



Ahadith on Visiting Holy Graves (Ziyarah)

Ziyarah-e-Prophet^{saww}

Ziyarah-e-Hamzah^{asws}

Ziyarah-e-Martyrs of Uhud

Ziyarah-e-Masjis and Graves in Madinah

Ziyarah-e-Amir-ul-Momineen^{asws}

Ziyarah-e-Imam Hassan^{asws} and Other

Imams^{asws} in Baqi



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Introduction:

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

The Ziyarah of the Prophet^{saww}:

Abu Abdillah (Imam Jafar-e-Sadiq^{asws}) said: Before going to Medina or prior to entering it, perform a 'Ghusl'¹. Then proceed to the grave of the Messenger of Allah^{saww} and say Salaam to him^{saww}. Move to the pillar which is located on the right side by the head of the grave. Stand there with your left shoulder towards the grave, your right shoulder towards the pulpit of the Prophet^{saww}, and face towards Qiblah², for this is the (closest) location to the head of the Prophet^{saww}.³

Then recite:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

I testify that there is no god but Allah^{azwj}; He^{azwj} is alone and He^{azwj} has no partners, and I testify that Mohammad^{saww} is His^{azwj} slave and messenger.

وَأَشْهَدُ أَنَّكَ رَسُولُ اللَّهِ وَأَنَّكَ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ وَأَشْهَدُ أَنَّكَ قَدْ بَلَّغْتَ رَسُولَاتِ رَبِّكَ وَنَصَحْتَ لِأُمَّتِكَ وَجَاهَدْتَ فِي سَبِيلِ اللَّهِ وَعَبَدْتَ اللَّهَ حَتَّى أَتَاكَ الْيَقِينُ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ

I testify that you are the Messengr of Allah^{saww} and you are Mohammed^{saww}, son of Abdillah^{asws}. I testify that you^{saww} announced the messages of your Lord^{azwj}, you^{saww} advised your nation, you^{saww} fought in the way of Allah^{azwj}, and you^{saww} worshipped Allah^{azwj} with wisdom and by giving good counsel until that which is certain (death) came to you^{saww}.

وَأَدَّيْتَ الَّذِي عَلَيْكَ مِنَ الْحَقِّ وَأَنَّكَ قَدْ رَوَّفْتَ بِالْمُؤْمِنِينَ وَغَلَّظْتَ عَلَى الْكَافِرِينَ فَبَلَغَ اللَّهُ بِكَ أَفْضَلَ شَرَفٍ مَحَلِّ الْمُكْرَمِينَ

You^{saww} fulfilled your obligations. You^{saww} were kind toward the believers and harsh toward the disbelievers. Therefore, Allah^{azwj} granted you^{saww} the highest and honoured position of the honourables ones.

الْحَمْدُ لِلَّهِ الَّذِي اسْتَنْفَذَنَا بِكَ مِنَ الشُّرْكِ وَالضَّلَالَةِ

¹ Ritual Bath/shower

² The Kabah in Mecca

Praise be to Allah^{azwj} who, through you^{saww}, saved us from polytheism and from going astray.

اللَّهُمَّ اجْعَلْ صَلَوَاتِكَ وَ صَلَوَاتِ مَلَائِكَتِكَ الْمُقَرَّبِينَ وَ عِبَادِكَ الصَّالِحِينَ وَ أَنْبِيَائِكَ الْمُرْسَلِينَ وَ أَهْلِ
السَّمَاوَاتِ وَ الْأَرْضِينَ وَ مَنْ سَبَّحَ لِرَبِّ الْعَالَمِينَ مِنَ الْأَوَّلِينَ وَ الْآخِرِينَ عَلَى مُحَمَّدٍ عَبْدِكَ وَ رَسُولِكَ
وَ نَبِيِّكَ وَ أَمِينِكَ وَ نَجِيِّكَ وَ حَبِيبِكَ وَ صَفِيِّكَ وَ صَفْوَتِكَ وَ خَاصَّتِكَ وَ خَيْرَتِكَ مِنْ خَلْقِكَ

O Allah^{azwj}! Send Your blessings, the blessings of Your^{azwj} High-ranked angels^{as}, the blessings of Your^{azwj} righteous slaves, the blessings of Your^{azwj} prophets who were sent as messengers^{as}, the blessings of (all of) the inhabitants of the Heavens and the Earth, and the blessings of everyone from the first to the last who sanctifies the Lord of the Universe, on Mohammed^{saww}, Your^{azwj} salve, Your^{azwj} messenger, Your^{azwj} Prophet, Your^{azwj} Trustee, Your^{azwj} confidant, Your^{azwj} admired one, Your^{azwj} chosen one, Your^{azwj} special (devotee), and the best of Your^{azwj} creation.

اللَّهُمَّ وَ أَعْطِهِ الدَّرَجَةَ وَ الْوَسِيلَةَ مِنَ الْجَنَّةِ وَ ابْعَثْهُ مَقَامًا مَحْمُودًا يَعْطُهُ بِهِ الْأَوْلُونَ وَ الْآخِرُونَ

O Allah^{azwj}! Grant him^{saww} the elevated status and the 'Wasilah' in Paradise, and Appoint him^{saww} in the Praised Position which will be envied by everyone from the first to the last.

اللَّهُمَّ إِنَّكَ قُلْتَ وَ لَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ - وَ اسْتَغْفَرَ لَهُمُ الرَّسُولُ
لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا (4:64)

O Allah^{azwj}! You said: 'And had they, when they were unjust to themselves, come to you and asked forgiveness from Allah and the Messenger had (also) asked forgiveness for them, they would have found Allah Oft-returning (to mercy), Most Merciful' (4:64).

وَ إِنِّي أَتَيْتُ نَبِيَّكَ مُسْتَغْفِرًا تَائِبًا مِنْ ذُنُوبِي - وَ إِنِّي أَتَوَجَّهُ إِلَيْكَ بِنَبِيِّ الرَّحْمَةِ مُحَمَّدٍ ص

And I have come to Your Prophet^{saww}, repenting and asking for forgiveness for my sins, and I have turned to You^{azwj} through Your^{azwj} Prophet^{saww}, the Prophet^{saww} of Mercy, Mohammed^{saww}.

يَا مُحَمَّدُ إِنِّي أَتَوَجَّهُ إِلَى اللَّهِ رَبِّي وَ رَبِّكَ بِكَ لِيَعْفِرَ لِي ذُنُوبِي

O Mohammed^{saww}! I have turned to Allah^{azwj}, your Lord^{azwj} and mine, through you^{saww}, so that He^{azwj} may forgive my sins.

وَإِنْ كَانَتْ لَكَ حَاجَةٌ - فَاجْعَلْ قَبْرَ النَّبِيِّ ص خَلْفَ كَتِفَيْكَ وَاسْتَقْبِلِ الْقِبْلَةَ وَارْفَعْ يَدَيْكَ وَاسْأَلْ حَاجَتَكَ فَإِنَّكَ أَحْرَى أَنْ تُقْضَىٰ إِنْ شَاءَ اللَّهُ

Then Imam^{asws} said: If you have a request, face the Qiblah raise your hands and ask for your request. If you do this then there is more likely that your prayer is heard In-Sha Allah.

حدثني محمد بن يعقوب الكليني عن عدة من أصحابنا عن سهل بن زياد عن أحمد بن محمد بن أبي نصر قال قلت لأبي الحسن ع كيف السلام على رسول الله ص عند قبره فقال

Mohammed ibn Yaqub Al-Kulayni narrated to me from a group of our companions, from Sahl Ibn Ziyad, from Ahmad ibn Mohammed ibn Abi Nasr, who said:

I asked Abal Hassan^{asws} (Imam Reza^{asws}): 'How should I say Salaam to the Messenger of Allah^{saww} next to his grave?

Imam^{asws} replied:

السَّلَامُ عَلَى رَسُولِ اللَّهِ السَّلَامُ عَلَيْكَ يَا حَبِيبَ اللَّهِ السَّلَامُ عَلَيْكَ يَا صَفْوَةَ اللَّهِ السَّلَامُ عَلَيْكَ يَا أَمِينَ اللَّهِ

Salaam upon the Messenger of Allah^{saww}, Salaam to you^{saww}, O Friend of Allah^{azwj}! Salaam to you^{saww}, O Chocie of Allah^{azwj}! Salaam to you^{saww}, O Trustee of Allah^{azwj}!

أَشْهَدُ أَنَّكَ قَدْ نَصَحْتَ لَأُمَّتِكَ وَجَاهَدْتَ فِي سَبِيلِ اللَّهِ وَعَبَدْتَهُ مُخْلِصًا حَتَّىٰ أَتَاكَ الْيَقِينُ

I testify that you^{saww} advised your nation. You^{saww} fought in the way of Allah^{azwj} and worshipped Him^{azwj} with loyalty until that which is certain (Call to next World) came to you^{saww}.

فَجَزَاكَ اللَّهُ أَفْضَلَ مَا جَزَىٰ نَبِيًّا عَنْ أُمَّتِهِ

May Allah^{azwj} Reward you^{saww} with a greater reward than He^{azwj} has given to any (other) Prophet^{as} for guiding his nation.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ أَفْضَلَ مَا صَلَّيْتَ عَلَىٰ إِبْرَاهِيمَ وَآلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ

O Allah^{azwj}! Send (Your) Blessings on Mohammed^{saww} and the family of Mohammed^{asws}, (Blessings which are) greater than that which You^{azwj} Sent on Ibrahim^{as} and the family of Ibrahim^{as}. Verily, You^{azwj} are the Praised, the Glorified.

سلام مولانا أبي الحسن موسى بن جعفر الكاظم ص على جده رسول الله ص

The Salaam of our Master, Abi al-Hassan^{asws} bin Jafar^{asws} Al-Kazim^{asws} on his^{asws} grandfather - the Rasool Allah^{saww} 4

The Rewards of Offering Salat in Prophet^{saww} 's Masjid

حَدَّثَنِي حَكِيمُ بْنُ دَاوُدَ بْنِ حَكِيمٍ عَنْ سَلَمَةَ بْنِ الْخَطَّابِ عَنْ مُصَدِّقِ بْنِ صَدَقَةَ عَنْ عَمَّارِ بْنِ مُوسَى السَّابَّاطِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَأَلْتُهُ عَنِ الصَّلَاةِ فِي مَسْجِدِ الرَّسُولِ ص هَلْ مِثْلُ الصَّلَاةِ فِي الْمَدِينَةِ قَالَ ع لَا لِأَنَّ الصَّلَاةَ فِي مَسْجِدِ الرَّسُولِ ص بِأَلْفِ صَلَاةٍ وَ الصَّلَاةَ بِالْمَدِينَةِ مِثْلُ الصَّلَاةِ فِي سَائِرِ الْأَمْصَارِ

Hukaym ibn Dawud ibn Hukaym narrated to me from Salamah ibn Khattab from Musaddiq ibn Sadaqah, from 'Ammar ibn Musa Al-Sabati, who said:

I asked Aba Abdillah (Imam Sadiq^{asws}): 'Is praying in the Mosque of the Prophet^{saww} the same as praying anywhere else in Medina?' Imam^{asws} replied, "No. One Salat (prayer) in the Mosque of the Messenger of Allah^{saww} is equal to one thousand prayers elsewhere. However, praying anywhere else in Medina is just like praying in any other city."⁵

حَدَّثَنِي أَبِي عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي خَلْفِ الْقُمِيِّ الْأَشْعَرِيِّ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنْ مُوسَى بْنِ الْقَاسِمِ الْبَجَلِيِّ عَمَّنْ حَدَّثَهُ عَنْ مُرَازِمٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنِ الصَّلَاةِ فِي مَسْجِدِ رَسُولِ اللَّهِ ص فَقَالَ قَالَ رَسُولُ اللَّهِ ص صَلَاةٌ فِي مَسْجِدِي تَعْدِلُ أَلْفَ صَلَاةٍ فِي غَيْرِهِ وَ صَلَاةٌ فِي مَسْجِدِ الْحَرَامِ تَعْدِلُ أَلْفَ صَلَاةٍ فِي مَسْجِدِي ثُمَّ قَالَ إِنَّ اللَّهَ فَضَّلَ مَكَّةَ وَ جَعَلَ بَعْضَهَا أَفْضَلَ مِنْ بَعْضٍ فَقَالَ وَ اتَّخِذُوا مِنْ مَقَامِ إِبْرَاهِيمَ مُصَلًّى وَ قَالَ إِنَّ اللَّهَ فَضَّلَ أَقْوَامًا وَ أَمَرَ بِاتِّبَاعِهِمْ وَ أَمَرَ بِمُؤَدَّتِهِمْ فِي الْكِتَابِ

My father narrated to me from Sa'd ibn 'Abdillah ibn Abi Khalaf Al-Qummi Al-Ash'ari, from Ahmad ibn Mohammed ibn 'Isa, from Musa ibn Qasim Al-Bajali, from someone who narrated to him, from Murazirn, who said:

I asked Aba 'Abdillah (Imam Sadiq^{asws}) about praying in the Mosque of the Messenger of Allah^{azwj}.

Imam^{asws} replied: The Messenger of Allah^{saww} has said:

One Salat in my mosque is equal to one thousand prayers elsewhere, and one Salat in MASJID AL-HARAM is equal to one thousand prayers in my mosque.

Then Imam^{asws} continued:

⁴ Ibid, h, 6

⁵ Ibid, h, 6

Allah^{azwj} has given preference to Makah over other cities, and He^{azwj} has Given preference to (specific) areas (of Makah) over other areas in it by Saying: 'Take for yourselves a place of prayer on the standing-place of Ibrahim' (2:125).

Allah^{azwj} has also given preference to some people over others, and in His Book He has ordered people to follow them and to love them^{asws} 6

The Ziyarah of Hazrat Hamzah^{asws} and Martyrs of Uhud

حَدَّثَنِي حَكِيمُ بْنُ دَاوُدَ بْنِ حَكِيمٍ عَنْ سَلْمَةَ بْنِ الْخَطَّابِ عَنْ عَبْدِ اللَّهِ بْنِ أَحْمَدَ عَنْ بَكْرِ بْنِ صَالِحٍ عَنْ عَمْرِو بْنِ هِشَامٍ عَنْ رَجُلٍ مِنْ أَصْحَابِنَا عَنْهُمْ ع قَالَ وَ يَقُولُ عِنْدَ قَبْرِ حَمْزَةَ

Hukaym ibn Dawud ibn Hukaym narrated to me from Salamah ibn Khattab, from Abdillah ibn Ahmad, from Bakr ibn Salih, from Amr ibn Hisham, from one of the our companions, from one of the Infallible Imams^{asws}, who said:

The following should be recited next to the grave of Hamzah^{asws}

السَّلَامُ عَلَيْكَ يَا عَمَّ رَسُولِ اللَّهِ وَ خَيْرِ الشُّهَدَاءِ السَّلَامُ عَلَيْكَ يَا أَسَدَ اللَّهِ وَ أَسَدَ رَسُولِهِ أَشْهَدُ أَنَّكَ قَدْ جَاهَدْتَ فِي اللَّهِ حَقَّ جِهَادِهِ وَ نَصَحْتَ لِلَّهِ وَ لِرَسُولِهِ وَ نَصَحْتَ لِرَسُولِ اللَّهِ وَ جُدْتَ بِنَفْسِكَ وَ طَلَبْتَ مَا عِنْدَ اللَّهِ وَ رَغِبْتَ فِيهَا وَعَدَّ اللَّهُ

Salaam to you^{asws}, O uncle of the Messenger of Allah^{saww} and the best of the martyrs. Salaam to you^{asws}, O Lion of Allah^{asws} and the Lion of His Messenger^{saww}. I testify that you^{as} fought in the way of Allah^{azwj} the way (in which) Allah^{azwj} should be defended; (I testify that) you were loyal to Allah^{azwj} and His Messenger^{saww} and that you^{as} generously sacrificed yourself^{asws} (for Allah^{azwj}). You sought that which is with Allah^{azwj} and (you) desired that which He^{azwj} has promised.

ثُمَّ ادْخُلْ فَصَلِّ وَ لَا تَسْتَقْبِلِ الْقَبْرَ عِنْدَ صَلَاتِكَ فَإِذَا فَرَغْتَ مِنْ صَلَاتِكَ فَانْكَبْ عَلَى الْقَبْرِ وَ قُلْ

After reciting the above, enter, and establish salat but without facing the grave while you offer salat. After you finish your salat, fall to the grave and recite (the following):

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ عَلَى أَهْلِ بَيْتِهِ اللَّهُمَّ إِنِّي تَعَرَّضْتُ لِرَحْمَتِكَ بِلُزُوفِي بِقَبْرِ عَمِّ نَبِيِّكَ صَلَوَاتِكَ عَلَيْهِ وَ عَلَى أَهْلِ بَيْتِهِ لِتُجِيرَنِي مِنْ نَقْمَتِكَ وَ سَخَطِكَ وَ مَقْتِكَ وَ مِنْ الْإِزْأَالِ فِي يَوْمٍ تَكْثُرُ فِيهِ الْأَصْوَاتُ وَ الْمَعْرَاتُ وَ تَشْتَغِلُ كُلُّ نَفْسٍ بِمَا قَدَمَتْ وَ تُجَادِلُ كُلُّ نَفْسٍ عَنْ نَفْسِهَا

⁶ Ibid, h, 2

O Allah^{azwj}! Send Your^{azwj} blessing on Mohammed^{saww} and his family^{asws}. O Allah^{azwj}! I have presented myself to Your^{azwj} Mercy by clinging to the grave of the uncle of Your Prophet^{saww}, may Your^{azwj} blessings be upon him^{asws} and upon his family^{asws}, so that You^{azwj} May Protect me against Your^{azwj} Wrath, Your^{azwj} Vengeance, and Your^{azwj} Abhorrence; and (so that You^{azwj} may protect me) from slipping on the Day when there will be much clamour and humiliation, and every soul will be busy with that which it has brought forward (for itself), and every soul will try to defend (only) itself.

فَإِنْ تَرَحَّمَنِي الْيَوْمَ فَلَا خَوْفَ عَلَيَّ وَلَا حُزْنَ وَإِنْ تُعَاقِبْ فَمَوْلَايَ لَهُ الْقُدْرَةُ عَلَيَّ عَبْدِهِ

(O Allah^{azwj}!) If You^{azwj} include me in Your Mercy today, I shall not have any fear nor grief. However, if You^{azwj} decide to punish me, (You are) my Master who has power over His slave.

اللَّهُمَّ فَلَا تُخَيِّبْنِي الْيَوْمَ وَلَا تُصْرِفْنِي بِغَيْرِ حَاجَتِي فَقَدْ لَزَقْتُ بِقَبْرِ عَمِّ نَبِيِّكَ وَتَقَرَّبْتُ بِهِ إِلَيْكَ ابْتِغَاءً لِمَرْضَاتِكَ ابْتِغَاءً مَرْضَاتِكَ - وَرَجَاءً رَحْمَتِكَ فَتَقَبَّلْ مِنِّي وَعُدْ بِحِلْمِكَ عَلَيَّ جَهْلِي وَبِرَأْفَتِكَ عَلَيَّ جِنَائِي نَفْسِي فَقَدْ عَظُمَ جُرْمِي وَمَا أَخَافُ أَنْ تُظْلِمَنِي وَ لَكِنْ أَخَافُ سُوءَ يَوْمِ الْحِسَابِ

O Allah^{azwj}! (Please) Do not disappoint me today and do not send me back without fulfilling my needs, for I am clinging to the grave of the uncle of Your Prophet^{saww} and I am seeking nearness to You^{azwj} through him^{asws}, (and by doing so) I am seeking Your^{azwj} Pleasure and hoping for Your^{azwj} Mercy.

Therefore, accept this (deed) from me and turn Your^{azwj} Patience to my ignorance and with Your^{azwj} Kindness to the crimes which I have committed against myself. Verily my sins are great. I do not fear that You^{azwj} will oppress me; rather I fear a terrible reckoning.

فَأَنْظِرِ الْيَوْمَ تَقَلُّبِي إِلَى تَقَلُّبِي عَلَى قَبْرِ عَمِّ نَبِيِّكَ صَلَوَاتِكَ عَلَيَّ مُحَمَّدٍ وَأَهْلِ بَيْتِهِ فِيهِمْ فَكُنْ لِي فُكْنِي وَلَا تُخَيِّبْ سَعْيِي وَلَا يَهُونُ وَلَا يَهُونَنَّ عَلَيْكَ ابْتِهَالِي وَلَا تَحْجُبْ مِنِّي صَوْتِي وَلَا تَقْلِبْنِي بِغَيْرِ حَوَائِجِي

Therefore, take into consideration my restless movement on the grave of the uncle of Your Prophet^{saww} - may Your^{azwj} blessings be upon Mohammed^{saww} and his family^{asws} - and release me (from Hell) through them (their intercession). (I plead) Do not make my efforts futile; do not disgrace my invocation (to You^{azwj}); do not prevent my voice from (reaching) You^{azwj}; and do not send me back without fulfilling my needs.

يَا غِيَاثَ كُلِّ مَكْرُوبٍ وَمَحْزُونٍ يَا مُفْرَجَ مُفْرَجًا عَنِ الْمَلْهُوفِ الْحَيْرَانِ الْعَرِيبِ - الْحَرِيقِ الْمُسْتَرْفِ عَلَى الْهَلَكَةِ صَلِّ عَلَيَّ مُحَمَّدٍ وَأَهْلِ بَيْتِهِ الطَّاهِرِينَ وَأَنْظِرْ إِلَيَّ نَظْرَةً لَا أَشْقَى بَعْدَهَا أَبَدًا

O saviour of every grief-stricken and anguished person! O One^{azwj} who Comforts the heartbroken, the perplexed, and the stranger who is on the verge of perishing! Send Your^{azwj} blessing on Mohammed^{saww} and his purified family^{asws} and look towards me in such a way that (it) prevents me from ever becoming wretched.

وَ ارْحَمْ تَضْرُعِي وَ غُرْبَتِي وَ انْفِرَادِي فَقَدْ رَجَوْتُ رِضَاكَ وَ تَحْرِيْتُ الْخَيْرِ الَّذِي لَا يُعْطِيهِ أَحَدٌ سِوَاكَ
وَ لَا تُرُدُّ أَمَلِي

(O Allah^{azwj!}) Have mercy on (me through) my invocation and through my loneliness, for I have hoped (to gain) Your^{azwj} Pleasure and I am seeking the good that cannot be given by anyone other than You^{azwj}. Therefore, do not disappoint me.⁷

حَدَّثَنِي مُحَمَّدُ بْنُ الْحَسَنِ بْنِ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ الصَّفَّارِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ هِلَالٍ عَنْ عُثْبَةَ
عَنْ أَبِي عَبْدِ اللَّهِ ع فِي حَدِيثٍ لَهُ طَوِيلٍ قَالَ ثُمَّ مَرَرْتُ بِقَبْرِ حَمْزَةَ بْنِ عَبْدِ الْمُطَّلِبِ فَسَلَّمْتُ عَلَيْهِ ثُمَّ مَرَرْتُ
بِقُبُورِ الشُّهَدَاءِ فَقُمْتُ عِنْدَهُمْ فَقُلْتُ

Mohammed ibn Hassan ibn Ahmad narrated to me from Mohammed Hassan al-Saffar, from Mohammed ibn Hussain, from Mohammed ibn 'Abdillah ibn Hilal, from 'Uqbah ibn Khalid Al-Asadi, who said:

I asked Aba 'Abdillah (Imam Sadiq^{asws}) "Which (mosque) should I visit first when I go to visit the mosques around Medina?"

Imam^{asws} replied:

Start with the Mosque of Quba and increasingly establish prayers in it, for it is the first mosque in this area in which the Messenger of Allah^{saww} prayed.

Then proceed to the Well of Um Ibrahim⁸ and pray there, for that is where the Messenger of Allah^{saww} used to live and pray.

Thereafter, proceed to the Mosque of Fadikh and establish two RAK'AH of Salat, as your Prophet^{saww} has prayed there. When you are finished (visiting the mosques) on this side of the city, proceed to the side of Uhud. Start by going to the mosque which is below Harrah⁹ and establish prayers there. Then proceed to the grave of Hamzah^{asws}, the son of 'Abdil Muttalib^{asws}, and say Salaam to him^{asws}.

Then go toward the graves of the rest of the martyrs of the Battle of Uhud. Stand there and recite (the following):

⁷ Kamil al-Ziyarah, Ch. 5, h, 1

⁸ The wife of the Prophet^{saww} and the mother of Ibrahim^{asws}, the son of the Messenger of Allah^{saww}.

⁹ An area close to Uhud.

السَّلَامُ عَلَيْكُمْ يَا أَهْلَ الدِّيَارِ أَنتُمْ لَنَا فَرَطٌ وَإِنَّا بِكُمْ لَاحِقُونَ

Salaam to you, O inhabitants of the graves. You have preceded us and (soon) we shall join you.

تَمَّ تَأْتِي الْمَسْجِدَ الَّذِي فِي الْمَكَانِ الْوَاسِعِ إِلَى جَنْبِ الْجَبَلِ عَنِ يَمِينِكَ حَتَّى تَدْخُلَ أَحَدٌ أَحَدًا فَتُصَلِّيَ فِيهِ فَعِنْدَهُ خَرَجَ النَّبِيُّ ص إِلَى أَحَدٍ حَيْثُ لَقِيَ الْمُشْرِكِينَ فَلَمْ يَبْرَحُوا حَتَّى حَضَرَتِ الصَّلَاةُ فَصَلَّى فِيهِ ثُمَّ مَرَّ أَيْضًا حَتَّى تَرَجَعَ فَصَلَّ عِنْدَ قُبُورِ الشُّهَدَاءِ مَا كَتَبَ اللَّهُ لَكَ ثُمَّ امْضِ عَلَيَّ وَجْهَكَ حَتَّى تَأْتِيَ مَسْجِدَ الْأَحْزَابِ فَتُصَلِّيَ فِيهِ فَإِنَّ رَسُولَ اللَّهِ ص دَعَا فِيهِ يَوْمَ الْأَحْزَابِ وَقَالَ

Thereafter, proceed to the mosque that is on the right side of the mountain (of Uhud) and establish prayers there because the Messenger of Allah^{saww} waited for the time of prayers and then offered Salat in this mosque before he^{saww} moved towards the Battle of Uhud to fight the polytheists.

Then go back to the grave of the martyrs (of the Battle of Uhud) and pray next to their graves as much as Allah^{azwj} has written (willed) for you.

Move toward the Mosque of Ahzab and establish prayers there, for the Messenger of Allah^{saww} prayed in that mosque on the day of the Battle of Ahzab and said:

يَا صَرِيخَ الْمَكْرُوبِينَ وَ يَا مُجِيبَ دَعْوَةِ الْمُضْطَرِّينَ وَ يَا غِيَاثَ الْمَلْهُوفِينَ اكْشِفْ هَمِّي وَ كَرْبِي وَ غَمِّي فَقَدْ تَرَى حَالِي وَ حَالَ أَصْحَابِ

O Helper of the anguished ones! O Fulfiller of the prayers of the distressed ones! O Saviour of the heartbroken ones! Relieve me from my grief, my agony, my sadness, for You^{azwj} see my state and the state of my companions.¹⁰

The Rewards of Visiting the Mosques and the Graves in Medina:

حَدَّثَنِي مُحَمَّدُ بْنُ الْحَسَنِ بْنِ عَلِيِّ بْنِ مَهْزِيَارٍ عَنْ أَبِيهِ عَنْ جَدِّهِ عَلِيِّ بْنِ مَهْزِيَارٍ عَنِ الْحَسَنِ بْنِ سَعِيدٍ عَنْ صَفْوَانَ بْنِ يَحْيَى وَ ابْنِ أَبِي عُمَيْرٍ وَ فَضَالَهَ بْنِ أَيُّوبَ جَمِيعًا عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع لَأُتَدَعَّ إِتْيَانُ الْمَشَاهِدِ كُلِّهَا وَ مَسْجِدِ قُبَا فَإِنَّهُ الْمَسْجِدُ الَّذِي أُسِّسَ عَلَى التَّقْوَى مِنْ أَوَّلِ يَوْمٍ وَ مَشْرَبَةِ أُمِّ إِبْرَاهِيمَ وَ مَسْجِدِ الْفَضِيخِ وَ قُبُورِ الشُّهَدَاءِ وَ مَسْجِدِ الْأَحْزَابِ وَ هُوَ مَسْجِدُ الْفَتْحِ وَ بَلَّغَنِي أَنَّ النَّبِيَّ ص كَانَ إِذَا أَتَى قُبُورَ الشُّهَدَاءِ قَالَ

Mohammed ibn Hassan ibn 'Ali ibn Mahziyar narrated to me from his father, from his grandfather 'Ali ibn Mahziyar, from Hassan ibn Sa'id, from Safwan ibn Yahya, Ibn Abi 'Umayr, and Fadalah ibn Ayyub, from Mu'awiyah ibn Ammar, who said:

¹⁰ Kamil al-Ziyarah, Ch. 5, h, 2

Abu Abdillah (Imam Sadiq^{asws}) said: Do not neglect going to the sites (around Madinah) or the Mosque of Quba, for it is the '**Mosque founded on piety from the very first day**' (9:108). (Do not neglect) the **Well of Um Ibrahim, the Mosque of Fadikh, the graves of martyrs, nor the Mosque of Ahzab** which is the Mosque of Faith.

I was informed that when the Prophet^{saww}; would come to the graves of the martyrs (the Battle of Uhud), he^{saww} would say:

السَّلَامُ عَلَيْكُمْ بِمَا صَبَرْتُمْ فَنِعْمَ عُقْبَى الدَّارِ (13:24)

Salaam to you for you patiently persevered. How excellent is the sequel of the eternal abode!

و ليكن فيما تقول في مسجد الفتح

Imam^{asws} then said when you come to the Mosque of Fatah say:

يَا صَرِيحَ الْمَكْرُوبِينَ وَ يَا مُجِيبَ دَعْوَةِ الْمُضْطَرِّينَ اكْشِفْ عَنِّي غَمِّي وَ كَرْبِي وَ هَمِّي - كَمَا كَشَفْتَ
عَنْ نَبِيِّكَ ص هَمَّهُ وَ غَمَّهُ وَ كَرْبَهُ وَ كَفَيْتَهُ هَوْلَ عَدُوِّهِ فِي هَذَا الْمَكَانِ

O Helper of the anguished ones! O Fulfiller of the prayers of the distressed ones! Relieve me from my grief, my agony and my sadness, just as You^{azwj} relieved Your Prophet^{saww} from his grief, his^{saww} agony, and his^{saww} sadness, and You^{azwj} were sufficient for him^{saww} against the terrors of his^{saww} enemies in this place.¹¹

Saying Farewell After Ziyarah of Prophet^{saww}:

حَدَّثَنِي مُحَمَّدُ بْنُ الْحَسَنِ بْنِ عَلِيِّ بْنِ مَهْرَبَارٍ عَنْ أَبِيهِ عَنْ جَدِّهِ عَلِيِّ بْنِ الْحَسَنِ بْنِ سَعِيدٍ عَنْ صَفْوَانَ بْنِ يَحْيَى وَ ابْنِ أَبِي عُمَيْرٍ وَ
فَضَّالَةَ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع إِذَا أَرَدْتَ أَنْ تَخْرُجَ مِنَ الْمَدِينَةِ فَاعْتَسِلْ ثُمَّ أَتِ قَبْرَ النَّبِيِّ ص
بَعْدَ مَا تَفَرَّغَ مِنْ حَوَائِجِكَ فَوَدِّعْهُ وَ اصْنَعْ مِثْلَ مَا صَنَعْتَ عِنْدَ دُخُولِكَ - وَ قُلْ

Mohammed ibn Hassan ibn 'Ali ibn Mahziyar narrated to me from his father, from his grandfather 'Ali, from Hassan ibn Sa'id, from Safwan ibn Yahya, Ibn Abi 'Umayr, and Fadalaha, from Mu'awiyah ibn 'Ammar, who said:

Abu 'Abdillah (Imam Sadiq^{asws}) said:

When you want to leave Medina, perform Ghusl. After asking for your needs, come to the grave of the Prophet^{saww} and bid farewell to him^{saww}. Perform the same rituals (that were observed) when entering.

Then say:

¹¹ Kamil al-Ziyarah, Ch. 6, h, 1

اللَّهُمَّ لَا تَجْعَلْهُ آخِرَ الْعَهْدِ مِنْ زِيَارَتِي قَبْرِ نَبِيِّكَ ص فَإِنْ تَوَفَّيْتَنِي قَبْلَ ذَلِكَ فَإِنِّي أَشْهَدُ فِي مَمَاتِي عَلَى مَا أَشْهَدُ عَلَيْهِ فِي حَيَاتِي أَنْ لَا إِلَهَ إِلَّا أَنْتَ وَأَنَّ مُحَمَّدًا عَبْدُكَ وَرَسُولُكَ

O Allah^{azwj}! (Please) Do not make this my last Ziyarah of the grave of Your Prophet^{saww}. And if You^{azwj} take my life before I come here again, then I testify after my death to that which I testify during my life, which is; "There is no god but Allah^{azwj} and Mohammed^{saww} is Your^{azwj} slave and Your messenger^{saww}."¹²

حَدَّثَنِي جَمَاعَةٌ مَشَايِخِي عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى عَنِ الْحَسَنِ بْنِ فَضَّالٍ عَنْ يُونُسَ بْنِ يَعْقُوبَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنْ وَدَاعِ قَبْرِ رَسُولِ اللَّهِ ص فَقَالَ تَقُولُ

All of my scholars narrated to me from Sad ibn Abdillah, from Ahmad ibn Mohammed ibn Isa, from Hassan ibn Faddal, from Yunus ibn Yaquub, who said:

I asked Aba Abdillah (Imam Sadiq^{asws}) about how to bid farewell to the grave of the Prophet^{saww}.

Imam^{asws} replied:

صَلَّى اللَّهُ عَلَيْكَ السَّلَامَ عَلَيْكَ لَا جَعَلَهُ اللَّهُ آخِرَ تَسْلِيمِي عَلَيْكَ

Allah^{azwj}'s blessing be upon you^{saww}, Salaam to you^{saww}. May Allah^{azwj} not make this the last time I say Salaam to you^{saww}.¹³

وَبِإِسْنَادِهِ عَنِ الْحَسَنِ بْنِ عَلِيِّ بْنِ فَضَّالٍ قَالَ رَأَيْتُ أَبَا الْحَسَنِ ع وَهُوَ يُرِيدُ أَنْ يُودَّعَ لِلْخُرُوجِ إِلَى الْعُمْرَةِ فَأَتَى الْقَبْرَ مِنْ مَوْضِعِ رَأْسِ رَسُولِ اللَّهِ ص بَعْدَ الْمَغْرَبِ فَسَلَّمَ عَلَى النَّبِيِّ ص وَلَزِقَ بِالْقَبْرِ ثُمَّ أَتَى الْمِنْبَرَ ثُمَّ انْصَرَفَ حَتَّى أَتَى الْقَبْرَ فَقَامَ إِلَى جَانِبِهِ فَصَلَّى وَالزَّقَ مِنْكِبَهُ الْأَيْسَرَ بِالْقَبْرِ قَرِيبًا مِنَ الْأَسْطُوَانَةِ الَّتِي دُونَ الْأَسْطُوَانَةِ الْمُخَلَّقَةِ عِنْدَ رَأْسِ النَّبِيِّ ص فَصَلَّى سِتَّ رَكَعَاتٍ أَوْ ثَمَانَ رَكَعَاتٍ فِي نَعْلَيْهِ - قَالَ فَكَانَ مِقْدَارُ رُكُوعِهِ وَسُجُودِهِ ثَلَاثَ تَسْبِيحَاتٍ أَوْ أَكْثَرَ فَلَمَّا فَرَغَ مِنْ ذَلِكَ سَجَدَ سَجْدَةً أَطَالَ فِيهَا السُّجُودَ حَتَّى بَلَ عَرْفُهُ الْحَصَى قَالَ وَ ذَكَرَ بَعْضُ أَصْحَابِنَا أَنَّهُ رَأَهُ الْأَصَقَّ خَدَّهُ بِأَرْضِ الْمَسْجِدِ

Several of my scholars narrated to me from Sa'd ibn 'Abdillah, from Ahmad ibn Mohammed ibn Isa, from Hassan ibn 'Ali ibn Faddal, who said:

I saw Abal Hassan (Imam Riza^{asws}) bidding farewell (to the Messenger of Allah^{azwj}) when he wanted to go for 'Umrah.

It was after sunset when he^{asws} approached the grave of the Messenger of Allah^{azwj} from the direction of the head. He^{asws} said Salaam to the Messenger of Allah^{azwj} and clung to the grave. Then he^{asws} came to the pulpit of the

¹² Kamil al-Ziyarah, Ch. 7, h, 1
¹³ Kamil al-Ziyarah, Ch. 7, h, 2

Messenger of Allah^{azwj}. Thereafter, he^{asws} moved back to the grave and established prayers (so close to the grave that) his^{asws} left shoulder touched the part of the grave which is close to a pillar. This pillar is situated on the opposite side of (another) pillar which is by the head of the Prophet^{saww}.

Imam^{asws} prayed six or eight Rak'ah while wearing his socks and the length of his Ruku' and Sujud was as long as reciting Tasbihat three or more times.

After he^{asws} finished his prayers, he^{asws} prostrated for such a long time that the sand (on which he had prostrated) became moistened from his^{asws} crying. And some of our companions added that he^{asws} was seen placing his cheek on the ground of the Masjid.¹⁴

The Disclosure of the Grave of Amir-ul-Momineen^{asws}

حَدَّثَنِي أَبِي وَ أَخِي وَ عَلِيُّ بْنُ الْحُسَيْنِ وَ مُحَمَّدُ بْنُ الْحَسَنِ رَجَمَهُمُ اللَّهُ جَمِيعاً عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي نَخْلَةَ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيْسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ صَفْوَانَ الْجَمَّالِ قَالَ كُنْتُ وَ عَامِرُ بْنُ عَبْدِ اللَّهِ بْنِ جُدَاعَةَ الْأَزْدِيُّ عِنْدَ أَبِي عَبْدِ اللَّهِ ع فَقَالَ لَهُ عَامِرُ إِنَّ النَّاسَ يَزْعُمُونَ أَنَّ أَمِيرَ الْمُؤْمِنِينَ ع دُفِنَ بِالرَّحْبَةِ فَقَالَ لَا قَالَ فَأَيْنَ دُفِنَ قَالَ إِنَّهُ لَمَّا مَاتَ حَمَلَهُ الْحَسَنُ ع فَأَتَى بِهِ ظَهَرَ الْكُوفَةِ قَرِيباً مِنَ النَّجْفِ يَسْرَةً عَنِ الْعَرِيِّ يَمَنَةً عَنِ الْجَيْرَةِ فَدُفِنَ بَيْنَ ذَكَوَاتٍ بَيْضٍ قَالَ فَلَمَّا كَانَ بَعْدَ ذَهَبَتْ إِلَى الْمَوْضِعِ فَتَوَهَّمْتُ مَوْضِعاً مِنْهُ ثُمَّ أَتَيْتُهُ فَأَخْبَرْتُهُ فَقَالَ أَصَبْتَ أَصَبْتَ ثَلَاثَ مَرَّاتٍ رَجِمَكَ اللَّهُ ثَلَاثَ مَرَّاتٍ

My father, my brother, 'Ali ibn Hussain, and Mohammed ibn Hassan all narrated to me from Sa'd ibn 'Abdillah ibn Abi Khalaf, from Ahmad ibn Mohammed ibn Isa, from 'Ali ibn Hakam, from Safwan Al-Jammal, who said:

'Amir ibn 'Abdillah ibn Judha'ah Al-Azdi and I were with Abi 'Abdillah (Imam Sadiq^{asws}) when 'Amir said to the Imam^{asws} "People believe that the Commander of the Believers^{asws} was buried in Ruhbah."

"No," Imam^{asws} replied.

"So where was he buried?" 'Amir asked.

Imam^{asws} replied:

After the Shahadat of the Commander of the Believers^{asws}, Hassan^{asws} carried him^{asws} (to an area which is located) behind Kufah, close to (the sea of) Najaf, to the left side of Ghari, and on the right side of Hirah. He^{asws} buried (the Commander of the Believers^{asws}), in some white-coloured gravel.

After some time, I (Safwan Al-Jammal) went to the location (which the Imam^{asws} had described), and I thought I had found the grave. When I returned, I told the Imam^{asws} about the location (that I had thought to be the grave of the Amirul Momineen^{asws}).

¹⁴ Kamil al-Ziyarah, Ch. 7, h, 3

Imam^{asws} responded, "You were right! You were right! You were right! May Allah^{azwj} Have Mercy on you".¹⁵

The Rewards of the Ziyarah of Amir ul Momineen^{asws}:

حَدَّثَنِي أَبِي وَ مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ مُحَمَّدِ بْنِ يَحْيَى الْعَطَّارِ عَنْ حَمْدَانَ بْنِ سُلَيْمَانَ النَّيْسَابُورِيِّ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ الْيَمَانِيِّ عَنْ مَنِعِ بْنِ الْحَجَّاجِ عَنْ يُونُسَ عَنْ أَبِي وَهَبِ الْبَصْرِيِّ قَالَ دَخَلْتُ الْمَدِينَةَ فَأَتَيْتُ أَبَا عَبْدِ اللَّهِ ع فَقُلْتُ جَعَلْتُ فِدَاكَ أَتَيْتُكَ وَ لَمْ أَزُرْ قَبْرَ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ بئسَ مَا صَنَعْتَ لَوْ لَا أَنَّكَ مِنْ شِيعَتِنَا مَا نَظَرْتُ إِلَيْكَ أَلَا تَزُورُ مَنْ يَزُورُهُ اللَّهُ تَعَالَى مَعَ الْمَلَائِكَةِ وَ يَزُورُهُ الْأَنْبِيَاءُ مَعَ الْمُؤْمِنِينَ وَ يَزُورُهُ الْمُؤْمِنُونَ قُلْتُ جَعَلْتُ فِدَاكَ مَا عَلِمْتُ ذَلِكَ قَالَ فَاعْلَمْ أَنَّ أَمِيرَ الْمُؤْمِنِينَ ع أَفْضَلُ عِنْدَ اللَّهِ مِنَ الْأَئِمَّةِ كُلِّهِمْ وَ لَهُ ثَوَابُ أَعْمَالِهِمْ وَ عَلَى قَدْرِ أَعْمَالِهِمْ فَضُلُّوا

My father and Mohammed ibn Ya'qub both narrated to me from Mohammed Yahya Al-Attar, from Hamdan ibn Suiayman Al-Naysaburi, from 'Abdillah ibn Mohammed Al-Yamani, from Mani ibn Hajjaj, from Yunus, from Abi Wahab Al-Basri, who said:

I entered Medina and went to Abi 'Abdillah (Imam Sadiq^{asws}) and said, "May I sacrifice myself for you^{asws}! I have come to you but I have not gone to the Ziyarah of the Amir ul Momineen^{asws}."

Imam^{asws} replied, "How awful! If you were not one of our Shia, I would not have even looked at you. Do you not go to the Ziyarah of the one to whose Ziyarah is observed by Allah^{azwj} along with His angels^{as}, and (to his Ziyarah) the prophets^{asws} and the believers also go?"

I replied: May I sacrifice myself for you^{asws}! I did not know this.'

Imam^{asws} said: Then know that the Amir-ul-Momineen^{asws} has a higher rank with Allah^{azwj} than all of the Imams^{asws}. The Imams^{asws} are elevated (above others) based on the number of their deeds, and the rewards for their^{asws} deeds are also (registered) for the Amir-ul-Momineen^{asws}.¹⁶

حَدَّثَنِي مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ أَبِي عَلِيٍّ الْأَشْعَرِيِّ عَمَّنْ ذَكَرَهُ عَنْ مُحَمَّدِ بْنِ سِنَانَ وَ حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ جَعْفَرِ الْحَمِيرِيِّ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ أَبِي الْخَطَّابِ قَالَ حَدَّثَنِي ابْنُ سِنَانَ قَالَ حَدَّثَنِي الْمُفْضَلُ بْنُ عُمَرَ قَالَ دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ ع فَقُلْتُ إِنِّي أَشْتَاقُ إِلَى الْعَرِيِّ قَالَ فَمَا شَوْقُكَ إِلَيْهِ قُلْتُ لَهُ إِنِّي أُحِبُّ أَمِيرَ الْمُؤْمِنِينَ ع وَ أُحِبُّ أَنْ أَزُورَهُ قَالَ فَهَلْ تَعْرِفُ فَضْلَ زِيَارَتِهِ قُلْتُ لَا يَا ابْنَ رَسُولِ اللَّهِ - فَعَرَّفَنِي ذَلِكَ قَالَ إِذَا أَرَدْتَ زِيَارَةَ أَمِيرِ الْمُؤْمِنِينَ ع فَاعْلَمْ أَنَّكَ زَائِرٌ عِظَامِ آدَمَ وَ بَدَنِ نُوحٍ وَ جِسْمِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع قُلْتُ إِنَّ آدَمَ هَبَطَ بِسَرْنَدِيْبٍ فِي مَطْلَعِ الشَّمْسِ وَ زَعَمُوا أَنَّ عِظَامَهُ فِي بَيْتِ اللَّهِ الْحَرَامِ فَكَيْفَ صَارَتْ عِظَامُهُ بِالْكُوفَةِ قَالَ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى أَوْحَى إِلَى نُوحٍ ع وَ هُوَ فِي السَّفِينَةِ أَنْ يَطُوفَ بِالْبَيْتِ أُسْبُوعًا

¹⁵ Kamil al-Ziyarah, Ch. 9, h, 1

¹⁶ Kamil al-Ziyarah, Ch. 10, h, 1

فَطَافَ كَمَا أَوْحَى اللَّهُ إِلَيْهِ ثُمَّ نَزَلَ فِي الْمَاءِ إِلَى رُكْبَتَيْهِ فَاسْتَخْرَجَ تَابُوتًا فِيهِ عِظَامُ آدَمَ فَحَمَلَ التَّابُوتَ فِي جَوْفِ السَّفِينَةِ حَتَّى طَافَ بِأَبْنَيْتِ مَا شَاءَ اللَّهُ تَعَالَى أَنْ يَطُوفَ - ثُمَّ وَرَدَ إِلَى بَابِ الْكُوفَةِ فِي وَسْطِ مَسْجِدِهَا فَفِيهَا قَالَ اللَّهُ لِلْأَرْضِ اإْبْلَعِي مَاءَكُمْ فَبَلَعَتْ مَاءَهَا مِنْ مَسْجِدِ الْكُوفَةِ كَمَا بَدَأَ الْمَاءُ مِنْ مَسْجِدِهَا وَ تَفَرَّقَ الْجَمْعُ الَّذِي كَانَ مَعَ نُوحٍ فِي السَّفِينَةِ - فَأَخَذَ نُوحٌ التَّابُوتَ فَدَفَنَهُ بِالْعَرَبِيِّ وَ هُوَ قِطْعَةٌ مِنَ الْجَبَلِ الَّذِي كَلَّمَ اللَّهُ عَلَيْهِ مُوسَى تَكْلِيمًا وَقَدَسَ عَلَيْهِ عَيْسَى تَقْدِيسًا وَ اتَّخَذَ عَلَيْهِ إِبْرَاهِيمَ حَلِيلًا وَ اتَّخَذَ عَلَيْهِ مُحَمَّدًا حَبِيبًا وَ جَعَلَهُ لِلنَّبِيِّينَ مَسْكَنًا وَ اللَّهُ مَا سَكَنَ فِيهِ أَحَدٌ بَعْدَ آبَائِهِ الطَّاهِرِينَ - آدَمَ وَ نُوحَ أَكْرَمُ مِنْ أَمِيرِ الْمُؤْمِنِينَ عَ فَإِذَا أَرَدْتَ جَانِبَ النَّجْفِ فَزُرْ عِظَامَ آدَمَ وَ بَدَنَ نُوحٍ وَ جِسْمَ عَلِيِّ بْنِ أَبِي طَالِبٍ عَ فَإِنَّكَ زَائِرُ الْأَبَاءِ الْأَوَّلِينَ وَ مُحَمَّدًا صَ خَاتَمَ النَّبِيِّينَ وَ عَلِيًّا سَيِّدَ الْوَصِيِّينَ فَإِنَّ زَائِرَهُ تُفْتَحُ لَهُ أَبْوَابُ السَّمَاءِ عِنْدَ دَعْوَتِهِ فَلَا تُكُنْ عَنِ الْخَيْرِ نَوَامًا

Mohammed ibn Ya'qub narrated to me from Abi 'Ali Al-Ash'ari, from someone whose name he mentioned, from Mohammed ibn Sinan, from Mufaddal ibn 'Umar, who said:

I went to Abi 'Abdillah (Imam Sadiq^{asws}) and said, "I desire too much for Ghari!"

Imam^{asws} asked: "Why do you desire for it?"

I replied: "Because I love Amir-ul-Momineen^{asws} and I love to go to his^{asws} Ziyarah."

"Do you know the merits of going to his^{asws} Ziyarah?" the Imam^{asws} asked.

"No, O son of the Messenger of Allah^{asws}! please teach me," I replied.

Imam^{asws} said: "When you want to go to the Ziyarah of the Amir-ul-Momineen^{asws}, know that you will go to the Ziyarah of the buried Adam^{as}, the flesh of Nuh^{as}, as well as the body of 'Ali ibn Abi Talib^{asws}.

"Adam^{as} landed in Sarandib¹⁷ in the middle of the day, and it is believed that his body was next to Allah^{azwj}'s Sacred House (Ka'bah). So how did his body end up in Kufah?" I asked.

Imam^{asws} replied:

When Nuh^{as} was in the ark, Allah^{azwj}, the Blessed and the Exalted, Revealed to him^{as} to go to the Ka'bah and circulate around it for seven days. Nuh^{as} did as Allah^{azwj} had ordered. Thereafter, he^{as} descended from the ark. He^{as} went into the water up to his knees until he brought out a coffin which contained the body of Adam^{as}. He^{as} brought it back with him to his ark. He continued circulating around the Ka'bah for as long as Allah^{azwj} had willed.

¹⁷ An island close to India.

Then he^{as} moved toward Kufah. He^{as} went inside the Mosque of Kufah (with his ark) and stopped in the middle of it.

This is where Allah^{azwj} Revealed to the earth, "**Swallow your water**" (11:44). Therefore, the earth swallowed its water starting from the Mosque of Kufah, which is where the flood had (originally) begun.

Then those who were with Nuh^{as} in the ark each went in different directions. Nuh^{as} carried the coffin and buried it in Ghari which is part of the mountain on which Allah^{azwj} spoke to Musa^{as} Purified 'Isa^{as}, Chose Ibrahim^{as} as His^{azwj} friend, and chose Mohammed^{saww} as His Habib (friend).

Allah^{azwj} Chose that land as the abode of the prophets^{as}. I^{asws} say it by Allah^{azwj} that no one more honourable than the Amir ul Momineen^{asws} has ever lived there after (the time of) his purified fathers^{as}, Adam^{as} and Nuh^{as}.

Therefore, when you want to go to Najaf, go to the Ziyarah of the bones of Adam^{as}, the flesh of Nuh^{as}, and the body of 'Ali ibn Abi Talib^{asws}. By doing so, you will have gone to the Ziyarah of the first fathers, of Mohammed^{saww} (who is) the last of the prophets^{saww}, and of 'Ali^{asws} (who is) the Master of the Successors. Verily the doors of the heavens will be opened for those who go to the Ziyarah of the Amir ul Momineen^{asws}, so do not hold back from this great (fortune).¹⁸

حَدَّثَنِي عَلِيُّ بْنُ الْحُسَيْنِ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنِ الْمُعَلَّى بْنِ أَبِي شِهَابٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ
الْحَسَنُ لِرَسُولِ اللَّهِ ص يَا أَبَتِ مَا جَزَاءُ مَنْ زَارَكَ قَالَ بُنِيٌّ مَنْ زَارَنِي حَيًّا أَوْ مَيِّتًا أَوْ زَارَ أَبَاكَ - كَانَ
حَقًّا عَلَى اللَّهِ عَزَّ وَجَلَّ أَنْ أَزُورَهُ يَوْمَ الْقِيَامَةِ فَأُخَلِّصَهُ مِنْ ذُنُوبِهِ

Ali ibn Hussain narrated to me from Ali ibn Ibrahim ibn Hashim, from Uthman ibn Isa, from Muaala ibn Abi Shihab, from Abi Abdillah (Imam Sadiq^{asws}) who said:

Hassan^{asws} (ibn 'Ali^{asws}) asked the Messenger of Allah^{saww}, "O father^{saww}! What is the reward for those who come to your^{saww} Ziyarah?"

The Prophet^{saww} replied, "O my son! On the Day of Judgment, it will be my obligation toward Allah^{azwj} to go to the Ziyarah of those who had come to my Ziyarah, during my life or after my death, or had come to the Ziyarah of your^{asws} father^{asws}, and to save them from their sins'.¹⁹

¹⁸ Kamil al-Ziyarah, Ch. 10, h, 2

¹⁹ Kamil al-Ziyarah, Ch. 10, h, 3

The Ziyarah of the Holy Grave of Amir-ul-Momineen^{asws}:

حَدَّثَنِي أَبُو عَلِيٍّ أَحْمَدُ بْنُ عَلِيٍّ بْنِ مَهْدِيٍّ قَالَ حَدَّثَنِي أَبِي عَلِيُّ بْنُ صَدَقَةَ الرَّقِّيُّ قَالَ حَدَّثَنِي عَلِيُّ بْنُ مُوسَى قَالَ حَدَّثَنِي أَبِي مُوسَى بْنُ جَعْفَرٍ عَنْ أَبِيهِ جَعْفَرٍ قَالَ قَالَ زَيْنُ الْعَابِدِينَ عَلِيُّ بْنُ الْحُسَيْنِ عَ قَبْرِ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ عَ وَوَقَفَ عَلَيَّ الْقَبْرِ فَبَكَى ثُمَّ قَالَ

Abu Ali Ahmad ibn Ali ibn Mahdi narrated to me from his father Ali ibn Sadaqah Al-Raqqi, from Ali ibn Musa (Imam Riza^{asws}), from his father Musa ibn Jafar (Imam Kazim^{asws}), who said:

His^{asws} father, Jafar^{asws} (Imam Sadiq^{asws}) said: Ali^{asws} ibn Hussain^{asws}, Zainul Abidin^{asws} went to the Ziyarah of the grave of the Amir ul Momineen^{asws}, Ali^{asws} ibn Abi Talib^{asws}. He^{asws} stood by the grave, cried, and then said:

السَّلَامُ عَلَيْكَ يَا أَمِيرَ الْمُؤْمِنِينَ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ السَّلَامُ عَلَيْكَ يَا أَمِينَ اللَّهِ فِي أَرْضِهِ وَحُجَّتِهِ عَلَيَّ
عِبَادِهِ

Salaam to you^{asws} and (may) Allah's Mercy and His^{azwj} Blessings be upon you^{asws}, O Commander of the Believers^{asws}! Salaam to you^{asws}, O Trustee of Allah^{azwj} in His^{azwj} land and His^{azwj} Decisive Proof on His^{azwj} slaves.

السَّلَامُ عَلَيْكَ يَا أَمِيرَ الْمُؤْمِنِينَ أَشْهَدُ أَنَّكَ جَاهَدْتَ فِي اللَّهِ حَقَّ جِهَادِهِ وَعَمِلْتَ بِكِتَابِهِ وَاتَّبَعْتَ سُنَنَ نَبِيِّهِ صَ حَتَّى دَعَاكَ اللَّهُ إِلَى جِوَارِهِ وَفَبَضَّكَ إِلَيْهِ بِاخْتِيَارِهِ وَالْزَمَ أَعْدَاءَكَ الْحُجَّةَ فِي قَتْلِهِمْ إِيَّاكَ مَعَ مَا لَكَ مِنَ الْحُجَجِ الْبَالِغَةِ عَلَيَّ جَمِيعِ خَلْقِهِ

Salaam to you^{asws}, O Commander of the Believers^{asws}! I testify that you fought in the way of Allah^{azwj} the way (in which) He^{azwj} should be defended for and your deeds were based on the Book of Allah^{azwj}. You^{asws} followed the traditions of His Prophet^{saww} until Allah^{azwj} called you to His^{azwj} side and chose to take you to Himself^{azwj}. He^{azwj} clearly Showed your^{asws} status to your enemies^{la} but they still killed you^{asws}, in addition to many (other) clear arguments that you^{asws} already have over all of His^{azwj} Creation.

اللَّهُمَّ فَاجْعَلْ نَفْسِي مُطْمَئِنَّةً بِقَدْرِكَ - رَاضِيَةً بِقَضَائِكَ مُوَلَّعَةً بِذِكْرِكَ وَ دُعَائِكَ مُحِبَّةً لِصَفْوَةِ أَوْلِيَائِكَ مَحْبُوبَةً فِي أَرْضِكَ وَ سَمَائِكَ صَابِرَةً عَلَيَّ نُزُولِ بَلَائِكَ شَاكِرَةً لِفَوَاضِلِ نِعْمَاتِكَ ذَاكِرَةً لِسَوَابِغِ آلَائِكَ مُشْتَاكَةً إِلَى فَرَحَةِ لِقَائِكَ مُتَزَوِّدَةً التَّقْوَى لِيَوْمِ جَزَائِكَ مُسْتَنَّةً بِسُنَنِ أَوْلِيَائِكَ أُنْبِيَائِكَ مُفَارِقَةً لِأَخْلَاقِ أَعْدَائِكَ مَشْغُولَةً عَنِ الدُّنْيَا بِحَمْدِكَ وَ تَنَائِكَ

O Allah^{azwj}! (please) make my soul certain about that which You^{azw} have predestined, Pleased with Your^{azwj} Decree, fond of Your^{azwj} remembrance and supplication, loving towards Your^{azwj} Chosen Divine Authorities^{asws}, and loved on Your^{azw} land and in Your^{azwj} heavens, patient during Your^{azwj} trials, and thankful for Your gracious blessings. (Make me) remember Your^{azwj}

abundant bounties, desire for the happiness of meeting You^{azwj}, equipped with piety for the day of Your^{azwj} reward, follow the traditions of Your^{azwj} Divine Authorities^{asws}, avoid the manners of Your^{azwj} enemies, and preoccupied from (loving) the world through Your^{azwj} sanctification and praise.

ثُمَّ وَضَعَ خَدَّهُ عَلَى الْقَبْرِ وَقَالَ

Then he^{asws} placed his cheek on the grave (of the Commander of the Believers^{asws}) and said:

اللَّهُمَّ إِنَّ قُلُوبَ الْمُخْبِتِينَ إِلَيْكَ وَاللَّهَةَ وَ سُبُلَ الرَّاعِينَ إِلَيْكَ شَارِعَةٌ وَأَعْلَامَ الْقاصِدِينَ إِلَيْكَ وَأَضْحَةٌ وَأَقْنِدَةَ الْعَارِفِينَ مِنْكَ فَارِعَةٌ وَأَصْوَاتَ الدَّاعِينَ إِلَيْكَ صَاعِدَةٌ وَأَبْوَابَ الْجَابَةِ لَهُمْ مُفْتَحَةٌ وَ دَعْوَةَ مَنْ نَجَاكَ مُسْتَجَابَةٌ وَ تَوْبَةَ مَنْ أَنَابَ إِلَيْكَ مَقْبُولَةٌ وَ عَمِيرَةَ مَنْ بَكَى مِنْ خَوْفِكَ مَرْحُومَةٌ وَ الْإِعَانَةَ لِمَنْ اسْتَعَانَ بِكَ مَوْجُودَةٌ وَ الْإِعَانَةَ لِمَنْ اسْتَعَاثَ بِكَ مَبْدُولَةٌ وَ عِدَاتِكَ لِعِبَادِكَ مُنْجِرَةٌ وَ زَلَلَ مَنْ اسْتَفَالَكَ مُقَالَةٌ وَ أَعْمَالَ الْعَامِلِينَ لَدَيْكَ مَحْفُوظَةٌ وَ أَرْزَاقَكَ إِلَى الْخَلَائِقِ مِنْ لَدُنْكَ نَازِلَةٌ وَ عَوَائِدَ الْمَزِيدِ لَهُمْ مُتَوَاتِرَةٌ وَ ذُنُوبَ الْمُسْتَغْفِرِينَ مَغْفُورَةٌ وَ حَوَائِجَ خَلْقِكَ عِنْدَكَ مَقْضِيَةٌ وَ جَوَائِزَ السَّائِلِينَ عِنْدَكَ مَوْفُورَةٌ وَ عَوَائِدَ الْمَزِيدِ إِلَيْهِمْ وَاصِلَةٌ وَ مَوَائِدَ الْمُسْتَطْعِمِينَ مُعَدَّةٌ وَ مَنَاهِلَ الظَّمَاءِ لَدَيْكَ مُتْرَعَةٌ

O Allah^{azwj}! The hearts of those who humble themselves before You^{azwj} are filled with a confounding fascination. The paths of those who desire You^{azwj} are made level. The signs for those who seek You^{azwj} are clear. The hearts of those who know You^{azwj} are filled with fear of You^{azwj}. The voices of those who call You^{azwj} are raised to You^{azwj}. The gates through which You^{azwj} answer them are open to them. The prayers of those who whisper to You^{azwj} are fulfilled. The repentance of those who return to You^{azwj} is accepted. The tears of those who weep in fear of You^{azwj} are dealt with mercifully. Assistance is available to those who seek it from You^{azwj}.

Refuge is generously given to those who seek refuge with You^{azwj}. Your^{azwj} promises to Your slaves are fulfilled. The mistakes of those who ask You^{azwj} to reduce their errors are reduced. The good deeds of those who perform (them) are preserved with You^{azwj}. The sustenance of Your^{azwj} creation descends on them from You^{azwj} and their shares are increased continuously. The sins of those who seek forgiveness are forgiven and the needs of Your^{azwj} Creation are fulfilled by You^{azwj}. The rewards of the beseechers are available in plenty with You^{azwj}, and (even) further benefits reach Your^{azwj} Creation. The tables of food are prepared for those who seek it and fountains are filled for the thirsty.

اللَّهُمَّ فَاسْتَجِبْ دُعَائِي وَ اقْبَلْ ثَنَائِي وَ اعْطِنِي رَجَائِي حَزَائِي وَ اجْمَعْ بَيْنِي وَ بَيْنَ أَوْلِيَائِي بِحَقِّ مُحَمَّدٍ وَ عَلِيِّ وَ فَاطِمَةَ وَ الْحَسَنَ وَ الْحُسَيْنَ ع

O Allah^{azwj}! Answer my prayers, accept my praise, fulfill my hopes, and unite me with the Divine Authorities^{asws} (You^{azwj} have appointed) on me through the right of Mohammed^{saww}, 'Ali^{asws}, Fatimah^{asws}, Hassan^{asws}, and Hussain^{asws}.

إِنَّكَ وَلِيُّ نِعْمَائِي وَ مُنتَهَى رَجَائِي وَ غَايَةُ مُنَايَ فِي مُنْقَلَبِي وَ مَثْوَايَ

Verily, You^{azwj} are the Master of my bounties, my utmost desire, and my utmost hope in my ultimate end and my final abode.

أَنْتَ إِلَهِي وَ سَيِّدِي وَ مَوْلَايَ اغْفِرْ لِي وَ لِأَوْلِيَائِنَا وَ كُفِّ عَنَّا أَعْدَاءَنَا وَ اشْغَلْهُمْ عَنَّا أَدَانَا وَ أَظْهِرْ كَلِمَةَ الْحَقِّ وَ اجْعَلْهَا الْعُلْيَا وَ أَدْحِضْ كَلِمَةَ الْبَاطِلِ وَ اجْعَلْهَا السُّفْلَى - إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

You^{azwj} are my God, my Lord, and my Master. Forgive me and (forgive) our friends. Keep our enemies away from us and distract them from harming us. Manifest the word of truth and make it the supreme word; let the word of falsehood be refuted, making it inferior. Verily, You^{azwj} have power over all things.²⁰

حَدَّثَنِي مُحَمَّدُ بْنُ الْحَسَنِ بْنِ الْوَلِيدِ رَجَمَهُ اللَّهُ فِيمَا ذَكَرَ مِنْ كِتَابِهِ الَّذِي سَمَّاهُ كِتَابَ الْجَامِعِ رَوَى عَنْ أَبِي الْحَسَنِ ع أَنَّهُ كَانَ يَقُولُ عِنْدَ قَبْرِ أَمِيرِ الْمُؤْمِنِينَ ع

Mohammed ibn Hasan ibn Walid narrated to me as part of the narrations in his book, Kitab Al-Jami',²¹ that it is narrated that:

Abul Hasan (Imam Kazim^{asws}) used to recite the following next to the grave of the Amir-ul-Momineen^{asws}:

السَّلَامُ عَلَيْكَ يَا وَلِيَّ اللَّهِ أَشْهَدُ أَنَّكَ أَوَّلُ مَظْلُومٍ وَ أَوَّلُ مَنْ غُصِبَ حَقُّهُ - صَبْرَتْ وَ احْتَسَبَتْ حَتَّى أَتَاكَ الْيَقِينُ

Salaam to you, O Wali of Allah^{azwj}. I^{asws} testify that you^{asws} are the first one who was oppressed and you^{asws} are the first one^{asws} whose right was usurped. You^{asws} stayed patient, anticipating the rewards from Allah^{azwj} until that which is certain (death) came to you^{asws}.

وَ أَشْهَدُ أَنَّكَ لَقَيْتَ اللَّهَ وَ أَنْتَ شَهِيدٌ عَذَبَ اللَّهُ قَاتِلَكَ بِأَنْوَاعِ الْعَذَابِ وَ جَدَّدَ عَلَيْهِ الْعَذَابَ

²⁰ Kamil al-Ziyarah, Ch. 11, h, 1

²¹ 'Allamah Al-Razi in the book, Al-Dhariah, says, "The author of the book, Al-jami' fil Hadith, is the chief scholar, Abu Ja'far Mohammed ibn Hasan ibn Ahmad ibn Walid, who died in the year 343. Shaykh Al-Tusli in his book, Al-Tahdhib, has narrated the Ziyarah of Imam Riza^{asws} from Al-jami' fil hadith. It also appears that Sayyid ibn Tawus (deceased in 664) had a copy of Al-jami' fil Hadith with him because he makes reference to it in his book, Iqbal. The research also shows that Mirza Kamala, the son-in-law of 'Allamah Al-Majlisi, also had access to Al-jami' fil Hadith and that he would instruct his son to refer to this book frequently."

I testify that you met Allah^{azwj} as a martyr. May Allah^{azwj} torment your killer^{la} with various kinds of chastisements and may He^{azwj} renew the torment of your killer.

جَنَّتِكَ عَارِفًا بِحَقِّكَ مُسْتَبْصِرًا بِشَأْنِكَ مُعَادِيًا لِلْأَعْدَائِكَ وَ مَنْ ظَلَمَكَ أَلْقَى عَلَى ذَلِكَ رَبِّي إِنْ شَاءَ اللَّهُ
تَعَالَى

I have come to you while I am aware of your^{asws} rights and endowed with insight into your status. I antagonise your enemies and those who oppressed you^{asws}. Allah^{azwj} willing, I shall meet my Lord^{azwj} in this very state.

إِنَّ لِي ذُنُوبًا كَثِيرَةً فَاشْفَعْ لِي عِنْدَ رَبِّكَ يَا مَوْلَايَ فَإِنَّ لَكَ عِنْدَ اللَّهِ مَقَامًا مَعْلُومًا وَإِنَّ لَكَ عِنْدَ اللَّهِ
جَاهًا عَظِيمًا وَ شَفَاعَةً وَ قَدْ قَالَ اللَّهُ تَعَالَى - وَ لَا يَشْفَعُونَ إِلَّا لِمَنْ ارْتَضَى

O my master^{asws}! I have many sins, so intercede for me with your Lord^{azwj}, for verily, you^{asws} have a known position and a great status with Allah^{azwj}, and you^{asws} have the power of intercession with Allah^{azwj}. Indeed Allah^{azwj} has Said, "**And they offer no intercession except for those whom He approves**" (21:28)

وَ يَقُولُ عِنْدَ قَبْرِ أَمِيرِ الْمُؤْمِنِينَ عَ أَيُّضًا

Imam^{asws} would also recite the following next to the grave of the Amir-ul-Momineen^{asws}:

الْحَمْدُ لِلَّهِ الَّذِي أَكْرَمَنِي بِمَعْرِفَتِهِ وَ مَعْرِفَةِ رَسُولِهِ ص وَ مَنْ فَرَضَ اللَّهُ طَاعَتَهُ رَحْمَةً مِنْهُ لِي وَ تَطَوُّعًا
مِنْهُ عَلَيَّ وَ مَنْ عَلَيَّ بِالْإِيمَانِ

Praise be to Allah^{azwj} who - through His^{azwj} Mercy and Generosity toward me - honoured me by allowing me to know Him^{azwj}, to know His Messenger^{saww}, and to know those whose obedience Allah^{azwj} has Made mandatory on me; and He^{azwj} bestowed me with Eman (faith).

الْحَمْدُ لِلَّهِ الَّذِي سَيَّرَنِي فِي بِلَادِهِ وَ حَمَلَنِي عَلَى دَوَابِّهِ وَ طَوَى لِي الْبَعِيدَ وَ دَفَعَ عَنِّي الْمَكْرُوهَ حَتَّى
أَدْخَلَنِي حَرَمَ أَخِي رَسُولِهِ وَ نَبِيِّهِ وَ أَرَانِيهِ فِي عَافِيَةٍ

Praise be to Allah^{azwj} who allowed me to travel in His^{azwj} land and allowed me to ride His conveyance.²² He^{azwj} Made the far near for me and kept danger away from me until I entered the sacred sanctuary of the brother of His Messenger^{saww}, and He^{azwj} allowed me to visit it in good health.

²² Means of transportation

الْحَمْدُ لِلَّهِ الَّذِي جَعَلَنِي مِنْ زُورِ قَبْرِ وَصِيِّ رَسُولِ اللَّهِ ص

Praise be to Allah^{azwj} who has made me among the visitors of the grave of the successor of His Messenger^{saww}.

الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَا أَنْ هَدَانَا اللَّهُ

Praise be to Allah^{azwj} who has guided us here, and if it was not for Allah^{azwj}'s Guidance, we would not have been guided.

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ - جَاءَ بِالْحَقِّ مِنْ عِنْدِهِ وَ
أَشْهَدُ أَنَّ عَلِيًّا عَبْدُ اللَّهِ وَ أَخُو رَسُولِهِ

I testify that there is no god but Allah^{azwj} and He^{azwj} has no partners. I testify that Mohammed^{saww} is His^{azwj} slave and messenger who came with (the) Truth from Allah^{azwj}. And I testify that 'Ali^{asws} is His^{azwj} slave and the brother of His Messenger^{saww}.

اللَّهُمَّ عَبْدُكَ وَ زَائِرُكَ يَتَقَرَّبُ إِلَيْكَ بِزِيَارَةِ قَبْرِ أَحَبِّ نَبِيِّكَ وَ عَلَى كُلِّ مَا تَبِيَّ حَقُّ لِمَنْ أَتَاهُ وَ زَارَهُ وَ
أَنْتَ خَيْرُ مَا تَبِيَّ وَ أَكْرَمُ مَزُورٍ وَ أَسْأَلُكَ يَا اللَّهُ يَا رَحْمَانُ يَا رَحِيمُ يَا حَوَادُّ يَا وَاحِدُ يَا أَحَدُ يَا فَرْدُ يَا
صَمَدُ يَا مَنْ لَمْ يَلِدْ وَ لَمْ يُولَدْ وَ لَمْ يَكُنْ لَهُ كُفْوًا أَحَدًا أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَهْلِ بَيْتِهِ
وَ أَنْ تَجْعَلَ تُحَفَّتَكَ إِيَّايَ مِنْ زِيَارَتِي فِي مَوْقِفِي هَذَا فَكَأَنَّكَ رَقِيتِي مِنَ النَّارِ وَ اجْعَلْنِي مِمَّنْ يُسَارِعُ فِي
الْخَيْرَاتِ وَ يَدْعُوكَ رَهْبًا وَ رَغْبًا - وَ اجْعَلْنِي لَكَ مِنَ الْخَاشِعِينَ

O Allah^{azwj}! Your^{azwj} slave and Your^{azwj} visitor seeks nearness to You^{azwj} by coming to the Ziyarah of the grave of the brother^{asws} of Your Prophet^{saww}. Every host has a duty to those who visit him, and You^{azwj} are the best One to visit and You^{azwj} are the most honourable host. O Allah^{azwj}! O Rehman! O Rahim! O Generous! O One! O Alone! O Unique! O Independent! O the One^{azwj} who does not beget nor is He begotten and there is none like Him^{azwj}! I ask You^{azwj} to send Your blessing on Mohammed^{saww}, the family of Mohammed^{asws}, and the people^{asws} of his household. Make my gift for coming to the Ziyarah of this site my release from Hell. And make me among those who "hasten to do good works" (2:148), among those who pray to You^{azwj} with desire and fear, and among those who humble themselves before You^{azwj}.

اللَّهُمَّ إِنَّكَ بَشَرْتَنِي عَلَى لِسَانِ نَبِيِّكَ مُحَمَّدٍ ص فَقُلْتَ وَ بَشَّرِ الَّذِينَ آمَنُوا أَنَّ لَهُمْ قَدَمٌ صِدْقٍ عِنْدَ رَبِّهِمْ. اللَّهُمَّ فَإِنِّي بِكَ مُؤْمِنٌ وَ بِجَمِيعِ أَنْبِيَائِكَ مُوقِنٌ فَلَا تُؤَقِّنِي بَعْدَ مَعْرِفَتِهِمْ مَوْقِفًا تَفْضَحُنِي بِهِ عَلَى رُءُوسِ الْأَشْهَادِ بَلْ أَوْقِفْنِي مَعَهُمْ وَ تَوَقِّنِي عَلَى التَّصَدِيقِ بِهِمْ فَإِنَّهُمْ عِبِيدُكَ وَ أَنْتَ خَصَصْتَهُمْ بِكَرَامَتِكَ وَ أَمَرْتَنِي بِاتِّبَاعِهِمْ

O Allah^{azwj}! You^{azwj} have given me glad tidings through the tongue of Your^{azwj} Messenger, Mohammed^{saww}, saying, "**Give glad tidings to those who believe that there is a sure footing for them with their Lord**" (10:2). O Allah^{azwj}! I believe in You^{azwj} and I am certain (in my belief) of all of Your Prophets^{asws}. Because I have acknowledged them, do not stop me (on Day of judgment) on a stand where You^{azwj} expose me in front of the witnesses. Rather, allow me to stand in their proximity. Take my life while I believe in them^{asws}, for verily they are Your Slaves and You^{azwj} have Designated them^{asws} to be honoured and Order me to follow them^{asws}.

ثُمَّ تَدْتَهُ مِنَ الْقَبْرِ وَ تَقُولُ

Then go closer to the grave and recite (the following):

السَّلَامُ مِنَ اللَّهِ وَ السَّلَامُ عَلَى مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ أَمِينِ اللَّهِ عَلَى وَحْيِهِ وَ عَزَائِمِ أَمْرِهِ وَ مَعْدِنِ الْوَحْيِ وَ التَّنْزِيلِ وَ الْخَاتِمِ لِمَا سَبَقَ وَ الْفَاتِحِ لِمَا اسْتَقْبَلَ وَ الْمُهَيِّمِ عَلَى ذَلِكَ كُلِّهِ وَ الشَّاهِدِ عَلَى خَلْقِهِ وَ السَّرَاحِ الْمُنِيرِ وَ السَّلَامُ عَلَيْهِ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ

Salaam from Allah^{azwj} upon Mohammed^{saww} ibn 'Abdillah^{saww}, Allah^{azwj}'s Trustee of His revelation and His^{azwj} firmly Determined affairs, the source of revelation and the inspiration, the last of that which has passed and the one who began that which is yet to come^{ajfi}, and the absolute master over all of it, the witness of the creation, and the shining light. Salaam to him^{saww}, and (may) Allah^{azwj}'s Mercy and His Blessings be upon him^{saww}.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ أَهْلِ بَيْتِهِ الْمَظْلُومِينَ أَفْضَلَ وَ أَكْمَلَ وَ أَرْفَعَ وَ أَشْرَفَ مَا صَلَّيْتَ عَلَى أَحَدٍ مِنْ أَنْبِيَائِكَ وَ رُسُلِكَ وَ أَصْفِيَائِكَ

O Allah^{azwj}! Send the best, the most perfect, the highest, and the most honourable of the blessings that You^{azwj} have bestowed upon any of Your prophets^{asws}, messengers^{asws}, on Your chosen (One^{asws}) Mohammed^{saww} and his oppressed family^{asws}.

اللَّهُمَّ صَلِّ عَلَى عَلِيِّ أَمِيرِ الْمُؤْمِنِينَ عَبْدِكَ وَ خَيْرِ خَلْقِكَ بَعْدَ نَبِيِّكَ وَ أَحْيِ رَسُولِكَ وَ وَصِيَّهُ وَ وَصِيٍّ رَسُولِكَ الَّذِي انْتَجَبْتَهُ مِنْ خَلْقِكَ بَعْدَ نَبِيِّكَ وَ الدَّلِيلِ عَلَى مَنْ بَعَثْتَهُ بِرِسَالَاتِكَ وَ دِيَانِ الدِّينِ بَعْدَ ذَلِكَ وَ فَضْلِ قَضَائِكَ بَيْنَ خَلْقِكَ - وَ السَّلَامُ عَلَيْهِ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ

O Allah^{azwj}! Send Your blessing on 'Ali, the Commander of the Believers^{asws}, Your slave^{asws}, the best of Your^{azwj} creation after Your Prophet^{saww}, the brother and the heir of Your Messenger^{saww}, the one whom You^{azwj} chose from Your creation after Your Prophet^{saww}, the guide to those with whom You^{azwj} sent Your messages, the undisputed ruler of the religion with Your^{azwj} justice, and

the Decisive Judgment between Your^{azwj} creation. Salaam to him^{asws} and (may) Allah^{azwj}'s Mercy and Blessings be upon him^{asws}.

اللَّهُمَّ صَلِّ عَلَى الْأَئِمَّةِ مِنْ وُلْدِهِ الْقَوَّامِينَ بِأَمْرِكَ مِنْ بَعْدِهِ الْمُطَهَّرِينَ الَّذِينَ ارْتَضَيْتَهُمْ أَنْصَارًا لِدِينِكَ وَ حَفَظَةً لِسِرِّكَ وَ شُهَدَاءَ عَلَى خَلْقِكَ وَ أَعْلَامًا لِعِبَادِكَ

O Allah^{azwj}! Send Your blessing on the Imams^{asws} from his sons who fulfill Your^{azwj} Affairs after him^{asws}, the purified ones with whom You^{azwj} are Pleased as the supporters of Your^{azwj} religion, as the keepers of Your^{azwj} secret, as the witnesses over Your^{azwj} creation, and as the flags (of guidance) for Your^{azwj} slaves.

وَ تُصَلِّي عَلَيْهِمْ مَا اسْتَطَعْتَ

Send as many blessings on them^{asws} as you can (at this point) and recite (the following):

السَّلَامُ عَلَى الْأَئِمَّةِ الْمُسْتَوْدَعِينَ السَّلَامُ عَلَى خَالِصَةِ اللَّهِ مِنْ خَلْقِهِ السَّلَامُ عَلَى الْأَئِمَّةِ الْمُتَوَسِّمِينَ

Salaam upon the entrusted Imams^{asws}. Salaam upon the pure ones^{asws} from the creation of Allah^{azwj}. Salaam upon the insightful Imams^{asws}.

السَّلَامُ عَلَى الْمُؤْمِنِينَ الَّذِينَ قَامُوا بِأَمْرِكَ وَ وَاذَرُوا أَوْلِيَاءَ اللَّهِ وَ خَافُوا بِخَوْفِهِ

Salaam upon the believers who fulfilled Your^{azwj} command, who supported the Divine Authorities appointed by Allah^{azwj}, and who were fearful when they were fearful.

السَّلَامُ عَلَى مَلَائِكَةِ اللَّهِ الْمُقَرَّبِينَ

Salaam upon Allah^{azwj}'s high-ranked angels^{as}.

ثُمَّ تَقُولُ

Then recite:

السَّلَامُ عَلَيْكَ يَا أَمِيرَ الْمُؤْمِنِينَ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ السَّلَامُ عَلَيْكَ يَا حَبِيبَ اللَّهِ السَّلَامُ عَلَيْكَ يَا صَفْوَةَ اللَّهِ السَّلَامُ عَلَيْكَ يَا وَلِيَّ اللَّهِ السَّلَامُ عَلَيْكَ يَا حُجَّةَ اللَّهِ - السَّلَامُ عَلَيْكَ يَا عَمُودَ الدِّينِ وَ وَارِثَ عِلْمِ الْأَوَّلِينَ وَ الْآخِرِينَ وَ صَاحِبَ الْمَيْسَمِ وَ الصِّرَاطِ الْمُسْتَقِيمِ

Salaam to you^{asws} and (may) Allah^{azwj}'s Mercy and Blessings be upon you^{asws}, O Commander of the Believers^{asws}! Salaam to you^{asws}, O beloved of Allah^{azwj}!

Salaam to you^{asws}, O the choice of Allah^{azwj} (from among His^{azwj} Creation)!
Salaam to you^{asws}, O Wali of Allah^{azwj}! Salaam to you^{asws}, O Allah's Decisive
Proof! Salaam to you^{asws}, O Pillar of the religion and the heir of the knowledge
of the first in the last (one^{asws})! Salaam to you^{asws}, O Owner of the MAYSAM²³
and O SIRAT AL-MUSTAQIM (the Straight Path)!

أَشْهَدُ أَنَّكَ قَدْ أَقَمْتَ الصَّلَاةَ وَآتَيْتَ الزَّكَاةَ وَأَمَرْتَ بِالْمَعْرُوفِ وَنَهَيْتَ عَنِ الْمُنْكَرِ وَاتَّبَعْتَ الرَّسُولَ
وَ تَلَوْتَ الْكِتَابَ حَقَّ تِلَاوَتِهِ وَ جَاهَدْتَ فِي اللَّهِ حَقَّ جِهَادِهِ وَ نَصَحْتَ لِلَّهِ وَ لِرَسُولِهِ وَ جُدْتَ بِنَفْسِكَ
صَابِرًا مُحْتَسِبًا - مُجَاهِدًا عَنِ دِينِ اللَّهِ مُوقِفًا لِرَسُولِ اللَّهِ طَالِبًا مَا عِنْدَ اللَّهِ رَاغِبًا فِيمَا وَعَدَ اللَّهُ وَ
مَضِيَّتَ لِلَّذِي كُنْتَ عَلَيْهِ شَهِيدًا وَ شَهِيدًا وَ مَشْهُودًا

I testify that you established prayers, gave charity, enjoined good and forbade evil, followed the Messengers^{saww}, recited the Book the way it is worthy of being recited, fought in the way of Allah^{azwj} the way (in which) He^{azwj} should be defended, and you^{asws} were sincere to Allah^{azwj} and His Messenger^{saww}. (I testify that) you^{asws} sacrificed yourself^{asws}, patiently seeking the reward with Allah^{azwj}, fighting for the religion of Allah^{azwj}, protecting the Messenger of Allah^{saww}, wishing for that which is with Allah^{azwj}, and desiring (the reward) promised by Allah^{azwj}. And you^{asws} died the way you lived - as a martyr, who is the witness (over the people) and who is witnessed (by Allah^{azwj}).

فَجَزَاكَ اللَّهُ عَنِ رَسُولِهِ وَ عَنِ الْإِسْلَامِ وَ أَهْلِهِ أَفْضَلَ الْجَزَاءِ

May Allah^{azwj} reward you^{asws} with the best of the rewards on behalf of His Messenger^{saww}, Islam, and its nation.

لَعَنَ اللَّهُ مَنْ قَتَلَكَ وَ لَعَنَ اللَّهُ مَنْ خَالَفَكَ وَ لَعَنَ اللَّهُ مَنْ افْتَرَى عَلَيْكَ وَ ظَلَمَكَ وَ لَعَنَ اللَّهُ مَنْ غَضَبَكَ
حَقًّا وَ مَنْ بَلَغَهُ ذَلِكَ فَرَضِي بِهِ إِنَّا إِلَى اللَّهِ مِنْهُمْ بَرَاءٌ

(May) Allah^{azwj}'s curse be upon those who killed you. (May) Allah^{azwj}'s curse be upon those who were against you^{asws}. (May) Allah^{azwj}'s curse be upon those who forged lies against you^{asws} and oppressed you^{asws}. (May) Allah^{azwj}'s curse be upon those who usurped your^{asws} right and upon those who heard about the usurpation of your^{asws} right and were pleased with it. I seek nearness to Allah^{azwj} by disassociating myself from them.

لَعَنَ اللَّهُ أُمَّةً خَالَفَتَكَ وَ أُمَّةً جَحَدَتْ وَ لَايَتَكَ وَ أُمَّةً تَظَاهَرَتْ عَلَيْكَ وَ أُمَّةً قَتَلَتْكَ وَ أُمَّةً حَالَتْ عَنْكَ وَ
خَذَلَتْكَ الْحَمْدُ لِلَّهِ الَّذِي جَعَلَ النَّارَ مَثْوَاهُمْ - وَ بِئْسَ الْوَرْدُ الْمَوْرُودُ وَ بِئْسَ رِوْدُ الْوَارِدِينَ وَ بِئْسَ
دَرَكُ الْمُدْرِكِ

²³ The dividor of Paradise and Hell.

(May) Allah^{azwj}'s curse be upon the nation who opposed you^{asws}, upon the nation that denied your^{asws} Wilayah²⁴, upon the nation that rebelled against you^{asws}, upon the nation that killed you^{asws}, and upon the nation that deviated (away) from you^{asws} and disappointed you^{asws}. Praise be to Allah^{azwj} who made Hell their abode, and what an evil destination is Hell! And what an evil destination they shall enter! What a lowly place is their lowest place!

اللَّهُمَّ الْعَنْ قَتْلَةَ أَنْبِيَائِكَ وَأَوْصِيَاءِ أَنْبِيَائِكَ بِحَمِيمِ لَعْنَاتِكَ وَأَصْلِهِمْ حَرَّ نَارِكَ اللَّهُمَّ الْعَنْ الْجَوَابِيَّتَ وَالطَّوَاغِيَّتَ - وَالْفِرَاعِنَةَ وَاللَّاتَ وَالْعُزَّىٰ وَالْحَبِيبَةَ وَالْجَبْتَ وَكُلَّ نِدٍّ يُدْعَىٰ مِنْ دُونِ اللَّهِ وَكُلَّ مُفْتَرٍ عَلَى اللَّهِ اللَّهُمَّ الْعَنْهُمْ وَأَشْيَاعَهُمْ وَأَتْبَاعَهُمْ وَأَوْلِيَاءَهُمْ وَأَعْوَانَهُمْ وَمُجِبِّهِمْ لَعْنًا كَثِيرًا

O Allah^{azwj}! Curse the killers of Your prophets^{as} and the successors of Your prophets^{as} with all of Your^{azwj} (different) curses and burn them with Your^{azwj} blazing fires. O Allah^{azwj}! Curse all the Jibt(s), Taghut(s), and the pharaohs; and Lat, 'Uzza, and Jibt;' and every other object which is worshipped besides Allah^{azwj}; and everyone who forges a lie against Allah^{azwj}. O Allah^{azwj}! Increasingly curse them, curse those who follow them and obey them, and curse their friends, their supporters, and their lovers.

وَ تَقُولُ ثَلَاثًا

Then say 3 times:

اللَّهُمَّ الْعَنْ قَتْلَةَ أَمِيرِ الْمُؤْمِنِينَ عِ ثَلَاثًا اللَّهُمَّ الْعَنْ قَتْلَةَ الْحَسَنِ وَالْحُسَيْنِ عِ ثَلَاثًا

O Allah^{azwj}! Curse the killers of the Amir-ul-Momineen^{asws}. O Allah^{azwj}! Curse the killers of Hassan^{asws} and Hussain^{asws}.

اللَّهُمَّ عَذِّبْهُمْ عَذَابًا أَلِيمًا لَا تُعَذِّبُهُ أَحَدًا مِنَ الْعَالَمِينَ وَ ضَاعِفْ عَلَيْهِمْ عَذَابَكَ كَمَا شَاقُوا وِلَاةَ أَمْرِكَ وَ أَعِدْ لَهُمْ عَذَابًا لَمْ تُحِلَّهُ بِأَحَدٍ مِنْ خَلْقِكَ

O Allah^{azwj}! Torment them with a chastisement that is so painful that You^{azwj} will never punish anyone else with it. Increasingly multiply their punishment because of the way in which they afflicted Your^{azwj} appointed authorities. Prepare a punishment for them that You^{azwj} have never inflicted on anyone from (among) Your^{azwj} creation.

اللَّهُمَّ وَ أَدْخِلْ عَلَى قَتْلَةِ أَنْصَارِ رَسُولِكَ وَ قَتْلَةِ أَنْصَارِ الْمُؤْمِنِينَ وَ عَلَى قَتْلَةِ أَنْصَارِ الْحَسَنِ وَ عَلَى قَتْلَةِ أَنْصَارِ الْحُسَيْنِ عِ وَ قَتْلَةِ مَنْ قُتِلَ فِي وَ لَايَةِ آلِ مُحَمَّدٍ أَجْمَعِينَ عَذَابًا مُضَاعَفًا فِي أَسْفَلِ دَرَكٍ مِنْ

²⁴ Absolute Authority.

الْحَجِيمِ وَلَا تُخَفِّفْ عَنْهُمْ مِنْ عَذَابِهَا وَ هُمْ فِيهَا مُبْلِسُونَ مُلْعُونُونَ - نَاكِسُوا رُؤُسِهِمْ عِنْدَ رَبِّهِمْ قَدْ عَابُوا النَّدَامَةَ وَالْحَزِيَّ الطَّوِيلَ بِقَتْلِهِمْ عِثْرَةَ أَنْبِيَائِكَ وَ رُسُلِكَ وَ أَتْبَاعَهُمْ مِنْ عِبَادِكَ الصَّالِحِينَ

O Allah^{azwj}! Cast a growing torment in the lowest levels of the blazing fires on those who killed the supporters of Your Prophet^{saww}, those who killed the supporters of the Commander of the Believers^{asws}, those who killed the supporters of Hassan^{asws} and Hussain^{asws}, and on the killers of those who have been killed in the way of the Wilayah of the family of Mohammed^{asws}. (Cast) an undiminishing torment which will render (these killers) hopeless and cursed, with their heads lowered in disgrace before their Lord, seeing how their remorse and disgrace will last forever for having killed the progeny of Your^{azwj} prophets and messengers and Your^{azwj} righteous slaves from among their followers.

اللَّهُمَّ الْعَنَّهُمْ فِي مُسْتَسَرِّ السِّرِّ وَ ظَاهِرِ الْعَلَانِيَةِ فِي أَرْضِكَ وَ سَمَاتِكَ

O Allah^{azwj}! Curse them (at all times), secretly and openly, in Your^{azwj} land and in Your^{azwj} Heavens.

اللَّهُمَّ اجْعَلْ لِي لِسَانَ صِدْقٍ فِي أَوْلِيَائِكَ وَ حَبِّ إِلَيَّ مَشَاهِدَهُمْ حَتَّى تُلْحِقَنِي بِهِمْ وَ تَجْعَلَنِي لَهُمْ تَبَعًا فِي الدُّنْيَا وَ الْآخِرَةِ يَا أَرْحَمَ الرَّاحِمِينَ

O Allah^{azwj}! Make me truthful in my words about Your^{azwj} Divine Authorities and make me love their sites until You^{azwj} make me join them^{asws}. And make me follow them^{asws} in this life and in the Hereafter, O the Most Merciful of the merciful ones!

ثُمَّ اجْلِسْ عِنْدَ رَأْسِهِ ع وَ قُلْ

Then sit next to his head and recite (the following):

سَلَامُ اللَّهِ وَ سَلَامُ مَلَائِكَتِهِ الْمُقَرَّبِينَ وَ الْمُسْلِمِينَ لَكَ بِقُلُوبِهِمْ وَ النَّاطِقِينَ بِفَضْلِكَ وَ الشَّاهِدِينَ عَلَيَّ أَنْتَ صَادِقٌ أَمِينٌ صِدِّيقٌ عَلَيْكَ يَا مَوْلَايَ السَّلَامُ مِنَ اللَّهِ عَلَيْكَ وَ عَلَيَّ رُوحِكَ وَ بَدَنِكَ

Salaam of Allah^{azwj} and His high-ranked angels^{as} to you^{asws}, O my master^{asws}! (Salaam of those angels) who submit with their hearts to you^{asws}, extol your virtues and testify to your honesty, loyalty, and veracity. Salaam from Allah^{azwj} to you^{asws}, your^{asws} soul, and your^{asws} body.

أَشْهَدُ أَنَّكَ طَهْرٌ طَاهِرٌ مُطَهَّرٌ وَ أَشْهَدُ لَكَ يَا وَلِيَّ اللَّهِ وَ وَلِيَّ رَسُولِهِ - بِالْبَلَاغِ وَ الْأَدَاءِ وَ أَشْهَدُ أَنَّكَ جَنبُ اللَّهِ وَ أَنَّكَ بَابُ اللَّهِ وَ أَنَّكَ وَجْهُ اللَّهِ الَّذِي مِنْهُ يُؤْتَى وَ أَنَّكَ خَلِيلُ اللَّهِ وَ أَنَّكَ عَبْدُ اللَّهِ وَ أَخُو

رَسُولِهِ - وَقَدْ أَتَيْتَكَ وَإِفْدَاءً لِعَظِيمِ حَالَكَ وَ مَنَزَلَتِكَ عِنْدَ اللَّهِ وَ عِنْدَ رَسُولِهِ أَتَيْتَكَ زَائِرًا مُتَقَرِّبًا إِلَى اللَّهِ
بِزِيَارَتِكَ طَالِبًا خَلَّاصَ نَفْسِي مُتَعَوِّذًا بِكَ مِنْ نَارِ اسْتَحَقَّهَا مِثْلِي بِمَا جَنَيْتُهُ عَلَى نَفْسِي

I testify that you^{asws} are the (embodiment of) purity; you^{asws} are pure and purified. O Wali of Allah^{azwj} and Wali of His Messenger^{saww}! I testify that you^{asws} announed (the decree of Allah^{azwj}) and you^{asws} fulfilled (your duties). I testify that you^{asws} are the side of Allah^{azwj} (the nearest to Allah^{azwj}), you^{asws} are the gateway to Allah^{azwj}, you^{asws} are the Face of Allah^{azwj} through which He^{azwj} is approached, you^{asws} are the friend of Allah^{azwj}, and you^{asws} are the slave of Allah^{azwj} and the brother of His Messenger^{saww}. I have come to visit you^{asws} because of how great your^{asws} position and status is with Allah^{azwj} and His Messenger^{saww}. I have come to visit you^{asws} seeking nearness to Allah^{azwj}, requesting salvation, seeking refuge with you^{asws} from the fire which the likes of me have deserved, for my own crimes against myself.

أَتَيْتَكَ انْقِطَاعًا إِلَيْكَ وَ إِلَى وُلْدِكَ الْخَلْفِ مِنْ بَعْدِكَ عَلَى بَرَكَتِهِ بَرِيَّةٍ الْحَقِّ فَقَلْبِي لَكَ مُسَلِّمٌ وَ أَمْرِي
لَكَ مُتَّبِعٌ وَ نُصْرَتِي لَكَ مُعَدَّةٌ وَ أَنَا عَبْدُ اللَّهِ وَ مَوْلَاكَ فِي طَاعَتِكَ وَ الْوَاثِقُ إِلَيْكَ أَلْتَمَسُ بِذَلِكَ كَمَالَ
الْمَنْزِلَةِ عِنْدَ اللَّهِ

I have come (solely) to you^{asws} and to your son^{asws}, the heir after you^{asws} - referring to the Imam of the time^{asws} - with the blessing of Haqq (the Divine Truth) and with hope in no one else. My heart is submissive to you^{asws}, I follow your^{asws} commands, and I am determind to support you^{asws}. I am a slave of Allah^{azwj} and your^{asws} servant, ready to obey you^{asws}. I have come to you^{asws} as your^{asws} guest, seeking perfection of my status with Allah^{azwj}.

وَ أَنْتَ يَا مَوْلَايَ مَنْ أَمَرَنِي اللَّهُ بِطَاعَتِهِ ب وَ حَشَنِي عَلَى بَرِّهِ وَ دَلَّنِي عَلَى فَضْلِهِ وَ هَدَانِي لِحُبِّهِ وَ
رَغْبَتِي فِي الْوَفَادَةِ إِلَيْهِ وَ إِلَى طَلَبِ الْحَوَائِجِ عِنْدَهُ

O my master^{asws}! You^{asws} are the one whom Allah^{azwj} has ordered me to obey and (to whom Allah^{azwj}) has exhorted me to be loyal, and whose grace (Allah^{azwj}) has manifested for me. He^{azwj} has guided me to loving you^{asws} and has given me the desire to visit you^{asws} and to ask for (the fulfillment of) my needs next to you^{asws}.

أَنْتُمْ أَهْلُ بَيْتٍ يَسْعَدُ مَنْ تَوَلَّاهُمْ وَ لَا يَخِيبُ مَنْ أَنَاكُمْ وَ لَا يَخْسِرُ مَنْ يَهْوَاهُمْ وَ لَا يَسْعُدُ مَنْ عَادَاهُمْ
لَا أَجِدُ أَحَدًا أَفْزَعُ إِلَيْهِ خَيْرًا لِي مِنْكُمْ أَنْتُمْ أَهْلُ بَيْتِ الرَّحْمَةِ وَ دَعَائِمُ الدِّينِ وَ أَرْكَانُ الْأَرْضِ وَ
الشَّجَرَةُ الطَّيِّبَةُ

You are the members of the household whose devotees are blessed. Those who come to you^{asws} will not be disappointed and those who desire you^{asws} will not lose. However, those who antagonise you^{asws} will not achieve success. I cannot find anyone more beneficent than you^{asws} with whom to seek refuge.

You^{asws} are the family of Mercy, the Pillars of the religion, the Support of the earth, and the blessed Tree.

اللَّهُمَّ لَا تُخَيِّبْ تَوْجُوهِي إِلَيْكَ بِرَسُولِكَ وَ آلِ رَسُولِكَ اللَّهُمَّ أَنْتَ مَنْنْتَ عَلَيَّ بِزِيَارَةِ مَوْلَايَ وَ وَلايَتِهِ وَ
مَعْرِفَتِهِ فَاجْعَلْنِي مِمَّنْ تَنْصُرُهُ وَ تَنْصُرُ بِهِ يُنْتَصَرُ بِهِ وَ يَنْصُرُهُ - وَ مَنْ عَلَيَّ بِنَصْرِكَ لِذِينِكَ فِي الدُّنْيَا وَ
الْآخِرَةِ

O Allah^{azwj}! Do not thwart my approach to You^{azwj} through Your Messenger^{saww} and his family^{asws}. O Allah^{azwj}! You^{azwj} bestowed Your^{azwj} favours upon me through the Ziyarah of my master^{asws}, through his^{asws} Wilayah, and through knowing him^{asws}. Therefore, make me among those whom You^{azwj} will support and with whom victory will be achieved. Favour me by (allowing me) to support Your^{azwj} religion in this life and in the Hereafter.

اللَّهُمَّ أَحْيِنِي عَلَى مَا حَيَّيَ عَلَيْهِ عَلِيُّ بْنُ أَبِي طَالِبٍ ع وَ أَمِتْنِي عَلَى مَا مَاتَ عَلَيْهِ عَلِيُّ بْنُ أَبِي طَالِبٍ
ع

O Allah^{azwj}! Make me live on the foot steps of 'Ali ibn Abi Talib^{asws} 's life and make me die on the same path that 'Ali ibn Abi Talib^{asws} had sacrificed his^{asws} life.²⁵

حَدَّثَنِي مُحَمَّدُ بْنُ يَعْقُوبَ عَمَّنْ حَدَّثَهُ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ أَوْرَمَةَ وَ حَدَّثَنِي أَبِي عَنْ الْحُسَيْنِ بْنِ الْحَسَنِ بْنِ أَبَانَ عَنْ
مُحَمَّدِ بْنِ أَوْرَمَةَ عَمَّنْ حَدَّثَهُ عَنِ الصَّادِقِ ع أَوْ أَبِي الْحَسَنِ الثَّلَاثِ ع قَالَ تَقُولُ عِنْدَ قَبْرِ أَمِيرِ الْمُؤْمِنِينَ ع

Mohammed ibn Ya'qub narrated to me from those who narrated to him from Sahl ibn Ziyad, from Mohammed ibn Uramah, from someone who narrated to him, from Hussain ibn Hasan ibn Aban from Muhammad bin Orama who said:

The Truthful Abul Hasan the Third (Imam Hadi^{asws}) said: Recite the following next to the grave of the Commander of the Believers^{asws}:

السَّلَامُ عَلَيْكَ يَا وَلِيَّ اللَّهِ أَنْتَ أَوَّلُ مَظْلُومٍ وَ أَوَّلُ مَنْ غُصِبَ حَقُّهُ صَبْرَتْ وَ احْتَسَبَتْ حَتَّى آتَاكَ الْبَقِيَّةُ

Salaam to you^{asws}, O Wali of Allah^{asws}! You^{asws} are the first one who was oppressed and you^{asws} are the first one whose right was usurped. You^{asws} stayed patient, anticipating the rewards from Allah^{azwj} until that which is certain (death) came to you^{asws}.

وَ أَشْهَدُ أَنَّكَ لَقَيْتَ اللَّهَ وَ أَنْتَ شَهِيدٌ عَذَّبَ اللَّهُ قَاتِلَكَ بِأَنْوَاعِ الْعَذَابِ وَ جَدَّدَ عَلَيْهِ الْعَذَابَ

²⁵ Kamil al-Ziyarah, Ch. 11, h, 2

I testify that you met Allah^{azwj} as a martyr. May Allah^{azwj} torment your killer with various kinds of chastisements and may He^{azwj} (continuously) renew the torment of your killer^{la}.

جَنَّتِكَ عَارِفًا بِحَقِّكَ مُسْتَبْصِرًا بِشَأْنِكَ مُوَالِيًا لِأَوْلِيَائِكَ مُعَادِيًا لِأَعْدَائِكَ وَ مَنْ ظَلَمَكَ أَلْقَى عَلَى ذَلِكَ رَبِّي إِنْ شَاءَ اللَّهُ تَعَالَى يَا وَلِيَّ اللَّهِ عَارِفًا بِحَقِّكَ مُسْتَبْصِرًا بِشَأْنِكَ مُعَادِيًا لِأَعْدَائِكَ وَ مَنْ ظَلَمَكَ أَلْقَى عَلَى ذَلِكَ رَبِّي إِنْ شَاءَ اللَّهُ إِنْ لِي ذُنُوبًا كَثِيرَةً فَاشْفَعْ لِي فِيهَا عِنْدَ رَبِّكَ فَإِنَّ لَكَ عِنْدَ اللَّهِ مَقَامًا مَحْمُودًا وَ إِنْ لَكَ عِنْدَهُ جَاهًا وَ شَفَاعَةً وَ قَدْ قَالَ اللَّهُ تَعَالَى لَا يَشْفَعُونَ إِلَّا لِمَنْ ارْتَضَى وَ هُمْ مِنْ خَشِيَّتِهِ مُشْفِقُونَ

I have come to you^{asws} while I am aware of your^{asws} right and endowed with insight into your status. I love those who love you and I antagonise your enemies and those who oppressed you^{asws}. Allah^{azwj}-willing, I shall meet my Lord^{azwj} in this very state.

O Wali of Allah^{asws}! I have many sins so intercede for me with your Lord^{azwj}, for verily you^{asws} have a known position and a great status with Allah^{azwj} and you^{asws} have the power of intercession with Allah^{azwj}. And He^{azwj} has Said: **'They offer no intercession except for those whom He Approves, and they stand in awe and reverence of His glory'** (21:28).²⁶

Saying Farewell to Amir-ul-Momineen^{asws}:

حَدَّثَنِي مُحَمَّدُ بْنُ الْحَسَنِ بْنِ أَحْمَدَ بْنِ الْوَلِيدِ فِي كِتَابِ الْجَامِعِ يَرْوِي عَنْ أَبِي الْحَسَنِ ع قَالَ إِذَا أَرَدْتَ أَنْ تُودِّعَ قَبْرَ أَمِيرِ الْمُؤْمِنِينَ ع فَقُلْ

Mohammed ibn Hasan ibn Ahmad ibn Walid narrated in his book, Al-Jami, that: Abul Hasan (Imam Kazim^{asws}) said: When you want to bid farewell to the grave of the Amir-ul-Momineen^{asws} recite (the following):

السَّلَامُ عَلَيْكَ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ أَسْتَوِدُّعُكَ اللَّهُ وَ أَسْتَرْعِيكَ وَ أَقْرَأُ عَلَيْكَ السَّلَامَ - آمَنَّا بِاللَّهِ وَ بِالرُّسُولِ وَ بِمَا جَاءَتْ بِهِ وَ دَعَتْ إِلَيْهِ وَ دَلَّتْ عَلَيْهِ - فَكُنْتُمْ مَعَ الشَّاهِدِينَ

Salaam to you^{asws} and (may) Allah^{azwj}'s Mercy and Blessings be upon you^{asws}. I entrust you^{asws} to Allah^{azwj} and I ask Allah^{azwj} to protect you^{asws}. I extend my Salaam to you^{asws}. We believe in Allah^{azwj}, His messengers^{asws}, in that which they brought with them^{asws}, and in that to which they^{asws} invited and guide (the people). Therefore, include us among those who testify.

اللَّهُمَّ لَا تَجْعَلْهُ آخِرَ الْعَهْدِ مِنْ زِيَارَتِي إِيَّاهُ فَإِنْ تَوَفَّيْتَنِي قَبْلَ ذَلِكَ فَإِنِّي أَشْهَدُ فِي مَمَاتِي عَلَى مَا كُنْتُ شَهِدْتُ عَلَيْهِ فِي حَيَاتِي أَشْهَدُ أَنَّكُمْ الْأَائِمَّةُ - وَ تُسَمِّيهِمْ وَاحِدًا بَعْدَ وَاحِدٍ

²⁶ Kamil al-Ziyarah, Ch. 11, h, 3

O Allah^{azwj}! Do not let this be the last time I come to his^{asws} Ziyarah. If You^{azwj} take my life before I come to his^{asws} Ziyarah again, then surely I will testify after death to that which I testified during my life. I testify that you^{asws} the Imams^{asws} - and name the Imams one after another.

وَأَشْهَدُ أَنَّ مَنْ قَتَلَهُمْ وَ حَارَبَهُمْ مُشْرِكُونَ وَ مَنْ رَدَّ عَلَيْهِمْ وَ رَدَّ عَلَيْهِمْ فِي أَسْفَلِ دَرَكٍ مِنَ الْجَحِيمِ
وَ أَشْهَدُ أَنَّ مَنْ حَارَبَهُمْ لَنَا أَعْدَاءٌ وَ نَحْنُ مِنْهُمْ بَرَاءٌ وَ أَنَّهُمْ حِزْبُ الشَّيْطَانِ

And I testify that those who killed them^{asws} and those who fought them^{asws} were polytheists and that those who oppose their words and their^{asws} knowledge are in the lowest levels of Hell. I testify that those who fought against them^{asws} are our enemies too, and we disassociate ourselves from them, and they belong to the party of Shaytan.

وَ عَلَى مَنْ قَتَلَهُمْ لَعْنَةُ اللَّهِ وَ الْمَلَائِكَةِ وَ النَّاسِ أَجْمَعِينَ وَ مَنْ شَرِكَ فِيهِمْ وَ مَنْ سَرَّهُ قَتْلَهُمْ

(May) Allah^{azwj}'s curse, the curse of the angels^{as}, and (the curse of) all of the people be upon those who killed them^{asws}, those who participated in their^{asws} killing, and those who were pleased with it.

اللَّهُمَّ إِنِّي أَسْأَلُكَ بَعْدَ الصَّلَاةِ وَ التَّسْلِيمِ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ لَا تَجْعَلْهُ آخِرَ الْعَهْدِ مِنْ
زِيَارَتِهِ فَإِنَّ جَعَلْتَهُ فَاحْشُرْنِي مَعَ هَؤُلَاءِ الْمُسَمَّيْنَ الْأَئِمَّةِ اللَّهُمَّ وَ ذَلِّ قُلُوبَنَا لَهُمْ بِالطَّاعَةِ وَ الْمُنَاصَحَةِ وَ
الْمَحَبَّةِ وَ حُسْنِ الْمُوَازَرَةِ

O Allah^{azwj}! After having established prayers and having said Salaam (to the Imams^{asws}), I ask You^{azwj} to send Your^{azwj} Blessing on Mohammed^{saww} and his family^{asws}. Do not let this be the last time I come to his^{asws} Ziyarah, and if it is, then resurrect me (in the service) of the mentioned Imams^{asws}. O Allah^{azwj}! Humble our hearts toward them^{asws} through our obedience and sincerity (to them^{asws}), our love for them^{asws}, and our support for them^{asws}.²⁷

The Ziyarah of Imam Hassan^{asws} and other Imams^{asws} in Baqi

وَ عَنْهُ عَنْ سَلْمَةَ عَنْ عَبْدِ اللَّهِ بْنِ أَحْمَدَ عَنْ بَكْرِ بْنِ صَالِحٍ عَنْ عَمْرِو بْنِ هَاشِمٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَحَدِهِمْ ع قَالَ إِذَا أَتَيْتَ
قُبُورَ الْأَئِمَّةِ بِالْبَقِيْعِ فَفَقِّفْ عِنْدَهُمْ وَ اجْعَلِ الْقِبْلَةَ خَلْفَكَ وَ الْقَبْرَ بَيْنَ يَدَيْكَ ثُمَّ تَقُولُ

Hukaym ibn Dawud ibn Hukaym narrated to me from Salamah, from 'Abdillah ibn Ahmad, from Bakr ibn Salih, from 'Amr ibn Hisharn, from some of our companions, who said:

One of them (the infallible Imams^{asws}) said: When you go to the Ziyarah of the graves of the Imams^{asws} in Baqi', stand next to their^{asws} graves facing them^{asws}, with your back toward Qiblah and recite (the following):

²⁷ Kamil al-Ziyarah, Ch. 12, h, 1

السَّلَامُ عَلَيْكُمْ أَيْمَةَ الْهُدَى السَّلَامُ عَلَيْكُمْ أَهْلَ الْبِرِّ وَ التَّقْوَى السَّلَامُ عَلَيْكُمْ الْحُجَجُ عَلَى أَهْلِ الدُّنْيَا
السَّلَامُ عَلَيْكُمْ الْقَوَامُونَ فِي الْبُرْيَةِ بِالْقِسْطِ السَّلَامُ عَلَيْكُمْ أَهْلَ الصَّفْوَةِ السَّلَامُ عَلَيْكُمْ يَا آلَ رَسُولِ اللَّهِ
ص السَّلَامُ عَلَيْكُمْ أَهْلَ النَّحْوَى

Salaam to you^{asws}, O the Imams^{asws} of Guidance! Salaam to you^{asws}, O People of Devotion and Piety! Salaam to you^{asws}, O the Decisive Proofs on the people of the world! Salaam to you^{asws}, O the Just Custodians of Creation! Salaam to you^{asws}, O Chosen Ones! Salaam to you^{asws}, O the Family of the Messenger of Allah^{saww}! Salaam to you^{asws}, O Confidants (of Allah^{azwj})!

أَشْهَدُ أَنَّكُمْ قَدْ بَلَّغْتُمْ وَ نَصَحْتُمْ وَ صَبَرْتُمْ فِي ذَاتِ اللَّهِ وَ كُذِّبْتُمْ وَ أُسِيءَ إِلَيْكُمْ فَغَفَرْتُمْ

I testify that you^{asws} announced (the message of Allah^{azwj}), you^{asws} advised (the people), and you^{asws} stayed patient in (the way of) Allah^{azwj}. You^{asws} were belied and insulted but you^{asws} were prepared to forgive.

وَ أَشْهَدُ أَنَّكُمْ الْأَيْمَةَ الرَّاشِدُونَ الْمُهْتَدُونَ وَ أَنَّ طَاعَتَكُمْ مَفْرُوضَةٌ - وَ أَنَّ قَوْلَكُمْ الصِّدْقُ وَ أَنَّكُمْ دَعَوْتُمْ فَلَمْ تُجَابُوا وَ أَمَرْتُمْ فَلَمْ تُطَاعُوا

I testify that you^{asws} are the wise Imams^{asws} who are rightly guided, that obeying you^{asws} is obligatory, and that your^{asws} words are the truth. You^{asws} called the people (towards Allah^{azwj}) but your^{asws} call was not answered, and you^{asws} commanded the people but you^{asws} were not obeyed.

وَ أَنَّكُمْ دَعَائِمُ الدِّينِ وَ أَرْكَانُ الْأَرْضِ

Verily, you^{asws} are the supporters of the religion and the pillars of the earth.

وَ لَمْ تَزَالُوا بَعَيْنَ اللَّهِ يَنْسَخُكُمْ فِي أَصْلَابِ كُلِّ مُطَهَّرٍ وَ يَنْقُلُكُمْ مِنْ أَرْحَامِ الْمُطَهَّرَاتِ لَمْ تُدَسِّسْكُمْ
الْجَاهِلِيَّةُ الْجَهْلَاءُ وَ لَمْ تَشْرِكْ فِيكُمْ فِتْنُ الْأَهْوَاءِ

Allah^{azwj} has always watched over you^{asws}, and He^{azwj} transferred you^{asws} from the backbones of the purified fathers to the Holy labs of the purified mothers. The darkness of paganism did not defile you^{asws} and afflictions (which are often a result) of (one's) desires did not affect you^{asws}.

طِبْتُمْ وَ طَابَتْ مَنْتِبُكُمْ مَنْ بِكُمْ عَلَيْنَا دِيَانُ الدِّينِ فَجَعَلَكُمْ فِي بُيُوتِ أَدْنَى اللَّهِ أَنْ تُرْفَعَ وَ يُذَكَرَ فِيهَا
اسْمُهُ

You^{asws} were blessed and the places in which you^{asws} were raised were also blessed. The Undisputed Ruler of Religion^{azwj} has bestowed favours upon us through you^{asws} and through placing you^{asws} "in houses which Allah has

"permitted to be exalted, and His name to be remembered therein"
(24:36).

وَ جَعَلَ صَلَواتِنَا عَلَيْكُمْ رَحْمَةً لَنَا وَ كَفَّارَةً لِدُؤوبِنَا - إِذَا اخْتَارَكُمُ اللَّهُ لَنَا وَ طَيَّبَ خَلْقَنَا بِمَا مَنَّ بِهِ عَلَيْنَا مِنْ وَلايَتِكُمْ وَ كُنَّا عِنْدَهُ مُسَمَّينَ لِعِلْمِكُمْ مُعْتَرِفِينَ بِتَصَدِيقِنَا إِيَّاكُمْ

Allah^{azwj} has made our SALAWAT on you^{asws} as (a form of) mercy on us and penance for our sins. Verily, Allah^{azwj} has chosen you^{asws} (as Imams^{asws}) for us. He^{azwj} has purified our creation by bestowing His favours upon us through your^{asws} Wilayah. We were named by Allah^{azwj} as those who know you^{asws} and we are known (by Allah^{azwj}) as those who acknowledge your^{asws} Imamate.

وَ هَذَا مَقَامٌ مَنْ أَسْرَفَ وَ أَخْطَأَ وَ اسْتَكَانَ وَ أَقْرَبَ بِمَا جَنَى وَ رَجَى بِمَقَامِهِ الْإِخْطِاصَ وَ أَنْ يُسْتَنْقَذَ بِكُمْ مُسْتَنْقَذُ الْهَلَكَى مِنَ الرَّدى

I am in the position of one who has been excessive and who has made mistakes, but has surrendered, confessed to his crimes, and hopes to be saved through being here. (I am) one who hopes that the Saviour of those ruined (by their sins) will save him from destruction through you^{asws}.

فَكُونُوا لِي شُفَعَاءَ فَقَدْ وَفَدْتُ إِلَيْكُمْ إِذْ رَغِبَ عَنْكُمْ أَهْلُ الدُّنْيَا وَ اتَّخَذُوا آيَاتِ اللَّهِ هُزُؤًا وَ اسْتَكْبَرُوا عَنْهَا

Therefore, intercede on my behalf, for I have come to you^{asws} while the people of this world have abandoned you^{asws}, have mocked the signs of Allah^{azwj}, and have arrogantly turned away from you^{asws}.

يَا مَنْ هُوَ قَائِمٌ لَا يَسْهُو وَ دَائِمٌ لَا يَلْهُو وَ مُحِيطٌ بِكُلِّ شَيْءٍ - وَ لَكَ الْمَنُّ بِمَا وَفَّقْتَنِي وَ عَرَّفْتَنِي أَيْمَنِي وَ بِمَا أَقَمْتَنِي عَلَيْهِ إِذْ صَدَّ عَنْهُ عِبَادُكَ وَ جَهَلُوا مَعْرِفَتَهُ وَ اسْتَحَقُّوا بِحَقِّهِ وَ مَالُوا إِلَى سِوَاهُ

O One^{azwj} who is (always) in charge (of the affairs) and is never neglectful! O One^{azwj} who is everlasting and is never distracted! O One^{azwj} who Encompasses all things! You^{azwj} have Favoured me by giving me the success of knowing my Imams^{asws} and by keeping me steady on this (belief), while Your^{azwj} (other) slaves have turned away from it, ignored knowing it, belittled the rights of this belief, and have turned to other paths.

فَكَانَتِ الْمِنَّةُ مِنْكَ عَلَيَّ مَعَ أَقْوَامٍ خَصَصْتَهُمْ بِمَا خَصَصْتَنِي بِهِ فَلَكَ الْحَمْدُ إِذْ كُنْتُ عِنْدَكَ فِي مَقَامٍ مَذْكُورًا مَكْتُوبًا فَلَا تَحْرِمْنِي مَا رَجَوْتُ وَ لَا تُخَيِّبْنِي فِيمَا دَعَوْتُ فِي مَقَامِي هَذَا بِحُرْمَةِ مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ وَ ادْعُ لِنَفْسِكَ بِمَا أَحْبَبْتَ

Therefore, the favour is from You^{azwj} to me and to certain nations for whom You^{azwj} have chosen that which You^{azwj} have chosen for me. Praise be to You^{azwj} for registering me for this position. (I plead) Do not deprive me of that which I hope for and do not disappoint me in this position (by not granting) my requests through the honour of Mohammed^{saww} and his purified family^{asws}.

Then pray for that which you want.²⁸

²⁸ Kamil al-Ziyarah, Ch. 15, h, 2