْرِكَ بِكَثْرَةِ عَلَيٍّ مِنَ الدُّنْيَا تُلْهِمَنِي عَجَائِبُ بَهْجَتِهَا وَ تَفْتِنِي زَهْرَاتُ زِينَتِهَا وَ لَا بِإِقْلَالٍ يَضُرُّ بِعَمَلِي كَدُّهُ وَ يَمَلَأُ صَدْرِي هُمُّهُ وَ أَعْطِنِي بِذَلِكَ غِنًى عَنْ شِرَارِ خَلْقِكَ وَ بَلَاغًا أَنَالُ بِهِ رِضَاكَ يَا رَحْمَانُ

O Allah<sup>azwj</sup>! Send Your<sup>azwj</sup> blessing on Mohammed<sup>saww</sup> and the family of Mohammed<sup>asws</sup> and do not make me preoccupied with too blessings of this world such that I neglect Your<sup>azwj</sup> remembrance. Do not give me too many (worldly blessings) such that I become fond of its wondering happiness and such that I become charmed by its shining decorations. (Also) do not give me too little such that my good deeds are affected by working too hard for this world and such that I continuously worry about it. Give me enough so that I do not need the evil ones from Your<sup>azwj</sup> creation and enough that I can attain Your<sup>azwj</sup> pleasure, O the Most Merciful.

وَ السَّلَامُ عَلَيْكُمْ يَا مَلَائِكَةَ اللَّهِ وَ زُوَّارَ قَبْرِ أَبِي عَبْدِ اللَّهِ ع

Salaam to you<sup>as</sup>, O Allah<sup>azwj</sup>'s angels<sup>as</sup> and the Zuwwar of the grave of Abi Abdillah<sup>asws</sup>.

ثُمَّ ضَعْ خَدَّكَ الْأَيْمَنَ عَلَى الْقَبْرِ مَرَّةً ثُمَّ الْأَيْسَرَ مَرَّةً وَ أَلِحْ فِي الدُّعَاءِ وَ الْمَسْأَلَةِ فَإِذَا خَرَجْتَ فَلَا تُوَلِّ وَجْهَكَ عَلَى الْقَبْرِ حَتَّى تَخْرُجَ

Then place your right and left cheek on the grave and insist on praying and asking for your needs. (be warned!) **Do not turn your back to the grave while leaving until you exit.**<sup>11</sup>

### Ziyarah of the Grave of Al-Abbas<sup>asws</sup> bin Ali<sup>asws</sup>:

حَدَّثَنِي أَبُو عَبْدِ الرَّحْمَنِ مُحَمَّدُ بْنُ أَحْمَدَ بْنِ الْحُسَيْنِ الْعَسْكَرِيُّ بِالْعَسْكَرِ عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ مَهْزِيَارَ عَنْ أَبِيهِ عَلِيٍّ بْنِ مَهْزِيَارَ عَنْ مُحَمَّدِ بْنِ أَبِي عُمَيْرٍ عَنْ مُحَمَّدِ بْنِ مَرْوَانَ عَنْ أَبِي حَمَزَةَ الثَّمَالِيِّ قَالَ قَالَ الصَّادِقُ ع إِذَا أَرَدْتَ زِيَارَةَ قَبْرِ الْعَبَّاسِ بْنِ عَلِيٍّ ع وَ هُوَ عَلَى شَطِّ الْفُرَاتِ بِجِدَاءِ الْحَائِرِ [ الْحَيْرِ ] فَقِفْ عَلَى بَابِ السَّقِيْفَةِ وَ قُلْ

Abu 'Abdil Rahman Mohammed ibn Ahmad ibn Hussain Al-'Askari narrated to me in 'Askar (Mukram), from Hassan ibn 'Ali ibn Mahziyar, from his father 'Ali ibn Mahziyar, from Mohammed ibn Abi 'Umayr, from Mohammed ibn Marwan, from Abi Hamzah Al-Thumali, who said:

<sup>11</sup> Kamil Al-Ziyarah, Ch. 84, h, 2

Abu, 'Abdillah (Imam Sadiq<sup>asws</sup>) said: When you want to perform the Ziyarah of the grave of 'Abbas<sup>asws</sup> ibn 'Ali<sup>asws</sup> which is on the shores of the Euphrates (River) near the 'Hair', stand at the door of the roofed chamber and recite (the following):

سَلَامُ اللَّهِ وَ سَلَامُ مَلَائِكَتِهِ الْمُقَرَّبِينَ وَ أَنْبِيَائِهِ الْمُرْسَلِينَ وَ عِبَادِهِ الصَّالِحِينَ وَ جَمِيعِ الشُّهَدَاءِ وَ الصِّدِّيقِينَ وَ الرَّأكِيَاتِ  
الطَّيِّبَاتِ فِيمَا تَعْتَدِي وَ تَرُوحُ عَلَيْكَ يَا ابْنَ أَمِيرِ الْمُؤْمِنِينَ

Salaam of Allah<sup>azwj</sup> and Salaam of His High-Ranked Angels<sup>as</sup>, His prophets<sup>as</sup> who were sent as messengers<sup>as</sup>, His<sup>azwj</sup> Righteous Slaves<sup>as</sup>, all of the Martyrs and the Truthful Ones<sup>asws</sup>, and all of the Purified and Blessed<sup>asws</sup> greetings be upon you<sup>asws</sup> at all times, O son<sup>asws</sup> of the Amir-ul-Momaneen<sup>asws</sup>.

أَشْهَدُ لَكَ بِالتَّسْلِيمِ وَ التَّصَدِيقِ وَ الْوَفَاءِ وَ النَّصِيحَةِ لِخَلْفِ النَّبِيِّ الْمُرْسَلِ وَ السَّبْطِ الْمُنْتَجَبِ وَ الدَّلِيلِ الْعَالِمِ وَ الْوَصِيِّ  
الْمُبَلَّغِ وَ الْمَظْلُومِ الْمُهْتَضَمِ

I testify that you<sup>asws</sup> submitted and believed and that you devoted yourself<sup>asws</sup> and remained loyal to the Remainder of the Prophet<sup>asws</sup> who was sent as a messenger (Imam Hussain<sup>asws</sup>), the Chosen Grandson<sup>asws</sup>, the Knowledgeable Guide, the Successor who announced (the message of Allah<sup>azwj</sup>), and the one<sup>asws</sup> who was oppressed and wronged.

فَجَزَاكَ اللَّهُ عَنْ رَسُولِهِ وَ عَنْ أَمِيرِ الْمُؤْمِنِينَ وَ عَنْ الْحَسَنِ وَ الْحُسَيْنِ صَ أَفْضَلَ الْجَزَاءِ بِمَا صَبَرْتَ وَ احْتَسَبْتَ وَ  
أَعْنَتَ - فَنَعْمَ عُقْبَى الدَّارِ

May Allah<sup>azwj</sup> reward you<sup>asws</sup> on behalf of His Messenger<sup>saww</sup>, the Amir-ul-Momaneen<sup>asws</sup>, Hassan<sup>asws</sup>, and Hussain<sup>asws</sup> - may Allah<sup>azwj</sup>'s blessings be upon them<sup>asws</sup> - with the best of rewards, for you<sup>asws</sup> suffered (in this world) but remained patient expecting the reward from Allah<sup>azwj</sup>. So how excellent is (your) final abode!

لَعْنَةُ اللَّهِ مَنْ قَتَلَكَ وَ لَعْنَةُ اللَّهِ مَنْ جَهَلَ حَقَّكَ وَ اسْتَخَفَّ بِحُرْمَتِكَ وَ لَعْنَةُ اللَّهِ مَنْ حَالَ بَيْنَكَ وَ بَيْنَ مَاءِ الْفُرَاتِ

May Allah<sup>azwj</sup>'s curse be upon those who killed you<sup>asws</sup>. May Allah<sup>azwj</sup>'s curse be upon those who ignored your<sup>asws</sup> rights and breached your<sup>asws</sup> sanctity. May Allah<sup>azwj</sup>'s curse be upon those who stood between you<sup>asws</sup> and the water of the Euphrates (River).

أَشْهَدُ أَنَّكَ قُتِلْتَ مَظْلُومًا وَ أَنَّ اللَّهَ مُنْجِزٌ لَكُمْ مَا وَعَدَكُمْ

I testify that you<sup>asws</sup> were killed unjustly and verily Allah<sup>azwj</sup> will fulfill that which He<sup>azwj</sup> Promised you<sup>asws</sup>.

جِئْتُكَ يَا ابْنَ أَمِيرِ الْمُؤْمِنِينَ وَ إِفْدَا إِلَيْكُمْ وَ قَلْبِي مُسَلِّمٌ لَكُمْ وَ أَنَا لَكُمْ تَابِعٌ وَ نُصْرَتِي لَكُمْ مُعَدَّةٌ - حَتَّى يَحْكُمَ اللَّهُ وَ هُوَ  
خَيْرُ الْحَاكِمِينَ



I have come to you<sup>asws</sup>, O son of the Amir-ul-Momaneen<sup>asws</sup>, as your guest while my heart has submitted to you<sup>asws</sup>. I follow you<sup>asws</sup> and my support is prepared for you<sup>asws</sup> until Allah<sup>azwj</sup> Judges and He<sup>azwj</sup> is the Best of Judges.

فَمَعَكُمْ مَعَكُمْ لَا مَعَ عَدُوِّكُمْ

I am with you<sup>asws</sup> and only with you<sup>asws</sup> and not with your enemies.

إِنِّي بِكُمْ وَبِإِيَابِكُمْ مِنَ الْمُؤْمِنِينَ وَبِمَنْ خَالَفَكُمْ وَ قَتَلَكُمْ مِنَ الْكَافِرِينَ

I believe in you<sup>asws</sup> and in your<sup>asws</sup> return and I disbelieve in those who opposed you<sup>asws</sup> and killed you<sup>asws</sup>.

قَتَلَ اللَّهُ أُمَّةً قَتَلْتَكُمْ بِأَيْدِيهِ وَالْأَلْسُنِ

May Allah<sup>azwj</sup> kill the nation who killed you<sup>asws</sup> with their hands and tongues.

ثُمَّ ادْخُلْ وَ انْكَبَّ عَلَى الْقَبْرِ وَ قُلْ

Then enter, fall on to the grave, and recite (the following):

السَّلَامُ عَلَيْكَ أَيُّهَا الْعَبْدُ الصَّالِحُ - الْمُطِيعُ لِلَّهِ وَ لِرَسُولِهِ وَ لِأَمِيرِ الْمُؤْمِنِينَ وَ الْحَسَنِ وَ الْحُسَيْنِ ع

Salaam to you<sup>asws</sup>, O (Allah<sup>azwj</sup>'s) Righteous Slave<sup>asws</sup> who was obedient to Allah<sup>azwj</sup>, to His Messenger<sup>saww</sup>, to the Amir-ul-Momaneen<sup>asws</sup>, and to Hassan<sup>asws</sup> and Hussain<sup>asws</sup>.

السَّلَامُ عَلَيْكَ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ وَ رِضْوَانُهُ وَ عَلَى رُوحِكَ وَ بَدَنِكَ

Salaam to you<sup>asws</sup> and may Allah<sup>azwj</sup>, Mercy, Blessings, and Pleasure be upon you<sup>asws</sup>, your<sup>asws</sup> soul, and your<sup>asws</sup> body.

أَشْهَدُ وَ أُشْهِدُ اللَّهَ أَنَّكَ مَضَيْتَ عَلَى مَا مَضَى عَلَيْهِ الْبَدْرِيُّونَ - الْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ الْمُنَاصِحُونَ لَهُ فِي جِهَادِ  
أَعْدَائِهِ الْمُبَالِغُونَ فِي نُصْرَةِ أَوْلِيَائِهِ الذَّابُّونَ عَنْ أَحِبَّائِهِ

I testify and take Allah<sup>azwj</sup> as witness that you<sup>asws</sup> died on the same path as the martyrs in the Battle of Badr who fought in the way of Allah<sup>azwj</sup>, that you<sup>asws</sup> remained loyal to Him<sup>azwj</sup> in fighting against His<sup>azwj</sup> enemies, that you strived hard in supporting His<sup>azwj</sup> Divine Authorities, and that you<sup>asws</sup> kept harm away from His<sup>azwj</sup> Loved Ones<sup>asws</sup>.

فَجَزَاكَ اللَّهُ أَفْضَلَ الْجَزَاءِ وَ أَكْثَرَ الْجَزَاءِ وَ أَوْفَرَ الْجَزَاءِ وَ أَوْفَى جَزَاءِ أَحَدٍ مِمَّنْ وَفَى بِنِعْتِهِ - وَ اسْتَجَابَ لَهُ دَعْوَتُهُ وَ  
أَطَاعَ وُلاةَ أَمْرِهِ

May Allah<sup>azwj</sup> reward you<sup>asws</sup> with the best of rewards, the greatest rewards, the most increasing rewards, and with rewards which are above any reward (which He<sup>azwj</sup> has ever) granted to those who remained loyal to their allegiance, who answered His<sup>azwj</sup> Call, and who obeyed His<sup>azwj</sup> Divine Authorities<sup>asws</sup>.

وَ أَشْهَدُ أَنَّكَ قَدْ بَالَعْتَ فِي النَّصِيحَةِ وَ أَعْطَيْتَ غَايَةَ الْمَجْهُودِ فَبَعَثَكَ اللَّهُ فِي الشُّهَدَاءِ وَ جَعَلَ رُوحَكَ مَعَ أَرْوَاحِ الشُّهَدَاءِ وَ أَعْطَاكَ مِنْ جَنَانِهِ أَفْسَحَهَا مَنْزِلًا - وَ أَفْضَلَهَا غُرْفًا وَ رَفَعَ ذِكْرَكَ فِي عَلِيِّينَ وَ حَشْرَكَ مَعَ النَّبِيِّينَ وَ الصَّادِقِينَ وَ الشُّهَدَاءِ وَ الصَّالِحِينَ وَ حَسَّنَ أَوْلِيكَ رَفِيقًا

I testify that you<sup>asws</sup> strived hard with loyalty and put forth all of your efforts (in the way of Allah<sup>azwj</sup>). Therefore, Allah<sup>azwj</sup> placed you<sup>asws</sup> among the Martyrs, joined your<sup>asws</sup> soul with the souls of the Ever-Blissful Ones, and gave you<sup>asws</sup> the most spacious place in His<sup>azwj</sup> Heavens and the best of its chambers (as your abode). And He<sup>azwj</sup> elevated your<sup>asws</sup> remembrance in the highest of places and raised you with "**the Prophets, Truthful Ones, the Martyrs, and the Righteous Ones, and how excellent are these companions**" (4:69).

أَشْهَدُ أَنَّكَ لَمْ تَهِنْ وَ لَمْ تُنْكَلْ وَ أَنَّكَ مَضَيْتَ عَلَى بَصِيرَةٍ مِنْ أَمْرِكَ مُقْتَدِيًا بِالصَّالِحِينَ وَ مُتَّبِعًا لِلنَّبِيِّينَ

I testify that you<sup>asws</sup> were not weakened and you did not lose heart (while facing the enemies). Verily, you died with insight about your affairs while following the Righteous Ones and the Prophets.

فَجَمَعَ اللَّهُ بَيْنَنَا وَ بَيْنَكَ وَ بَيْنَ رَسُولِهِ وَ أَوْلِيَائِهِ فِي مَنَازِلِ الْمُخْتَبِينَ فَإِنَّهُ أَرْحَمُ الرَّاحِمِينَ

May Allah<sup>azwj</sup> unite us with you<sup>asws</sup>, with His Messenger<sup>saww</sup>, and His Divine Authorities in the dwellings of the Humble Ones. Verily, He<sup>azwj</sup> is the Most Merciful of the merciful ones.<sup>12</sup>

### **Bidding Farewell to the Holy Grave of Al-Abbas<sup>asws</sup>:**

حَدَّثَنِي أَبُو عَبْدِ الرَّحْمَنِ مُحَمَّدُ بْنُ أَحْمَدَ بْنِ الْحُسَيْنِ الْعَسْكَرِيُّ بِالْعَسْكَرِ عَنِ الْحَسَنِ بْنِ عَلِيِّ بْنِ مَهْزِيَارَ عَنْ أَبِيهِ عَلِيِّ بْنِ مَهْزِيَارَ عَنْ مُحَمَّدِ بْنِ أَبِي عُمَيْرٍ عَنْ مُحَمَّدِ بْنِ مَرْوَانَ عَنْ أَبِي حَمْزَةَ الثَّمَالِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَ إِذَا وَدَّعْتَ الْعَبَّاسَ فَأَنْتَ وَ قَلْبُ

Abu 'Abdil Rahman Mohammed ibn Ahmad ibn Hussain Al-'Askari narrated Mohammed ibn Hassan both narrated to me from Hassan ibn Ali ibn Mahziyar from his father Ali ibn Mahziyar, from Mohammed ibn Abi "Umayr, from Mohammed ibn Marwan, from Abi Hamzah Al-Thumali, who said:

(Imam Sadiq<sup>asws</sup> said, as part of a longer Hadith)<sup>13</sup>: Then recite (the following):

أَسْتَوْدِعُكَ اللَّهُ وَ أَسْتَرْعِيكَ وَ أَقْرَأُ عَلَيْكَ السَّلَامَ آمَنَّا بِاللَّهِ وَ بَرَسُولِهِ وَ بَكِتَابِهِ وَ بِمَا جَاءَ بِهِ مِنْ عِنْدِ اللَّهِ اللَّهُمَّ اكْتُبْنَا مَعَ الشَّاهِدِينَ

<sup>12</sup> Kamil Al-Ziyarah, Ch. 85, h, 1

<sup>13</sup> See, Chapter 79, Hadith 22 (Kamil Al-Ziyarah)

I bid farewell to you<sup>asws</sup>, leave you in the care of Allah<sup>azwj</sup>, and send my Salaam to you<sup>asws</sup>. We believe in Allah<sup>azwj</sup>, His Messenger<sup>saww</sup>, His<sup>azwj</sup> Book, and in that which His Messenger<sup>as</sup> brought forth from Allah<sup>azwj</sup>. O Allah<sup>azwj</sup>! Register us among those who testify.

اللَّهُمَّ لَا تَجْعَلْهُ آخِرَ الْعَهْدِ مِنْ زِيَارَةِ قَبْرِ ابْنِ أَحْيَى نَبِيِّكَ وَارْزُقْنِي زِيَارَتَهُ أَبَدًا مَا أَبْقَيْتَنِي وَاحْشُرْنِي مَعَهُ وَمَعَ آبَائِهِ فِي الْجَنَّةِ اللَّهُمَّ وَعَرِّفْ بَيْنِي وَبَيْنَهُ وَبَيْنَ رَسُولِكَ وَأَوْلِيَائِكَ

O Allah<sup>azwj</sup>! Do not make this the last time I come to the Ziyarah of the grave of the son<sup>asws</sup> of Your Prophet<sup>saww</sup>'s brother<sup>asws</sup>. Sustain me with his<sup>asws</sup> Ziyarah for as long as you keep me alive. Resurrect me in his<sup>asws</sup> service and with his<sup>asws</sup> forefathers in the Heavens. O Allah<sup>azwj</sup>! Acquaint me with him<sup>asws</sup>, with Your Messenger<sup>saww</sup>, and with Your<sup>azwj</sup> Divine Authorities<sup>asws</sup>.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَتَوَفَّنِي عَلَى الْإِيمَانِ بِكَ وَالتَّصَدِيقِ بِرَسُولِكَ وَالْوَلَايَةِ لِعَلِيِّ بْنِ أَبِي طَالِبٍ وَالأئمةِ مِنْ وُلْدِهِ وَالْبِرَاءَةِ مِنْ عَدُوِّهِمْ -فِيَّائِي قَدْ رَضِيتُ بِذَلِكَ يَا رَبِّ

O Allah<sup>azwj</sup>! (please) Send Your<sup>azwj</sup> blessing on Mohammed<sup>saww</sup> and the family of Mohammed<sup>saww</sup> and make me die while believing in You<sup>azwj</sup>, believing in Your Messenger<sup>saww</sup>, believing in the Wilayah of 'Ali<sup>asws</sup> ibn Abi Talib<sup>asws</sup> and the Imams from his sons<sup>asws</sup>, and while dissociating from their enemies. Verily, I am pleased with this, O Allah<sup>azwj</sup>.

وَ تَدْعُو لِنَفْسِكَ وَ لِوَالِدَيْكَ وَ الْمُؤْمِنِينَ وَ الْمُسْلِمِينَ وَ تَخَيَّرَ مِنَ الدُّعَاءِ

Then pray for yourself, your parents, the believers and the Muslims, and choose some supplications to recite.<sup>14</sup>

### **Bidding Farewell to the Martyrs (of Karbala):**

Abu 'Abdil Rahman Mohammed ibn Ahmad ibn Hussain Al-'Askari and Mohammed ibn Hassan both narrated to me from Hassan ibn 'Ali ibn Mahziyar, fom his father 'Ali ibn Mahziyar, from Mohammed ibn Abi Umayr, from Mohammed ibn Manwan, from Abi Hamzah Al-Thumali, who said:

(Imam Sadiq<sup>asws</sup> said, as part of a longer Hadith).<sup>15</sup> Then recite (the following):

اللَّهُمَّ لَا تَجْعَلْهُ آخِرَ الْعَهْدِ مِنْ زِيَارَتِي إِيَّاهُمْ وَأَشْرِكْنِي مَعَهُمْ وَأَدْخِلْنِي فِي صَالِحِ مَا أُعْطِيَتْهُمْ عَلَى نَصْرِهِمْ ابْنَ بِنْتِ نَبِيِّكَ وَ حُجَّتِكَ عَلَى خَلْقِكَ وَ جِهَادِهِمْ مَعَهُ فِي سَبِيلِكَ

O Allah<sup>azwj</sup>! (Please) Do not make this the last time I come to their Ziyarah. Make me their<sup>as</sup> associate and include me in the blessings which You<sup>azwj</sup> have bestowed on them<sup>as</sup> for supporting the son<sup>asws</sup> of Your Prophet<sup>saww</sup>'s daughter<sup>asws</sup> and Your<sup>azwj</sup> Decisive Proof on Your<sup>azwj</sup> creation and for fighting alongside him<sup>asws</sup> in Your<sup>azwj</sup> way.

<sup>14</sup> Kamil Al-Ziyarah, Ch. 86, h, 1

<sup>15</sup> Chapter 79, Hadith 22.

اللَّهُمَّ اجْمَعْنَا وَإِيَّاهُمْ فِي جَنَّتِكَ مَعَ الشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أَوْلِيَاكَ رَفِيقًا

O Allah<sup>azwj!</sup> Unite us with them<sup>asws</sup> in Your Paradise along with the Martyrs and the Righteous Ones. How excellent these companions are!

أَسْتَوِدِعُكُمْ اللَّهَ وَ أَقْرَأُ عَلَيْكُمُ السَّلَامَ

I bid farewell to you<sup>asws</sup> and send my Salaam to you<sup>asws</sup>.

اللَّهُمَّ ارْزُقْنِي الْعُودَ إِلَيْهِمْ - وَ احْشُرْنِي مَعَهُمْ يَا أَرْحَمَ الرَّاحِمِينَ

O Allah<sup>azwj!</sup> (Please) Sustain me with returning to them and resurrect me with them, O the Most Merciful of the merciful ones.<sup>16</sup>

### **Protocol of Collecting the Clay of the Grave of Hussain<sup>asws</sup> :**

حَدَّثَنِي أَبِي رَه عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ يَزِيدَ بْنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ يُونُسَ بْنِ رَفِيعٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ إِنَّ عِنْدَ رَأْسِ الْحُسَيْنِ بْنِ عَلِيٍّ ع لُتْرِبَةٌ حَمْرَاءَ فِيهَا شِفَاءٌ مِنْ كُلِّ دَاءٍ إِلَّا السَّامَ قَالَ فَأَتَيْتُ الْقَبْرَ بَعْدَ مَا سَمِعْنَا هَذَا الْحَدِيثَ فَاحْتَفَرْنَا عِنْدَ رَأْسِ الْقَبْرِ فَلَمَّا حَفَرْنَا قَدَرٌ ذِرَاعٍ انْحَدَرَتْ عَلَيْنَا مِنْ رَأْسِ الْقَبْرِ مِثْلُ السَّهْلَةِ حَمْرَاءَ قَدَرٌ دَرَاهِمٍ فَحَمَلْنَاهُ إِلَى الْكُوفَةِ فَمَزَجْنَاهُ وَ خَبَبْنَاهُ فَأَقْبَلْنَا نُعْطِي النَّاسَ يَتَدَاوُونَ بِهِ

My father narrated to me from Sa'd ibn 'Abdillah, from Ya'qub ibn Yazid, from Hassan ibn 'Ali, from Yunus ibn Rafi' (Rabi'), who said:

Abi 'Abdillah (Imam Sadiq<sup>asws</sup>) said, "There is some red dust next to the head of Hussain<sup>asws</sup> ibn 'Ali<sup>asws</sup> which is the cure for every disease except death."

After we heard this Hadith, we went to the Grave (of Hussain<sup>asws</sup>) and started digging (the area) next to the holy head of the grave. After digging a little, about one dirham<sup>17</sup> of red dust which looked like sand started to flow down from the direction of the head.

We took it to Kufah, mixed it (with water), and covered it. Then we started distributing it to people to cure their diseases.<sup>18</sup>

حَدَّثَنِي أَبِي رَه وَ مُحَمَّدُ بْنُ الْحَسَنِ وَ عَلِيُّ بْنُ الْحُسَيْنِ عَنْ سَعْدِ بْنِ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيْسَى عَنْ رَزْقِ اللَّهِ بْنِ الْعَلَاءِ عَنْ سُلَيْمَانَ بْنِ عَمْرٍو السَّرَّاجِ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ يُؤْخَذُ طِينٌ قَبْرِ الْحُسَيْنِ ع مِنْ عِنْدِ الْقَبْرِ عَلَى قَدَرِ سَبْعِينَ بَاعًا

My father, Mohammed ibn Hassan, and 'Ali ibn Hussain all narrated to me from Sa'd, from Ahmad ibn Mohammed ibn 'Isa, from Rizqillah ibn 'Ala, from Sulayman ibn 'Amr Al-Sarraj, from some of our companions, who said:

<sup>16</sup> Kamil Al-Ziyarah, Ch. 87, h, 1

<sup>17</sup> Coin diameter, few centimeter

<sup>18</sup> Kamil Al-Ziyarah, Ch. 93, h, 1

Abi Abdillah (Imam Sadiq<sup>asws</sup>) said: The clay of the grave of Hussain<sup>asws</sup> can be collected from up to a distance of seventy fathoms<sup>19</sup> from the grave.<sup>20</sup>

حَدَّثَنِي عَلِيُّ بْنُ الْحُسَيْنِ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ إِبْرَاهِيمَ بْنِ إِسْحَاقَ التَّهَاطُوتِيِّ عَنْ عَبْدِ اللَّهِ بْنِ حَمَّادِ الْأَنْصَارِيِّ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ إِذَا تَنَاوَلَ أَحَدُكُمْ مِنْ طِينِ قَبْرِ الْحُسَيْنِ ع فَلْيَقُلْ

'Ali ibn Hussain narrated to me from 'Ali ibn Ibrahim, from Ibrahim ibn Ishaq Al-Nahawandi, from 'Abdillah ibn Hammad Al-Ansari, from 'Abdillah ibn Sinan, who said:

Abi' Abdillah (Imam Sadiq<sup>asws</sup>) said: When one of you holds the clay of the grave of Hussain<sup>asws</sup> you should recite (the following):

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِحَقِّ الْمَلِكِ الَّذِي تَنَاوَلَهُ وَ الرَّسُولِ الَّذِي بَوَّأَهُ وَ الْوَصِيِّ الَّذِي ضَمَّنَ فِيهِ أَنْ تَجْعَلَهُ شِفَاءً مِنْ كُلِّ دَاءٍ كَذَا وَ كَذَا وَ يُسَمِّي ذَلِكَ الدَّاءَ

O Allah<sup>azwj</sup>! I ask You through the right of the angel who picked it, and the Messenger<sup>asws</sup> who appointed it, and the Successor<sup>asws</sup> who is lying within it to make it the cure from every disease (and from this disease) - mention the name of the disease.<sup>21</sup>

حَدَّثَنِي حَكِيمُ بْنُ دَاوُدَ عَنْ سَلَمَةَ عَنْ عَلِيِّ بْنِ الرَّيَّانِ بْنِ الصَّلْتِ عَنِ الْحُسَيْنِ بْنِ أَسَدٍ عَنْ أَحْمَدَ بْنِ مَصْفَلَةَ عَنْ عَمِّهِ عَنْ أَبِي جَعْفَرِ الْمُوصِلِيِّ أَنَّ أَبَا جَعْفَرٍ ع قَالَ إِذَا أَخَذْتَ طِينَ قَبْرِ الْحُسَيْنِ فَقُلْ

Hukaym ibn Dawud narrated to me from Salaamah, from 'Ali ibn Rayyan ibn Saly, from Hussain ibn Asad, from Ahmad ibn Musqalah, from his uncle, from Abi ja'far Al-Musili, who said:

Abu Ja'far (Imam Baqir<sup>asws</sup>) said: When you take from the clay of the grave of Hussain<sup>asws</sup>, you should say:

اللَّهُمَّ بِحَقِّ هَذِهِ التُّرْبَةِ وَ بِحَقِّ الْمَلِكِ الْمُوَكَّلِ بِهَا وَ الْمَلِكِ الَّذِي كَرَّبَهَا وَ بِحَقِّ الْوَصِيِّ الَّذِي هُوَ فِيهَا صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اجْعَلْ هَذَا الطِّينَ شِفَاءً مِنْ كُلِّ دَاءٍ وَ أَمَانًا مِنْ كُلِّ خَوْفٍ فَإِنَّ فِعْلَ ذَلِكَ كَانَ حَتْمًا شِفَاءً مِنْ كُلِّ دَاءٍ وَ أَمَانًا مِنْ كُلِّ خَوْفٍ

O Allah<sup>azwj</sup>! I ask You<sup>azwj</sup> through the right of this dust, through the right of the angel who is dedicated to it and the angel who dug it<sup>22</sup>, and through the right of the Successor<sup>asws</sup> who is (lying) in it to send Your<sup>azwj</sup> blessing on Mohammed<sup>saww</sup> and the family of Mohammed<sup>asws</sup> and to make this clay the cure from every disease and the protection against my fear.

<sup>19</sup> Fathom is about 6 feet, so 70x6 = 350 feet

<sup>20</sup> Kamil Al-Ziyarah, Ch. 93, h, 2

<sup>21</sup> Kamil Al-Ziyarah, Ch. 93, h, 3

<sup>22</sup> Allamah Al-Majlisi commented on this statement by saying, it could be also translated as the angel who took from it and brought it (to holy Prophet<sup>asws</sup>)

If you do this, then this clay will definitely be a cure for you from every disease and protection against any fear.<sup>23</sup>

حَدَّثَنِي مُحَمَّدُ بْنُ الْحَسَنِ بْنِ عَلِيِّ بْنِ مَهْزِيَارَ عَنْ جَدِّهِ عَلِيِّ بْنِ مَهْزِيَارَ عَنِ الْحَسَنِ بْنِ سَعِيدٍ عَنِ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ الْأَصَمِّ قَالَ حَدَّثَنَا أَبُو عَمْرٍو شَيْخٌ مِنْ أَهْلِ الْكُوفَةِ عَنْ أَبِي حَمَزَةَ الثَّمَالِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ كُنْتُ بِمَكَّةَ وَذَكَرَ فِي حَدِيثِهِ قُلْتُ جُعِلْتُ فِدَاكَ إِنِّي رَأَيْتُ أَصْحَابَنَا يَأْخُذُونَ مِنْ طِينِ الْحَائِرِ لَيْسَتْشُفُونَ [يَسْتَشْفُونَ] بِهِ - هَلْ فِي ذَلِكَ شَيْءٌ مِمَّا يَقُولُونَ مِنَ الشِّفَاءِ قَالَ قَالَ يُسْتَشْفَى بِمَا بَيْنَهُ وَبَيْنَ الْقَبْرِ عَلَى رَأْسِ أَرْبَعَةِ أَمْيَالٍ وَكَذَلِكَ قَبْرُ جَدِّي رَسُولِ اللَّهِ ص وَكَذَلِكَ طِينُ قَبْرِ الْحَسَنِ وَ عَلِيِّ وَ مُحَمَّدٍ فَخُذْ مِنْهَا فَإِنَّهَا شِفَاءٌ مِنْ كُلِّ سَقَمٍ وَ جُنَّةٌ مِمَّا تَخَافُ وَ لَا يَعْدِلُهَا شَيْءٌ مِنَ الْأَشْيَاءِ الَّتِي يُسْتَشْفَى بِهَا إِلَّا الدُّعَاءُ وَ إِنَّمَا يُفْسِدُهَا مَا يُخَالِطُهَا مِنْ أَوْعِيَّتِهَا وَ قَلَّةُ الْيَقِينِ لِمَنْ يُعَالِجُ بِهَا فَأَمَّا مَنْ أَيَقَنَ أَنَّهَا لَهُ شِفَاءٌ إِذَا يُعَالِجُ بِهَا كَفَتَهُ بِإِذْنِ اللَّهِ مِنْ غَيْرِهَا مِمَّا يُعَالِجُ بِهِ وَ يُفْسِدُهَا الشَّيَاطِينُ وَ الْجِنُّ مِنْ أَهْلِ الْكُفْرِ مِنْهُمْ يَتَمَسَّحُونَ بِهَا وَ مَا تَمَرُّ بِشَيْءٍ إِلَّا شَمَمَهَا وَ أَمَّا الشَّيَاطِينُ وَ كُفَّارُ الْجِنِّ فَإِنَّهُمْ يَحْسُدُونَ بَنِي آدَمَ عَلَيْهَا فَيَتَمَسَّحُونَ بِهَا لِيَذْهَبَ عَامَّةٌ طَبِيعَهَا وَ لَا يُخْرِجُ الطِّينُ مِنَ الْحَائِرِ إِلَّا وَ قَدْ اسْتَعَدَّ لَهُ مَا لَا يُحْصَى مِنْهُمْ وَ أَنَّهُ لَقِيَ يَدِ صَاحِبِهَا وَ هُمْ يَتَمَسَّحُونَ بِهَا وَ لَا يَقْدِرُونَ مَعَ الْمَلَائِكَةِ أَنْ يَدْخُلُوا الْحَائِرَ وَ لَوْ كَانَ مِنَ التُّرْبَةِ شَيْءٌ يَسْلَمُ مَا عُولَجَ بِهِ أَحَدٌ إِلَّا بَرَأَ مِنْ سَاعَتِهِ فَإِذَا أَخَذَتْهَا فَكَتَمَهَا وَ أَكْثَرَ عَلَيْهَا مِنْ ذِكْرِ اللَّهِ تَعَالَى وَ قَدْ بَلَغَنِي أَنَّ بَعْضَ مَنْ يَأْخُذُ مِنَ التُّرْبَةِ شَيْئًا يَسْتَحِفُّ بِهِ حَتَّى إِنَّ بَعْضَهُمْ لَيَطْرَحُهَا فِي مِخْلَافَةِ الْبَعْلِ وَ الْحِمَارِ وَ فِي وَعَاءِ الطَّعَامِ وَ مَا يُمَسَّحُ بِهِ الْأَيْدِي مِنَ الطَّعَامِ وَ الْخُرْجِ وَ الْجَوْلِقِ فَكَيْفَ يَسْتَشْفَى بِهِ مَنْ هَذَا حَالُهُ عِنْدَهُ وَ لَكِنَّ الْقَلْبَ الَّذِي لَيْسَ فِيهِ يَقِينٌ مِنَ الْمُسْتَحِفِّ بِمَا فِيهِ صَلَاحُهُ يُفْسِدُ عَلَيْهِ عَمَلَهُ

Mohammed ibn Hassan ibn 'Ali ibn Mahziyar narrated to me from his grandfather 'Ali ibn Mahziyar, from Hassan ibn Sa'id, from 'Abdillah ibn 'Abdil Rahman Al-Asam, from Abi 'Amr - a scholar from Kufah, from Abi Hamzah Al-Thumali, who said:

I was in Makah when I said to Abi' Abdillah (Imam Sadiq<sup>asws</sup>), "May I sacrifice myself for you<sup>asws</sup>! I have seen some of our companions take some of the clay of the 'Hair' and seek cure with it. Does it contain any cure like they say it does?"

Imam<sup>asws</sup> replied: It can be used as a cure even if it is collected from the distance of four miles away from the Grave (of Hussain<sup>asws</sup>). The same applies to the grave of my grandfather<sup>asws</sup> (Imam Ali<sup>asws</sup>) the Messenger of Allah<sup>saww</sup>, and the same applies to the clay of the graves of Hassan<sup>asws</sup>, Ali (Imam Sajjad<sup>asws</sup>), and the Mohammed (Imam Baqir<sup>asws</sup>).

Take some of it (the clay of the grave of Hussain<sup>asws</sup>), for verily it is a cure for every disease and a shield against any fearful matter. Nothing else from among that which is used to cure (an ailment) can be compared to it except supplication.

However, the containers in which it is (often) kept and the lack of certainty of those who treat themselves with it, spoils it.

Those who are certain that if they treat themselves with it, they will be cured, (will find that) it will suffice them with the permission of Allah<sup>azwj</sup> from having to use any other medicine.

<sup>23</sup> Kamil Al-Ziyarah, Ch. 93, h, 4

The devils and the disbeliever Jinns also spoil it by rubbing themselves against it. Nothing passes by it without smelling it.

As for the devils and the disbeliever Jinns, they envy humans because of it so they rub themselves against it and all of its fragrance vanishes.

An innumerable number from among them (the devils and the disbeliever Jinns) prepare themselves as soon as the clay leaves the Hair - for they cannot enter the Hair because of the angels (who guard it) - and they rub themselves against the clay while it is in the hands of the person who is carrying it.

If any part of this dust remained intact and was used to treat any patient, he would be cured immediately.

So when you take from this clay, keep it hidden and mention Allah<sup>azwj</sup>, increasingly on it.

I have been informed that some of the people who take from the dust belittle it so much that some of them even place it in the feedbag of their camels, mules and donkeys, or in their own food containers, or in the handkerchiefs which are used to wipe the hands after eating, or in their saddlebags.

How can a person who dishonours it in this way seek cure with it? (Verily) the uncertain hearts of those who belittle that which leads to their righteousness will ruin its effect.<sup>24</sup>

حَدَّثَنِي مُحَمَّدُ بْنُ الْحَسَنِ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ الصُّفَّارِ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى عَنْ رِزْقِ اللَّهِ بْنِ الْعَلَاءِ عَنْ سُلَيْمَانَ بْنِ عَمْرٍو السَّرَّاجِ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ يُؤْخَذُ طِينٌ قَبْرِ الْحُسَيْنِ ع مِنْ عِنْدِ الْقَبْرِ عَلَى سَبْعِينَ بَاعًا فِي سَبْعِينَ بَاعًا

Mohammed ibn Hassan narrated to me from Mohammed ibn Hassan Al-Saffar, from Ahmad ibn Mohammed ibn 'Isa, from Rizqillah ibn 'Ala, from Sulayman ibn 'Amr Al-Sarraj, from some of our companions, who said:

Abu Abdillah (Imam Sadiq<sup>asws</sup>) said: The clay of the grave of Hussain<sup>asws</sup> can be collected from up to (a radius of) seventy fathoms by seventy fathoms from the grave (350 feet).<sup>25</sup>

حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ جَعْفَرِ الْجَمِيرِيِّ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ مُحَمَّدِ بْنِ سَالِمٍ عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنْ عَبْدِ اللَّهِ بْنِ حَمَادِ الْبَصْرِيِّ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ الْأَصَمِّ عَنْ رَجُلٍ مِنْ أَهْلِ الْكُوفَةِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع حَرِيمٌ قَبْرِ الْحُسَيْنِ ع فَرَسَخٌ فِي فَرَسَخٍ فِي فَرَسَخٍ فِي فَرَسَخٍ

Mohammed ibn 'Abdillah ibn ja'far Al-Hirnyari narrated to me from his father, from 'Ali ibn Mohammed ibn Salim, from Mohammed ibn Khalid, from 'Abdillah ibn Hamrnad Al-Basri, from 'Abdillah ibn 'Abdil Rahman Al-Asam, from someone from Kufah, who said:

Abu 'Abdillah (Imam Sadiq<sup>asws</sup>) said: The sacred boundaries of the grave of Hussain<sup>asws</sup> are one parasang by one parasang by one parasang by one parasang (in four directions).<sup>26</sup>

<sup>24</sup> Kamil Al-Ziyarah, Ch. 93, h, 5

<sup>25</sup> Kamil Al-Ziyarah, Ch. 93, h, 6

<sup>26</sup> Kamil Al-Ziyarah, Ch. 93, h, 9

حَدَّثَنِي أَبُو عَبْدِ الرَّحْمَنِ مُحَمَّدُ بْنُ أَحْمَدَ بْنِ الْحُسَيْنِ الْعَسْكَرِيُّ بِالْعَسْكَرِ قَالَ حَدَّثَنَا الْحَسَنُ بْنُ عَلِيِّ بْنِ مَهْزِيَارَ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ أَبِي عُمَيْرٍ عَنْ مُحَمَّدِ بْنِ مَرْوَانَ عَنْ أَبِي حَمَزَةَ الثَّمَالِيِّ قَالَ قَالَ الصَّادِقُ ع

Abu 'Abdil Rahman Mohammed ibn Ahmad ibn Hussain Al-'Askari narrated me in 'Askar (Mukram) from Hassan ibn 'Ali ibn Mahziyar, from his father, from Mohammed ibn Abf 'Umayr, from Mohammed ibn Marwan, from Abij Hamzah Al-Thumali, who said:

Imam Sadiq<sup>asws</sup> said:

إِذَا أَرَدْتَ حَمَلَ الطِّينَ مِنْ قَبْرِ الْحُسَيْنِ ع فَاقْرَأْ فَاتِحَةَ الْكِتَابِ وَالْمُعَوِّذَتَيْنِ وَقُلْ هُوَ اللَّهُ أَحَدٌ وَإِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ وَيَسْ وَآيَةَ الْكُرْسِيِّ وَتَقُولُ

When you want to carry some of the clay of the grave of Hussain<sup>asws</sup> with you, recite (the Chapters) Fatihah, Mu'awwadhatayn<sup>27</sup>, Qul Huwallahu Ahad, Inna Anzalnah, Ya Sin, and Ayatul Kursi. Then recite (the following):

اللَّهُمَّ بِحَقِّ مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ وَحَبِيبِكَ وَنَبِيِّكَ وَأَمِينِكَ

O Allah<sup>azwj</sup>! (I ask You<sup>azwj</sup>) through the right of Mohammed<sup>saww</sup>, Your<sup>azwj</sup> slave, Your Messenger<sup>saww</sup>, Your<sup>azwj</sup> love, Your<sup>azwj</sup> Prophet, and Your<sup>azwj</sup> guardian!

وَبِحَقِّ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ عَبْدِكَ وَأَنْجِي رَسُولِكَ

And (I ask You<sup>azwj</sup>) through the right of the Amir-ul-Momaneen Ali ibn Abi Talib<sup>asws</sup>, Your<sup>azwj</sup> slave and the brother of Your Messenger<sup>saww</sup>!

وَبِحَقِّ فَاطِمَةَ بِنْتِ نَبِيِّكَ وَزَوْجَةِ وَلِيِّكَ

And (I ask You<sup>azwj</sup>) through the right of Fatimah<sup>asws</sup>, the daughter of Your Prophet<sup>saww</sup> and the wife of Your Wali<sup>asws</sup>!

وَبِحَقِّ الْحَسَنِ وَالْحُسَيْنِ وَبِحَقِّ الْأَئِمَّةِ الرَّاشِدِينَ

And (I ask You<sup>azwj</sup>) through the right of Hassan<sup>asws</sup> and Hussain<sup>asws</sup> and through the right of the Rightly Guided Imams<sup>asws</sup>!

وَبِحَقِّ هَذِهِ التُّرْبَةِ وَبِحَقِّ الْمَلِكِ الْمُوَكَّلِ بِهَا

And (I ask You<sup>azwj</sup>) through the right of this dust and through the right of the angel who is dedicated to it!

وَبِحَقِّ الْوَصِيِّ الَّذِي حَلَّ فِيهَا وَبِحَقِّ الْجَسَدِ الَّذِي تَضَمَّنَتْ وَبِحَقِّ السَّبْطِ الَّذِي ضَمَّنَتْ

<sup>27</sup> Verses of Al-Falaq and Al-Nas.



And (I ask You<sup>azwj</sup>) through the right of the Successor<sup>asws</sup> who is buried in this dust, through the right of the body which is lying within it, and through the right of the grandson<sup>asws</sup> who is held within it!

وَبِحَقِّ حَمِيعِ مَلَائِكَتِكَ وَأَنْبِيَائِكَ وَرُسُلِكَ صَلَّى عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَاجْعَلْ لِي هَذَا الطِّينَ شِفَاءً مِنْ كُلِّ دَاءٍ وَ  
لِمَنْ يَسْتَشْفِي بِهِ مِنْ كُلِّ دَاءٍ وَ سَقَمٍ وَ مَرَضٍ وَ أَمَانًا مِنْ كُلِّ خَوْفٍ

And I ask You<sup>azwj</sup> through the right of all of Your angels<sup>as</sup>, Prophets<sup>as</sup>, and messengers to send Your<sup>azwj</sup> blessing on Mohammed<sup>saww</sup> and the family of Mohammed<sup>asws</sup> and to make this clay my cure from every disease and for anyone who uses it as the cure against every disease, illness, and ailment. (Also) make it my protection against any fear.

اللَّهُمَّ بِحَقِّ مُحَمَّدٍ وَ أَهْلِ بَيْتِهِ اجْعَلْهُ عِلْمًا نَافِعًا وَ رِزْقًا وَاسِعًا وَ شِفَاءً مِنْ كُلِّ دَاءٍ وَ سَقَمٍ وَ آفَةٍ وَ عَاهَةِ - وَ جَمِيعِ  
الْأَوْجَاعِ كُلِّهَا - إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

O Allah<sup>azwj</sup>! I ask You<sup>azwj</sup> through the right of Mohammed<sup>saww</sup> and his family<sup>asws</sup> to make it (the cause of) beneficial knowledge and extensive sustenance (for me) and to make it my cure from every disease, illness, sickness, plague, disability, and all pain. Verily, You<sup>azwj</sup> have power over all things.

وَ تَقُولُ

Then recite (the following):

اللَّهُمَّ رَبِّ هَذِهِ التُّرْبَةِ الْمُبَارَكَةِ الْمَيْمُونَةِ وَ الْمَلِكِ الَّذِي هَبَطَ بِهَا وَ الْوَصِيِّ الَّذِي هُوَ فِيهَا صَلَّى عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ  
وَ سَلَّمَ وَ أَنْفَعَنِي بِهَا - إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

O Lord<sup>azwj</sup> of this blessed and prosperous dust! (O Lord<sup>azwj</sup>) of the angel who brought it down with him! (O Lord<sup>azwj</sup>) of the Successor who is (buried) in it! Send Your<sup>azwj</sup> Salaam and blessing on Mohammed<sup>saww</sup> and the family of Mohammed<sup>asws</sup> and allow me to benefit from it. Verily, You<sup>azwj</sup> have Power over all things.<sup>28</sup>

### **What Should Be Recited Before Eating the Dust of the Grave of Al-Hussain<sup>asws</sup>:**

حَدَّثَنِي أَبِي رَهْ وَ جَمَاعَةٌ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ عِيسَى بْنِ عُبَيْدٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ الْبَصْرِيِّ عَنْ بَعْضِ رِجَالِهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ طِينُ  
قَبْرِ الْحُسَيْنِ ع شِفَاءٌ مِنْ كُلِّ دَاءٍ وَ إِذَا أَكَلْتَهُ فَقُلْ بِسْمِ اللَّهِ وَ بِاللَّهِ اللَّهُمَّ اجْعَلْهُ رِزْقًا وَاسِعًا وَ عِلْمًا نَافِعًا وَ شِفَاءً مِنْ  
كُلِّ دَاءٍ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

My father narrated to me from Sad ibn 'Abdillah, from Mohammed ibn Isa ibn 'Ubayd, from Mohammed ibn Isma'il Al-Basri, from some of his scholars, who said:

<sup>28</sup> Kamil Al-Ziyarah, Ch. 93, h, 12

Abi' Abdillah (Imam Sadiq<sup>asws</sup>) said: 'The clay of the grave of Hussain<sup>asws</sup> is a cure for every disease. When you eat it, recite (the following):'

بِسْمِ اللَّهِ وَ بِاللَّهِ اللَّهُمَّ اجْعَلْهُ رِزْقًا وَاسِعًا وَ عِلْمًا نَافِعًا وَ شِفَاءً مِنْ كُلِّ دَاءٍ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

(I start) in the name of Allah<sup>azwj</sup> and by Allah<sup>azwj</sup>. O Allah<sup>azwj</sup>! Make it (the cause of) extensive sustenance and beneficial knowledge (for me) and make it my cure from every disease. Verily, You<sup>azwj</sup> have power all things.<sup>29</sup>

قَالَ وَ رَوَى لِي بَعْضُ أَصْحَابِنَا يَعْنِي مُحَمَّدَ بْنَ عَيْسَى قَالَ نَسِيتُ إِسْنَادَهُ قَالَ إِذَا أَكَلْتَهُ

My father narrated to me from Sa'd ibn 'Abdillah, from Mohammed ibn 'Isa, who narrated the following through a chain which he had forgotten:

When you eat the clay of the grave of Hussain<sup>asws</sup> you should say:

تَقُولُ اللَّهُمَّ رَبَّ هَذِهِ التُّرْبَةِ الْمُبَارَكَةِ وَ رَبَّ هَذَا الْوَصِيِّ الَّذِي وَارْتَهُ صَلَّى عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اجْعَلْهُ عِلْمًا نَافِعًا وَ رِزْقًا وَاسِعًا وَ شِفَاءً مِنْ كُلِّ دَاءٍ

O Lord<sup>azwj</sup> of this blessed dust! And O Lord<sup>azwj</sup> of this Successor who is buried in it! Send Your blessing on Mohammed<sup>saww</sup> and the family of Mohammed<sup>asws</sup> and make it (the cause of) beneficial knowledge and extensive sustenance (for me) and my cure from every disease.<sup>30</sup>

حَدَّثَنِي الْحَسَنُ بْنُ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنْ أَبِيهِ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ مَالِكِ بْنِ عَطِيَّةَ عَنْ أَبِيهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ إِذَا أَخَذْتَ مِنْ تُّرْبَةِ الْمَظْلُومِ وَ وَضَعْتَهَا فِي فَيْكِ فَقُلْ

Hassan ibn 'Abdillah ibn Mohammed ibn 'ISsa narrated to me from his father, from Hassan ibn Mahbub, from Malik ibn 'Atiyah, from his father, who said:

Abi' Abdillah (Imam Sadiq<sup>asws</sup>) said: When you take from the clay of the Oppressed One (Imam Hussain<sup>asws</sup>) and place it in your mouth, recite (the following):

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِحَقِّ هَذِهِ التُّرْبَةِ وَ بِحَقِّ الْمَلِكِ الَّذِي قَبَضَهَا وَ النَّبِيِّ الَّذِي حَضَنَهَا وَ الْإِمَامِ الَّذِي حَلَّ فِيهَا أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تَجْعَلَ لِي فِيهَا شِفَاءً نَافِعًا وَ رِزْقًا وَاسِعًا وَ أَمَانًا مِنْ كُلِّ خَوْفٍ وَ دَاءٍ

Allah<sup>azwj</sup>! I ask You<sup>azwj</sup> through the right of this dust, through the right of the angel<sup>as</sup> who held it, through the right of the Prophet<sup>saww</sup> who embraced it, and through the right of the Imam<sup>asws</sup> who is buried in it to send Your<sup>azwj</sup> blessing on Mohammed<sup>saww</sup> and the family of Mohammed<sup>asws</sup>, and to allow it to be a beneficial cure and an extensive sustenance for me, and (allow it) to be my protection against any fear and disease.

<sup>29</sup> Kamil Al-Ziyarah, Ch. 94, h, 1

<sup>30</sup> Kamil Al-Ziyarah, Ch. 94, h, 2

فَإِنَّهُ إِذَا قَالَ ذَلِكَ وَهَبَ اللَّهُ لَهُ الْعَافِيَةَ وَ شَفَاهُ

Verily, if you recite this, Allah<sup>azwj</sup> will cure you and bestow you with good health.<sup>31</sup>

### **How Those who Live Far Should Perform Ziyarah-e-Imam Hussain<sup>asws</sup>.**

حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ جَعْفَرِ الْجَمِيرِيِّ عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ الْبَرْقِيِّ عَنْ أَبِيهِ رَفَعَ الْحَدِيثَ إِلَى أَبِي عَبْدِ اللَّهِ ع قَالَ دَخَلَ حَنَّانُ بْنُ سَدِيرٍ الصَّيْرَفِيُّ عَلَى أَبِي عَبْدِ اللَّهِ ع وَ عِنْدَهُ جَمَاعَةٌ مِنْ أَصْحَابِهِ فَقَالَ يَا حَنَّانُ بْنُ سَدِيرٍ تَزُورُ أَبَا عَبْدِ اللَّهِ ع فِي كُلِّ شَهْرٍ مَرَّةً قَالَ لَا قَالَ فِي كُلِّ شَهْرَيْنِ مَرَّةً قَالَ لَا قَالَ فِي كُلِّ سَنَةٍ مَرَّةً قَالَ لَا - قَالَ مَا أَجْفَاكُمْ لِسَيِّدِكُمْ فَقَالَ يَا ابْنَ رَسُولِ اللَّهِ قَلَّةَ الرَّادِ وَ بُعْدَ الْمَسَافَةِ - قَالَ أ لَا أَذُلُّكُمْ عَلَى زِيَارَةِ مَقْبُولَةٍ وَ إِن بَعْدَ النَّائِي قَالَ فَكَيْفَ أَزُورُهُ يَا ابْنَ رَسُولِ اللَّهِ قَالَ اغْتَسَلْ يَوْمَ الْجُمُعَةِ أَوْ أَيَّ يَوْمٍ شِئْتَ وَ الْبَسْ أَطْهَرَ ثِيَابِكَ وَ اصْعَدْ إِلَى أَعْلَى مَوْضِعٍ فِي دَارِكَ أَوْ الصَّحْرَاءِ وَ اسْتَقْبِلِ الْقِبْلَةَ بِوَجْهِكَ بَعْدَ مَا تَبَيَّنَ أَنَّ الْقَبْرَ هُنَاكَ يَقُولُ اللَّهُ تَبَارَكَ وَ تَعَالَى فَأَيُّمَا تَوَلَّوْا فَتَمَّ وَجْهَ اللَّهِ ثُمَّ تَقُولُ

Mohammed ibn Abdillah ibn Jafar Al-Himyari narrated to me fro his father, from Ahmad ibn Abi Abdillah Al-Barqi, from his father, who narrated that:

Hanan ibn Sadir Al-Sayrafi went to (visit) Abi Abdillah (Imam Sadiq<sup>asws</sup>) when a group of his companions were with him.

Imam<sup>asws</sup> asked his, 'O Hanan ibn Sadir! Do you perform the Ziyarah of Abi Abdillah (Imam Hussain<sup>asws</sup>) once every month?

Hanan replied: No.

Imam<sup>asws</sup> asked: What about once every two months?

Hanan replied: No.

Imam<sup>asws</sup> asked: What about once a year?

Hanan replied: No.

Imam<sup>asws</sup> said: How negligent you people are toward your master!

Hanan said: O son of the Messenger of Allah<sup>asws</sup>! It is because of lack of wealth and the greatness of the distance.

Imam<sup>asws</sup> said, "Should I not teach you an accepted Ziyarah even from a great distance? "

Hanan asked, "How should I perform his Ziyarah, O son of the Messenger of Allah<sup>asws</sup>?"

Imam<sup>asws</sup> replied:

<sup>31</sup> Kamil Al-Ziyarah, Ch. 94, h, 3

Perform a Ghusl on a Friday or any other day you wish, wear the purified of your clothes, ascend to the highest place in your house or in a desert, and then face the Qiblah after ensuring that the grave is also in same direction, for Allah<sup>azwj</sup>, the Blessed and the Exalted, Says '**Wherever you turn, there is the face of Allah**' (2:115).

Then say:

السَّلَامُ عَلَيْكَ يَا مَوْلَايَ وَابْنَ مَوْلَايَ وَ سَيِّدِي وَ ابْنَ سَيِّدِي

Salaam to you<sup>asws</sup>, O my master and the son of my master<sup>asws</sup> and O my leader<sup>asws</sup> and the son of my leader<sup>asws</sup>.

السَّلَامُ عَلَيْكَ يَا مَوْلَايَ الشَّهِيدِ بْنِ الشَّهِيدِ وَ الْقَتِيلِ بْنِ الْقَتِيلِ السَّلَامُ عَلَيْكَ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ

Salaam to you<sup>asws</sup> O my master<sup>asws</sup>, the Martyr<sup>asws</sup> and son of the Martyr<sup>asws</sup>, the Slain<sup>asws</sup> (One) and the son of the Slain<sup>asws</sup> (One). Salaam to you<sup>asws</sup> and (may) Allah<sup>azwj</sup>'s Mercy and Blessings be upon you<sup>asws</sup>.

أَنَا زَائِرُكَ يَا ابْنَ رَسُولِ اللَّهِ بِقَلْبِي وَ لِسَانِي وَ جَوَارِحِي وَ إِن لَّمْ أَزُرْكَ بِنَفْسِي مُشَاهِدَةً لِقُبَّتِكَ

I am performing your<sup>asws</sup> Ziyarah, O son of the Messenger of Allah<sup>asws</sup> with my heart, my tongue, and my limbs although I have not come to your<sup>asws</sup> Ziyarah physically where I can see your dome.

فَعَلَيْكَ السَّلَامُ يَا وَارِثَ آدَمَ صِفْوَةَ اللَّهِ

Salaam to you<sup>asws</sup>, O heir of Adam<sup>as</sup>, the Chosen Slave of Allah<sup>azwj</sup>;

وَ وَارِثَ نُوحٍ نَبِيِّ اللَّهِ

And O heir of Nuh<sup>as</sup>, the Prophet of Allah<sup>azwj</sup>;

وَ وَارِثَ إِبْرَاهِيمَ خَلِيلِ اللَّهِ

And O heir of Ibrahim<sup>as</sup>, the Friend of Allah<sup>azwj</sup>;

وَ وَارِثَ مُوسَى كَلِيمِ اللَّهِ

And O heir of Musa<sup>as</sup>, the One who was Addressed by Allah<sup>azwj</sup>;

وَ وَارِثَ عِيسَى رُوحِ اللَّهِ

And O heir of Isa<sup>as</sup>, the Spirit of Allah<sup>azwj</sup>;

وَ وَارِثَ مُحَمَّدٍ حَبِيبِ اللَّهِ وَ نَبِيِّهِ وَ رَسُولِهِ

And O heir of Mohammed<sup>saww</sup>, the Love, the Prophet and the Messenger of Allah<sup>azwj</sup>;

وَ وَارِثَ عَلِيٍّ أَمِيرِ الْمُؤْمِنِينَ وَ صِيِّ رَسُولِ اللَّهِ وَ خَلِيفَتِهِ

And O heir of 'Ali<sup>asws</sup>, the Commander of the Believers, the Successor of the Messenger of Allah<sup>saww</sup> and his<sup>saww</sup> Caliph;

وَ وَارِثَ الْحَسَنِ بْنِ عَلِيٍّ وَ صِيِّ أَمِيرِ الْمُؤْمِنِينَ

And O heir of Hassan<sup>asws</sup> ibn 'Ali<sup>asws</sup>, the Successor of the Commander of the Believers<sup>asws</sup>.

لَعَنَ اللَّهُ فَاتِلِيكَ وَ حَدَدَ عَلَيْهِمُ الْعَذَابَ فِي هَذِهِ السَّاعَةِ وَ فِي كُلِّ سَاعَةٍ

May Allah<sup>azwj</sup>'s curse be upon those who killed you<sup>asws</sup> and may He<sup>azwj</sup> renew their torment in this hour and in every hour.

أَنَا يَا سَيِّدِي مُتَقَرِّبٌ إِلَى اللَّهِ جَلٍّ وَ عَزَّ وَ إِلَى جَدِّكَ رَسُولِ اللَّهِ وَ إِلَى أَبِيكَ أَمِيرِ الْمُؤْمِنِينَ وَ إِلَى أَخِيكَ الْحَسَنِ وَ إِلَيْكَ يَا مَوْلَايَ فَعَلَيْكَ السَّلَامُ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ بِزِيَارَتِي لَكَ بِقَلْبِي وَ لِسَانِي وَ جَمِيعِ جَوَارِحِي

O my master<sup>asws</sup>! I seek nearness to Allah<sup>azwj</sup>, the Great and Almighty, and to your grandfather<sup>saww</sup>, the Messenger of Allah<sup>saww</sup>, and to your<sup>asws</sup> father<sup>asws</sup>, the Commander of the Believers, and to your brother<sup>asws</sup>, Hassan<sup>asws</sup>, and to you<sup>asws</sup>, O my leader<sup>asws</sup>, through performing your<sup>asws</sup> Ziyarah with my heart, my tongue, and all of my body limbs. Salaam to you<sup>asws</sup> and (may) Allah<sup>azwj</sup>'s Mercy and Blessings be upon you<sup>asws</sup>.

فَكُنْ لِي يَا سَيِّدِي شَفِيعِي لِتَقْبُولَ ذَلِكَ مِنِّي

O my master<sup>asws</sup>! Intercede on my behalf so that this Ziyarah is accepted from me.

وَ أَنَا بِالْبِرَاءَةِ مِنْ أَعْدَائِكَ وَ اللَّعْنَةِ لَهُمْ وَ عَلَيْهِمْ أَتَقَرَّبُ إِلَى اللَّهِ وَ إِلَيْكُمْ أَجْمَعِينَ

I seek nearness to Allah<sup>azwj</sup> and to all of you<sup>asws</sup> by dissociating myself from your<sup>asws</sup> enemies<sup>la</sup> and by cursing them<sup>la</sup>.

فَعَلَيْكَ صَلَوَاتُ اللَّهِ وَ رِضْوَانُهُ وَ رَحْمَتُهُ

May Allah<sup>azwj</sup>'s blessings, His<sup>azwj</sup> Pleasure, and His<sup>azwj</sup> Mercy be upon you<sup>asws</sup>.

ثُمَّ تَحَوَّلْ عَلَى يَسَارِكَ قَلِيلًا وَ تَتَحَوَّلْ [تَحَوَّلُ] وَجْهَكَ إِلَى قَبْرِ عَلِيِّ بْنِ الْحُسَيْنِ وَ هُوَ عِنْدَ رِجْلِ أَبِيهِ وَ تُسَلِّمْ عَلَيْهِ مِثْلَ ذَلِكَ ثُمَّ ادْعُ اللَّهَ بِمَا أَحْبَبْتَ مِنْ أَمْرِ دِينِكَ وَ دُنْيَاكَ ثُمَّ تُصَلِّيْ أَرْبَعَ رَكَعَاتٍ فَإِنَّ صَلَاةَ الزِّيَارَةِ ثَمَانٌ أَوْ سِتٌّ أَوْ أَرْبَعٌ أَوْ رَكَعَتَانِ وَ أَفْضَلُهَا ثَمَانٌ

Then move a short distance to the left and turn your face toward the grave of 'Ali<sup>asws</sup> ibn Hussain<sup>asws</sup>, who is (buried) next to the feet of his father<sup>asws</sup>, and say Salaam to him<sup>asws</sup> in the same way.

Thereafter, ask Allah<sup>azwj</sup> for that which you want with regards to the matters of your religion and your life and then establish four Rak'ah of prayers.

Verily, the prayers of the Ziyarah can be established in either eight, six, four, or two Rak'ah, and the best is eight Rak'ah.

ثُمَّ تَسْتَقْبِلُ نَحْوَ قَبْرِ أَبِي عَبْدِ اللَّهِ ع وَ تَقُولُ

After the prayers face the grave of Abi 'Abdillah (Imam Hussain<sup>asws</sup>) and say:

أَنَا مُودِّعُكَ يَا مَوْلَايَ وَ ابْنَ مَوْلَايَ وَ يَا سَيِّدِي وَ ابْنَ سَيِّدِي

I bid farewell to you<sup>asws</sup>, O my master<sup>asws</sup> and the son<sup>asws</sup> of my master<sup>asws</sup> and O my leader<sup>asws</sup> and the son of my leader<sup>asws</sup>.

وَ مُودِّعُكَ يَا سَيِّدِي وَ ابْنَ سَيِّدِي يَا عَلِيَّ بْنَ الْحُسَيْنِ

And I bid farewell to you<sup>asws</sup>, O my master<sup>asws</sup> and the son of my master<sup>asws</sup>. O Ali<sup>asws</sup> ibn Hussain<sup>asws</sup>.

وَ مُودِّعُكُمْ يَا سَادَاتِي يَا مَعَاشِرَ الشُّهَدَاءِ

And I bid farewell to you<sup>asws</sup>, O my masters, O all of Martyrs.

فَعَلَيْكُمْ سَلَامُ اللَّهِ وَ رَحْمَتُهُ وَ رِضْوَانُهُ وَ بَرَكَاتُهُ

May Allah<sup>azwj</sup>'s Salaam, His<sup>azwj</sup> Mercy, His<sup>azwj</sup> Pleasure, and His<sup>azwj</sup> Blessings be upon you<sup>asws</sup> <sup>32</sup>.

<sup>32</sup> Kamil Al-Ziyarah, Ch. 94, h, 7