

Khak e Shifa (Dust of Karbala), its collection, and seeking Cure from it:

The dust of Karbala, Iraq, has charismatic curative properties following the martyrdom of Imam Hussain^{-asws}, his^{-asws} family^{-asws} and companions in 61 A.H. by the army of Yazid^{-la}. However, it must be collected respectfully after seeking the permission of the angels who guard and revere it.

الأمايلي للشيخ الطوسي ابن حشيش عن أبي المفضل عن حميد بن زياد الدهقان عن عبد الله بن أحمد بن نهيك عن سعيد بن صالح عن الحسن بن علي بن أبي المغيرة عن الحارث بن المغيرة قال: قلت لأبي عبد الله ع إني رجل كثير العليل والأمراض وما تركت دواء إلا تداويت به

(The book) 'Al Amaali' – Al Tusi, Ibn Hasheeh, from Abu Al Mufazzal, from Humeyd Bin Ziyad Al Dihqan, from Abdullah Bin Ahmad Bin Naheyk, from Saeed Bin Salih, from Al Hassan Bin Ali Bin Abu Al Mugheira, from Al Haris Bin Al Mugheira who said,

'I said to Abu Abdullah^{-asws}, 'I am a man of many illnesses and diseases, and I have not left any medicine except I have medicated with it!'

فقال لي أين أنت عن طين قبر الحسين بن علي ع فإن فيه شفاء من كل داء وأمن من كل خوف فإذا أخذته فقل هذا الكلام اللهم إني أسألك بحق هذه الطينة وبحق المملك الذي أخذها وبحق النبي الذي قبضها وبحق الوصي الذي حل فيها صل على محمد وآل محمد وأهل بيته وأفعلي كذا وكذا

He^{-asws} said to me: 'Where are you from the clay of the grave of Al-Husayn^{-asws} for there is healing in it from every illness, and security from every fear. When you take it, say this speech, 'O Allah^{-azwj}! I ask You^{-azwj} by the right of this clay and by the right of the Angel who took it, and by the right of the Prophet^{-saww} Who grasped it, and by the right of the successor^{-asws} who is settled in it! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and People^{-asws} of his^{-saww} Household, and Do such and such with me!'

قال ثم قال لي أبو عبد الله ع أما المملك الذي أخذها فهو جبرئيل ع وأراها النبي ص فقال هذه تربة ابنك الحسين تقتله أمتك من بعدك والذي قبضها فهو محمد رسول الله ص وأما الوصي الذي حل فيها فالحسين ع والشهداء رضي الله عنهم

He (the narrator) said, 'Then Abu Abdullah^{-asws} said to me: 'As for the Angel who took it, he is Jibraeel^{-as} and he^{-as} showed it to the Prophet^{-saww}. He^{-as} said: 'This is the soil of your^{-saww} (grand) son^{-asws} Al-Husayn^{-asws}! Your^{-saww} community will kill him^{-asws} from after you^{-saww}; and the one who grasped it, he is Muhammad^{-saww} Rasool^{-saww} of Allah^{-saww}, and as for the successor^{-asws} who is settled in it is Al-Husayn^{-asws} and the martyrs, may Allah^{-azwj} be Pleased with them!'

قُلْتُ قَدْ عَرَفْتُ جُعِلَتْ فِدَاكَ الشِّفَاءَ مِنْ كُلِّ دَاءٍ فَكَيْفَ الْأَمْنُ مِنْ كُلِّ خَوْفٍ

I said, ‘May I be sacrificed for you^{-asws}! I have recognised the healing from every illness, but how is the ‘security from every fear?’

فَقَالَ إِذَا خَفْتَ سُلْطَانًا أَوْ غَيْرَ سُلْطَانٍ فَلَا تَخْرُجَنَّ مِنْ مَنْزِلِكَ إِلَّا وَ مَعَكَ مِنْ طِينِ قَبْرِ الْحُسَيْنِ ع فَتَقُولُ اللَّهُمَّ إِنِّي أَخَذْتُهُ مِنْ قَبْرِ وَلِيِّكَ وَ ابْنِ وَلِيِّكَ فَاجْعَلْهُ لِي أَمْنًا وَ حِرْزًا لِمَا أَخَافُ وَ مَا لَا أَخَافُ فَإِنَّهُ قَدْ يَرُدُّ مَا لَا يَخَافُ

He^{-asws} said: ‘When you fear a ruler or other than a ruler, do not go out from your house except and the clay of the grave of Al-Husayn^{-asws} is with you. You should say, ‘O Allah^{-azwj}! I have taken it from the grave of Your^{-azwj} Guardian and son^{-asws} of Your^{-azwj} Guardian, and Make it for me a security, and protection for what I fear and what I don’t fear’, for it will repel what he does not fear’.

قَالَ الْحَارِثُ بْنُ الْمُغِيرَةَ فَأَخَذْتُ كَمَا أَمَرَنِي وَ قُلْتُ مَا قَالَ لِي فَصَحَّ جِسْمِي وَ كَانَ لِي أَمَانًا مِنْ كُلِّ مَا خَفْتُ وَ مَا لَمْ أَخَفْ كَمَا قَالَ أَبُو عَبْدِ اللَّهِ عَ فَمَا رَأَيْتُ مَعَ ذَلِكَ بِحَمْدِ اللَّهِ مَكْرُوهًا وَ لَا مَحْذُورًا.

Al-Haris Bin Al-Mugheira said, ‘I took (the soil) just as he^{-asws} had instructed me and I said what he^{-asws} had said to me (to say). My body was healthy and there was security for me from all what I had feared and what I had not feared, just as Abu Abdullah^{-saww} had said. With that, by the Praise of Allah^{-azwj}, I have neither seen any abhorrence nor hazard’¹.

الأمالي للشيخ الطوسي ابن حشيش عن أبي المفضل عن النّهاندي عن عبد الله بن حماد عن زيد أبي أسامة قال: كنت في جماعة من عصابةنا بحضرة سيدنا الصادق ع فأقبل علينا أبو عبد الله ع فقال إن الله جعل تربة جدي الحسين ع شفاء من كل داء و أماناً من كل خوف فإذا تناولها أحدكم فليقبلها و يضعها على عينيه و ليبرها على سائر جسده و ليقل

(The book) ‘Al Amaali’ of the Sheykh Al Tusi – Ibn Hasheesh, from Abu Al Mufazzal, from Al Nahawandy, from Abdullah Bin Hammad, from Zayd, Abu Usama who said,

‘I was in a group of our companions in the presence of our chief Al-Sadiq^{-asws}. Abu Abdullah^{-asws} turned towards us. He^{-asws} said: ‘Allah^{-azwj} has Made the soil of my^{-asws} grandfather^{-asws} Al-Husayn^{-asws} to be a healing from every illness and security from every fear. When one of you takes it, let him kiss it and place it upon his eyes, and let him pass it upon rest of his body, and let him say: -

اللَّهُمَّ بِحَقِّ هَذِهِ التُّرْبَةِ وَ بِحَقِّ مَنْ حَلَّ بِهَا وَ نَوَى فِيهَا وَ بِحَقِّ أَبِيهِ وَ أُمِّهِ وَ أُخِيهِ وَ الْأُتَمَّةِ مِنْ وُلْدِهِ وَ بِحَقِّ الْمَلَائِكَةِ الْحَافِينَ بِهِ إِلَّا جَعَلْتَهَا شِفَاءً مِنْ كُلِّ دَاءٍ وَ بَرَاءً مِنْ كُلِّ مَرَضٍ وَ نَجَاةً مِنْ كُلِّ آفَةٍ وَ حِرْزًا مِمَّا أَخَافُ وَ أَحْذَرُ ثُمَّ لَيْسْتَ تَعْمَلُهَا

‘O Allah^{-azwj}! By the right of this soil, and by the right of the one settled at it and resident in it, and by the right of his^{-asws} father^{-asws}, and his^{-asws} mother^{-asws}, and his^{-asws} brother-

¹ Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 33 H 2

asws, and the Imams-asws from his-asws sons-asws, and by the right of the Angels surrounding him-asws! Please Make it a healing from every illness and a cure from every sickness, and salvation from every affliction, and protection from what I fear and am being cautious of!’ Then let him utilise it’.

قَالَ أَبُو أُسَامَةَ فَإِنِّي أَسْتَعْمِلُهَا مِنْ دَهْرِي الْأَطْوَلِ كَمَا قَالَ وَوَصَفَ أَبُو عَبْدِ اللَّهِ عَ فَمَا رَأَيْتُ بِحَمْدِ اللَّهِ مَكْرُوهًا.

Abu Usama said, ‘I utilised it for a long time from my life just as Abu Abdullah-asws had said and described, and I have not seen any abhorrence, by the Praise of Allah-azwj’.²

صبا، مصباح الزائر عنه ع مثله.

(The book) ‘Misbah Al Zaair’ – from him-asws, similar to it.³

كامل الزيارات ابن الوليد عن الصفار عن ابن عيسى عن ابن فضال عن كرام عن ابن أبي يعفور قال: قلت لأبي عبد الله ع يأخذ الإنسان من طين قبر الحسين فينتفع به و يأخذ غيره فلا ينتفع به

(The book) ‘Kamil Al Ziyaraat’ – Ibn nAl Waleed, from Al Saffar, from Ibn Isa, from Ibn Fazzal, from Karram, from Ibn Abu Yafour who said,

‘I said to Abu Abdullah-asws, ‘The person takes from the clay of the grave of Al-Husayn-asws so he benefits with it, and another one takes and does not benefit by it!’

فَقَالَ لَا وَاللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ مَا يَأْخُذُهُ أَحَدٌ وَهُوَ يَرَى أَنَّ اللَّهَ يَنْفَعُهُ بِهِ إِلَّا نَفَعَهُ اللَّهُ بِهِ.

He-asws said: ‘No, by Allah-azwj Who, there is no god except He-azwj! No one will take it and views that Allah-azwj will Benefit him with it, except Allah-azwj will Benefit him with it!’⁴

كامل الزيارات محمد بن جعفر عن محمد بن الحسين عن شيخ من أصحابنا عن أبي الصباح الكناني عن أبي عبد الله ع قال: طين قبر الحسين ع فيه شفاء وإن أخذ على رأس ميل.

(The book) ‘Kamil Al Ziyaraat’ – Muhammad Bin Ja’far, from Muhammad Bin Al-Husayn, from a Sheykh from our companions, from Abu Al Sabbah Al Kinany,

‘From Abu Abdullah-asws having said: ‘Clay of the grave of Al-Husayn-asws, there is healing in it, and even if taken from a distance of a mile’.⁵

كامل الزيارات روي عن أبي عبد الله ع قال: من أصابته علة فنداوى بطين قبر الحسين ع شفاه الله من تلك العلة إلا أن تكون علة السام.

² Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 33 H 4

³ Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 33 H 5

⁴ Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 33 H 12

⁵ Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 33 H 20

(The book) ‘Kamil Al Ziyaraat’ –

‘It is reported from Abu Abdullah^{-asws} having said: ‘One whom an illness afflicts so he medicates with the clay of the grave of Al-Husayn^{-asws}, Allah^{-azwj} will Heal him from that illness except if it happens to be an illness of death’.⁶

كامل الزيارات مُحَمَّدُ بْنُ جَعْفَرٍ عَنِ ابْنِ أَبِي الْخَطَّابِ عَنْ مُوسَى بْنِ سَعْدَانَ عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ عَنِ الْحُسَيْنِ بْنِ أَبِي الْعَلَاءِ قَالَ سَمِعْتُ
أَبَا عَبْدِ اللَّهِ ع يَقُولُ حَنَّكُوا أَوْلَادَكُمْ بِتُرْبَةِ الْحُسَيْنِ فَإِنَّهُ أَمَانٌ.

(The book) ‘Kamil al Ziyaraat’ – Muhammad Bin Ja’far, from Ibn Abu Al Khattab, from Musa Bin Sa’dan, from Abdullah Bin Al Qasim, from Al-Husayn Bin Abu Al A’ala who said,

‘I heard Abu Abdullah^{-asws} saying: ‘Rub the gums of your children with soil of Al-Husayn^{-asws} for it is a security!’⁷

كامل الزيارات حَكِيمُ بْنُ دَاوُدَ عَنْ سَلْمَةَ عَنْ عَلِيِّ بْنِ الرِّيَّانِ عَنِ الْحُسَيْنِ بْنِ أَسَدٍ عَنْ أَحْمَدَ بْنِ مَصْقَلَةَ عَنْ عَمِّهِ عَنِ أَبِي جَعْفَرٍ ع قَالَ قَالَ:
إِذَا أَخَذْتَ الطِّينَ فَقُلِ اللَّهُمَّ بِحَقِّ هَذِهِ التُّرْبَةِ وَبِحَقِّ الْمَلِكِ الْمُوَكَّلِ بِهَا وَبِحَقِّ الْمَلِكِ الَّذِي كَرَّبَهَا وَبِحَقِّ الْوَصِيِّ الَّذِي هُوَ فِيهَا صَلِّ عَلَى
مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَاجْعَلْ هَذَا الطِّينَ شِفَاءً مِنْ كُلِّ دَاءٍ وَأَمَانًا مِنْ كُلِّ خَوْفٍ

(The book) ‘Kamil Al Ziyaraat’ – Hakeem Bin Dawood, from Salama, from Ali Bin Al Rayyan, from Al-Husayn Bin Asad, from Ahmad Bin Masqala, from his paternal uncle,

‘From Abu Abdullah^{-asws}, he (the narrator) said, ‘He^{-asws} said: ‘When you take the clay, say, ‘O Allah^{-azwj}! By the right of this soil, and by the right of the Angel Allocated with it, and by the right of the Angel who took it, and by the right of the successor^{-asws} who is in it! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and Make this clay a healing from every illness and security from every fear!’

فَإِنْ فَعَلَ ذَلِكَ كَانَ حَتْمًا شِفَاءً لَهُ مِنْ كُلِّ دَاءٍ وَأَمَانًا مِنْ كُلِّ خَوْفٍ.

If he does that, healing would be Ordained for him from every illness and security from every fear’.⁸

الكافي مل، كامل الزيارات مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ رَفَعَهُ قَالَ قَالَ: الْخَتْمُ عَلَى طِينِ قَبْرِ الْحُسَيْنِ عَ أَنْ يُقْرَأَ عَلَيْهِ إِنَّا أَنْزَلْنَاهُ فِي
لَيْلَةِ الْقَدْرِ.

(The book) ‘Al Kafi’, (and) ‘Kamil Al Ziyaraat’ – Muhammad Bin Yaqoub, from Muhammad Bin Ali, raising it, said,

⁶ Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 33 H 22

⁷ Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 33 H 24

⁸ Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 33 H 35

‘He said: ‘Sealing upon the clay of the grave of Al-Husayn^{-asws} is that one should read upon it Surah Al Qadr’’.⁹

أَقُولُ وَرَوَى مُؤَلِّفُ الْمَزَارِ الْكَبِيرِ بِإِسْنَادِهِ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدِ بْنِ الْمُثَنَّبِيِّ عَنْ أَبِيهِ عَنِ الصَّادِقِ جَعْفَرِ بْنِ مُحَمَّدٍ ع قَالَ: إِنَّ فَاطِمَةَ بِنْتَ رَسُولِ اللَّهِ ص كَانَتْ سَبَّحَتْهَا مِنْ خَيْطٍ صَوَّفَ مَقْعُودٌ عَلَيْهِ عِدَّةُ التَّكْبِيرَاتِ وَكَانَتْ ع تَدِيرُهَا بِيَدَيْهَا تَكْبِيرًا وَتَسْبِيحًا حَتَّى قَتِلَ حَمْزَةُ بْنُ عَبْدِ الْمُطَّلِبِ فَاسْتَعْمَلَتْ تَرْبَتَهُ وَعَمِلَتْ التَّسَابِيحَ فَاسْتَعْمَلَهَا النَّاسُ فَلَمَّا قَتِلَ الْحُسَيْنَ صَلَوَاتُ اللَّهِ عَلَيْهِ عَدَلَ بِالْأَمْرِ إِلَيْهِ فَاسْتَعْمَلُوا تَرْبَتَهُ لِمَا فِيهَا مِنَ الْفَضْلِ وَالْمَزِيَّةِ.

I say, ‘And it is reported by compiler of ‘Al Mazar Al Kabeer’, by his chain from Ibrahim Bin Muhammad Al Saqafy, from his father,

‘From Al-Sadiq Ja’far^{-asws} Bin Muhammad^{-asws} having said: ‘ Syeda Fatima^{-asws} daughter^{-asws} of Rasool-Allah^{-sawww}, her^{-asws} rosary was from a twisted woollen thread with knots corresponding to the number of Takbeers. She^{-asws} would move it with her^{-asws} hand, saying Takbeer and Tasbeeh, until Hamzah^{-asws} Bin Abdul Muttalib^{-ra} was martyred. Then she began using his^{-asws} soil and made rosaries from it, and people began to use them. When Al-Husayn^{-asws} was martyred, the matter shifted to him^{-asws}, and they began using his^{-asws} soil because of the virtue and distinction it holds’’.¹⁰

قَالَ وَرَوَى أَنَّ رَجُلًا سَأَلَ الصَّادِقَ ع فَقَالَ: إِنِّي سَمِعْتُكَ تَقُولُ إِنَّ تَرْبَةَ الْحُسَيْنِ ع مِنَ الْأَدْوِيَةِ الْمَفْرَدَةِ وَإِنَّهَا لَا تَمُرُّ بِدَاءٍ إِلَّا هَضَمَتْهَا

He said, ‘And it is reported that a man asked Al-Sadiq^{-asws}, he said, ‘I have heard you^{-asws} saying that the soil of Al-Husayn^{-asws} is from a single medicine and it does not pass by any disease except it digests (cures) it’.

فَقَالَ قَدْ قُلْتَ ذَلِكَ فَمَا بِالكَ قُلْتَ إِنِّي تَنَاوَلْتُهَا فَمَا انْتَفَعْتُ بِهَا قَالَ أَمَا إِنَّ لَهَا دُعَاءَ فَمَنْ تَنَاوَلَهَا وَ لَمْ يَدْعُ بِهِ وَ اسْتَعْمَلَهَا لَمْ يَكْدُ يَنْتَفِعْ بِهَا

He^{-asws} said: ‘I^{-asws} have said that, so what is the matter with you?’ I said, ‘I have taken it, but I did not benefit with it’. He^{-asws} said: ‘But, there is a supplication for it. The one who takes it and does not supplicate with it and uses it, would hardly benefit with it’.

قَالَ فَقَالَ لَهُ مَا يَقُولُ إِذَا تَنَاوَلَهَا قَالَ تَقْبَلُهَا قَبْلَ كُلِّ شَيْءٍ وَ تَضَعُهَا عَلَى عَيْنَيْكَ وَ لَا تَنَاوَلُ أَكْثَرَ مِنْ حِمِّصَةٍ فَإِنَّ مِنْ تَنَاوَلِ أَكْثَرَ مِنْ ذَلِكَ فَكَأَنَّمَا أَكَلَ مِنْ لُحُومِنَا وَ دِمَائِنَا فَإِذَا تَنَاوَلْتَ فَقُلْ وَ ذَكَرِ الدُّعَاءَ.

⁹ Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 33 H 36

¹⁰ Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 33 H 64

He (the narrator) said, 'He said to him^{-asws}, 'What does one say when taking it?' He^{-asws} said: 'Kiss it before all things, and place it upon your eyes, and do not take any more than (size of) a chickpea, for the one who takes more than that, rather he would be eating from our^{-asws} flesh and our^{-asws} blood. So, whenever you take, then say' – and he^{-asws} mentioned the supplication".¹¹

Protocol of Collecting the Clay of the Grave of Hussain^{-asws} :

حَدَّثَنِي أَبِي رَه عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنِ يُونُسَ بْنِ رَفِيعٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ إِنَّ عِنْدَ رَأْسِ
الْحُسَيْنِ بْنِ عَلِيٍّ ع لُتْرَبَةً حُمْرَاءَ فِيهَا شِفَاءٌ مِنْ كُلِّ دَاءٍ إِلَّا السَّامَ قَالَ فَاتَّيْتُ الْقَبْرَ بَعْدَ مَا سَمِعْنَا هَذَا
الْحَدِيثَ فَاحْتَفَرْنَا عِنْدَ رَأْسِ الْقَبْرِ فَلَمَّا حَفَرْنَا قَدْرَ ذِرَاعٍ انْحَدَرَتْ عَلَيْنَا مِنْ رَأْسِ الْقَبْرِ مِثْلُ السَّهْلَةِ حُمْرَاءَ
قَدْرَ دِرْهَمٍ فَحَمَلْنَاهُ إِلَى الْكُوفَةِ فَمَزَجْنَاهُ وَحَبِينَاهُ فَأَقْبَلْنَا نَعْطِي 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^{-asws}) said, "There is some red dust next to the head of Hussain^{-asws} ibn 'Ali^{-asws} which is the cure for every disease except death."

After we heard this Hadith, we went to the Grave (of Hussain^{-asws}) and started digging (the area) next to the holy head of the grave. After digging a little, about one dirham¹² 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.¹³

حَدَّثَنِي أَبِي رَه وَ مُحَمَّدُ بْنُ الْحَسَنِ وَ عَلِيُّ بْنُ الْحُسَيْنِ عَنْ سَعْدِ بْنِ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى 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 قَدْرِ سَبْعِينَ بَاعًا

¹¹ Bihar Al Anwaar – V 57 The book of creation - Ch 33 H 24

¹² Coin diameter, few centimeter

¹³ Kamil Al-Ziyarah, Ch. 93, h, 1

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:

Abi Abdillah (Imam Sadiq^{-asws}) said: The clay of the grave of Hussain^{-asws} can be collected from up to a distance of seventy fathoms¹⁴ from the grave.¹⁵

حَدَّثَنِي عَلِيُّ بْنُ الْحُسَيْنِ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ إِبْرَاهِيمَ بْنِ إِسْحَاقَ النَّهَوَنْدِيِّ عَنْ عَبْدِ اللَّهِ بْنِ حَمَادِ 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^{-asws}) said: When one of you holds the clay of the grave of Hussain^{-asws} 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^{-azwj}! I ask You through the right of the angel who picked it, and the Messenger^{-asws} who appointed it, and the Successor^{-asws} who is lying within it to make it the cure from every disease (and from this disease) - mention the name of the disease.¹⁶

حَدَّثَنِي حَكِيمُ بْنُ دَاوُدَ عَنْ سَلْمَةَ عَنْ عَلِيِّ بْنِ الرَّيَّانِ بْنِ الصَّلْتِ عَنْ الْحُسَيْنِ بْنِ أَسَدٍ عَنْ أَحْمَدَ بْنِ مِصْقَلَةَ 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^{-asws}) said: When you take from the clay of the grave of Hussain^{-asws}, you should say:

¹⁴ Fathom is about 6 feet, so 70x6 = 350 feet

¹⁵ Kamil Al-Ziyarah, Ch. 93, h, 2

¹⁶ Kamil Al-Ziyarah, Ch. 93, h, 3

اللَّهُمَّ بِحَقِّ هَذِهِ التُّرْبَةِ وَبِحَقِّ الْمَلِكِ الْمُوَكَّلِ بِهَا وَالْمَلِكِ الَّذِي
كَرَبَهَا وَبِحَقِّ الْوَصِيِّ الَّذِي هُوَ فِيهَا صَلَّى عَلَى مُحَمَّدٍ وَآلِ
مُحَمَّدٍ وَاجْعَلْ هَذَا الطِّينَ شِفَاءً مِنْ كُلِّ دَاءٍ وَأَمَانًا مِنْ كُلِّ
خَوْفٍ فَإِنْ فَعَلَ ذَلِكَ كَانَ حَتْمًا شِفَاءً مِنْ كُلِّ دَاءٍ وَأَمَانًا مِنْ
كُلِّ خَوْفٍ

O Allah^{-azwj}! I ask You^{-azwj} through the right of this dust, through the right of the angel who is dedicated to it and the angel who dug it¹⁷, and through the right of the Successor^{-asws} who is (lying) in it to send Your^{-azwj} blessing on Mohammed^{-saww} and the family of Mohammed^{-asws} and to make this clay the cure from every disease and the protection against my fear.

If you do this, then this clay will definitely be a cure for you from every disease and protection against any fear.¹⁸

حَدَّثَنِي مُحَمَّدُ بْنُ الْحَسَنِ بْنِ عَلِيٍّ بْنِ مَهْزَبَارٍ عَنْ جَدِّهِ عَلِيِّ بْنِ مَهْزَبَارٍ عَنِ الْحَسَنِ بْنِ سَعِيدٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ الْأَصَمِّ قَالَ حَدَّثَنَا أَبُو عَمْرٍو شَيْخٌ مِنْ أَهْلِ الْكُوفَةِ عَنْ أَبِي حَمْرَةَ الثَّمَالِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ كُنْتُ بِمَكَّةَ وَذَكَرْتُ فِي حَدِيثِهِ قُلْتُ جَعَلْتَ فِدَاكَ إِنِّي رَأَيْتُ أَصْحَابَنَا يَأْخُذُونَ مِنْ طِينِ الْحَائِرِ لِيَسْتَشْفُونَ [يَسْتَشْفُونَ] بِهِ - هَلْ فِي ذَلِكَ شَيْءٌ مِمَّا يَقُولُونَ مِنَ الشِّفَاءِ قَالَ قَالَ يَسْتَشْفَى بِمَا بَيْنَهُ وَبَيْنَ الْقَبْرِ عَلَى رَأْسِ أَرْبَعَةِ أَمْيَالٍ وَكَذَلِكَ قَبْرُ جَدِّي رَسُولِ اللَّهِ ص وَكَذَلِكَ طِينُ قَبْرِ الْحَسَنِ وَ عَلِيٍّ وَ مُحَمَّدٍ فَخُذْ مِنْهَا فَإِنَّهَا شِفَاءٌ مِنْ كُلِّ سَقَمٍ وَ جَنَّةٌ مِمَّا تَخَافُ وَ لَا يَعْذِلُهَا شَيْءٌ مِنَ الْأَشْيَاءِ الَّتِي يَسْتَشْفَى بِهَا إِلَّا الدُّعَاءُ وَ إِنَّمَا يَفْسِدُهَا مَا يَخَالَطُهَا مِنْ أَوْعِيَّتِهَا وَ قَلَّةُ الْيَقِينِ لِمَنْ يَعْالِجُ بِهَا فَأَمَّا مَنْ أَيقَنَ أَنَّهَا لَهُ شِفَاءٌ إِذَا يَعْالِجُ بِهَا كَفَتَهُ بِإِذْنِ اللَّهِ مِنْ غَيْرِهَا مِمَّا يَعْالِجُ بِهِ وَ يَفْسِدُهَا الشَّيَاطِينُ وَ الْجِنُّ مِنْ أَهْلِ الْكُفْرِ مِنْهُمْ يَتَمَسَّحُونَ بِهَا وَ مَا تَمَرُّ بِشَيْءٍ إِلَّا شَمَّهَا وَ أَمَّا الشَّيَاطِينُ وَ كَفَّارُ الْجِنِّ فَإِنَّهُمْ يَحْسُدُونَ بَنِي آدَمَ عَلَيْهَا فَيَتَمَسَّحُونَ بِهَا لِيَذْهَبَ عَامَةٌ طَبِيعُهَا وَ لَا يَخْرُجُ

¹⁷ 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^{asws})

¹⁸ Kamil Al-Ziyarah, Ch. 93, h, 4

الطَّيْنُ مِنَ الْحَائِرِ إِلَّا وَ قَدْ اسْتَعَدَّ لَهُ مَا لَا يُحْصَى مِنْهُمْ وَ أَنَّهُ لَفِي 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 بَرًّا مِنْ سَاعَتِهِ فَإِذَا أَخَذْتَهَا فَاتَّكَمَهَا وَ أَكْثَرَ عَلَيْهَا مِنْ ذِكْرِ اللَّهِ تَعَالَى وَ قَدْ بَلَغَنِي أَنَّ بَعْضَ مَنْ يَأْخُذُ مِنَ التُّرْبَةِ شَيْئًا يَسْتَخْفُ بِهٖ حَتَّى إِنْ بَعْضُهُمْ لِيَطْرَحَهَا فِي مَخْلَاةِ الْبُغْلِ وَ الْحَمَارِ وَ فِي وَعَاءِ الطَّعَامِ وَ مَا يُمَسَّحُ بِهِ الْأَيْدِي مِنَ الطَّعَامِ وَ الْخُرْجِ وَ الْجَوَالِقِ فَكَيْفَ يَسْتَشْفِي بِهِ مِنْ هَذَا حَالِهِ عِنْدَهُ وَ لَكِنَّ الْقَلْبَ الَّذِي لَيْسَ فِيهِ يَقِينٌ مِنَ الْمُسْتَخْفِ بِمَا فِيهِ صَلَاحُهُ يَفْسُدُ عَلَيْهِ عَمَلُهُ

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^{-asws}), "May I sacrifice myself for you^{-asws}! 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^{-asws} 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^{-asws}). The same applies to the grave of my grandfather^{-asws} (Imam Ali^{-asws}) the Messenger of Allah^{-saww}, and the same applies to the clay of the graves of Hassan^{-asws}, Ali (Imam Sajjad^{-asws}), and the Mohammed (Imam Baqir^{-asws}).

Take some of it (the clay of the grave of Hussain^{-asws}), 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^{-azwj} from having to use any other medicine.

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^{-azwj}, 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.¹⁹

حَدَّثَنِي مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ الصَّفَّارِ 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 مِنْ 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^{-asws}) said: The clay of the grave of Hussain^{-asws} can be collected from up to (a radius of) seventy fathoms by seventy fathoms from the grave (350 feet).²⁰

¹⁹ Kamil Al-Ziyarah, Ch. 93, h, 5

حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ جَعْفَرِ الْحَمِيرِيِّ 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 حَرِيمَ قَبْرِ الْحُسَيْنِ ع فَرَسَخٍ 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^{-asws}) said: The sacred boundaries of the grave of Hussain^{-asws} are one parasang by one parasang by one parasang by one parasang (in four directions).²¹

حَدَّثَنِي أَبُو عَبْدِ الرَّحْمَنِ مُحَمَّدُ بْنُ أَحْمَدَ بْنِ الْحُسَيْنِ الْعَسْكَرِيُّ بِالْعَسْكَرِ قَالَ حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ بْنِ مَهْزَبَارٍ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ أَبِي عَمِيرٍ عَنْ مُحَمَّدِ بْنِ مَرْوَانَ عَنْ أَبِي حَمْزَةَ 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 Abi | Hamzah Al-Thumali, who said:

Imam Sadiq^{-asws} 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^{-asws} with you, recite (the Chapters) Fatihah, Mu'awwadhatayn²², Qul Huwallahu Ahad, Inna Anzalnah, Ya Sin, and Ayatul Kursi. Then recite (the following):

اللَّهُمَّ بِحَقِّ مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ وَحَبِيبِكَ وَنَبِيِّكَ وَأَمِينِكَ

O Allah^{-azwj}! (I ask You^{-azwj}) through the right of Mohammed^{-saww}, Your^{-azwj} slave, Your Messenger^{-saww}, Your^{-azwj} love, Your^{-azwj} Prophet, and Your^{-azwj} guardian!

²⁰ Kamil Al-Ziyarah, Ch. 93, h, 6

²¹ Kamil Al-Ziyarah, Ch. 93, h, 9

²² Verses of Al-Falaq and Al-Nas.

وَ بِحَقِّ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ عَبْدِكَ وَأَخِي رَسُولِكَ

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

وَ بِحَقِّ فَاطِمَةَ بِنْتِ نَبِيِّكَ وَ زَوْجَةَ وَلِيِّكَ

And (I ask You^{-azwj}) through the right of Fatimah^{-asws}, the daughter of Your Prophet^{-saww} and the wife of Your Wali^{-asws}!

وَ بِحَقِّ الْحَسَنِ وَ الْحُسَيْنِ وَ بِحَقِّ الْأئِمَّةِ الرَّاشِدِينَ

And (I ask You^{-azwj}) through the right of Hassan^{-asws} and Hussain^{-asws} and through the right of the Rightly Guided Imams^{-asws}!

وَ بِحَقِّ هَذِهِ التُّرْبَةِ وَ بِحَقِّ الْمَلِكِ الْمُوَكَّلِ بِهَا

And (I ask You^{-azwj}) through the right of this dust and through the right of the angel who is dedicated to it!

وَ بِحَقِّ الْوَصِيِّ الَّذِي حَلَّ فِيهَا وَ بِحَقِّ الْجَسَدِ الَّذِي تَضَمَّنَتْ وَ
بِحَقِّ السَّبْطِ الَّذِي ضَمَّنَتْ

And (I ask You^{-azwj}) through the right of the Successor^{-asws} who is buried in this dust, through the right of the body which is lying within it, and through the right of the grandson^{-asws} who is held within it!

وَبِحَقِّ جَمِيعِ مَلَائِكَتِكَ وَأَنْبِيَائِكَ وَرُسُلِكَ صَلِّ عَلَى مُحَمَّدٍ وَ
 آلِ مُحَمَّدٍ وَاجْعَلْ لِي هَذَا الطِّينَ شِفَاءً مِنْ كُلِّ دَاءٍ وَ لِمَنْ
 يَسْتَشْفِي بِهِ مِنْ كُلِّ دَاءٍ وَ سَقْمٍ وَ مَرَضٍ وَ أَمَانًا مِنْ كُلِّ خَوْفٍ

And I ask You^{-azwj} through the right of all of Your angels^{-as}, Prophets^{-as}, and messengers to send Your^{-azwj} blessing on Mohammed^{-saww} and the family of Mohammed^{-asws} 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 وَأَهْلِ بَيْتِهِ اجْعَلْهُ عِلْمًا نَافِعًا وَ رِزْقًا وَاسِعًا وَ
 شِفَاءً مِنْ كُلِّ دَاءٍ وَ سَقْمٍ وَ آفَةٍ وَ عَاهَةٍ - وَ جَمِيعِ الْأَوْجَاعِ
 كُلِّهَا - إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

O Allah^{-azwj}! I ask You^{-azwj} through the right of Mohammed^{-saww} and his family^{-asws} 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^{-azwj} have power over all things.

وَ تَقُولُ

Then recite (the following):

اللَّهُمَّ رَبَّ هَذِهِ التُّرْبَةِ الْمُبَارَكَةِ الْمَيْمُونَةَ وَالْمَلِكِ الَّذِي هَبَّطَ بِهَا
وَالْوَصِيِّ الَّذِي هُوَ فِيهَا صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَسَلِّمْ وَ
انْفَعْنِي بِهَا - إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

O Lord^{-azwj} of this blessed and prosperous dust! (O Lord^{-azwj}) of the angel who brought it down with him! (O Lord^{-azwj}) of the Successor who is (buried) in it! Send Your^{-azwj} Salaam and blessing on Mohammed^{-saww} and the family of Mohammed^{-asws} and allow me to benefit from it. Verily, You^{-azwj} have Power over all things.²³

What Should Be Recited Before Eating the Dust of the Grave of Al-Hussain^{-asws}:

حَدَّثَنِي أَبِي رَدَّ وَجَمَاعَةٌ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ عَيْسَى بْنِ عُبَيْدٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ الْبَصْرِيِّ عَنْ بَعْضِ رِجَالِهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ طِينَ قَبْرِ الْحُسَيْنِ ع شِفَاءٌ مِنْ كُلِّ دَاءٍ وَإِذَا أَكَلْتَهُ فَقُلْ بِسْمِ اللَّهِ وَ بِاللَّهِ اللَّهُمَّ اجْعَلْهُ رِزْقًا وَأَسْعًا 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:

Abi' Abdillah (Imam Sadiq^{-asws}) said: 'The clay of the grave of Hussain^{-asws} is a cure for every disease. When you eat it, recite (the following):'

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

²³ Kamil Al-Ziyarah, Ch. 93, h, 12

(I start) in the name of Allah^{-azwj} and by Allah^{-azwj}. O Allah^{-azwj}! Make it (the cause of) extensive sustenance and beneficial knowledge (for me) and make it my cure from every disease. Verily, You^{-azwj} have power all things.²⁴

قَالَ وَرَوَى 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^{-asws} you should say:

تَقُولُ اللَّهُمَّ رَبَّ هَذِهِ التُّرْبَةِ الْمُبَارَكَةِ وَرَبَّ هَذَا الْوَصِيِّ الَّذِي
وَارْتَهُ صَلَّى عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَاجْعَلْهُ عِلْمًا نَافِعًا وَرِزْقًا
وَاسِعًا وَشِفَاءً مِنْ كُلِّ دَاءٍ

O Lord^{-azwj} of this blessed dust! And O Lord^{-azwj} of this Successor who is buried in it! Send Your blessing on Mohammed^{-saww} and the family of Mohammed^{-asws} and make it (the cause of) beneficial knowledge and extensive sustenance (for me) and my cure from every disease.²⁵

حَدَّثَنِي الْحَسَنُ بْنُ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنْ أَبِيهِ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ مَالِكِ بْنِ عَطِيَّةَ عَنْ أَبِيهِ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ إِذَا
أَخَذْتَ مِنْ تُرْبَةِ الْمَظْلُومِ وَوَضَعْتَهَا فِي فِيكَ 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^{-asws}) said: When you take from the clay of the Oppressed One (Imam Hussain^{-asws}) and place it in your mouth, recite (the following):

²⁴ Kamil Al-Ziyarah, Ch. 94, h, 1

²⁵ Kamil Al-Ziyarah, Ch. 94, h, 2

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

Allah^{-azwj}! I ask You^{-azwj} through the right of this dust, through the right of the angel^{-as} who held it, through the right of the Prophet^{-saww} who embraced it, and through the right of the Imam^{-asws} who is buried in it to send Your^{-azwj} blessing on Mohammed^{-saww} and the family of Mohammed^{-asws}, 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.

فَإِنَّهُ إِذَا قَالَ ذَلِكَ وَهَبَ اللَّهُ لَهُ الْعَافِيَةَ وَ شَفَاهُ

Verily, if you recite this, Allah^{-azwj} will cure you and bestow you with good health.²⁶

²⁶ Kamil Al-Ziyarah, Ch. 94, h, 3