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**Bihar Al-Anwaar – The summary of the pearls of the
Ahadeeth of the Pure Imams^{-asws}**

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كتاب الجهاد

THE BOOK OF JIHAD

باب 73 وجوب الجهاد و فضله

CHAPTER 73 – OBLIGATION OF THE JIHAD AND ITS MERITS

الآيات البقرة وَ لَا تَقُولُوا لِمَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمْوَاتٌ بَلْ أَمْوَاتٌ لَكِنْ لَا تَشْعُرُونَ

The Verses – (Surah) Al Baqarah: ***And do not be saying for the ones killed in the Way of Allah as dead ones; but they are alive, but you are not perceiving [2:154].***

وَ قَالَ تَعَالَى وَ قَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ وَ لَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ

And the Exalted Said: ***And fight in the Way of Allah with those who fight with you, and do not be aggressive; surely Allah does not love the aggressors [2:190].***

وَ اقْتُلُوهُمْ حَيْثُ تَفْتَنُوهُمْ وَ أَخْرِجُوهُمْ مِنْ حَيْثُ أَخْرَجُوكُمْ وَ الْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ

And kill them wherever you find them; and Fitna (the strife) is more severe than the killing; [2:191].

وَ قَالَ وَ قَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَ يَكُونَ الدِّينُ لِلَّهِ فَإِنْ انْتَهَوْا فَلَا عُدْوَانَ إِلَّا عَلَى الظَّالِمِينَ

And Said: ***And fight with them until there does not happen to be any Fitna (strife) and the Religion only happens to be for Allah. So if they do discontinue (Fitna), then there should not be hostility except upon the unjust ones [2:193].***

وَ قَالَ وَ مِنَ النَّاسِ مَنْ يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَ اللَّهُ رَؤُوفٌ بِالْعِبَادِ

And Said: ***And from the people there is one who sells his self, seeking the Pleasure of Allah; and Allah is Affectionate with the servants [2:207].***

وَ قَالَ كُتِبَ عَلَيْكُمُ الْقِتَالُ وَ هُوَ كُرْهُ لَكُمْ وَ عَسَى أَنْ تَكْرَهُوا شَيْئاً وَ هُوَ خَيْرٌ لَكُمْ وَ عَسَى أَنْ تُحِبُّوا شَيْئاً وَ اللَّهُ يَعْلَمُ وَ أَنْتُمْ لَا تَعْلَمُونَ

And Said: ***Fighting is enjoined upon you, and it is an object of dislike to you; and it may be that you dislike a thing while it is good for you, and it may be that you love a thing while it is evil for you, and Allah Knows, while you do not Know [2:216].***

وَ قَالَ تَعَالَى إِنَّ الَّذِينَ آمَنُوا وَ الَّذِينَ هَاجَرُوا وَ جَاهَدُوا فِي سَبِيلِ اللَّهِ أُولَئِكَ يَرْجُونَ رَحْمَتَ اللَّهِ

And the Exalted Said: ***Those who believed and those who emigrated and fought in the Way of Allah, they are hoping for the Mercy of Allah; [2:218].***

و قال تعالى وَ قَاتِلُوا فِي سَبِيلِ اللَّهِ وَ اعْلَمُوا أَنَّ اللَّهَ سَمِيعٌ عَلِيمٌ

And the Exalted Said: **And fight in the Way of Allah, and know that Allah is Hearing, Knowing [2:244].**

و قال تعالى قَالَ الَّذِينَ يُظُنُّونَ أَنَّهُمْ مُلَاقُوا اللَّهَ كَمَ مِنْ فِتْنَةٍ قَلِيلَةٍ غَلَبَتْ فِتْنَةُ كَثِيرَةٍ بِإِذْنِ اللَّهِ وَ اللَّهُ مَعَ الصَّابِرِينَ

And the Exalted Said: **Those who were thinking that they would be meeting Allah said, 'How many times a small group has overcome a numerous group by the Permission of Allah, and Allah is with the patient ones [2:249].**

و قال تعالى وَ لَوْ لَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَفَسَدَتِ الْأَرْضُ وَ لَكِنَّ اللَّهَ ذُو فَضْلٍ عَلَى الْعَالَمِينَ

And the Exalted Said: **and had it not been for Allah Repelling the people, some with the others, the earth would be corrupted, but, Allah is with Grace upon the worlds [2:251].**

و قال تعالى لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ

And the Exalted Said: **There is no compulsion in the Religion; the right way has been clarified from the error. [2:256].**

آل عمران و قال تعالى أَمْ حَسِبْتُمْ أَن تَدْخُلُوا الْجَنَّةَ وَ لَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَلْتُمْ مِنْكُمْ وَ يَعْلَمِ الصَّابِرِينَ

(Surah) Aal-e-Imran^{as}: And the Exalted Said: **Do you reckon that you would be entering the Paradise when Allah has not yet (Made) Known those who strive hard from among you, and (Made) Known the patient ones? [3:142].**

و قال وَ كَأَيِّنَ مِنْ نَبِيٍّ قَاتَلَ مَعَهُ رِبِّيُّونَ كَثِيرٌ فَمَا وَهَنُوا لِمَا أَصَابَهُمْ فِي سَبِيلِ اللَّهِ وَ مَا ضَعُفُوا وَ مَا اسْتَكَانُوا وَ اللَّهُ يُحِبُّ الصَّابِرِينَ

And Said: **And how many a Prophet has fought with whom were many battalions; so they did not languish due to what befell them in the Way of Allah, nor did they weaken, nor did they give up; and Allah Loves the patient [3:146].**

وَ مَا كَانَ قَوْلُهُمْ إِلَّا أَن قَالُوا رَبَّنَا اغْفِرْ لَنَا ذُنُوبَنَا وَ إِسْرَافَنَا فِي أَمْرِنَا وَ ثَبِّتْ أَقْدَامَنَا وَ انصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ

And it was not their saying except that they were saying, 'Our Lord! Forgive our sins and our extravagance in our affairs, and Affirm our feet and Help us against the Kafir people [3:147].

فَاتَاهُمُ اللَّهُ ثَوَابِ الدُّنْيَا وَ حُسْنُ ثَوَابِ الْآخِرَةِ وَ اللَّهُ يُحِبُّ الْمُحْسِنِينَ

So Allah Gave them Rewards of the world and excellent Rewards of the Hereafter; and Allah Loves the good doers [3:148].

و قال تعالى يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَكُونُوا كَالَّذِينَ كَفَرُوا وَ قَالُوا لِإِخْوَانِهِمْ إِذَا ضَرَبُوا فِي الْأَرْضِ أَوْ كَانُوا غُرًى لَوْ كَانُوا عِنْدَنَا مَا مَاتُوا وَ مَا قُتِلُوا لِيَجْعَلَ اللَّهُ ذَلِكَ حَسْرَةً فِي قُلُوبِهِمْ وَ اللَّهُ يُخَيِّبُ وَ يُنصِتُ وَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ

And the Exalted Said: ***O you who believe! Do not become like those who are committing Kufr and are saying to the brethren whenever they travel in the land (for trade) or were in a military expedition, 'If only they were with us, they would not have died and would not have been killed', so Allah Caused that to be a regret in their hearts; and Allah Causes to live and die and Allah Sees what you are doing [3:156].***

وَلَيْنَ قُتِلْتُمْ فِي سَبِيلِ اللَّهِ أَوْ مُتُّمْ لَمَغْفِرَةٌ مِنَ اللَّهِ وَ رَحْمَةٌ خَيْرٌ مِمَّا يَجْمَعُونَ

And whether you are slain in the Way of Allah or you die, Forgiveness from Allah and Mercy is better than what they are amassing [3:157].

وَلَيْنَ مُتُّمْ أَوْ قُتِلْتُمْ لَإِلَى اللَّهِ تُحْشَرُونَ

And whether you die or you are killed, it is to Allah you shall be Gathered [3:158].

وَقَالَ تَعَالَى وَ لَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ

And the Exalted Said: ***And do not reckon those who are killed in Allah's Way as dead; but, they are alive being sustained in the Presence of their Lord [3:169].***

فَرِحِينَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ وَ يَسْتَبْشِرُونَ بِالَّذِينَ لَمْ يَلْحَقُوا بِهِمْ مِنْ خَلْفِهِمْ أَلَّا خَوْفٌ عَلَيْهِمْ وَ لَا هُمْ يَحْزَنُونَ

Rejoicing in what Allah has Given them from His Grace and they are receiving glad tidings of those whom have yet to join them from the ones they left behind. There would neither be fear upon them nor would they be grieving [3:170].

يَسْتَبْشِرُونَ بِنِعْمَةِ اللَّهِ وَ فَضْلٍ وَ أَنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُؤْمِنِينَ

They would be receiving glad tidings of the Bounties from Allah and Grace, and that Allah will not waste the Recompense of the Momineen [3:171].

وَقَالَ تَعَالَى فَالَّذِينَ هَاجَرُوا وَ أُخْرِجُوا مِنْ دِيَارِهِمْ وَ أُودُوا فِي سَبِيلِي وَ قَاتَلُوا وَ قُتِلُوا لَأَكْفِرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ وَ لَأُدْخِلَنَّهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ثَوَاباً مِنْ عِنْدِ اللَّهِ وَ اللَّهُ عِنْدَهُ حُسْنُ الثَّوَابِ

And the Exalted Said: ***so those who emigrated and were expelled from their homes and were persecuted in My Way and they fought and were killed, I will Cover their evils deeds from them and will Enter them into Gardens beneath which the rivers flow, as a Reward from the Presence of Allah; and Allah, with Him is the excellent Reward [3:195].***

النِّسَاءُ يَا أَيُّهَا الَّذِينَ آمَنُوا خُذُوا حِذْرَكُمْ فَانْفِرُوا ثُبَاتٍ أَوْ انفِرُوا جَمِيعاً

(Surah) Al Nisaa: ***O you who believe! Take your precaution, then go forth in detachments or go forth altogether [4:71].***

وَقَالَ تَعَالَى فَلْيُقَاتِلْ فِي سَبِيلِ اللَّهِ الَّذِينَ يَشْرُونَ الدُّنْيَا بِالْآخِرَةِ وَ مَنْ يُقَاتِلْ فِي سَبِيلِ اللَّهِ فَيُقْتَلْ أَوْ يَغْلِبْ فَسَوْفَ نُؤْتِيهِ أَجْراً عَظِيماً

And the Exalted Said: ***So let them fight in the Way of Allah, those who are selling the life of the world for the Hereafter; and the one who fights in the Way of Allah, whether he is killed or overcomes, We will soon be Granting him a great Recompense [4:74].***

إِلَى قَوْلِهِ الَّذِينَ آمَنُوا يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالَّذِينَ كَفَرُوا يُقَاتِلُونَ فِي سَبِيلِ الطَّاغُوتِ فَقَاتِلُوا أَوْلِيَاءَ الشَّيْطَانِ إِنَّ كَيْدَ الشَّيْطَانِ كَانَ ضَعِيفاً

Up to His^{-azwj} Words: ***Those who believe are fighting in the Way of Allah, and those who are disbelieving are fighting in the way of the tyrant. Therefore fight the friends of the Satan, surely the strategy of the Satan would always be weak [4:76].***

وَقَالَ تَعَالَى لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولِي الضَّرَرِ وَالْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فَضَّلَ اللَّهُ الْمُجَاهِدِينَ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ عَلَى الْقَاعِدِينَ دَرَجَةً وَكُلًّا وَعَدَ اللَّهُ الْحُسْنَى وَفَضَّلَ اللَّهُ الْمُجَاهِدِينَ عَلَى الْقَاعِدِينَ أَجْراً عَظِيماً

And the Exalted Said: ***They are not equal, the ones from the Momineen sitting back, apart from the ones with injuries, and the fighters in the Way of Allah with their wealth and their selves. Allah Merited the fighters with their wealth and their selves over the ones sitting back, by a level; and to each Allah has Promised good; and Allah Merited the fighters over the ones sitting back by a mighty Recompense [4:95].***

دَرَجَاتٍ مِنْهُ وَمَغْفِرَةً وَرَحْمَةً وَكَانَ اللَّهُ غَفُوراً رَحِيماً

(High) Levels from Him and Forgiveness and Mercy, and Allah was always Forgiving, Merciful [4:96].

الْمَائِدَةِ وَجَاهِدُوا فِي سَبِيلِهِ لَعَلَّكُمْ تُفْلِحُونَ

(Surah) Al Maidah: ***O you who believe! Fear Allah and seek the intermediary to Him and strive hard in His Way, perhaps you would be successful [5:35].***

وَقَالَ تَعَالَى يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ وَلَا يَخَافُونَ لَوْمَةَ لَائِمٍ

And the Exalted Said: ***They would be fighting in the Way of Allah and they would not be fearing accusations of an accuser [5:54].***

الْأَنْفَالِ وَمَا النَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ

(Surah) Al Anfaal: ***and the victory is not except from the Presence of Allah, surely Allah is Mighty, Wise [8:10].***

وَقَالَ سُبْحَانَهُ فَلَمْ تَقْتُلُوهُمْ وَلَكِنَّ اللَّهَ قَتَلَهُمْ وَمَا رَمَيْتُمْ إِذْ رَمَيْتُمْ وَلَكِنَّ اللَّهَ رَمَى

And the Glorious Said: ***So you did not kill them but Allah Killed them, and you did not throw when you threw, but Allah Threw, [8:17].***

وَقَالَ تَعَالَى وَ قَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَ يَكُونَ الدِّينُ كُلُّهُ لِلَّهِ فَإِنْ انْتَهَوْا فَإِنَّ اللَّهَ بِمَا يَعْمَلُونَ بَصِيرٌ

And the Exalted Said: **And fight them until Fitna (strife) does not happen and the Religion, all of it happens to be for Allah. So if they desist, then Allah Sees what they are doing [8:39].**

التوبة قَاتِلُوهُمْ يُعَذِّبْهُمُ اللَّهُ بِأَيْدِيكُمْ وَتُخْزِهِمُ وَتَنْصُرْكُمُ عَلَيْهِمْ وَ يُشْفِ صُدُورَ قَوْمٍ مُؤْمِنِينَ

(Surah) Al Tawbah: **Fight them, Allah will Punish them by your hands and Humiliate them and Help you against them, and He would Heal the chests of a Momineen people [9:14].**

و يُذْهِبْ غَيْظَ قُلُوبِهِمْ وَ يَتُوبُ اللَّهُ عَلَى مَنْ يَشَاءُ وَ اللَّهُ عَلِيمٌ حَكِيمٌ

And he would Remove the rage of their hearts; and Allah Turns (Mercifully) to whoever He so Desires to, and Allah is Knowing, Wise [9:15].

و قال تعالى أَجَعَلْتُمْ سِقَايَةَ الْحَاجِّ وَ عِمَارَةَ الْمَسْجِدِ الْحَرَامِ كَمَنْ آمَنَ بِاللَّهِ وَ الْيَوْمِ الْآخِرِ وَ جَاهَدَ فِي سَبِيلِ اللَّهِ لَا يَسْتَوُونَ عِنْدَ اللَّهِ وَ اللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ

And the Exalted Said: **Are you considering the quencher of the pilgrims and the maintainer of the Sacred Masjid as being the like the one who believes in Allah and the Last Day and fights in the Way of Allah? They are not equal in the Presence of Allah; and Allah does not Guide the unjust people [9:19].**

الَّذِينَ آمَنُوا وَ هَاجَرُوا وَ جَاهَدُوا فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَ أَنْفُسِهِمْ أَكْبَرُ عِنْدَ اللَّهِ وَ أُولَئِكَ هُمُ الْفَائِزُونَ

Those who believed and emigrated in the Way of Allah with their wealth and their selves are of a greater rank in the Presence of Allah. These, they are the achievers [9:20].

يُشِيرُهُمْ رَبُّهُمْ بِرَحْمَةٍ مِنْهُ وَ رِضْوَانٍ وَ جَنَّاتٍ لَهُمْ فِيهَا نَعِيمٌ مُقِيمٌ خَالِدِينَ فِيهَا أَبَدًا إِنَّ اللَّهَ عِنْدَهُ أَجْرٌ عَظِيمٌ

Their Lord Gives them Glad Tidings of Mercy from Him and Pleasure, and Gardens for them wherein is everlasting Bliss [9:21] Abiding therein for ever; surely Allah, in His Presence is a Mighty Recompense [9:22].

و قال تعالى وَ قَاتِلُوا الْمُشْرِكِينَ كَافَّةً كَمَا يُقَاتِلُونَكُمْ كَافَّةً

And the Exalted Said: **and fight the Polytheists altogether just as they are fighting you altogether; [9:36].**

و قال سبحانه يَا أَيُّهَا الَّذِينَ آمَنُوا مَا لَكُمْ إِذَا قِيلَ لَكُمْ اتَّقُوا اللَّهَ أَنْتُمْ أَنْتُمْ أَنْتُمْ فِي سَبِيلِ اللَّهِ أَنْتُمْ أَنْتُمْ إِلَى الْأَرْضِ أَ رَضِيْتُمْ بِالْحَيَاةِ الدُّنْيَا مِنَ الْآخِرَةِ فَمَا مَتَاعُ الْحَيَاةِ الدُّنْيَا فِي الْآخِرَةِ إِلَّا قَلِيلٌ

And the Glorious Said: **O you who believe! What is the matter with you when it is said to you: 'Advance in the Way of Allah', you cling heavily to the earth? Are you pleased with the life of the world rather than the Hereafter? So what is provision of the life of the world compared to the Hereafter except for a little? [9:38].**

إِلَّا تَنْفَرُوا يُعَذِّبْكُمْ عَذَاباً أَلِيماً وَ يُسْتَبَدَّلَ قَوْمًا غَيْرَكُمْ وَ لَا تَضُرُّهُ شَيْئاً وَ اللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

If you do not advance, He will Punish you with a painful Punishment and He will Replace you with a people other than you, and you will not (be able to) Harm him of anything; and Allah is Able upon all things [9:39].

إِلَى قَوْلِهِ تَعَالَى انْفِرُوا خِفَافًا وَثِقَالًا وَجَاهِدُوا بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ فِي سَبِيلِ اللَّهِ ذَلِكَُمْ خَيْرٌ لَّكُمْ إِن كُنْتُمْ تَعْلَمُونَ

Up to His^{-azwj} Words: **Advance lightly and heavily, and fight with your wealth and your selves in the Way of Allah; that would be better for you if you were knowing [9:41].**

إِلَى قَوْلِهِ سُبْحَانَهُ قُلْ هَلْ تَرْتَضُونَ بِنَا إِلَّا إِحْدَى الْحُسَيْنَيْنِ وَنَحْنُ نَرْتَضِي بِكُمْ أَنْ يُصِيبَكُمُ اللَّهُ بِعَذَابٍ مِنْ عِنْدِهِ أَوْ بِأَيْدِينَا فَتَرْتَضُوا إِنَّا مَعَكُمْ مُتَرَضُونَ

Up to Words of the Glorious: **Say: 'Are you waiting with us except for one of the two excellent things? And we are waiting with you that Allah would Afflict you with a Punishment from Him or by our hands. Therefore wait, we (too) are waiting along with you' [9:52].**

إِلَى قَوْلِهِ تَعَالَى فَرِحَ الْمُخَلَّفُونَ بِمَقْعَدِهِمْ خِلَافَ رَسُولِ اللَّهِ وَكَرِهُوا أَنْ يُجَاهِدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ وَقَالُوا لَا تَنْفِرُوا فِي الْحَرِّ قُلْ نَارُ جَهَنَّمَ أَشَدُّ حَرًّا لَوْ كَانُوا يَفْقَهُونَ

Up to Words of Exalted: **Those who stayed behind rejoiced with their sitting back from Rasool-Allah and they were unwilling to fight with their wealth and their selves in the Way of Allah, and they said, 'We will not go out in the heat'. Say: 'The Fire of Hell is more intense in heat', if they had been pondering [9:81].**

إِلَى قَوْلِهِ تَعَالَى لَكِنَّ الرَّسُولَ وَالَّذِينَ آمَنُوا مَعَهُ جَاهِدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ وَأُولَئِكَ هُمُ الْخَيْرَاتُ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ

Up to Words of the Exalted: **But the Rasool and those who are believing in him are striving with their wealth and their selves. Those, for them would be the good things, and those, they are the successful ones [9:88].**

أَعَدَّ اللَّهُ لَهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ذَلِكَ الْفَوْزُ الْعَظِيمُ

Allah has Prepared for them Gardens beneath which the rivers flow, to abide therein eternally; that is the mighty achievement [9:89].

وَقَالَ تَعَالَى إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَأَمْوَالَهُمْ بِأَنْ لَهُمُ الْجَنَّةُ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ فَيَقْتُلُونَ وَيُقْتَلُونَ وَعَدًا عَلَيْهِمْ حَقًّا فِي التَّوْرَةِ وَالْإِنْجِيلِ وَالْقُرْآنِ وَمَنْ أَوْفَى بِعَهْدِهِ مِنَ اللَّهِ فَاسْتَبْشِرُوا بِبَيْعِكُمُ الَّذِي بَايَعْتُمْ بِهِ وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ

And the Exalted Said: **Surely Allah has Bought from the Momineen their own selves and their wealth that for them would be the Paradise, fighting in the Way of Allah, so they are killing and being killed, being a binding Promise upon Him in the Torah, and the Evangel and the Quran; and who would be more loyal with his promise than Allah? Therefore receive glad tidings with your sale, which you have sold for, and that, it is the mighty achievement [9:111].**

الْمُتَّقِينَ الْعَابِدُونَ الْحَامِدُونَ السَّائِغُونَ الرَّاكِعُونَ السَّاجِدُونَ الْأَمْرُونَ بِالْمَعْرُوفِ وَالنَّاهُونَ عَنِ الْمُنْكَرِ وَالْحَافِظُونَ لِحُدُودِ اللَّهِ وَبَشِّرِ الْمُؤْمِنِينَ

The penitent, the worshippers, the praisers, the wanderers, the Ruku performers, the Sajdah performers, the enjoiners of good and the forbidders from evil, the preservers of the Limits of Allah; and give glad tidings to the Momineen [9:112].

إِلَى قَوْلِهِ سُبْحَانَهُ مَا كَانَ لِأَهْلِ الْمَدِينَةِ وَمَنْ حَوْلَهُمْ مِنَ الْأَعْرَابِ أَنْ يَتَخَلَّفُوا عَنْ رَسُولِ اللَّهِ وَلَا يَرْغَبُوا بِأَنْفُسِهِمْ عَنْ نَفْسِهِ ذَلِكَ بِأَنَّهُمْ لَا يُصِيبُهُمْ ظَمَأٌ وَلَا نَصَبٌ وَلَا مَخْمَصَةٌ فِي سَبِيلِ اللَّهِ وَلَا يَطَؤُونَ مَوْطِئًا يَغِيظُ الْكُفَّارَ وَلَا يَنَالُونَ مِنْ عَدُوٍّ نِيْلًا إِلَّا كُتِبَ لَهُمْ بِهِ عَمَلٌ صَالِحٌ إِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ

Up to Words of the Glorious: **It was not for the people of Al Medina and those around them from the Bedouins, to stay behind from Rasool-Allah, nor should they be desiring their own selves over his self. That is because they would neither be hit by thirst, nor fatigue, nor hunger in the Way of Allah, nor be treading a path enraging the Kafirs, nor attaining an injury from an enemy, except it would be Written for them as a righteous deed; surely Allah does not Waste a Recompense of the good doers [9:120].**

وَلَا يُنْفِقُونَ نَفَقَةً صَغِيرَةً وَلَا كَبِيرَةً وَلَا يَقْطَعُونَ وَادِيًا إِلَّا كُتِبَ لَهُمْ لِيَجْزِيَهُمُ اللَّهُ أَحْسَنَ مَا كَانُوا يَعْمَلُونَ

Nor would they be spending an expenditure, small or big, nor traverse a valley, except it would be Written for them for Allah to Recompense them goodly for what they had been doing [9:121].

وَمَا كَانَ الْمُؤْمِنُونَ لِيَنْفِرُوا كَافَّةً فَلَوْ لَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِنْهُمْ طَائِفَةٌ لِيَتَفَقَّهُوا فِي الدِّينِ وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ

And it was not for the Momineen to go forth altogether, so why don't a group of them from every sect from them go forth to obtain understanding in the Religion and let them warn their people when they return to them, perhaps they would be cautious [9:122].

يَا أَيُّهَا الَّذِينَ آمَنُوا قَاتِلُوا الَّذِينَ يَلُونَكُمْ مِنَ الْكُفَّارِ وَلْيَجِدُوا فِيكُمْ غِلْظَةً وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ

O you who believe! Fight those of the Kafirs who are near to you and let them find harshness in you all, and know that Allah is with the pious [9:123].

الْحَجَّ أَذِنَ لِلَّذِينَ يُقَاتِلُونَ بِأَنَّهُمْ ظَلَمُوا وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ

(Surah) Hajj: **There is Permission (to fight) for those who are fought against because they are oppressed, and surely Allah is Able upon Helping them [22:39].**

الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ بِغَيْرِ حَقٍّ إِلَّا أَنْ يَقُولُوا رَبُّنَا اللَّهُ وَلَوْ لَا دَفَعُ اللَّهُ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَفُتَّ هَٰؤُلَاءِ صَوَامِعُ وَبِيْعٌ وَصَلَوَاتٌ وَمَسَاجِدُ يُذْكَرُ فِيهَا اسْمُ اللَّهِ كَثِيرًا وَكَانَ اللَّهُ لَمُبْصِرًا

Those who are expelled from their homes without right only because they are saying, 'Our Lord is Allah'. And if Allah does not Repel the people, some of them by the others, the Monasteries and Churches, and Synagogues and Masjid would have been demolished, wherein the Name of Allah is mentioned a lot. And Allah will Help the one who Helps him, surely Allah is Strong, Mighty [22:40].

العنكبوت وَ مَنْ جَاهَدَ فَإِنَّمَا يُجَاهِدُ لِنَفْسِهِ إِنَّ اللَّهَ لَغَنِيٌّ عَنِ الْعَالَمِينَ

And one who strives, so he rather strives for himself. Surely, Allah is needless of the worlds [29:6].

محمد ذَلِكَ وَلَوْ يَشَاءُ اللَّهُ لَانْتَصَرَ مِنْهُمْ وَلَكِنْ لِيَبْلُوَا بَعْضَكُمْ بِبَعْضٍ وَالَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ فَلَنْ يُضِلَّ أَعْمَالَهُمْ

(Surah) Muhammad^{-saww}: **That (shall be so), and if Allah so Desires He would Take Retribution from them, but He Tries some with others. And those who are killed in the Way of Allah, their deeds will never be lost [47:4].**

سَيَهْدِيهِمْ وَ يُوَصِّلِحُ بِهِمْ وَ يَدْخِلُهُمُ الْجَنَّةَ عَرَّفَهَا لَهُمْ

He will be Guiding them and He will Correct their state [47:5] And Enter them into the Paradise, having Introduced it to them (before) [47:6].

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَنْصُرُوا اللَّهَ يَنْصُرْكُمْ وَ يَثْبِتْ أَقْدَامَكُمْ

O you those who believe! If you help (the Cause of) Allah, He will Help you and Affirm your feet [47:7].

و قَالَ تَعَالَى فَإِذَا أَنْزَلْتُ سُورَةَ مُحْكَمَةً وَ ذُكِرَ فِيهَا الْقِتَالُ رَأَيْتَ الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ يَنْظُرُونَ إِلَيْكَ نَظَرَ الْمَغْشِيِّ عَلَيْهِ مِنَ الْمَوْتِ فَأُولَى لَهُمْ طَاعَةً وَ قَوْلٌ مَعْرُوفٌ

And the Exalted: **But when a Decisive Chapter is Revealed, and fighting is mentioned therein, you see those in whose hearts is a disease looking at you with the look of one fainting from the death. Woe unto them! [47:20] Obedience and a gentle word (is better), [47:21].**

و قَالَ وَ لَيَبْلُوَنَّكُمْ حَتَّى نَعْلَمَ الْمُجَاهِدِينَ مِنْكُمْ وَ الصَّابِرِينَ وَ نَبْلُوَا أَعْمَالَكُمْ

And said: **And We will Test you until We Make known the striving ones from you and the patient ones, and We Test your affairs [47:31].**

و قَالَ تَعَالَى فَلَا تَهِنُوا وَ تَدْعُوا إِلَى السَّلَامِ وَ أَنْتُمْ الْأَعْلَوْنَ وَ اللَّهُ مَعَكُمْ وَ لَنْ يَزِيَّكُمْ أَعْمَالَكُمْ

If He does Ask you for it and Press you, you would be stingy and your spite would come out [47:37].

الْفَتْحُ وَ لِلَّهِ جُنُودُ السَّمَاوَاتِ وَ الْأَرْضِ وَ كَانَ اللَّهُ عَلِيمًا حَكِيمًا

(Surah) Al Fatah: **and for Allah are the armies of the skies and the earth, and Allah was always Knowing, Wise [48:4].**

الحجرات إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَ رَسُولِهِ ثُمَّ لَمْ يَتَنَابَهُوا وَ جَاهَدُوا بِأَمْوَالِهِمْ وَ أَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ أُولَئِكَ هُمُ الصَّادِقُونَ

(Surah) Al Hujuraat: **But rather, the Momineen are those who believe in Allah and His Rasool, then they do not doubt, and they strive with their wealth and their selves in the Way of Allah. Those, they are the truthful [49:15].**

الصف إِنَّ اللَّهَ يُحِبُّ الَّذِينَ يُقَاتِلُونَ فِي سَبِيلِهِ صَفًّا كَأَنَّهُمْ بُنْيَانٌ مَرْصُوعٌ

(Surah) Al Saff: **Surely, Allah loves those who fight in His Way in rows as if they were like a solid structure [61:4].**

وَقَالَ تَعَالَى يَا أَيُّهَا الَّذِينَ آمَنُوا هَلْ أَدُلُّكُمْ عَلَى تِجَارَةٍ تُنْجِيكُمْ مِنْ عَذَابٍ أَلِيمٍ

And the Exalted Said: **O you those who believe! Shall I point you upon a trade rescuing you from a painful Punishment? [61:10].**

تُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ وَتُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ ذَلِكَ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ

You should believe in Allah and His Rasool, and struggle in the Way of Allah with your wealth and your selves. That is better for you if only you knew [61:11].

يَغْفِرَ لَكُمْ ذُنُوبَكُمْ وَ يُدْخِلْكُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَ مَسَاكِينٍ طَيِّبَةً فِي جَنَّاتٍ عَدْنٍ ذَلِكَ الْفَوْزُ الْعَظِيمُ

He will Forgive your sins for you and Enter you into Gardens beneath which the rivers flow, and goodly dwellings in the Gardens of perpetuity. That is the mighty success [61:12].

وَ أُخْرَى يُحِبُّهَا نَصْرٌ مِنَ اللَّهِ وَ فَتْحٌ قَرِيبٌ وَ بَشِيرٌ الْمُؤْمِنِينَ

And another thing you love – Help from Allah and a near victory. And give glad tidings to the Momineen [61:13].

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا أَنْصَارَ اللَّهِ كَمَا قَالَ عِيسَى ابْنُ مَرْيَمَ لِلْخَوَارِجِينَ مَنْ أَنْصَارِي إِلَى اللَّهِ قَالَ الْخَوَارِجُونَ نَحْنُ أَنْصَارُ اللَّهِ قَامَنْتَ طَائِفَةً مِنْ بَنِي إِسْرَائِيلَ وَ كَفَرْتَ طَائِفَةً فَأَيَّدْنَا الَّذِينَ آمَنُوا عَلَى عَدُوِّهِمْ فَأَصْبَحُوا ظَاهِرِينَ.

O you those who believe! Become helpers of Allah, just as Isa Ibn Maryam said to the disciples: 'Who are my helpers to Allah?' The disciples said, 'We are helpers of Allah!' Then a party from the Children of Israel believed, and a party committed Kufr, so We Aided those who believed against their enemies, and they became prevalent [61:14].

1- **الْهِدَايَةُ** الْجِهَادُ فَرِيضَةٌ وَاجِبَةٌ مِنَ اللَّهِ عَزَّ وَ جَلَّ عَلَى خَلْقِهِ بِالنَّفْسِ وَ الْمَالِ مَعَ إِمَامٍ عَادِلٍ فَمَنْ لَمْ يَقْدِرْ عَلَى الْجِهَادِ مَعَهُ بِالنَّفْسِ وَ الْمَالِ فَلْيُخْرِجْ بِكَالِهِ مَنْ يُجَاهِدُ عَنْهُ وَ مَنْ لَمْ يَقْدِرْ عَلَى الْمَالِ وَ كَانَ قُوِيًّا لَيْسَتْ لَهُ عِلَّةٌ تَمْنَعُهُ فَعَلَيْهِ أَنْ يُجَاهِدَ بِنَفْسِهِ

(The book) 'Al Hidayah' –

Jihad is a mandatory obligation from Allah^{-azwj} Mighty and Majestic upon His^{-azwj} creatures, with the selves and the wealth with a Just Imam^{-asws}. The one who is not able upon the Jihad with him^{-asws} with the self and the wealth, let him extract his wealth for the one who can do

Jihad on his behalf, and the one who is not able upon the wealth and he was strength, not having an illness for him preventing him, upon him is to do Jihad with his self.

وَالْجِهَادُ عَلَى أَرْبَعَةٍ أَوْجُهُ فَجِهَادَانِ فَرَضٌ وَجِهَادٌ سُنَّةٌ لَا يُقَامُ إِلَّا مَعَ فَرَضٍ وَجِهَادٌ سُنَّةٌ

And the Jihad is based upon four aspects – two Jihads are obligatory, and a Sunnah Jihad not standing except with an obligation, and a Sunnah Jihad.

فَأَمَّا أَحَدُ الْفَرْضَيْنِ فَمُجَاهَدَةُ نَفْسِهِ عَنْ مَعَاصِي اللَّهِ وَهُوَ مِنْ أَعْظَمِ الْجِهَادِ وَجُجَاهَدَةُ الَّذِينَ يُلُونَكُمْ مِنَ الْكُفَّارِ فَرَضٌ

As for one of the two obligatory (Jihads), it is fighting his own self from disobeying Allah^{-azwj}, and it is mightiest of the Jihad; and fighting the Kafirs who are around you is an obligation.

وَأَمَّا الْجِهَادُ الَّذِي هُوَ سُنَّةٌ لَا يُقَامُ إِلَّا مَعَ فَرَضٍ فَإِنَّ مُجَاهَدَةَ الْعَدُوِّ فَرَضٌ عَلَى جَمِيعِ الْأُمَّةِ وَلَوْ تَرَكَتِ الْجِهَادَ لَأَتَاهُمُ الْعَذَابُ وَهَذَا هُوَ مِنْ عَذَابِ الْأُمَّةِ وَهُوَ سُنَّةٌ عَلَى الْإِمَامِ أَنْ يَأْتِيَ الْعَدُوَّ مَعَ الْأُمَّةِ فَيُجَاهِدَهُمْ

As for the Jihad which is Sunnah, not standing except with an obligation, so fighting the enemy is an obligation upon the entire community, and if the Jihad is neglected the punishment will come to them, and this is from punishment of the community, and it is Sunnah upon the Imam^{-asws} that he^{-asws} goes to the enemy with the community and fights them.

وَأَمَّا الْجِهَادُ الَّذِي هُوَ سُنَّةٌ فَكُلُّ سُنَّةٍ أَقَامَهَا الرَّجُلُ وَجَاهَدَ فِي إِقَامَتِهَا وَبُلُوغِهَا وَإِحْيَائِهَا فَالْعَمَلُ وَالسَّعْيُ فِيهَا مِنْ أَفْضَلِ الْأَعْمَالِ لِأَنَّهُ إِحْيَاءُ سُنَّةٍ.

And as for the Jihad which is Sunnah, it is every Sunnah the man establishes, and fights in establishing it, and delivering it, and reviving it. The work and the striving in it, is from the best of the deeds because it revives the Sunnah”.¹

وَقَالَ النَّبِيُّ ﷺ مَنْ سَنَّ سُنَّةً حَسَنَةً فَلَهُ أَجْرُهَا وَأَجْرُ مَنْ عَمِلُوهَا مِنْ غَيْرِ أَنْ يَنْتَقِصَ مِنْ أَجُورِهِمْ شَيْءٌ.

And the Prophet^{-saww} said: ‘One who established a good Sunnah for him is its Reward of the one who works it from without there being any reduction of anything from their Rewards’”.²

وَقَدْ رُوِيَ أَنَّ الْكَادَّ عَلَى عِيَالِهِ مِنْ خِلَالِ كَالْمُجَاهِدِ فِي سَبِيلِ اللَّهِ.

And it has been reported that the striver for his dependants from Permissible means is like the fighter in the way of Allah^{-azwj}”.³

وَرُوي أَنَّ جِهَادَ الْمَرْأَةِ حُسْنُ التَّبَعْلِ.

And it is reported that Jihad of the woman is being a good wife’”.⁴

¹ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 73 H 1 a

² Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 73 H 1 b

³ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 73 H 1 c

⁴ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 73 H 1 d

وَرُوي أَنَّ الْحَجَّ جِهَادٌ كُلِّ ضَعِيفٍ.

And it is reported that the Hajj is a Jihad of every weak one'.⁵

2- تَخْرُجُ الْبَلَاغَةُ، مِنْ حُطْبَةِ لِأَمِيرِ الْمُؤْمِنِينَ عَ أَمَّا بَعْدُ فَإِنَّ الْجِهَادَ بَابٌ مِنْ أَبْوَابِ الْجَنَّةِ فَتَحَهُ اللَّهُ لِحَاصَّةِ أَوْلِيَائِهِ وَ هُوَ لِيَأْسُ التَّقْوَى وَ دَرَجَةُ اللَّهِ الْخَصِيئَةُ وَ جُنَّةُ الْوَيْفَةِ

(The book) 'Nahj Al Balagah' –

'From a sermon of Amir Al-Momineen^{-asws}: 'As for after, the Jihad is a door from the doors of the Paradise Allah^{-azwj} the Exalted has Opened it for His^{-azwj} special friends, and it is an apparent of piety, and the fortified armour of Allah^{-azwj}, and his trustworthy shield.

فَمَنْ تَرَكَهُ رَغْبَةً عَنْهُ أَلْبَسَهُ اللَّهُ ثَوْبَ الذُّلِّ وَ شَمْلَةَ الْبَلَاءِ وَ دُيْتُ بِالصَّغَارِ وَ الْقَمَاءِ- وَ ضُرِبَ عَلَى قَلْبِهِ بِالْأَسَدَادِ وَ أُدِيلَ الْحَقُّ مِنْهُ بِتَضْيِيعِ الْجِهَادِ وَ سِيمَ الْحَسَفِ وَ مُنِعَ التَّصَفِّ.

The one who neglects it, Allah^{-azwj} would Clothe him with the apparel of disgrace, and Cover him with the afflictions, and Make him suffer with the humiliation and the scorn, and Strike the clogging upon this heart, and remove the truth from him due to his wasting the Jihad, and the ignominy covers him and he is prevented the fairness".⁶

3 لي، الأمايلي للصدوق علي بن عيسى عن علي بن محمد ماجلوي عن البرقي عن أبيه عن الحسين بن علوان عن عمرو بن ثابت عن زيد بن علي عن أبيه عن جده ع قال قال أمير المؤمنين علي بن أبي طالب ع فإن في الجنة لسجرة يخرج من أغلاها الخلل و من أسفلها خيل تلقى مسرجة ملجمة ذوات أجنحة لا تروث و لا تبول فيركبها أولياء الله فتطير بهم في الجنة حيث شاءوا

(The book) 'Al Amaali' of Al Sadouq – Ali Bin Isa, from Ali Bin Muhammad Majaylawiya, from Al Barqy, from his father, from Al-Husayn Bin Ulwan, from Amro Bin Sabit,

'From Zayd son of Ali (Bin Al-Husayn^{-asws}), from his grandfather^{-asws} having said: 'Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws} said: 'In the Paradise there is a tree, from which garments emerge from its top, and from its bottom emerge saddled and bridled dappled horses with wings come forth. They neither defecate nor urinate. The friends of Allah will ride them, and they will fly with them in the Paradise wherever they wish.

فَيَقُولُ الَّذِي أَسْفَلَ مِنْهُمْ يَا رَبَّنَا مَا بَلَغَ عِبَادَكَ هَذِهِ الْكَرَامَةُ

Then, those who are at a lower rank will say, 'O Our Lord^{-azwj}! What led Your^{-azwj} servants to attain this prestige?'

فَيَقُولُ اللَّهُ جَلَّ جَلَالُهُ إِنَّهُمْ كَانُوا يَقُومُونَ اللَّيْلَ وَ لَا يَنَامُونَ وَ يَصُومُونَ النَّهَارَ وَ لَا يَأْكُلُونَ وَ يُجَاهِدُونَ الْعَدُوَّ وَ لَا يَجْنُبُونَ وَ يَتَصَدَّقُونَ وَ لَا يَبْخُلُونَ.

⁵ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 73 H 1 e

⁶ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 73 H 2

Allah-^{azwj}, Majestic is His-^{azwj} Majesty will Say: "They used to stand in Salat at night and not sleep, fasted during the day and did not eat, strived against the enemy and did not show cowardice, and gave charity without being miserly!"⁷

4- لي، الأماالي للصدوق عن الصادق ع قَالَ قَالَ رَسُولُ اللَّهِ ص أَشْرَفُ الْمَوْتِ قَتْلُ الشَّهَادَةِ.

(The book) 'Al Amaali' of Al Sadouq –

'From Al-Sadiq-^{asws} having said: 'Rasool-Allah-^{saww} said: 'Noblest of the deaths is being killed as a martyr"⁸.

5- لي، الأماالي للصدوق بِإِسْنَادِ الْمُتَقَدِّمِ عَنِ النَّبِيِّ عَنْ أَبِيهِ عَنْ وَهْبِ بْنِ وَهْبٍ عَنِ الصَّادِقِ عَنْ أَبِيهِ عَنْ جَدِّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ جَبْرِئِيلَ ع أَخْبَرَنِي بِأَمْرٍ قَرَّتْ بِهِ عَيْنِي وَفَرِحَ بِهِ قَلْبِي قَالَ يَا مُحَمَّدُ مَنْ غَزَا غَزَاؤَهُ فِي سَبِيلِ اللَّهِ مِنْ أَقْبَتِكَ فَمَا أَصَابَتْهُ قَطْرَةٌ مِنَ السَّمَاءِ أَوْ صَدَاعٌ إِلَّا كَانَتْ لَهُ شَهَادَةٌ يَوْمَ الْقِيَامَةِ.

(The book) 'Al Amaali' of Al Sadouq – By the previous chain from Al Barqy, from his father, from Wahb Bin Wahb,

'From Al-Sadiq-^{asws}, from his-^{asws} father-^{asws}, from his-^{asws} grandfather-^{asws} having said: 'Rasool-Allah-^{saww} said: 'Jibraeel-^{as} informed me with a matter my-^{saww} eyes were delighted by it and my-^{saww} heart was relieved by it! He-^{as} said: 'O Muhammad-^{saww}! One from your-^{saww} community who goes out for battle in the way of Allah-^{azwj}, a drop from the sky will not hit him, or headache except for him would be (status of) martyrdom on the Day of Qiyamah!"⁹

6- لي، الأماالي للصدوق وَبِحَدِّ إِسْنَادٍ قَالَ قَالَ رَسُولُ اللَّهِ ص لِلْجَنَّةِ بَابٌ يُقَالُ لَهُ بَابُ الْمُجَاهِدِينَ يَمْضُونَ إِلَيْهِ فَإِذَا هُوَ مُفْتُوخٌ وَهُمْ مُتَقَلِّدُونَ سِيُوفَهُمْ وَ الْجُمُعِ فِي الْمَوْقِفِ وَالْمَلَائِكَةُ تُرَحِّبُ بِهِمْ

(The book) 'Al Amaali' of Al Sadouq, and by this chain,

He-^{asws} said: 'Rasool-Allah-^{saww} said: 'For the Paradise there is a door called 'The door of Mujahideen' (holy fighters). They will be coming to it and behold, it will be open, and they will be collared with their swords, and the ones gathered in the pausing and the Angels will be welcoming them.

فَمَنْ تَرَكَ الْجِهَادَ أَلْبَسَهُ اللَّهُ ذُلًّا فِي نَفْسِهِ وَ فَقَرًّا فِي مَعِيشَتِهِ وَ خُفًّا فِي دِينِهِ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى أَعَزُّ أُمَّتِي بِسَنَابِكِ خَيْلِهَا وَ مَرَائِزِ رِمَاحِهَا.

The one who neglects the Jihad, Allah-^{azwj} will Clothe him with the disgrace regarding himself and poverty in his livelihood, and deterioration in his religion. Allah-^{azwj} Blessed and Exalted has Granted honour to my-^{saww} community with the hooves of their horses and tips of their spears!"¹⁰

⁷ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 73 H 3

⁸ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 73 H 4

⁹ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 73 H 5

¹⁰ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 73 H 6

7- لي، الأماالي للصدوق بهذا الإسناد قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ بَلَغَ رِسَالَةَ غَازٍ كَانَ كَمَنْ أَعْتَقَ رَقَبَةً وَ هُوَ شَرِيكُهُ فِي بَابِ غَزْوَتِهِ.

(The book) 'Al Amaali' of Al Sadouq, by this chain,

'He^{-asws} said: 'Rasool-Allah^{-saww} said: 'One who delivers a message to a fighter would be like the one who has freed a neck (slave), and he would participate with him in his participation of the battle''¹¹

8- ثو، ثواب الأعمال ابْنُ الْمُغَيَّرَةِ عَنْ جَدِّهِ عَنْ جَدِّهِ عَنِ السَّكُونِيِّ عَنِ الصَّادِقِ عَنْ أَبِيهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص لِحَيْوُلِ الْغَزَاةِ هِيَ لِحَيْوُهُمْ فِي الْجَنَّةِ.

(The book) 'Sawaab Al Amaal' – Ibn Al Mugheira, from his grandfather, from his grandfather, from Al Sakuni,

'From Al-Sadiq^{-asws}, from his^{-asws} father^{-asws} having said: 'Rasool-Allah^{-saww} said: 'The horses of the fighter, these are their horses in the Paradise!''¹²

9- ثو، ثواب الأعمال ابْنُ الْوَلِيدِ عَنِ الصَّفَّارِ عَنِ ابْنِ مَعْرُوفٍ عَنْ أَبِي هَمَّامٍ عَنْ مُحَمَّدِ بْنِ غَزْوَانَ عَنِ السَّكُونِيِّ مِثْلَهُ.

(The book) 'Sawaab Al Amaal' – Ibn Al Waleed, from Al Saffar, from Ibn Marouf, from Abu Hammam, from Muhammad Bin Gazwan, from Al Sakuni – similar to it.¹³

10- ثو، ثواب الأعمال لي، الأماالي للصدوق مَا جِئْتُهُ عَنْ مُحَمَّدِ بْنِ الْعَطَّارِ عَنِ الْأَشْعَرِيِّ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عُمَرَ بْنِ أَبَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص الْحَيْزُ كُلُّهُ فِي السَّيْفِ وَ تَحْتَ ظِلِّ السَّيْفِ وَ لَا يُقِيمُ النَّاسُ إِلَّا السَّيْفُ وَ السُّيُوفُ مَقَالِيدُ الْجَنَّةِ وَ النَّارِ.

(The books) 'Sawaab Al Amaal', (and) 'Al Amaali' of Al Sadouq – Majaylawiya, from Muhammad Al Attar, from Al Ashary, from Muhammad Bin Ismail, from Ali Bin Al Hakam, from Umar Bin Aban,

'From Abu Abdullah^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'The goodness, all of it is in the sword and beneath the shade of the sword, and nothing can correct the people except the sword, and the swords are the keys of Paradise and the Hellfire!''¹⁴

11- ب، قرب الإسناد أَبُو الْبَحْتَرِيِّ عَنْ جَعْفَرٍ عَنْ أَبِيهِ عَنْ عَلِيٍّ ع أَنَّهُ قَالَ: الْقَتْلُ قَتْلَانِ قَتْلُ كَفَّارَةٍ وَ قَتْلُ ذَرْجَةٍ وَ الْقِتَالُ قِتَالَانِ قِتَالُ الْفِتَةِ الْكَافِرَةِ حَتَّى يُسْلِمُوا وَ قِتَالُ الْفِتَةِ الْبَاغِيَةِ حَتَّى يَغِيثُوا.

(The book) 'Qurb Al Isnaad' – Abu Al Bakhtari,

'From Ja'far^{-asws}, from his^{-asws} father^{-asws}, from Ali^{-asws}, he^{-asws} said: 'The killing is two types of killing – killing as an expiation and killing (to achieve) rank; and the battles are two types of battles – battling a group of Kafirs until they become Muslims, and battling the rebellious group until they return (to obedience)''¹⁵

¹¹ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 73 H 7

¹² Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 73 H 8

¹³ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 73 H 9

¹⁴ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 73 H 10

¹⁵ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 73 H 11

12- ل، الخصال أبي عن سعد بن البرقي عن أبيه عن أبي البخاري مثله.

(The book) 'Al-Khisal' – My father, from Sa'ad, from Al-Barqi, from his father, from Abu Al-Bakhtari – similar to it.¹⁶

13- ع، علل الشرائع ل، الخصال ابن الوليد عن الصغار عن ابن معروف عن ابن محبوب عن حنان بن سدير عن أبيه عن أبي جعفر ع قال: كُلُّ ذَنْبٍ يُكَفِّرُهُ الْقَتْلُ فِي سَبِيلِ اللَّهِ إِلَّا الدَّيْنَ فَإِنَّهُ لَا كَفَّارَةَ لَهُ إِلَّا أَدَاؤُهُ أَوْ يَقْضِي صَاحِبُهُ أَوْ يَغْفُوَ الَّذِي لَهُ الْحَقُّ.

(The books) 'Ilal Al Sharaie', (and) 'Al Khisal' – From Al Saffar, from Ibn Marouf, from Ibn Mahboub, from Hanan Bin Sadeyr, from his father,

'From Abu Ja'far^{-asws} having said: 'Every sin is expiated by the killing in the way of Allah^{-azwj} except the debts, for there is no expiation (atonement) for it except its being paid off. Either its owner (borrow) fulfils it or the one who has the right for him (lender) pardons''.¹⁷

14- ل، الخصال ابن الوليد عن الصغار عن ابن معروف عن ابن همام عن ابن عروان عن السكوني عن الصادق ع آتاه ع أَنَّ النَّبِيَّ ص قَالَ: فَوْقَ كُلِّ بَرٍّ حَتَّى يُقْتَلَ الرَّجُلُ فِي سَبِيلِ اللَّهِ فَإِذَا قُتِلَ فِي سَبِيلِ اللَّهِ عَزَّ وَ جَلَّ فَلَيْسَ فَوْقَهُ بَرٌّ وَ فَوْقَ كُلِّ عُفُوقٍ عُفُوقٌ حَتَّى يُقْتَلَ الرَّجُلُ أَحَدًا وَالِدَيْهِ فَإِذَا قُتِلَ أَخَذَهُمَا فَلَيْسَ فَوْقَهُ عُفُوقٌ.

(The book) 'Al Khisal' – Ibn Al Waleed, from Al Saffar, from Ibn Marouf, from Ibn Hammam, from Ibn Gazwan, from Al Sakuni,

'From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws}: 'The Prophet^{-saww} said: 'Above every righteous act there is a righteous act until the man kills in the way of Allah^{-azwj}! When he kills in the way of Allah^{-azwj} Mighty and Majestic, there isn't any righteous act above it; and above every disloyalty there is a disloyalty until the man kills one of his parents. When he kills one of them, there isn't any disloyalty above it''.¹⁸

15- كِتَابُ الْغَايَاتِ، قَالَ النَّبِيُّ ص وَ ذَكَرَ مِثْلَهُ.

(The book) 'Kitab Al Gayaat' –

'The Prophet^{-saww} said' – and he mentioned similar to it.¹⁹

16- ل، الخصال أبي عن سعد بن عيسى عن الحسين بن سعيد عن ابن أبي عمير عن منصور بن يونس عن الثمالي عن علي بن الحسين ع قال: مَا مِنْ قَطْرَةٍ أَحَبَّ إِلَى اللَّهِ عَزَّ وَ جَلَّ مِنْ قَطْرَتَيْنِ قَطْرَةٍ دَمٍ فِي سَبِيلِ اللَّهِ وَ قَطْرَةٍ دَمْعَةٍ فِي سَوَادِ اللَّيْلِ لَا يُرِيدُ بِهَا عَبْدٌ إِلَّا اللَّهُ عَزَّ وَ جَلَّ.

(The book) 'Al Khisal' – My father, from Sa'ad, from Ibn Isa, from Al-Husayn Bin Saeed, from Ibn Abu Umeyr, from Mansour Bin Yunus, from Al Sumali,

'From Ali^{-asws} Bin Al-Husayn^{-asws} having said: 'There is no drop more Beloved to Allah^{-azwj} Mighty and Majestic than two (types of) drops – a drop of blood in the way of Allah^{-azwj} and a

¹⁶ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 73 H 12

¹⁷ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 73 H 13

¹⁸ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 73 H 14

¹⁹ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 73 H 15

drop of tear in the darkness, a servant not intending by it except Allah^{-azwj} Mighty and Majestic”.²⁰

17- ل، الخصال أبي عن سعد عن البرقي عن أبيه عن ابن أبي عمير عن عبد الله بن سينان قال قال أبو عبد الله ع ثلاث من كن فيه روجه الله من الحور العين كيف شاء كظم الغيظ و الصبر على الشؤف لله عز وجل و رجل أشرف على مال حرام فتركه لله عز وجل.

(The book) ‘Al Khisaal’ – My father, from Sa’ad, from Al Barqy, from his father, from Ibn Abu Umeyr, from Abdullah Bin Sinan who said,

‘Abu Abdullah^{-asws} said: ‘Three (characteristics), one has these in him, Allah^{-azwj} will get him married to the maiden Hourie however he so desires to – swallowing the anger, and the patience upon the swords for (the Sake of) Allah^{-azwj} Mighty and Majestic, and a man looks at prohibited wealth but he neglects is for (the Sake of) Allah^{-azwj} Mighty and Majestic’.²¹

18- ل، الخصال الخليل عن أبي القاسم البغوي عن علي بن الجعد عن شعبة عن الوليد بن الغيزان [الغيزان] عن أبي عمرو الشيباني عن عبد الله بن مسعود قال سألت النبي ص أي الأعمال أحب إلى الله عز وجل

(The book) ‘Al Khisaal’ – Al Khaleel, from Abu Al Qasim Al Bagaqy, from Ali Bin Al Ja’ad, from Shu’ba, from Al Waleed Bin Al Geyzan, from Abu Amro Al Shaybani, from Abdullah Bin Masoud who said,

‘I asked the Prophet^{-saww}, ‘Which of the deeds is most Beloved to Allah^{-azwj} Mighty and Majestic?’

قَالَ الصَّلَاةُ لَوْفَتْهَا

He^{-saww} said: ‘The Salat (prayed) at its timing’.

فُلْتُ ثُمَّ أَيُّ شَيْءٍ

I said, ‘Then which thing?’

قَالَ بِرُّ الْوَالِدَيْنِ

He^{-saww} said: ‘A righteous acts with the parents’.

فُلْتُ ثُمَّ أَيُّ شَيْءٍ

I said, ‘Then which thing?’

قَالَ الْجِهَادُ فِي سَبِيلِ اللَّهِ عَزَّ وَ جَلَّ

He^{-saww} said: ‘The Jihad in the way of Allah^{-azwj} Mighty and Majestic’.

²⁰ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 73 H 16

²¹ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 73 H 17

قَالَ فَحَدَّثَنِي بِهَذَا وَلَوْ اسْتَزِدُّهُ لَزَادَنِي.

He (Ibn Masoud) said, 'He^{-saww} narrated to me with this, and had I sought additional, he^{-saww} would have increased it for me'.²²

19- ل، الخصال بهذا الإسناد عن ابن مسعود عن النبي ص قَالَ: إِنَّ أَحَبَّ الْأَعْمَالِ إِلَى اللَّهِ عَزَّ وَ جَلَّ الصَّلَاةُ وَالْيَزُّ وَالْجِهَادُ.

(The book) 'Al Khisaal' – By this chain, from Ibn Masoud,

'From the Prophet^{-saww} having said: 'The deed most Beloved to Allah^{-azwj} Mighty and Majestic is the Salat (prayed on time) and the righteous act (with the parents), and the Jihad (in the way of Allah^{-azwj})'.²³

20- مع، معاني الأخبار ل، الخصال في خبر أبي ذرٍّ أَنَّهُ سَأَلَ النَّبِيَّ ص أَيُّ الْأَعْمَالِ أَحَبُّ إِلَى اللَّهِ عَزَّ وَ جَلَّ

(The books) 'Ma'any Al Akhbar', (and) 'Al Khisaal' –

'In a Hadeeth by Abu Zarr^{-ra}, he^{-ra} asked the Prophet^{-saww}, 'Which of the deeds is most Beloved to Allah^{-azwj} Mighty and Majestic?'

فَقَالَ إِيْمَانٌ بِاللَّهِ وَ جِهَادٌ فِي سَبِيلِهِ

He^{-saww} said: 'Eman in Allah^{-azwj} and Jihad in His^{-azwj} Way'.

قَالَ قُلْتُ فَأَيُّ الْجِهَادِ أَفْضَلُ

He^{-ra} said, 'I^{-ra} said, 'Which Jihad is most superior?'

قَالَ مَنْ عَقَرَ جَوَادَهُ وَ أَهْرَيْقَ دَمُهُ فِي سَبِيلِ اللَّهِ.

He^{-saww} said: 'One who hamstrings (disables) his horse and sheds his blood in the Way of Allah^{-azwj}'.²⁴

21- ن، عيون أخبار الرضا عليه السلام بالأسانيد الثلاثة عن الرضا عن آبائه ع قَالَ قَالَ رَسُولُ اللَّهِ ص أَفْضَلُ الْأَعْمَالِ عِنْدَ اللَّهِ عَزَّ وَ جَلَّ إِيْمَانٌ لَا شَكَّ فِيهِ وَ عَزُّو لَا غُلُولَ فِيهِ وَ حَجٌّ مَبْرُورٌ وَ أَوَّلُ مَنْ يَدْخُلُ الْجَنَّةَ شَهِيدٌ وَ عَبْدٌ مَمْلُوكٌ أَحْسَنَ عِبَادَةَ رَبِّهِ وَ نَصَحَ لِسَيِّدِهِ وَ رَجُلٌ غَفِيفٌ مُتَعَقِّفٌ ذُو عِبَادَةٍ.

(The book) 'Uyoun Akhbar Al-Reza^{-asws}', greeting be upon him^{-asws} – By the chain from Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'The most superior of deeds in the Presence Allah^{-azwj} Mighty and Majestic is Eman having no doubt in it, and battle not stealing from war booty in it, and an accomplished Hajj; and the first one to enter

²² Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 73 H 18

²³ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 73 H 19

²⁴ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 73 H 20

the Paradise will be a martyr, and an owned slave having done excellent worship of his Lord^{-azwj} and advised to his master, and a chaste man self-restrained with acts of worship”.²⁵

أقول: قد مضى خطبة أمير المؤمنين صلوات الله عليه بالنخيلة في هذا المعنى مع تفسيره في أبواب تاريخه ع.

I say, ‘There has passed a sermon of Amir Al-Momineen^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, at Al-Nukheyla in this meaning along with its interpretation in chapters on his^{-asws} history’.

22- ما، الأماالي للشيخ الطوسي عن أمير المؤمنين ع قال: الموت طالِبٌ وَ مَطْلُوبٌ لَا يُعْجِزُهُ الْمُقِيمُ وَ لَا يَفُوتُهُ الْهَارِبُ فَقَدِمُوا وَ لَا تَتَّكِلُوا فَإِنَّهُ لَيْسَ عَنِ الْمَوْتِ مَحِيصٌ إِنَّكُمْ إِنْ لَمْ تُفْتَلُوا تَمُوتُوا وَ الَّذِي نَفْسٌ عَلَيَّ يَبْدِيهِ لَأَلْفُ ضَرْبَةٍ بِالسَّيْفِ عَلَى الرَّأْسِ أَهْوَنُ مِنْ مَوْتٍ عَلَى فِرَاشٍ.

(The book) ‘Al Amaali’ of the Sheykh Al Tusi –

‘From Amir Al-Momineen^{-asws} having said: ‘The death is a seeker and a sought. Neither can a stayer frustrate it nor a fleer elude it. So advance forward and do not rely on anything else, for there is no escape from death. If you are not killed, you will still die. By the One in Whose hand is the soul of Ali^{-asws}! A thousand strikes of the sword on the head are easier than dying on a bed!’²⁶

23- ما، الأماالي للشيخ الطوسي عن أمير المؤمنين ع أَفْضَلُ مَا تَوَسَّلَ بِهِ الْمُتَوَسِّلُونَ الْإِيمَانُ بِاللَّهِ وَ رَسُولِهِ وَ الْجِهَادُ فِي سَبِيلِ اللَّهِ الْحَبِيرِ.

(The book) ‘Al Amaali’ of the Sheykh Al Tusi –

‘From Amir Al-Momineen^{-asws}: ‘The best of what the seeker of means can seek a means with is the Eman in Allah^{-azwj} and His^{-azwj} Rasool^{-saww}, and the Jihad in the Way of Allah^{-azwj}!’ – the Hadeeth”.²⁷

24- ب، قرب الإسناد هارون عن ابن صدقة عن الصادق عن آبائه ع أَنَّ رَسُولَ اللَّهِ ص قَالَ: ثَلَاثَةٌ يَشْفَعُونَ إِلَى اللَّهِ يَوْمَ الْقِيَامَةِ فَيُشَفِّعُهُمُ الْأَنْبِيَاءُ ثُمَّ الْعُلَمَاءُ ثُمَّ الشُّهَدَاءُ.

(The book) ‘Qurb Al Isnaad’ – Haroun, from Ibn Sadaqa,

‘From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws}: ‘Rasool-Allah^{-saww} said: ‘Three will (be sought for) intercession to Allah^{-azwj} on the Day of Qiyamah so the Prophets^{-as}, then the scholars, then the martyrs will intercede for them!’²⁸

25- ثو، ثواب الأعمال أبي عن سعد عن ابن هاشم عن التوفلي عن الشكوبي عن الصادق عن أبيه ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ اعْتَابَ مُؤْمِنًا غَارِبًا أَوْ آدَاهُ أَوْ خَلَقَهُ فِي أَهْلِهِ بِسُوءٍ نُصِبَ عَمَلُهُ يَوْمَ الْقِيَامَةِ لِيَسْتَعْرِقَ حَسَنَاتِهِ ثُمَّ يُرْكَسُ فِي النَّارِ رُكْسًا إِذَا كَانَ الْعَاذِي فِي طَاعَةِ اللَّهِ عَزَّ وَ جَلَّ.

²⁵ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 73 H 21

²⁶ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 73 H 22

²⁷ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 73 H 23

²⁸ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 73 H 24

(The book) 'Sawaab Al Amaal' – My father, from Sa'ad, from Ibn Hashim, from Al Nowfaly, from Al Sakuni,

'From Al-Sadiq^{-asws}, from his^{-asws} father^{-asws} having said: 'Rasool-Allah^{-saww} said: 'One who backbites a Momin who is a warrior, harms him, or leaves him in a bad situation with his family, his deeds will be presented on the Day of Qiyamah in such a way that they will consume his good deeds, and then he will be cast into the Hellfire if the warrior was in the obedience of Allah^{-azwj} Mighty and Majestic''.²⁹

26- سن، المحاسن أبي رَعْنَةَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع ثَلَاثٌ مَنْ كُنَّ فِيهِ زَوْجَةُ اللَّهِ مِنْ الْخَوْرِ الْعَيْنِ كَيْفَ شَاءَ كَظُمَ الْغَيْظُ وَ الصَّبْرُ عَلَى السُّيُوفِ لِلَّهِ عَزَّ وَ جَلَّ وَ رَجُلٌ أَشْرَفَ عَلَى مَالٍ حَرَامٍ فَتَرَكَهُ لِلَّهِ.

(The book) 'Al Mahasin' – My father raising it, said,

'Abu Abdullah^{-asws} said: 'Three (characteristics), one who has these in him, Allah^{-azwj} will get him married to the maiden Hourie however he desires – swallowing the anger, and the patient upon the swords for (the Sake of) Allah^{-azwj} Mighty and Majestic, and a man looking at forbidden wealth but he neglects it for (the Sake of) Allah^{-azwj}'.³⁰

27- صح، صحيفة الرضا عليه السلام عَنِ الرِّضَا عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ ع قَالَ: بَيْنَمَا أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع يَخْطُبُ النَّاسَ وَ يَحْضُرُهُمْ عَلَى الْجِهَادِ إِذْ قَامَ إِلَيْهِ شَابٌّ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ أَخْبِرْنِي عَنْ فَضْلِ الْعَزَاةِ فِي سَبِيلِ اللَّهِ

(The book) 'Saheefa Al-Reza^{-asws}, may the greeting be upon him^{-asws}, from Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws}, from Ali^{-asws} Bin Al-Husayn^{-asws} having said: 'While Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws} was addressing the people and urging them upon the Jihad, when a youth stood up to him^{-asws}. He said, 'O Amir Al-Momineen^{-asws}! Inform me about merits of the battling in the Way of Allah^{-azwj}'.

فَقَالَ عَلِيُّ ع كُنْتُ رَدِيفَ رَسُولِ اللَّهِ ص - عَلَى نَاقَتِهِ الْعُضْبَاءِ وَ نَحْنُ قَافِلُونَ مِنْ غَزْوَةٍ ذَاتِ السَّلَاسِلِ فَسَأَلْتُهُ عَمَّا سَأَلْتَنِي عَنْهُ فَقَالَ إِنَّ الْعَزَاةَ إِذَا هُمَا بِالْعَزْوِ كَتَبَ اللَّهُ لَهُمْ بَرَاءَةً مِنَ النَّارِ فَإِذَا تَجَهَّزُوا لِعَزْوِهِمْ نَاهَى اللَّهُ تَعَالَى بِحِمِّ الْمَلَائِكَةِ

Ali^{-asws} said: 'I^{-asws} was riding behind Rasool-Allah^{-saww} upon his^{-saww} she-camel (called) Al-Azba'a and we were a caravan from the military expedition of Zat Al-Salasil. I^{-asws} asked him^{-saww} about what you asked me^{-asws} about. He^{-saww} said: 'The fighters, when they think of the battle, Allah^{-azwj} Writes for them freedom from the Hellfire. When they prepare for their battle, Allah^{-azwj} the Exalted Boasts with them to the Angels.

فَإِذَا وَدَّعَهُمْ أَهْلُوهُمْ بَكَتْ عَلَيْهِمُ الْحَيَاطَانُ وَ الْبُيُوتُ وَ يَخْرُجُونَ مِنْ دُئُوبِهِمْ كَمَا تَخْرُجُ الْحَيَّةُ مِنْ سِلْحِهَا وَ يُوَكِّلُ اللَّهُ عَزَّ وَ جَلَّ بِحِمِّ كُلِّ رَجُلٍ مِنْهُمْ أَرْبَعِينَ أَلْفَ مَلَكٍ يَحْفَظُونَهُ مِنْ بَيْنِ يَدَيْهِ وَ مِنْ خَلْفِهِ وَ عَنْ يَمِينِهِ وَ عَنْ شِمَالِهِ وَ لَا يَعْمَلُ حَسَنَةً إِلَّا ضَعُفَتْ لَهُ وَ يُكْتَبُ لَهُ كُلَّ يَوْمٍ عِبَادَةُ أَلْفِ رَجُلٍ يَعْبُدُونَ اللَّهَ أَلْفَ سَنَةٍ كُلُّ سَنَةٍ ثَلَاثَ مِائَةٍ وَ سِتُونَ يَوْمًا وَ الْيَوْمُ مِثْلُ غُمْرِ الدُّنْيَا

When their families bid farewell to them, the walls and the houses weep upon them, and they exit from their sins just as the snake comes out from its skin, and Allah^{-azwj} Mighty and Majestic will Allocate with them, with every man from them, forty thousand Angels protecting him

²⁹ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 73 H 25

³⁰ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 73 H 26

from his front, and from behind him, and on his right and on his left, and he does not do a good deed except it is multiplied for him, and it is written for him every day worship of a thousand men worshipping Allah^{-azwj} for a thousand years every year, three hundred and sixty days, and the day is like age of the world.

وَ إِذَا صَارُوا بِحَضْرَةِ عَدُوِّهِمْ انْقَطَعَ عِلْمُ أَهْلِ الدُّنْيَا عَنْ ثَوَابِ اللَّهِ إِذَا بَرَّزُوا لِعَدُوِّهِمْ وَأُشْرِعَتِ الْأَسِنَّةُ وَفُوقَتِ السِّهَامُ وَتَقَدَّمَ الرَّجُلُ إِلَى الرَّجُلِ حَفَّتْهُمُ الْمَلَائِكَةُ بِأَجْحِيحَتِهِمْ وَ يَدْعُونَ اللَّهَ لَهُمْ بِالنَّصْرِ وَ التَّثْبِيتِ

And when they come to be in the presence of their enemies, the knowledge of the people of the world falls short of comprehending the Reward that Allah has Prepared for them. When they advance toward their enemy, and the spears are pointed, and the arrows are set, and one man confronts another, the Angels surround them with their wings and pray to Allah^{-azwj} for their victory and the steadfastness.

فَيُنَادِي مُنَادٍ الْجَنَّةُ تَحْتَ ظِلَالِ السُّيُوفِ فَتَكُونُ الطَّعْنَةُ وَ الضَّرْبَةُ عَلَى الشَّهِيدِ أَهْوَنَ مِنْ شُرْبِ الْمَاءِ الْبَارِدِ فِي الْيَوْمِ الصَّائِفِ وَ إِذَا زَالَ الشَّهِيدُ عَنْ فَرَسِهِ يَطْعَنُهُ أَوْ ضَرْبُهُ لَمْ يَصِلْ إِلَى الْأَرْضِ حَتَّى يَبْعَثَ اللَّهُ عَزَّ وَ جَلَّ زَوْجَتَهُ مِنَ الْخُورِ الْعَيْنِ فَتُبَشِّرُهُ بِمَا أَعَدَّ اللَّهُ لَهُ مِنَ الْكَرَامَةِ

Then a caller calls out: 'The Paradise is beneath the shades of the swords!' So, the stabs and the strikes upon the martyr becomes easier than drinking the cool water during the scorching day, and when the martyr falls from his horse due to a stab or a strike, he does not fall to the ground until Allah^{-azwj} Mighty and Majestic Dispatches his wife from the maiden Houries, so she indicates to him with what prestige Allah^{-azwj} has Prepared for him.

وَ إِذَا وَصَلَ إِلَى الْأَرْضِ تَقُولُ لَهُ مَرْحَبًا بِالرُّوحِ الطَّيِّبَةِ الَّتِي أُخْرِجَتْ مِنَ الْبَدَنِ الطَّيِّبِ أَبَشِّرْ فَإِنَّ لَكَ مَا لَا عَيْنٌ رَأَتْ وَ لَا أذنٌ سَمِعَتْ وَ لَا حَظَرَ عَلَى قَلْبٍ بَشَرٍ

When he arrives to the ground, she says to him, 'Welcome to the good soul which has come out from the good body! Receive glad tidings, for you is what neither an eye has seen nor has an ear heard nor occurred upon the heart of a mortal!'

وَ يَقُولُ اللَّهُ عَزَّ وَ جَلَّ أَنَا خَلِيفَتُهُ فِي أَهْلِهِ وَ مَنْ أَرْضَاهُمْ فَقَدْ أَرْضَانِي وَ مَنْ أَسْخَطَهُمْ فَقَدْ أَسْخَطَنِي

And Allah^{-azwj} Mighty and Majestic Says: "I^{-saww} am his replacement in his family, and the one who pleases them has pleased Me^{-azwj} and the one who angers them has angered Me^{-azwj}!"

وَ يَجْعَلُ اللَّهُ رُوحَهُ فِي حَوَاصِلِ طَيْرٍ خَضِرٍ تَسْرَحُ فِي الْجَنَّةِ حَيْثُ تَشَاءُ تَأْكُلُ مِنْ ثَمَارِهَا وَ تَأْوِي إِلَى فَنَادِيلٍ مِنْ ذَهَبٍ مُعَلَّقَةٍ بِالْعَرْشِ وَ يُعْطَى الرَّجُلُ مِنْهُمْ سَبْعِينَ عُرْفَةً مِنْ عَرْفِ الْفِرْدَوْسِ مَا بَيْنَ صَنْعَاءَ وَ الشَّامِ بِمَلَأَ نُورُهَا مَا بَيْنَ الْخَافِقَيْنِ

And Allah^{-azwj} Makes his soul to be in the bodies of green birds that roam freely in Paradise wherever they wish, eating from its fruits and resting in golden lanterns hanging from the Throne. Each of them is granted seventy chambers in the gardens of Al-Firdows, stretching between Sana'a (Yemen) and Syria, and their light fills the space between the skies and the earth.

فِي كُلِّ عُزْفَةٍ سَبْعُونَ بَاباً عَلَى كُلِّ بَابٍ سَبْعُونَ مِصْرَاعاً مِنْ ذَهَبٍ عَلَى كُلِّ بَابٍ سِتُّونَ مُسَبَّلَةً فِي كُلِّ عُزْفَةٍ سَبْعُونَ خِيَمَةً فِي كُلِّ خِيَمَةٍ سَبْعُونَ سَريراً مِنْ ذَهَبٍ قَوَائِمُهَا الدُّرُّ وَ الزَّبَرْجَدُ مَوْصُولَةٌ بِقُضْبَانٍ مِنْ زُمُرٍ عَلَى كُلِّ سَرِيرٍ أَرْبَعُونَ فَرْشاً غَلِظٌ كُلُّ فَرْشٍ أَرْبَعُونَ ذِرَاعاً عَلَى كُلِّ فَرْشٍ زَوْجَةٌ مِنَ الْخَوَرِ الْعِينِ غُرْباً أَتْرَاباً

Each chamber has seventy doors, with seventy golden panels on each door, and curtains hanging over them. Inside every chamber are seventy tents, in each tent seventy golden beds, whose legs are made of pearls and emeralds, connected by rods of green sapphire. On each bed are forty layers of bedding, each forty cubits thick, and on every bed is a wife from among the maiden Houries, devoted and of equal age’.

فَقَالَ الشَّابُّ يَا أَمِيرَ الْمُؤْمِنِينَ أَحْبَبْتَنِي مِنَ الْعَرَبَةِ قَالَ هِيَ الْعَبْدَةُ الرِّضِيَّةُ الْمَرْضِيَّةُ الشَّهِيَّةُ لَهَا سَبْعُونَ أَلْفَ وَصِيفٍ وَ سَبْعُونَ أَلْفَ وَصِيفَةٍ صُفْرُ الْحُلِيِّ بَيْضُ الْوُجُوهِ عَلَيْهِمْ تِيحَانُ اللَّوْلُؤِ عَلَى رِقَابِهِمُ الْمَنَادِيلُ بِأَيْدِيهِمُ الْأَكْوَابُ وَالْأَبَارِيقُ

The youth asked, ‘O Amir Al-Momineen^{-asws}! Tell me about the ‘devoted’. He^{-asws} replied, ‘She is the affectionate, pleasing, and beloved one, whose beauty is captivating. She has seventy thousand servant boys and seventy thousand servant girls, adorned in golden ornaments with radiant faces, wearing crowns of pearls. Around their necks are scarves, and in their hands are cups and pitchers.

وَ إِذَا كَانَ يَوْمُ الْقِيَامَةِ يُخْرَجُ مِنْ قَبْرِهِ شَاهِراً سَيْفُهُ نَشْطَبٌ أَوْدَاجُهُ دَمًا اللَّوْنُ لَوْنُ الدَّمِ وَ الرَّائِحَةُ رَائِحَةُ الْمِسْكِ يَخْطُو فِي عَرَصَةِ الْقِيَامَةِ قَوْ الدِّي نَفْسِي يَبْدُو لَوْ كَانَ الْأَنْبِيَاءُ عَلَى طَرِيقِهِمْ لَتَرَجَّلُوا لَهُمْ لِمَا يَرَوْنَ مِنْ بَهَائِهِمْ حَتَّى يَأْتُوا إِلَى مَوَائِدَ مِنَ الْخَوَاطِرِ فَيَقْعُدُونَ عَلَيْهَا وَ يَشْفَعُ الرَّجُلُ مِنْهُمْ سَبْعِينَ أَلْفاً مِنْ أَهْلِ بَيْتِهِ وَ جِيرَتِهِ حَتَّى إِنَّ الْحَارِثِينَ يَخْتَصِمَانِ أَتَاهُمَا أَقْرَبُ فَيَقْعُدُونَ مَعَهُ وَ مَعَ إِبْرَاهِيمَ عَلَى مَائِدَةِ الْخُلْدِ فَيَنْظُرُونَ إِلَى اللَّهِ تَعَالَى فِي كُلِّ بَكْرَةٍ وَ عَشِيَّةٍ.

And when it will be the Day of Qiyamah, he will rise from his grave with his sword drawn, his veins flowing with blood. His colour will be that of blood, but his fragrance will be that of musk. He will walk through the gathering place of Resurrection. And by the One in Whose Hand is my^{-asws} soul! If the prophets^{-as} were on his path, they would dismount in honour of his splendour, until he will proceed to tables made of jewels, sit upon them, and intercede for seventy thousands of his family and neighbours, even two neighbours will argue over who is closer to him^{-saww} so they can sit with him^{-as} and with Ibrahim^{-as} at the Table of Eternity, where they will behold Allah^{-azwj} the Exalted, every morning and evening’.³¹

28- شَاءَ، الْإِرْشَادُ قَالَ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ الْمَوْتُ طَالِبٌ حَتِيبٌ وَ مَطْلُوبٌ لَا يُعْجِزُهُ الْمُقِيمُ وَ لَا يَقْوِيهِ الْهَارِبُ فَأَقْدِمُوا وَ لَا تَتَكَلَّبُوا فَإِنَّهُ لَيْسَ عَنِ الْمَوْتِ حَيْصٌ إِنَّكُمْ إِنْ لَا تَقْتُلُوا تَمُوتُوا وَ الَّذِي نَفْسٌ عَلَيَّ يَبْدُو لَأَلْفُ ضَرْبَةٍ بِالسَّيْفِ عَلَى الرَّأْسِ أُيَسَّرُ مِنْ مَوْتَةٍ عَلَى فَرَّاشٍ.

(The book) ‘Al Irshad’ –

‘Amir Al-Momineen^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, said: ‘Death is a relentless pursuer and an inevitable fate. Neither the one who remains can frustrate it, nor can the one who flees outrun it. So, move forward and do not rely on false hopes, for there is

³¹ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 73 H 27

no refuge from death. If you are not killed, you will still die. By the One in Whose Hand is the soul of Ali^{asws}, a thousand sword strikes to the head are easier than dying in bed!”³²

29- شي، تفسير العياشي عن جابر عن أبي جعفر ع قال: أتى رجل رسول الله ص فقال إني رغبته في الجهاد

(The book) ‘Tafseer Al Ayyashi’ – From Jabir,

‘From Abu Ja’far^{asws} having said: ‘A man came to Rasool-Allah^{saww}. He said, ‘I am desirous to be active regarding the Jihad!’

قَالَ فَجَاهِدْ فِي سَبِيلِ اللَّهِ فَإِنَّكَ إِنْ تُقْتَلَ كُنْتَ حَيًّا عِنْدَ اللَّهِ تُرْزَقُ وَإِنْ مِتَّ فَقَدْ وَقَعَ أَجْرُكَ عَلَى اللَّهِ وَإِنْ رَجَعْتَ خَرَجْتَ مِنَ الذُّنُوبِ إِلَى اللَّهِ هَذَا تَفْسِيرُ
وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا.

He^{saww} said: ‘Then fight in the way of Allah^{azwj}, for if you were to be killed you will be alive in the Presence of Allah^{azwj} being sustained, and if you were to die your Recompense will fall upon Allah^{azwj}, and if you return you will have come out from the sins to Allah^{azwj}. This is interpretation of: **And do not reckon those who are killed in Allah's Way as dead; [3:169]**’.³³

30- شي، تفسير العياشي عن أبي الجارود عن زيد بن علي في قول الله و اجعل لي من لدنك سلطاناً نصيراً قال السيف.

(The book) ‘Tafseer Al Ayyashi’ – From Abu Al Jaroud,

‘From Zayd son of Ali^{asws} (Bin Al-Husayn^{asws}) regarding Words of Allah^{azwj}: **and Make for me from Yourself a (Divine) Authority, a persistent helper [17:80]**. He said, ‘The sword’’.³⁴

31- ين، كتاب حسين بن سعيد و النوادر فضالة عن الحسين بن عثمان عن رجل عن الثمالي عن أبي جعفر ع قال: قال ما من قطرة أحب إلى الله من قطرة دم في سبيل الله أو قطرة من دموع عيني في سواد الليل من خشية الله و ما من قدم أحب إلى الله من خطوة إلى ذي رحم أو خطوة يوم يحا زحفاً في سبيل الله و ما من جرعة أحب إلى الله من جرعة غيظ أو جرعة ترد [يرد] بها العبد مصيبته.

The book of Haseen Bin Saeed, and ‘Al Nawadir’ – Fazalat, from Al-Husayn Bin Usman, from A man from Al Sumali,

‘From Abu Ja’far^{asws}, he (the narrator) said, ‘He^{asws} said: ‘There is none from a drop more Beloved to Allah^{azwj} than a drop of blood in the way of Allah^{azwj}, or a drop of tear from an eye in the darkness of the night from fearing Allah^{azwj}, and there is none from a step is more Beloved to Allah^{azwj} than a step taken to one with kinship, or a step to complete a battle march with it in the way of Allah^{azwj}, and there is none from a gulp more Beloved to Allah^{azwj} than a gulp of anger, or a gulp the servants endures his calamities with’’.³⁵

32- نوادر الراوندي، بإسناده عن موسى بن جعفر عن أبيه ع قال قال رسول الله ص إن فوق كل برٍّ برٌّ حتى يقتل الرجل شهيداً في سبيل الله و فوق كل عقوق عقوقاً حتى يقتل الرجل أحد والديه.

³² Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 73 H 28

³³ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 73 H 29

³⁴ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 73 H 30

³⁵ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 73 H 31

(The book) 'Nawadir' of Al Rawandy – By his chain,

'From Musa^{-asws} Bin Ja'far^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Above every righteous act there is a righteous act until the man is killed as a martyr in the way of Allah^{-azwj}; and above every disloyalty there is a disloyalty until the man kills one of his parents''.³⁶

33- وَ هَذَا الْإِسْنَادِ قَالَ قَالَ رَسُولُ اللَّهِ ص حُبُولُ الْعُرَاةِ فِي الدُّنْيَا هِيَ حُبُولُهُمْ فِي الْجَنَّةِ.

And by this chain,

'He^{-asws} said: 'Rasool-Allah^{-saww} said: 'Horses of the fighters in the world, these will be their horses in the Paradise''.³⁷

34- وَ هَذَا الْإِسْنَادِ قَالَ قَالَ رَسُولُ اللَّهِ ص حَمَلَةُ الْقُرْآنِ عُرَفَاءُ أَهْلِ الْجَنَّةِ وَ الْمُجَاهِدُونَ فِي اللَّهِ تَعَالَى قُوَادُ أَهْلِ الْجَنَّةِ وَ الرُّسُلُ سَادَاتُ أَهْلِ الْجَنَّةِ.

And by this chain,

'He^{-asws} said: 'Rasool-Allah^{-saww} said: 'Bearers of the Quran are the high ones of the people of Paradise, and the fighters for the Sake of Allah^{-azwj} the Exalted are leaders of the people of Paradise, and the Messengers^{-as} are chiefs of the people of Paradise''.³⁸

35- وَ هَذَا الْإِسْنَادِ قَالَ قَالَ رَسُولُ اللَّهِ ص دَعَا مُوسَى وَ أَمَّنْ هَارُونُ وَ أَمَنَتِ الْمَلَائِكَةُ فَقَالَ اللَّهُ سُبْحَانَهُ اسْتَقِيمَا فِ قَدْ أُجِيبَتْ دَعْوَتُكُمَا وَ مَنْ عَزَا فِي سَبِيلِي اسْتَجَبْتُ لَهُ إِلَى يَوْمِ الْقِيَامَةِ.

And by this chain,

He^{-asws} said: 'Rasool-Allah^{-saww} said: 'Musa^{-as} supplicated and Haroun^{-as} said: 'Ameen', and the Angels said: 'Ameen'. Allah^{-azwj} the Glorious Said: "Be steadfast, for I^{-azwj} have Answered your^{-as} supplications, and the one who fights in My^{-azwj} Way, I^{-azwj} will Answer for him up to the Day of Qiyamah''.³⁹

36- وَ هَذَا الْإِسْنَادِ قَالَ قَالَ رَسُولُ اللَّهِ ص كُلُّ نَعِيمٍ مَسْئُولٌ عَنْهُ يَوْمَ الْقِيَامَةِ إِلَّا مَا كَانَ فِي سَبِيلِ اللَّهِ تَعَالَى.

And by this chain,

'He^{-asws} said: 'Rasool-Allah^{-saww} said: 'Every bounty will be questioned about on the Day of Qiyamah except what had happened in the Way of Allah^{-azwj} the Exalted''.⁴⁰

37- وَ هَذَا الْإِسْنَادِ قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ أَجَلَ النَّاسِ مَنْ بَخَلَ بِالسَّلَامِ وَ أَجُودَ النَّاسِ مَنْ جَادَ بِنَفْسِهِ وَ مَالِهِ فِي سَبِيلِ اللَّهِ.

³⁶ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 73 H 32

³⁷ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 73 H 33

³⁸ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 73 H 34

³⁹ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 73 H 35

⁴⁰ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 73 H 36

And by this chain,

He^{-asws} said: ‘Rasool-Allah^{-saww} said: ‘The stingiest of the people who is stingy with Al-Islam, and the most generous of the people is one who is generous with himself and his wealth in the Way of Allah^{-azwj}’.⁴¹

38- وَ هَذَا الْإِسْنَادُ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ أَوْصِي أُمَّتِي بِخَمْسٍ بِالسَّمْعِ وَ الطَّاعَةِ وَ الْهَجْرَةِ وَ الْجِهَادِ وَ الْجَمَاعَةِ وَ مَنْ دَعَا بِدُعَاءِ الْجَاهِلِيَّةِ فَلَهُ حَنْوَةٌ مِنْ حَتَّى جَهَنَّمَ.

And by this chain,

He^{-asws} said: ‘Rasool-Allah^{-saww} said: ‘I^{-saww} advise my^{-saww} community with five – the listening, and the obedience, and the emigrating, and the Jihad, and the congregation, and the one who supplicates with a supplication of the Pre-Islamic period, for him would be a handful of dust of Hell’.⁴²

39- وَ هَذَا الْإِسْنَادُ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ إِنَّ أَوَّلَ مَنْ قَاتَلَ فِي سَبِيلِ اللَّهِ إِبْرَاهِيمُ الْحَلِيلُ عَ حَيْثُ أَسْرَتِ الرُّومَ لُوطاً عَ فَتَفَرَّ إِبْرَاهِيمُ عَ وَ اسْتَنْقَذَهُ مِنْ أَيْدِيهِمْ.

And by this chain,

‘He^{-asws} said: ‘Rasool-Allah^{-saww} said: ‘The first one to battle in the Way of Allah^{-azwj} was Ibrahim^{-as} the friend (of the Beneficent). When the Romans captured Lut^{-as}, Ibrahim^{-as} went and saved him^{-as} from their hands’.⁴³

باب 74 أقسام الجهاد و شرائطه و آدابه

CHAPTER 74 – THE TYPES OF JIHAD AND ITS CONDITIONS AND ITS EITQUETTES (METHOD)

الآيات الحجرات وَ إِنَّ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلَحُوا بَيْنَهُمَا فَإِنْ بَغَتْ إِحْدَاهُمَا عَلَى الْأُخْرَىٰ فَقَاتِلُوا الَّتِي تَبْغِي حَتَّىٰ تَفِيءَ إِلَىٰ أَمْرِ اللَّهِ فَإِنَّ فَاءَ ثِ فَأَصْلَحُوا بَيْنَهُمَا بِالْعَدْلِ وَ أَقْسَطُوا إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ.

The Verses – (Surah) Al Hujaraat: ***And if two parties from the Momineen fight, then reconcile between them. But, if one of them were to oppress the other, then fight the one which oppresses until it returns to the Command of Allah. So, when it does return, then reconcile between them with the justice and the fairness. Surely, Allah Loves the (people of) fairness [49:9].***

⁴¹ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 73 H 37

⁴² Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 73 H 38

⁴³ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 73 H 39

1- فس، تفسیر القمي أبي عن الأصهباني عن المنقري عن حفص عن أبي عبد الله ع قال: سأل رجل أبي عن حروب أمير المؤمنين ع وكان السائل من محبينا فقال له أبو جعفر ع بعث الله محمداً ص بخمسة أسياف ثلاثة منها شاهرة لا تُعْمَدُ إلى أن تضع الحرب أوزارها وكن تضع الحرب أوزارها حتى تطلع الشمس من مغربها

(The book) 'Tafseer Al Qummi' – My father, from Al Asbahany, from Al Minqary, from Hafs,

'From Abu Abdullah^{-asws} having said: 'A man asked my^{-asws} father^{-asws} about battles of Amir Al-Momineen^{-asws}, and the questioner was from the ones who loved us^{-asws}. Abu Ja'far^{-asws} said to him: 'Allah^{-azwj} Sent Muhammad^{-saww} with five swords – three of these were brandished (waved). These will not be sheathed **until the war places its burden (terminates) [47:4]**, and the war will not place down its burdens until the sun emerges from its west.

فإذا طلعت الشمس من مغربها آمن الناس كلهم في ذلك اليوم فيومئذ لا ينفع نفساً إيمانها لم تكن آمنت من قبل أو كسبت في إيمانها خيراً

When the sun does emerge from its west, the people will believe, all of them, during that day. On that day, **The day some of the Signs of your Lord do come, a soul will not benefit from its Eman which had not believed from before, or earned goodness during its Eman [6:158]**.

و سيف منها ملفوف و سيف منها مغمود سله إلى غيرنا و حكمه إلينا

And a sword from these is wrapped and a sword from these is sheathed. It will be unsheathed to others and its decision is up to us^{-asws}.

فأما السيف الثلاثة الشاهرة فسيئ على مشركي العرب قال الله عز وجل فاقتلوا المشركين حيث وجدتموهم و خذوهم و احصوهم و افعلوا لهم كل مرصد فإن تابوا يعني آمنوا فإخوانكم في الدين فهؤلاء لا يُقبل منهم إلا القتل أو الدحول في الإسلام و أموالهم و ذراتهم سي على ما سئل رسول الله ص فإنه سئل و عفا و قبل الفداء

A for the three brandished swords, a sword is upon the Arab Polytheists. Allah^{-azwj} Mighty and Majestic Said: **then kill the Polytheists wherever you find them, and take them as captives and sit waiting for them in every ambush. So, if they repent [9:5]** – meaning believe, then they are your brothers in the religion. These, no one from them will accept except a few, or the entering into Al-Islam and their wealth and their offspring will be captured based upon what Rasool-Allah^{-saww} had captured. He^{-saww} had captured, and pardoned, and accepted the ransom.

و السيئ الثاني على أهل الذمة قال الله جل ثناؤه و قولوا للناس حسناً نزلت في أهل الذمة ثم نسخها قوله قاتلوا الذين لا يؤمنون بالله و لا باليوم الآخر و لا يحرمون ما حرم الله و رسوله و لا يدينون دين الحق من الذين أوتوا الكتاب حتى يغطوا الجزية عن يده و هم صاغرون

And the second sword is upon the people of responsibility (of the government). Allah^{-azwj}, Majestic is His^{-azwj} Laudation, Said: **and say to the people good words, [2:83]**. It was Revealed regarding the people under the responsibility. The it was Abrogated by His^{-azwj} Words: **Fight those who are not believing in Allah, nor in the Last Day, nor are they sanctifying what Allah and His Rasool Sanctified, nor are they making it to be a religion, the Religion of the Truth, from those Given the Book, until they give the tribute by hand and they are belittled [9:29]**.

فَمَنْ كَانَ مِنْهُمْ فِي دَارِ الْإِسْلَامِ فَلَنْ يُقْبَلَ مِنْهُمْ إِلَّا الْجِزْيَةُ أَوْ الْقَتْلُ وَ مَا لَهُمْ وَ ذُرَارِيُّهُمْ سَجَىٰ فَإِذَا قَبِلُوا الْجِزْيَةَ حَرَّمَ عَلَيْنَا سَبْيَهُمْ وَ حُرْمَتُ أَمْوَالِهِمْ وَ حَلَّتْ لَنَا مُنَاكَحَتُهُمْ وَ مَنْ كَانَ مِنْهُمْ فِي دَارِ الْحَرْبِ حَلَّ لَنَا سَبْيَهُمْ وَ أَمْوَالُهُمْ وَ لَمْ يَحِلَّ لَنَا نِكَاحُهُمْ وَ لَمْ يُقْبَلْ مِنْهُمْ إِلَّا الْقَتْلُ أَوْ الدُّخُولُ فِي الْإِسْلَامِ

So, the one from them who was in the realm of Al-Islam, it will never be accepted from them except the tax or the killing, and their wealth and their offspring to be captured. When they accept the tax, their offspring will be prohibited unto us (Muslims), and their wealth will be prohibited, and it will be Permissible for us to marry them; and the one from them in the realm of the war, their captives and their wealth will be Permissible for us, and it will not be Permissible for us to marry them, and it will not be accepted from them except the killing or the entering into Al-Islam.

وَ السَّيْفُ الثَّلَاثُ عَلَىٰ مُشْرِكِي الْعَجَمِ يَغْنِي الثُّرُكُ وَ الدَّيْلَمُ وَ الْحَزَرُ قَالَ اللَّهُ جَلَّ ثَنَاهُ فِي أَوَّلِ السُّورَةِ الَّتِي يَذْكُرُ فِيهَا الَّذِينَ كَفَرُوا فَقَصَّ قِصَّتَهُمْ قَالَ فَإِذَا لَقِيتُمُ الَّذِينَ كَفَرُوا فَضَرْبَ الرِّقَابِ حَتَّىٰ إِذَا أَنتَحْتُمُوهُمْ فَشُدُّوا الْوَتَاقَ فَإِمَّا مَأْ بَعْدُ يَغْنِي بَعْدَ السَّبْيِ مِنْهُمْ وَ إِمَّا فِدَاءٌ يَغْنِي الْمُقَادَاةَ بَيْنَهُمْ وَ بَيْنَ أَهْلِ الْإِسْلَامِ فَهَؤُلَاءِ لَا يُقْبَلُ مِنْهُمْ إِلَّا الْقَتْلُ أَوْ الدُّخُولُ فِي الْإِسْلَامِ وَ لَا يَحِلُّ لَنَا نِكَاحُهُمْ مَا دَامُوا فِي الْحَرْبِ

And the third sword is upon the non-Arab Polytheists, meaning the Turks and Al-Daylam and Al-Khazar. Allah^{-azwj}, Majestic is His^{-azwj} Laudation, Said in the first Chapter in which He^{-azwj} Mentioned those who disbelieved. He^{-azwj} Narrated their story. He^{-azwj} Said: **So when you meet (in battle) those who are committing Kufr, then strike the necks until when you have captured them, so tighten the bond. Then either a favour (set free) afterwards** – meaning after capturing them - **or a ransom, [47:4]** – meaning exchange (of prisoners) between them and the people of Al-Islam. So, these ones, it will not be accepted from them except the killing, or the entering into Al-Islam, and it is not Permissible for us to marry them for as long as they are in (a state of) war.

وَ أَنَا السَّيْفُ الْمَلْفُوفُ فَسَيِّفٌ عَلَىٰ أَهْلِ الْبَغْيِ وَ التَّأْوِيلُ قَالَ اللَّهُ عَزَّ وَ جَلَّ وَ إِنَّ طَائِفَتَيْنِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلَحُوا بَيْنَهُمَا فَإِنْ بَغَتْ إِحْدَاهُمَا عَلَى الْأُخْرَىٰ فَفَاتِلُوا الَّتِي تَبْغِي حَتَّىٰ تَفِيءَ إِلَىٰ أَمْرِ اللَّهِ

And as for the wrapped sword, it is a sword upon the rebellious people, and the interpretation, Allah^{-azwj} Mighty and Majestic Said: **And if two parties from the Momineen fight, then reconcile between them. But, if one of them were to oppress the other, then fight the one which oppresses until it returns to the Command of Allah. [49:9].**

فَلَمَّا نَزَلَتْ هَذِهِ الْآيَةُ قَالَ رَسُولُ اللَّهِ ص وَ إِنَّ مِنْكُمْ مَنْ يُقَاتِلُ بَعْدِي عَلَى التَّأْوِيلِ كَمَا قَاتَلْتُ عَلَى النَّزِيلِ

When this Verse was Revealed, Rasool-Allah^{-saww} said: ‘And surely there is someone from you who will be fighting after me upon the interpretation just as I^{-saww} have fought upon the Revelation!’

فَسُئِلَ النَّبِيُّ ص مَنْ هُوَ

The Prophet^{-saww} was asked: ‘Who is he?’

فَقَالَ خَاصِفُ النَّعْلِ يَغْنِي أَمِيرَ الْمُؤْمِنِينَ ع

He^{-saww} said: 'Repairer of the slipper', meaning Amir Al-Momineen^{-asws}.

وَقَالَ عَمَّارُ بْنُ يَاسِرٍ قَاتَلْتُ تَحْتَ هَذِهِ الرَّايَةِ مَعَ رَسُولِ اللَّهِ ص ثَلَاثًا وَ هَذِهِ الرَّايَةُ وَ اللَّهُ لَوْ ضَرَبُونَا حَتَّى بَلَغُوا بِنَا سَعَفَاتِ هَجَرَ لَعَلِمْنَا أَنَّ عَلَى الْحَقِّ وَ أَكْثَرُ عَلَى الْبَاطِلِ

And Ammar Bin Yasir^{-ra} said: 'We fought under this flag along with Rasool-Allah^{-azwj} three (times), and this is the fourth. By Allah^{-azwj}, even if they were to strike up until they reach with us the palm branches of Hajar, we will (still) know we are upon the truth and they are upon the falsehood!'

فَكَانَتْ السَّيْرَةُ فِيهِمْ مِنْ أَمِيرِ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ مَا كَانَتْ مِنْ رَسُولِ اللَّهِ ص فِي أَهْلِ مَكَّةَ يَوْمَ فَتَحِ مَكَّةَ فَإِنَّهُ لَمْ يَسْبِ لَهُمْ ذُرِّيَّةٌ وَ قَالَ مَنْ أَعْلَقَ بَابَهُ فَهُوَ آمِنٌ وَ مَنْ أَلْقَى سِلَاحَهُ فَهُوَ آمِنٌ وَ مَنْ دَخَلَ دَارَ أَبِي سُفْيَانَ فَهُوَ آمِنٌ

So the conduct from Amir Al-Momineen^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, transpired regarding them what had happened from Rasool-Allah^{-saww} regarding the people of Makkah on the day of the conquest, for he^{-asws} did not capture any offspring of theirs, and he^{-saww} said: 'The one who locks his door, he is safe, and the one who throws down his weapon, he is safe, and the one who enters the house of Abu Sufyan, he is safe!'

وَ كَذَلِكَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع فِيهِمْ يَوْمَ الْبَصْرَةِ لَا تَسْبُوا لَهُمْ ذُرِّيَّةً وَ لَا تُجْهِزُوا عَلَى جَرِيحٍ وَ لَا تَتَّبِعُوا مُدْبِرًا وَ مَنْ أَعْلَقَ بَابَهُ وَ أَلْقَى سِلَاحَهُ فَهُوَ آمِنٌ

And Amir Al-Momineen^{-asws} said like that regarding them on the day of Basra (battle of the camel): 'Neither capture their offspring nor attack upon the injured, nor pursue a fleeing one, and the one who locks his door and throws down his weapon, he is safe!'

وَ أَمَّا السَّيْفُ الْمَعْمُودُ فَالسَّيْفُ الَّذِي يُقَامُ بِهِ الْقِصَاصُ قَالَ اللَّهُ النَّفْسُ بِالنَّفْسِ ... وَ الْجُرُوحُ قِصَاصٌ فَمَنْ تَصَدَّقَ بِهِ فَهُوَ كَفَّارَةٌ لَهُ فَسَلِّهِ إِلَى أَوْلِيَاءِ الْمَقْتُولِ وَ حُكْمُهُ إِلَيْنَا

And as for the sheathed sword, it is the sword which the retaliation is established with. Allah^{-azwj} Said: **the soul is for the soul, . . . and the eye for the eye, and the injuries are subject to retaliation. So the one who forgoes with it, then it would be an expiation for him. [5:45].** It will be unsheathed to the guardians of the killed ones, and its decision is up to us^{-asws}.

فَهَذِهِ السُّيُوفُ الَّتِي بَعَثَ اللَّهُ بِهَا نَبِيَّهُ ص فَمَنْ جَحَدَهَا أَوْ جَحَدَ وَاحِدًا مِنْهَا أَوْ شَيْئًا مِنْ سِيرَتِهَا وَ أَحْكَامِهَا فَقَدْ كَفَرَ بِمَا أَنْزَلَ اللَّهُ عَلَى مُحَمَّدٍ ص.

So, these are the sword which Allah^{-azwj} had Sent His^{-azwj} Prophet^{-saww} with. The one who rejects these, or rejects one of these, or something from its conducts and its ruling, so he has disbelieved in what Allah^{-azwj} had Revealed unto Muhammad^{-saww}!''⁴⁴

2- ل، الخصال أبي عن سعدٍ عن الأصْبَهَائِيِّ عَنِ الْمُنْقَرِيِّ عَنْ حَفْصِ بْنِ مِثْلَهُ.

⁴⁴ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 74 H 1

(The book) 'Al Khisaal' – My father, from Sa'ad, from Al Asbahany, from Al Minqary, from Hafs – similar to it.⁴⁵

3- ف، تحف العقول مُرْسَلًا مِثْلَهُ.

(The book) 'Tohaf Al Uqool' – With an unbroken chain, similar to it.⁴⁶

4- ج، الإحتجاج لَقِيَ عَبَّادُ الْبَصْرِيِّ عَلِيَّ بْنَ الْحُسَيْنِ ع فِي طَرِيقِ مَكَّةَ فَقَالَ لَهُ يَا عَلِيُّ بْنَ الْحُسَيْنِ تَرَكْتَ الْجِهَادَ وَ صُغُوبَتَهُ وَ أَقْبَلْتَ عَلَى الْحَجِّ وَ لِيْنِهِ وَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَ أَمْوَالَهُمْ بِأَنْ هُمْ الْجَنَّةَ يَمْتَلِكُونَ فِي سَبِيلِ اللَّهِ فَيَقْتُلُونَ وَ يُقْتَلُونَ إِلَى قَوْلِهِ وَ بَشِّرِ الْمُؤْمِنِينَ

(The book) 'Al Ihtijaj' –

'Abbad Al-Basry met Ali^{-asws} Bin Al-Husayn^{-asws} in a street of Makkah. He said to him^{-asws}, 'O Ali^{-asws} Bin Al-Husayn^{-asws}! You^{-asws} have neglected the Jihad and the difficulties and you^{-asws} had come to the Hajj and its gentleness, and Allah^{-azwj} Mighty and Majestic Says: **Surely Allah has Bought from the Momineen their own selves and their wealth that for them would be the Paradise, fighting in the Way of Allah, so they are killing and being killed [9:111]** - up to His^{-azwj} Words - **and give glad tidings to the Momineen [9:112]**.

فَقَالَ عَلِيُّ بْنُ الْحُسَيْنِ ع إِذَا رَأَيْنَا هَؤُلَاءِ الَّذِينَ هَذِهِ صِفَتُهُمْ فَالْجِهَادُ مَعَهُمْ أَفْضَلُ مِنَ الْحَجِّ.

Ali^{-asws} Bin Al-Husayn^{-asws} said: 'When we^{-asws} see them being with these characteristics, then the Jihad alongside them is better than the Hajj'.⁴⁷

5- فس، تفسير القمي أَبِي عَنْ بَعْضِ رِجَالِهِ قَالَ: لَقِيَ الزُّهْرِيُّ عَلِيَّ بْنَ الْحُسَيْنِ ع فِي طَرِيقِ الْحَجِّ وَ سَأَلَ الْحَدِيثَ إِلَى آخِرِ مَا نَقَلْنَا.

(The book) 'Tafseer Al Qummi – My father, from one of his men (narrators), said,

'Al-Zuhry met Ali^{-asws} Bin Al-Husayn^{-asws} in a street of Makkah' – and he continued the Hadeeth up to the end of what we have transmitted".⁴⁸

6- ج، الإحتجاج عَبْدُ الْكَرِيمِ بْنُ عُثْبَةَ الْهَاشِمِيُّ قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ ع بِمَكَّةَ إِذْ دَخَلَ عَلَيْهِ أَنَاسٌ مِنَ الْمُعْتَرِلَةِ فِيهِمْ عَمْرُو بْنُ عُبَيْدٍ وَ وَاصِلُ بْنُ عَطَاءٍ وَ خَفْصُ بْنُ سَالِمٍ وَ أَنَاسٌ مِنْ رُؤَسَائِهِمْ وَ ذَلِكَ حِينَ قُتِلَ الْوَلِيدُ وَ اخْتَلَفَ أَهْلُ الشَّامِ بَيْنَهُمْ فَتَكَلَّمُوا فَأَكْثَرُوا وَ خَبَطُوا فَأَطَالُوا

(The book) 'Al Ihtijaj' – Abdul Kareem Bin Utba Al Hashimy who said,

'I was in the presence of Abu Abdullah at Makkah when some people from the Mu'tazilites entered to see him^{-asws}. Among them was Amro Bin Ubeyd, and Wasil Bin Ata'a, and Hafs Bin Salim, and some people from their chiefs, and that was when Al-Waleed had been killed and the people of Syria differed between them. They spoke a lot and rambled for long.

⁴⁵ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 74 H 2

⁴⁶ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 74 H 3

⁴⁷ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 74 H 4

⁴⁸ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 74 H 5

فَقَالَ لَهُمْ أَبُو عَبْدِ اللَّهِ جَعْفَرُ بْنُ مُحَمَّدٍ ع- إِنَّكُمْ قَدْ أَكْثَرْتُمْ عَلَيَّ وَ أَطْلَيْتُمْ فَأَسْنِدُوا أَمْرَكُمْ إِلَى رَجُلٍ مِنْكُمْ فَلْيَتَكَلَّمْ بِحُجَّتِكُمْ وَ لِيُوجِزْ

Abu Abdullah Ja'far^{-asws} Bin Muhammad^{-asws} said to them: 'You have (talked) a lot to me and have been lengthy, so attribute your matter to one man from you. Let him talk with your arguments and let him be brief!'

فَأَسْنَدُوا أَمْرَهُمْ إِلَى عَمْرِو بْنِ عُبَيْدٍ فَأُتِلَغَ وَ أَطَالَ فَكَانَ فِيمَا قَالَ أَنَّ قَالَ قَتَلَ أَهْلُ الشَّامِ خَلِيفَتَهُمْ وَ ضَرَبَ اللَّهُ بَعْضَهُمْ بِبَعْضٍ وَ شَتَّتْ أُمُورَهُمْ فَتَنَظَرْنَا فَوَجَدْنَا رَجُلًا لَهُ دِينٌ وَ عَقْلٌ وَ مُرُوءَةٌ وَ مَعْدِنٌ لِلْخِلَافَةِ وَ هُوَ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الْحَسَنِ فَأَرَدْنَا أَنْ نَجْتَمِعَ مَعَهُ فَنُبَايِعَهُ

They attributed their matter to Amro Bin Ubeyd. He delivered and he prolonged. Among what he said was that he said, 'The people of Syria have killed their caliph and Allah^{-azwj} has Struck some of them with others, and their affairs are scattered. We looked and found a man who had religion for him, and intellect, and personality, and potential for the caliphate, and he is Muhammad Bin Abdullah Bin Al-Hassan. We wanted to gather with him and pledge allegiance to him.

ثُمَّ نَظَّهَرْنَا أَمْرَنَا مَعَهُ وَ نَدَعُو النَّاسَ إِلَيْهِ فَمَنْ بَايَعَهُ كُنَّا مَعَهُ وَ كَانَ مِنَّا وَ مَنْ اعْتَزَلَنَا كَفَفْنَا عَنْهُ وَ مَنْ نَصَبَ لَنَا جَاهِدَنَا وَ نَصَبْنَا لَهُ عَلَى بَغْيِهِ وَ نَزَدَهُ إِلَى الْحَقِّ وَ أَهْلِهِ وَ قَدْ أَحْبَبْنَا أَنْ نَعْرِضَ ذَلِكَ عَلَيْكَ فَإِنَّهُ لَا غَنَاءَ بِنَا عَنْ مِثْلِكَ لِفَضْلِكَ وَ كَثْرَةِ شَيْعَتِكَ

Then our matter prevailed with him and we call the people to him. The one who pledged allegiance to him, we were with him and he was with us, and the one who isolated us we refrained from him, and the one who was hostile to us we fought him and were hostile to him upon his rebellion, and we returned him to the truth and its people and we have loved to present that to you^{-asws}, for there is no sufficiency with us away from the likes of you^{-asws} due to your^{-asws} merit and the large numbers of your^{-asws} Shias!'

فَلَمَّا فَرَغَ قَالَ أَبُو عَبْدِ اللَّهِ ع- أَكُلُّكُمْ عَلَى مِثْلِ مَا قَالَ عَمْرُو

When he was free, Abu Abdullah^{-asws} said: 'Are all of you upon similar to what Amro has said?'

قَالُوا نَعَمْ

They said, 'Yes!'

فَحَمِدَ اللَّهُ وَ أَثْنَى عَلَيْهِ وَ صَلَّى عَلَى النَّبِيِّ ص- ثُمَّ قَالَ إِنَّمَا نَسْخَطُ إِذَا عَصَى اللَّهُ فَإِذَا أَطِيعَ اللَّهُ رَضِينَا أَحَبُّنِي يَا عَمْرُو لَوْ أَنَّ الْأُمَّةَ قَلَّدَتْكَ أَمْرَهَا فَمَلَكَتْهُ بَعِيرٌ قِتَالٍ وَ لَا مَثُونَةَ قَبِيلٍ لَكَ وَ لَهَا مِنْ شَيْءٍ مَنْ كُنْتَ تُؤَيِّ

He^{-asws} praised Allah^{-azwj} and lauded upon Him^{-azwj} and sent Salawaat upon the Prophet^{-saww}, then said: 'But rather, we^{-asws} are angered when Allah^{-azwj} is disobeyed. When Allah^{-azwj} is obeyed, we^{-asws} are pleased. Inform me, O Amro, if the community were to collar you with its affairs and you rule us without fighting nor hardship, so it is said to you, 'Place in charge the one you desire to!' Whom would you place in charge?'

قَالَ كُنْتُ أَجْعَلُهَا شُورَى بَيْنَ الْمُسْلِمِينَ

He said, 'I would make it a consultation (council) between the Muslims'.

قَالَ بَيْنَ كُلِّهِمْ

He^{-asws} said: 'Between all of them?'

قَالَ نَعَمْ

He^{-asws} said: 'Yes'.

قَالَ بَيْنَ قُضَمَائِهِمْ وَخِيَارِهِمْ

He said, 'Between their jurists and their good ones?'

قَالَ نَعَمْ

He said, 'Yes'.

قَالَ قُرَيْشِي وَغَيْرِهِمْ

He^{-asws} said: 'Qureysh and others?'

قَالَ نَعَمْ

He said, 'Yes'.

قَالَ الْعَرَبِ وَالْعَجَمِ

He^{-asws} said: 'The Arabs and the non-Arabs?'

قَالَ نَعَمْ

He said, 'Yes'.

قَالَ أَخْبِرْنِي يَا عَمْرُو أَتَتَوَلَّى أَبَا بَكْرٍ وَعُمَرَ أَوْ تَتَبَرَّأُ مِنْهُمَا

He^{-asws} said: 'Inform me, O Amro! Do you befriend Abu Bakr and Umar, or do you disavow from them?'

قَالَ أَتَوَلَّاهُمَا

He said, 'I befriend them'.

قَالَ يَا عَمْرُو إِنَّ كُنْتَ رَجُلًا تَتَّبِعُ مِنْهُمَا فَإِنَّهُ يَجُوزُ لَكَ الْخِلَافُ عَلَيْهِمَا وَإِنْ كُنْتَ تَتَوَلَّاهُمَا فَقَدْ خَالَفْتَهُمَا قَدْ عَهَدَ عُمَرُ إِلَى أَبِي بَكْرٍ فَبَايَعَهُ وَ لَمْ يُشَاوِرْ أَحَدًا ثُمَّ رَدَّهَا أَبُو بَكْرٍ عَلَيْهِ وَ لَمْ يُشَاوِرْ أَحَدًا ثُمَّ جَعَلَهَا عُمَرُ شُورَى بَيْنَ سِتَّةٍ فَأَخْرَجَ مِنْهَا الْأَنْصَارَ غَيْرَ أُولَئِكَ السِّتَّةِ مِنْ قُرَيْشٍ ثُمَّ أَوْصَى النَّاسَ فِيهِمْ بِشَيْءٍ مَا [لَا] أَرَاكَ تَرْضَى بِهِ أَنْتَ وَ لَا أَصْحَابُكَ

He^{-asws} said: 'O Amro! Had you been a man disavowing from them, it would be allowed for you to oppose them, and since you are befriending them, you have opposed them. Umar had made a pact to Abu Bakr and pledged allegiance to him, and he did not consult anyone. Then Abu Bakr returned it to him and did not consult anyone. Then Umar made it a consultation between six (people), so he expelled the Helpers from it apart from those six from Qureysh. Then he bequeathed to the people regarding them with something from what I^{-asws} don't see you agreeing with it, nor your companions'.

قَالَ وَ مَا صَنَعَ

He said, 'And what did he do?'

قَالَ أَمَرَ صُهَيْبًا أَنْ يُصَلِّيَ بِالنَّاسِ ثَلَاثَةَ أَيَّامٍ وَ أَنْ يَتَشَاوَرُوا أُولَئِكَ السِّتَّةَ لَيْسَ فِيهِمْ أَحَدٌ سِوَاهُمْ إِلَّا ابْنُ عُمَرَ يُشَاوِرُونَهُ وَ لَيْسَ لَهُ مِنَ الْأَمْرِ شَيْءٌ وَ أَوْصَى مَنْ يَحْضُرْتَهُ مِنَ الْمُهَاجِرِينَ وَ الْأَنْصَارِ أَنْ يَضْرِبَ أَعْنَاقَ السِّتَّةِ جَمِيعًا وَ إِنْ اجْتَمَعَ أَرْبَعَةٌ قَبْلَ أَنْ تَمُتِي ثَلَاثَةَ أَيَّامٍ وَ خَالَفَ اثْنَانِ أَنْ يَضْرِبَ أَعْنَاقَ الْإِثْنَيْنِ أَوْ تَقْرَضُونَ بِدَا فِيمَا يَجْعَلُونَ مِنَ الشُّورَى فِي الْمُسْلِمِينَ

He^{-asws} said: 'He ordered Suheyb to pray Salat with the people for three day, and these six should consult, there not being anyone among them apart from them, except for Ibn Umar. They should consult him and there wouldn't be anything for him from the matter, and he bequeathed the ones from the Emigrants and the Helpers who were present, if three days were to pass before they are free and have pledged allegiance (to one of the six), the necks of all six of them should be struck off; and if our were to unite before the passing of three days and two oppose, the necks of the two should be struck off. Are you agreeing with that regarding what you are making from the consultation council among the Muslims?'

قَالُوا لَا

They said, 'No'.

قَالَ يَا عَمْرُو دَعْ ذَا أَرَأَيْتَ لَوْ بَايَعْتَ صَاحِبَكَ هَذَا الَّذِي تَدْعُو إِلَيْهِ ثُمَّ اجْتَمَعَتْ لَكُمْ الْأُمَّةُ وَ لَمْ يَخْتَلِفْ عَلَيْكُمْ فِيهَا رَجُلَانِ فَأَفْضَيْتُمُ إِلَى الْمُشْرِكِينَ الَّذِينَ لَمْ يُسْلِمُوا وَ لَمْ يُؤَدُّوا الْحِزْبَةَ كَانَ عِنْدَكُمْ وَ عِنْدَ صَاحِبِكُمْ مِنَ الْعِلْمِ مَا تَسِيرُونَ بِسِيرَةِ رَسُولِ اللَّهِ ص - فِي الْمُشْرِكِينَ فِي حَرْبِهِمْ

He^{-asws} said: 'O Amro, leave that! What is your view if you pledged allegiance to your companion whom you are calling for, and then the community united under you without any two men in it opposing you, and you then faced the Polytheists who neither embraced Islam nor paid the tax, would you and your companion have the knowledge to deal with them as Rasool-Allah^{-saww} had dealt with the Polytheists in their wars?'

قَالُوا نَعَمْ

They said, 'Yes'.

قَالَ فَتَصْنَعُونَ مَاذَا

He^{-asws} said: 'So what is it that you would be doing?'

قَالُوا نَدْعُوهُمْ إِلَى الْإِسْلَامِ فَإِنْ أَبَوْا دَعَوْنَاهُمْ إِلَى الْجِزْيَةِ

They said, 'We shall call them to Al-Islam. If they refuse, we will call them to pay the tax'.

قَالَ وَ إِنْ كَانُوا مَجُوسًا وَ أَهْلَ كِتَابٍ

He^{-asws} said: 'And even if they were Magians and people of the Book?'

قَالُوا وَ إِنْ كَانُوا مَجُوسًا وَ أَهْلَ كِتَابٍ

They said, 'And even if they were Magians and people of the Book!'

قَالَ وَ إِنْ كَانُوا أَهْلَ الْأَوْثَانِ وَ عِبَادَةَ التَّيْرَانِ وَ الْبَهَائِمِ وَ لَيْسُوا بِأَهْلِ كِتَابٍ

He^{-asws} said: 'And even if there were the people of idolatry and worshippers of the fires and the beasts, and they aren't people of the Book?'

قَالُوا سَوَاءٌ

They said, 'Same!'

قَالَ فَأَخْبِرْنِي عَنِ الْقُرْآنِ أَ تَقْرَأُوهُ

He^{-asws} said: 'Inform me^{-asws} about the Quran, are you reading it?'

قَالَ نَعَمْ

He said, 'Yes'.

قَالَ أَفَرَأَيْتُمُ الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَ لَا بِالْيَوْمِ الْآخِرِ وَ لَا يُحَرِّمُونَ مَا حَرَّمَ اللَّهُ وَ رَسُولُهُ وَ لَا يَدِينُونَ دِينَ الْحَقِّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ حَتَّى يُعْطُوا الْجِزْيَةَ عَنْ يَدٍ وَ هُمْ صَاغِرُونَ

He^{-asws} said: 'Have you read: **Fight those who are not believing in Allah, nor in the Last Day, nor are they sanctifying what Allah and His Rasool Sanctified, nor are they making it to be a religion, the Religion of the Truth, from those Given the Book, until they give the tribute by hand and they are belittled [9:29]?**'

قَالَ فَاسْتَنْتَى اللَّهُ عَزَّ وَ جَلَّ وَ اشْتَرَطَ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ فَهُمْ وَ الَّذِينَ لَمْ يُؤْتُوا الْكِتَابَ سَوَاءٌ

He^{-asws} said, 'Allah^{-azwj} Mighty and Majestic has Made an exception and Set a condition from those who have been Given the Book. Thus, they and those who have not been Given the Book are the same?'

قَالَ نَعَمْ

He said: 'Yes'.

قَالَ عَ عَنِّي أَخَذْتُ هَذَا

He^{-asws} said: 'From whom have you taken this?'

قَالَ سَمِعْتُ النَّاسَ يَقُولُونَهُ

He said, 'I heard the people saying it'.

قَالَ فَدَعْ ذَا فَإِنَّهُمْ إِنْ أَبَوْا الْجَزِيَّةَ فَقَاتِلْتَهُمْ وَظَهَرْتَ عَلَيْهِمْ كَيْفَ تَصْنَعُ بِالْغَنِيمَةِ

He^{-asws} Leave that! If they were to refuse to pay the tax, so you fight them and prevail upon them, how will you deal with the war booty?'

قَالَ أُخْرِجُ الْخُمْسَ وَ أَقْسِمُ أَرْبَعَةَ أَخْمَاسٍ بَيْنَ مَنْ قَاتَلَ عَلَيْهَا

He said, 'I shall extract the fifth and distribute the four-fifths between the ones who had fought upon it'.

قَالَ تَقْسِمُهُ بَيْنَ جَمِيعِ مَنْ قَاتَلَ عَلَيْهَا

He^{-asws} said: 'Will you distribute it between entirety of the ones who had fought upon it?'

قَالَ نَعَمْ

He said, 'Yes'.

قَالَ فَقَدْ خَالَفتَ رَسُولَ اللَّهِ ص - فِي فِعْلِهِ وَ فِي سِرِّهِ وَ بَيْنِكَ فِيهَا فُقَهَاءُ أَهْلِ الْمَدِينَةِ وَ مَشِيخَتُهُمْ فَسَلِّمْهُمْ فَإِنَّهُمْ لَا يَحْتَلِفُونَ وَ لَا يَتَنَازَعُونَ فِي أَنَّ رَسُولَ اللَّهِ ص إِنَّمَا صَالَحَ الْأَعْرَابَ عَلَى أَنْ يَدْعَهُمْ فِي دِيَارِهِمْ وَ أَنْ لَا يُهَاجِرُوا عَلَى أَنَّهُ إِنْ دَهَمَهُ مِنْ عَدُوِّهِ دَاهِمٌ فَيَسْتَنْفِرُهُمْ فَيُقَاتِلُ بِهِمْ وَ لَيْسَ لَهُمْ مِنَ الْغَنِيمَةِ نَصِيبٌ وَ أَنْتَ تَقُولُ بَيْنَ جَمِيعِهِمْ فَقَدْ خَالَفتَ رَسُولَ اللَّهِ ص فِي سِرِّهِ فِي الْمُشْرِكِينَ

He^{-asws} said: 'Then you would have opposed Rasool-Allah^{-saww} in his^{-saww} actions and in his^{-saww} conduct, and between me and you regarding it are jurists of the people of Medina and their elders. Ask them, for they are neither opposing nor are they contending regarding that Rasool-Allah^{-saww} had rather reconciled with the Bedouins based upon that he^{-saww} will leave them in their houses and not emigrate, based upon that if an enemy attacked him^{-saww}, he^{-saww} would call upon them for support, and they would fight alongside him^{-saww} but they will have no share in the spoils of war. Yet you say it applies to all of them equally, so you have contradicted Rasool-Allah^{-saww}, in his dealings with the Polytheists.

وَ دَعْ ذَا مَا تَقُولُ فِي الصَّدَقَةِ

And leave that! What are you saying regarding the charities?’

قَالَ فَقَرَأَ عَلَيْهِ هَذِهِ الْآيَةَ إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَ الْمَسْكِينِ وَ الْعَامِلِينَ عَلَيْهَا إِلَى آخِرِهَا قَالَ نَعَمْ فَكَيْفَ تُقْسِمُ بَيْنَهُمْ

He (the narrator) said, ‘He^{asws} recited to him this Verse: **But rather, the charities are for the poor and the needy, and the office bearers upon it, [9:60]** – up to the end of the Verse. He^{asws} said: ‘Yes, so how will you distribute upon them?’

قَالَ أَقْسِمُهَا عَلَى ثَمَانِيَةِ أَجْزَاءٍ فَأُعْطِي كُلَّ جُزْءٍ مِنَ الثَّمَانِيَةِ جُزْءًا

He said, ‘I will distribute upon eight segments. I will give each one a segment from the eight segments’.

قَالَ عَ إِذَا كَانَ صِنْفٌ مِنْهُمْ عَشْرَةَ آلَافٍ وَ صِنْفٌ رَجُلًا وَاحِدًا وَ رَجُلَيْنِ وَ ثَلَاثَةً جَعَلْتَ لِهَذَا الْوَاحِدِ مِثْلَ مَا جَعَلْتَ لِلْعَشْرَةِ آلَافٍ

He^{asws} said: ‘If a group from these is of ten thousand men, and a group is of one man, and two men, and three, will you make for this one (man) similar to what you will make for the ten thousand?’

قَالَ نَعَمْ

He said, ‘Yes’.

قَالَ وَ مَا تَصْنَعُ بَيْنَ صَدَقَاتِ أَهْلِ الْحَضَرِ وَ أَهْلِ الْبَوَادِي فَتَجْعَلُهُمْ فِيهَا سَوَاءً

He^{asws} said: ‘And what will you do between the charities of the people present (townspeople) and people of the valleys (Bedouins)? Will you make them as the same in it?’

قَالَ نَعَمْ

He said, ‘Yes’.

قَالَ فَخَالَفَتْ رَسُولَ اللَّهِ ص فِي كُلِّ مَا أَتَى بِهِ فِي سِيرَتِهِ كَانَ رَسُولُ اللَّهِ ص يَقْسِمُ صَدَقَةَ الْبَوَادِي فِي أَهْلِ الْبَوَادِي وَ صَدَقَةَ أَهْلِ الْحَضَرِ فِي أَهْلِ الْحَضَرِ وَ لَا يَقْسِمُهَا بَيْنَهُمْ بِالسَّوِيَّةِ إِنَّمَا يَقْسِمُ عَلَى قَدْرِ مَا يَحْضُرُهُ مِنْهُمْ وَ عَلَى مَا يَرَى وَ عَلَى قَدْرِ مَا يَحْضُرُهُ

He^{asws} said: ‘Then you would have opposed Rasool-Allah^{saww} in all what he^{saww} have come with in his^{saww} conduct. Rasool-Allah^{saww} had distributed charities of the valleys among people of the valleys, and charities of the townspeople among the townspeople, and he^{saww} did not distribute it between them with the equality. But rather, he^{saww} had distributed based upon the ones from them who were present, and based upon what he^{saww} viewed as proper, and based upon what was available.

فَإِنْ كَانَ فِي نَفْسِكَ شَيْءٌ مِمَّا قُلْتُ فَإِنَّ فُقَهَاءَ أَهْلِ الْمَدِينَةِ وَ مَشِيخَتَهُمْ كُلَّهُمْ لَا يَحْتَلِفُونَ فِي أَنَّ رَسُولَ اللَّهِ ص كَذَا كَانَ يَصْنَعُ

ثُمَّ أَقْبَلَ عَلَى عَمْرٍو وَقَالَ اتَّقِ اللَّهَ يَا عَمْرٍو وَأَنْتُمْ أَيُّهَا الرِّحْطُ فَاتَّقُوا اللَّهَ فَإِنِّي أَنبِئُكُمْ بِمَا لَكُمْ وَأَنْتُمْ لَا تُحْسِنُونَ وَكَانَ خَيْرُ أَهْلِ الْأَرْضِ وَاعْلَمَهُمْ بِكِتَابِ اللَّهِ وَرَسُولِهِ أَنَّ رَسُولَ اللَّهِ -ص- قَالَ مَنْ ضَرَبَ النَّاسَ بَسِيفَةٍ وَدَعَاهُمْ إِلَى نَفْسِهِ وَ فِي الْمُسْلِمِينَ مَنْ هُوَ أَعْلَمُ مِنْهُ فَهُوَ ضَالٌّ مُتَكَلِّفٌ.

7- ل، الخصال أَبِي عَنْ سَعْدٍ عَنْ ابْنِ عِيْسَى عَنْ ابْنِ أَبِي عُمَيْرٍ وَ الزُّبَيْطِيِّ مَعًا عَنْ أَبَانِ بْنِ عُثْمَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: أَرْبَعٌ لَا يَجُزْنَ فِي أَرْبَعَةِ الْحَيَاةِ وَ الْعُلُولِ وَ السَّرَقَةِ وَ الزَّهَابِ لَا تَجُوزُ فِي حَجٍّ وَ لَا عُمرَةٍ وَ لَا جِهَادٍ وَ لَا صَدَقَةٍ.

‘From Abu Abdullah^{-asws} having said: ‘Four are not allowed in four – the betrayal, and stealing from war booty, and the theft, and the usury are neither allowed in Hajj, nor Umrah, or Jihad, nor charity’’.⁵⁰

8- ل، الخصال الأربعة **قَالَ أَمِيرُ الْمُؤْمِنِينَ ع** إِذَا لَقِيتُمْ عَدُوَّكُمْ فِي الْحَرْبِ فَأَقْبِلُوا الْكَلَامَ وَاسْتَحْذَرُوا ذِكْرَ اللَّهِ عَزَّ وَجَلَّ وَ لَا تُؤَلِّمُوا الْأَذْيَارَ فَتُسَخِّطُوا اللَّهَ رِجْماً وَ تَسْتَوْجِبُوا عِصْيَانَهُ وَ إِذَا رَأَيْتُمْ مِنْ إِخْوَانِكُمْ فِي الْحَرْبِ الرَّجُلَ الْمَجْرُوعَ أَوْ مِنْ قَدْ نَکَلَ أَوْ مِنْ قَدْ طَمَعَ عَلَيْهِمْ فِيهِ فَقُوهُ بِأَنْفُسِكُمْ.

‘The Four Hundred (Ahadeeth) – Amir Al-Momineen^{-asws} said: ‘When you meet your enemies in the war, then reduce the talking, and frequent the Zikr of Allah^{-azwj} Mighty and Majestic, and do not turn your backs for you will be Angering Allah^{-azwj} your Lord^{-azwj}, and His^{-azwj} Wrath will be obligated; and when you see the man from your brothers in the war having been injured, or one who has been hurt, or one your enemies have targeted in it, save him with yourselves!’⁵¹

9- **وَقَالَ ع** لَا يُجْرِيحُ الْمُسْلِمُ فِي الْجِهَادِ مَعَ مَنْ لَا يُؤْمِنُ عَلَى الْحُكْمِ وَلَا يُتَفَيْدُ فِي الْقِيَاءِ أَمَرَ اللَّهُ عَزَّ وَجَلَّ لِإِنَّ مَاتَ فِي ذَلِكَ كَانَ مُعِينًا لِعَدُوِّنَا فِي حَيْسَ حَقًّا وَ الْإِشَاطَةِ بِدَمَائِنَا وَ مِثْلُهُ مِثَّةً جَاهِلِيَّةً.

And he^{-asws} said: ‘The Muslims should not go out in the Jihad with someone who cannot be trusted upon the judgment nor regarding the war booty in implementing the Commands of Allah^{-azwj} Mighty and Majestic, for the one who dies during that would have assisted our^{-asws}

⁵¹ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 74 H 8

enemies in withholding our^{-asws} rights and the shedding of our^{-asws} blood, and his death would be a death of the Pre-Islamic period”.⁵²

10- ع، علل الشرائع أَبِي عَنْ سَعْدٍ عَنْ أَبِي الْجَوْزَاءِ عَنِ الْحُسَيْنِ بْنِ غُلْوَانَ عَنْ عَمْرِو بْنِ خَالِدٍ عَنْ زَيْدِ بْنِ عَلِيٍّ عَنْ آبَائِهِ عَنْ عَلِيٍّ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِذَا التَّقَى الْمُسْلِمَانِ بِسَيْفَيْهِمَا عَلَى غَيْرِ سُنَّةٍ فَالْقَاتِلُ وَالْمَقْتُولُ فِي النَّارِ

(The book) 'Ilal Al Sharaie' – My father, from Sa'ad, from Abu Al Jowza'a, from Al-Husayn Bin Ulwan, from Amro Bin Khalid,

'From Zayd son of Ali^{-asws} (Bin Al-Husayn^{-asws}), from his forefather^{-asws}, from Ali^{-asws} having said: 'Rasool-Allah^{-saww} said: 'When two Muslims meet each other with their swords, not being upon Sunnah, then the killer and the killed would be in the Hellfire!'

فَقِيلَ يَا رَسُولَ اللَّهِ هَذَا الْقَاتِلُ فَمَا بَالُ الْمَقْتُولِ

It was said, 'O Rasool-Allah^{-saww}! This is the killer, so what is the matter with the killed?'

قَالَ لِأَنَّهُ أَرَادَ قَتْلًا.

He^{-saww} said: 'Because he had intended to kill".⁵³

11- ع، علل الشرائع مَا جَلَوِيَّةَ عَنْ عَلِيٍّ عَنْ أَبِيهِ عَنْ يَحْيَى بْنِ عِمْرَانَ الْهَمْدَانِيِّ وَابْنِ بَرِيْعٍ مَعَا عَنْ يُونُسَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْعِصِيِّ بْنِ قَاسِمٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ اتَّقُوا اللَّهَ وَانظُرُوا لِأَنْفُسِكُمْ فَإِنَّ أَحَقَّ مَنْ نَظَرَ لَهَا أَنْتُمْ لَوْ كَانَ لِأَحَدِكُمْ نَفْسَانِ فَقَدَّمَ إِحْدَاهُمَا وَجَرَّبَ بِهَا اسْتِقْبَالَ التَّوْبَةِ بِالْأُخْرَى كَانَ وَ لَكِنَّهَا نَفْسٌ وَاحِدَةٌ إِذَا دَهَبَتْ فَقَدْ وَ اللَّهُ دَهَبَتِ التَّوْبَةُ

(The book) 'Ilal Al Sharaie' – Majaylawiya, from Ali, from his father, from Yahya Bin Imran Al Hamdany and Ibn Bazie, both together, from Yunus from Abdul Rahman, from Al Ays Bin Qasim who said,

'I heard Abu Abdullah^{-asws} saying: 'Fear Allah^{-azwj} and look at yourselves, for the most rightful of the ones to look at it are you (Shias). If one of you had two souls and chose to sacrifice one, using the other to make repentance, that would be acceptable. But it is only one soul, and when it is gone, by Allah^{-azwj}, repentance is gone with it!

If someone comes to you from us calling you to our approval, we bear witness that we do not accept it. He does not obey us today when he is alone; how will he obey us when the banners and flags are raised?'

إِنْ أَتَاكُمْ مِّنَّا آتٍ يَدْعُوكُمْ إِلَى الرِّضَا مِنَّا فَخُذُوا نَسْتَشْهَدُكُمْ أَنَّا لَا نَرْضَىٰ إِنَّهُ لَا يُطِيعُنَا الْيَوْمَ وَ هُوَ وَخَدَهُ فَكَيْفَ يُطِيعُنَا إِذَا ارْتَفَعَتِ الرِّايَاتُ وَ الْأَعْلَامُ.

If a comer from us comes to you calling you all to the approval from us, we^{-asws} keep you as witnesses that we do not agree. He does not obey us^{-asws} today while he is alone, so how will we obey us when the flags and the banners are raised?"⁵⁴

⁵² Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 74 H 9

⁵³ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 74 H 10

⁵⁴ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 74 H 11

12- ع، علل الشرائع ابن الوليد عن الصفار عن معاوية بن حكيم عن ابن أبي عمير عن أنان بن عثمان عن يحيى بن أبي الغلاء عن أبي عبد الله ع قال: كَانَ عَلِيٌّ ع لَا يَقَاتِلُ حَتَّى تَزُولَ الشَّمْسُ وَ يَقُولُ تَفْتَحُ أَبْوَابُ السَّمَاءِ وَ تُقْبَلُ التَّوْبَةُ وَ يَنْزِلُ النَّصْرُ

(The book) 'Ilal Al Sharaie' – Ibn Al Waleed, from Al Saffar, from Muawiya Bin Hukeym, from Ibn Abu Umeyr, from Aban Bin Usman, from Yahya Bin Abu Al A'ala,

'From Abu Abdullah^{-asws} having said: 'Ali^{-asws} would not fight until the midday, and he^{-asws} said: 'Doors of the sky are open and the repentance is Accepted, and the Help descends!'

وَ يَقُولُ هُوَ أَقْرَبُ إِلَى اللَّيْلِ وَ أَجْدَرُ أَنْ يَقَالَ الْقَتْلُ وَ يَرْجِعَ الطَّالِبُ وَ يُغْلِبَ الْمَهْزُومُ.

And he^{-asws} said: 'It is the closest to the night and more likely that the killing would be reduced, and the seeker will return and the defeated one will escape'.⁵⁵

13- ع، علل الشرائع ابن الوليد عن الصفار عن ابن هاشم عن ابن المغيرة عن السكوني عن جعفر بن محمد عن أبيه ع قال: ذُكِرَتِ الْحُرُورَةُ عِنْدَ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع فَقَالَ إِنَّ خَرَجُوا مِنْ جَمَاعَةٍ أَوْ عَلَى إِمَامٍ عَادِلٍ فَقَاتِلُوهُمْ وَ إِنْ خَرَجُوا عَلَى إِمَامٍ جَائِرٍ فَلَا تُقَاتِلُوهُمْ فَإِنَّ لَهُمْ فِي ذَلِكَ مَقَالًا.

(The book) 'Ilal Al Sharaie' – Ibn Al Waleed, from Al Saffar, from Ibn Hashim, from Ibn Al Mugheira, from Al Sakuni,

'From Ja'far Bin Muhammad^{-asws}, from his^{-asws} father^{-asws} having said: 'The Harouriyya (Kharijites) were mentioned in the presence of Ali Bin Abu Talib^{-asws}. He^{-asws} said: 'If they come out against a community or against a just Imam^{-asws}, fight them, and if they come out against a tyrannical imam, do not fight them for they will have words (an argument) for them in that'.⁵⁶

14- ع، علل الشرائع أبي عن سعد عن محمد بن عيسى عن يونس عن أبي الحسن ع قال: قُلْتُ لَهُ جُعِلْتُ فِدَاكَ إِنَّ رَجُلًا مِنْ مَوَالِكَ بَلَغَهُ أَنَّ رَجُلًا يُعْطِي السَّيْفَ وَ الْفَرَسَ فِي السَّبِيلِ فَأَتَاهُ فَأَخَذَهُمَا مِنْهُ ثُمَّ لَقِيَهُ أَصْحَابُهُ فَأَخْبَرُوهُ أَنَّ السَّبِيلَ مَعَ هَؤُلَاءِ لَا يَجُوزُ وَ أَمْرُهُ بِرَدِّهِمَا

(The book) 'Ilal Al Sharaie' – My father, from Sa'ad, from Muhammad Bin Isa, from Yunus,

'From Abu Al-Hassan^{-asws}, he (the narrator) said, 'I said to him^{-asws}, 'May I be sacrificed for you^{-asws}! There is a man from your^{-asws} friends, it reached him that a man was given the sword and the horse in the way (of Allah^{-azwj}). So he went to him, took them from him, and then met his companions who informed him that this path with these people is not Permissible and instructed him to return them.

قَالَ فَلْيَفْعَلْ

He^{-asws} said: 'Let him do so'.

قَالَ قُلْتُ قَدْ طَلَبَ الرَّجُلُ فَلَمْ يَجِدْهُ وَ قِيلَ لَهُ قَدْ شَحَصَ الرَّجُلُ

⁵⁵ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 74 H 12

⁵⁶ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 74 H 13

He (the narrator) said, 'I said, 'The man searched but could not find him, and it was said to him, 'The man has gone!'

قَالَ فَلْيُرَابِطْ وَلَا يُقَاتِلْ

He^{-asws} said: 'Let him stay in ambush and not fight'.

قَالَ قُلْتُ لَهُ فَنِي مِثْلِ قَرْوَيْنَ وَ الدَّيْلَمِ وَ عَسْقَلَانَ وَ مَا أَشْبَهَ هَذِهِ الثُّغُورَ

He (the narrator) said, 'I said to him^{-asws}, 'Regarding the likes of Qazween, and Al Daylam, and Asqalan, and what resembles it from the frontiers'.

فَقَالَ نَعَمْ

He^{-asws} said: 'Yes'.

فَقَالَ لَهُ يُجَاهِدُ

He said to him^{-asws}, 'Should he fight?'

فَقَالَ لَا إِلَّا أَنْ يَخَافَ عَلَى ذُرَارِيِّ الْمُسْلِمِينَ

He^{-asws} said: 'No, except if he fears upon offsprings of the Muslims'.

أَرَأَيْتَكَ لَوْ أَنَّ الرُّومَ دَخَلُوا عَلَى الْمُسْلِمِينَ لَمْ يَنْبَغِ لَهُمْ أَنْ يَتَابِعُوهُمْ

(He said), 'What is your^{-asws} view if Rome were to enter upon the Muslims, it would not befitting for them to follow them?'

قَالَ يُرَابِطُ وَلَا يُقَاتِلُ فَإِنْ خَافَ عَلَى بَيْضَةِ الْإِسْلَامِ وَ الْمُسْلِمِينَ قَاتَلَ فَيَكُونُ قِتَالُهُ لِنَفْسِهِ لَيْسَ لِلْإِسْلَامِ

He^{-asws} said: 'He should wait in ambush and not fight. If he fears upon the sanctity of Al-Islam and the Muslims, he should fight, so his killing would be for himself, not for the ruler'.

قَالَ قُلْتُ فَإِنْ جَاءَ الْعَدُوُّ إِلَى الْمَوْضِعِ الَّذِي هُوَ فِيهِ مُرَابِطٌ كَيْفَ يَصْنَعُ

He (the narrator) said, 'I said, 'If the enemy comes to the place which he waiting in ambush in, how should he deal with it?'

قَالَ يُقَاتِلُ عَنْ بَيْضَةِ الْإِسْلَامِ لَا عَنْ هَؤُلَاءِ لِأَنَّ فِي دُرُوسِ الْإِسْلَامِ دُرُوسَ ذِكْرِ مُحَمَّدٍ ص.

He^{-asws} said: 'He should fight for the sanctity of Al-Islam, not for them, because in the decline of Al-Islam is decline of the mention of Muhammad^{-saww}'.⁵⁷

⁵⁷ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 74 H 14

15- ل، الحِصَالُ أَبِي عَنْ سَعْدٍ عَنِ الْأَصْبَهَانِيِّ عَنِ الْمُنْقَرِيِّ عَنْ فَضِيلِ بْنِ عِيَّاضٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سَأَلْتُهُ عَنِ الْجِهَادِ أَمْ سُنَّةٌ هُوَ أَمْ فَرِيضَةٌ

(The book) 'Al Khisaal' – My father, from Sa'ad, from Al Asbahany, from Al Minqay, from Fuzeyl Bin Iyaz,

'From Abu Abdullah^{-asws}, he (the narrator) said, 'I asked him^{-asws} about the Jihad, 'Is it a Sunnah (recommended) or an obligation?'

فَقَالَ الْجِهَادُ عَلَى أَرْبَعَةٍ أَوْجُهُ فَجِهَادَانِ فَرَضٌ وَ جِهَادٌ سُنَّةٌ لَا يُقَامُ إِلَّا مَعَ فَرَضٍ وَ جِهَادٌ سُنَّةٌ

He^{-asws} said: 'The Jihad is based upon four aspects. Two Jihad(s) are obligatory and a Jihad is a Sunnah, not standing except with an obligation, and a Sunnah Jihad.

فَأَمَّا أَحَدُ الْفَرَضَيْنِ فَمُجَاهَدَةُ الرَّجُلِ نَفْسَهُ عَنْ مَعَاصِي اللَّهِ عَزَّ وَ جَلَّ وَ هُوَ مِنْ أَكْثَرِ الْجِهَادِ وَ مُجَاهَدَةُ الَّذِينَ يَلُونَكُمْ مِنَ الْكُفَّارِ فَرَضٌ

As for one of the two obligation, the man fights against himself from disobeying Allah^{-azwj} Mighty and Majestic, and it is from the mightiest Jihad; and fighting **those of the Kafirs who are near to you [9:123]** is an obligation.

وَ أَمَّا الْجِهَادُ الَّذِي هُوَ سُنَّةٌ لَا يُقَامُ إِلَّا مَعَ فَرَضٍ فَإِنَّ مُجَاهَدَةَ الْعَدُوِّ فَرَضٌ عَلَى جَمِيعِ الْأُمَّةِ وَ لَوْ تَرَكُوا الْجِهَادَ لَأَتَاهُمُ الْعَذَابُ وَ هَذَا هُوَ مِنْ عَذَابِ الْأُمَّةِ وَ هُوَ سُنَّةٌ عَلَى الْإِمَامِ أَنْ يَأْتِيَ الْعَدُوَّ مَعَ الْأُمَّةِ فَيُجَاهِدَهُمْ

And as for the Jihad which is a Sunnah (recommended) not standing except with an obligation. Fighting the enemy is an obligation upon entirety of the community, and if they neglect the Jihad the Punishment will come to them, and this, it is from punishment of the community, and it is a Sunnah upon the Imam that he goes to the enemy with the community, so he fights them.

وَ أَمَّا الْجِهَادُ الَّذِي هُوَ سُنَّةٌ فَكُلُّ سُنَّةٍ أَقَامَهَا الرَّجُلُ وَ جَاهَدَ فِي إِقَامَتِهَا وَ بُلُوغِهَا وَ إِحْيَائِهَا فَالْعَمَلُ وَ السَّعْيُ فِيهَا مِنْ أَفْضَلِ الْأَعْمَالِ لِأَنَّهُ أَحْيَا سُنَّةً

And as for the Jihad which is a Sunnah, so every Sunnah the man establishes and fights in establishing it and delivers it and revives it, so the work and the striving in it is from the best of the deeds, because he is reviving a Sunnah'.

قَالَ النَّبِيُّ ص مَنْ سَنَّ سُنَّةً حَسَنَةً فَلَهُ أَجْرُهَا وَ أَجْرُ مَنْ عَمِلَ بِهَا مِنْ غَيْرِ أَنْ يَنْتَقِصَ مِنْ أَجْرِهِمْ شَيْءٌ.

The Prophet^{-saww} said: 'One who establishes practice of a Sunnah, for him would be its Reward, and Reward of the one working with it from without there being reduction from their Rewards by anything'.⁵⁸

16- أَقُولُ رَوَاهُ فِي كِتَابِ الْغَايَاتِ عَنْ فَضِيلِ بْنِ أَبِي عَبْدِ اللَّهِ ع

I say, 'It is reported in the book 'Al Ghayaat', from Fuzeyl, from Abu Abdullah^{-asws} (similar to it).⁵⁹

⁵⁸ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 74 H 15

⁵⁹ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 74 H 16

17- وَ فِي ف، تحف العقول عَنِ الْحُسَيْنِ صَلَوَاتُ اللَّهِ عَلَيْهِ مُرْسَلًا وَ فِيهِ وَ أَجْرٌ مَنْ عَمِلَ بِهَا إِلَى يَوْمِ الْقِيَامَةِ.

And in (the book) 'Tohf Al Uqoul' –

'From Al-Husayn^{-asws}, may the Salawaat of Allah^{-azwj} be upon him, with an unbroken chain, and in it: 'And Reward of the one who works with it up to the Day of Qiyamah''.⁶⁰

18- ل، الخصال فِي حَبْرِ الْأَعْمَشِ عَنِ الصَّادِقِ ع قَالَ: الْجِهَادُ وَاجِبٌ مَعَ إِمَامٍ عَادِلٍ وَ مَنْ قُتِلَ دُونَ مَالِهِ فَهُوَ شَهِيدٌ وَ لَا يَحِلُّ قَتْلُ أَحَدٍ مِنَ الْكُفَّارِ وَ النَّصَابِ فِي دَارِ التَّقِيَّةِ إِلَّا قَاتِلٍ أَوْ فَسَادٍ فِي فَسَادٍ وَ ذَلِكَ إِذَا لَمْ تَخَفْ عَلَى نَفْسِكَ وَ لَا عَلَى أَصْحَابِكَ.

(The book) 'Al Khisaal' – In a report by Al Amsh,

'From Al-Sadiq^{-asws} having said: 'The Jihad is obligatory along with a just Imam^{-asws}, and the one who killed for (protecting) his wealth, he is a martyr, and it is not Permissible to kill any one of the Kafirs and the Nasibis in the realm of Taqiyyah except a killer or one striving in corruption, and that is when you do not fear upon yourself nor upon your companions''.⁶¹

19- ن، عيون أخبار الرضا عليه السلام فيما كتبه الرضا ع لِلْمَأْمُونِ وَنُحْلُهُ.

(The book) 'Uyoun Akhbar Al-Reza^{-asws}', may the greeting be upon him^{-asws}: 'Among what Al-Reza^{-asws} wrote for Al-Mamoun – similar to it''.⁶²

20- ف، تحف العقول كِتَابُ كَتَبَهُ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ إِلَى زِيَادِ بْنِ النَّضْرِ حِينَ أَنْفَذَهُ عَلَى مُقَدَّمَتِهِ إِلَى صِفِّينَ أَعْلَمَ أَنَّ مُقَدَّمَةَ الْقَوْمِ عُيُونُهُمْ وَ عُيُونَ الْمُقَدَّمَةِ طَلَانِعُهُمْ

(The book) 'Tohf Al Uqool' –

'A letter Amir Al-Momineen^{-asws}, may the Salawaat of Allah^{-azwj} upon him^{-asws}, wrote to Ziyad Bin Al-Nazr when he^{-asws} dispatched him to the vanguard to Siffeen: 'Know that the vanguard of the people are their eyes and eyes of the vanguard are their scouts.

فَإِذَا أَنْتَ خَرَجْتَ مِنْ بِلَادِكَ وَ دَنَوْتَ مِنْ عَدُوِّكَ فَلَا تَسْلَمْ مِنْ تَوْجِيهِهِ الطَّلَانِعِ فِي كُلِّ نَاحِيَةٍ وَ فِي بَعْضِ الشَّعَابِ وَ الشَّجَرِ وَ الْحُتَمِ وَ فِي كُلِّ جَانِبٍ حَتَّى لَا يُغَيِّرُكُمْ عَدُوُّكُمْ وَ يَكُونَ لَكُمْ كَمِينٌ وَ لَا تُسَيِّرِ الْكَتَائِبَ وَ الْقَبَائِلَ مِنْ لَدُنِ الصَّبَاحِ إِلَى الْمَسَاءِ إِلَّا تَعَبِيَةً فَإِنْ دَهَمَكُمْ أَمْرٌ أَوْ غَشِيَكُمْ مَكْرُوهٌ كُنْتُمْ قَدْ تَقَدَّمْتُمْ فِي التَّعَبِيَةِ

When you leave your land and approach your enemy, do not tire of sending out advance patrols in every direction, through mountain passes, and among trees, and in concealed areas on all sides, so that your enemy does not take you by surprise or set an ambush for you. Do not move the battalions and tribes from morning until evening except in a state of preparedness, so that if an unexpected event occurs or some harm befalls you, you will already be in a state of readiness.

⁶⁰ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 74 H 17

⁶¹ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 74 H 18

⁶² Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 74 H 19

وَ إِذَا نَزَلْتُمْ بِعَدُوٍّ أَوْ نَزَلَ بِكُمْ فَلْيَكُنْ مَعَكُمْ فِي إِقْبَالِ الشَّرَافِ أَوْ فِي سَفَاحِ الْجِبَالِ وَ أَتْنَاءِ الْأَنْهَارِ كَيْمَا تَكُونُ لَكُمْ رِذَاءٌ وَ دُونَكُمْ مَرَدًّا وَ لَكُنْ مُقَاتِلَتَكُمْ مِنْ وَجْهِ وَاحِدٍ أَوْ اثْنَيْنِ وَ اجْعَلُوا رُقَبَاءَكُمْ فِي صَيَاصِي الْجِبَالِ وَ بِأَعْلَى الشَّرَافِ وَ بِمَنَاقِبِ الْأَنْهَارِ يُرَبُّوْنَ لَكُمْ لِقَاءً يَأْتِيَكُمْ عَدُوٌّ مِنْ مَكَانٍ مَخَافَةٍ أَوْ أَمْنٍ

When you encamp near an enemy or they encamp near you, let your camp be positioned at the foot of elevated terrain, along the slopes of mountains, or near riverbanks so that these natural barriers serve as your protection and provide a defensive retreat. Let your combat engagement be from one or two fronts only. Place your lookouts on mountain peaks, elevated areas, and riverbanks so they can observe for you, ensuring that the enemy does not approach you from an unexpected direction, whether from a place of danger or perceived safety.

وَ إِذَا نَزَلْتُمْ فَانْزِلُوا جَمِيعًا وَ إِذَا رَحَلْتُمْ فَارْحَلُوا جَمِيعًا وَ إِذَا غَشِيَكُمْ اللَّيْلُ فَانْزِلْتُمْ فَخُفُّوا عَسْكَرَكُمْ بِالرِّمَاحِ وَ الرِّسَسَةِ وَ اجْعَلُوا رُمَاتَكُمْ يَلُونَ تَرَسَتَكُمْ كَيْلًا تُصَابُ لَكُمْ غِرَّةٌ وَ لَا تُلْقَى لَكُمْ غَفْلَةٌ وَ اخْرُسْ عَسْكَرَكَ بِنَفْسِكَ وَ إِيَّاكَ أَنْ تَوَقَّدَ [تَرْفَدَ] أَوْ تُصْبِحَ إِلَّا غِرَارًا أَوْ مَضْمَضَةً

When you settle in a location, do so together, and when you depart, depart together. If night falls upon you and you make camp, surround your encampment with spears and shields, and position your archers behind them so that you are not caught off guard or taken by surprise. Guard your camp personally, and beware of sleeping deeply or resting completely, sleep only lightly or briefly.

ثُمَّ لِيَكُنْ ذَلِكَ شَأْنَكَ وَ دَأْبَكَ حَتَّى تَنْتَهِيَ إِلَى عَدُوِّكُمْ وَ عَلَيْكَ بِالتَّوَدُّعِ فِي حَرْبِكَ وَ إِيَّاكَ وَ الْعَجَلَةَ إِلَّا أَنْ تُمَكِّنَكَ فُرْصَةٌ وَ إِيَّاكَ أَنْ تُقَاتِلَ إِلَّا أَنْ يَبْدُوَكَ أَوْ يَأْتِيَكَ أَمْرِي وَ السَّلَامُ عَلَيْكَ وَ رَحْمَةُ اللَّهِ.

Hen let that be your practice consistently until you reach your enemy. Approach war with patience and deliberation, and avoid haste unless an opportunity clearly presents itself. Do not engage in battle unless the enemy initiates combat or you receive my command, and the greeting be upon you and Mercy of Allah^{-azwj!}63

21- ما، الأماالي للشيخ الطوسي بإسناد المجاشعي عن الصادق ع عن أمير المؤمنين ع قال: عَلَيْكُمْ بِالْجِهَادِ فِي سَبِيلِ اللَّهِ بِأَمْوَالِكُمْ وَ أَنْفُسِكُمْ فَإِنَّمَا يُجَاهِدُ فِي سَبِيلِ اللَّهِ رَجُلَانِ إِمَامٌ هُدًى أَوْ مُطِيعٌ لَهُ مُقْتَدٍ يَهْدَاهُ.

(The book) 'Al Amaali' of the sheykh Al Tusi – By the chain Al Mujashie,

'From Al-Sadiq^{-asws}, from Amir Al-Momineen^{-asws} having said: 'Upon you all is with doing the Jihad in the Way of Allah^{-azwj} with your wealth and yourselves, for rather two men do Jihad in the Way of Allah^{-azwj} – either a just Imam^{-asws} or one obedient to him^{-asws} being led by his^{-asws} guidance".⁶⁴

22- مل، كامل الزيارات ابن الوليد عن الصفار عن ابن مغروف عن الأصم عن خنذرة عن أبي عبد الله ع قال: الْجِهَادُ أَفْضَلُ الْأَشْيَاءِ بَعْدَ الْفَرَائِضِ فِي وَفْتِ الْجِهَادِ وَ لَا جِهَادَ إِلَّا مَعَ الْإِمَامِ.

(The book) 'Kamil Al Ziyaraat' – Ibn Al Waleed, from Al Saffar, from Ibn Marouf, from Al Asamma, from Haydara,

⁶³ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 74 H 20

⁶⁴ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 74 H 21

‘From Abu Abdullah^{-asws} having said: ‘The Jihad is best of the things are the obligation in the time of Jihad, and there is no Jihad except with the (just) Imam^{-asws}’.⁶⁵

23- سن، المحاسن الوشاء عن محمد بن حمران و جميل بن دراج كلاهما عن أبي عبد الله ع قال: كان رسول الله ص إذا بعث سرية بعث أميرها فأجلسه إلى جنبه و أجلس أصحابه بين يديه ثم قال سيروا بسم الله و بالله و في سبيل الله و على ملة رسول الله ص

(The book) ‘Al Mahasin’ – Al Washa, from Muhamad Bin Humran, and Jameel Bin Darraj, both of them,

‘From Abu Abdullah^{-asws} having said: ‘When Rasool-Allah^{-saww} sent a battalion, sent for its leader and made him sit to his^{-saww} side and seated his companions in front of him^{-saww}, then said: ‘Go forth in the Name of Allah^{-azwj}, with Allah^{-azwj}, and in the way of Allah^{-azwj}, and upon the religion of Rasool-Allah^{-saww}!

لا تغدروا و لا تغلوا و لا تمثلوا و لا تقطعوا شجراً إلا أن تضطروا إليها و لا تقتلوا شيخاً فانياً و لا صبيّاً و لا امرأة و إنما رجل من أدنى المسلمين أو أقصاهم نظر إلى أحد من المشركين فهو جار حتى يسمع كلام الله فإذا سمع كلام الله فإن تبعكم فأخوكم في دينكم و إن أبي فاستعينوا بالله عليه و أبلغوه إلى مأمنه.

Neither betray, nor steal from the spoils, nor mutilate bodies, nor cut down trees unless you are compelled to do so. Do not kill an elderly man, or a child, or a woman, and if any man, whether from the lowest or highest ranks of the Muslims, grants safety to any of the Polytheists, then he is under protection until he hears the Words of Allah^{-azwj}. If he accepts them, he becomes your brother in faith; but if he refuses, then seek the Help of Allah^{-azwj} against him and ensure he reaches a place of safety!”⁶⁶

24- سن، المحاسن النوفلي عن السكوني عن أبي عبد الله ع قال قال رسول الله ص إذا حزنّت على أحدكم دابةً يعني إذا قامت في أرض العدو في سبيل الله فليذبها و لا يعزبها.

(The book) ‘Al Mahasin’ – Al Nowfaly, from Al Sakuni,

‘From Abu Abdullah^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘When a mount of one of you is stubborn with him, meaning when it stand in a land of the enemy in the Way of Allah^{-azwj}, let him slaughter it and not hamstring it’.⁶⁷

25- سن، المحاسن عن جعفر عن أبيه ع قال: لما كان يوم مؤتة كان جعفر على فرسه فلما التقوا نزل عن فرسه فعزبها بالسيف و كان أول من عزب في الإسلام.

(The book) ‘Al Mahasin’ –

‘From Ja’far^{-asws}, from his^{-asws} father^{-asws} having said: ‘When it was the day of (battle of) Mota, Ja’far^{-ra} was upon his^{-ra} horse. When they met (in battle), he^{-ra} descended from his^{-ra} horse

⁶⁵ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 74 H 22

⁶⁶ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 74 H 23

⁶⁷ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 74 H 24

and hamstring it with the sword, and he^{-ra} was the first one to hamstring (his horse) in Al-Islam”.⁶⁸

26- شي، تفسير العياشي عن أسباط بن سالم قال: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ عَ فَجَاءَهُ رَجُلٌ فَقَالَ لَهُ أَحْبَبْتَنِي عَنْ قَوْلِ اللَّهِ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ

Tafseer Al Ayyashi – From Asbat Bin Salim who said,

‘I was in the presence of Abu Abdullah^{-asws} and a man came to him^{-asws}. He said to him^{-asws}, ‘Inform me about Words of Allah^{-azwj}: **And do not devour your wealth between yourselves by falsehood, [2:188].**

قَالَ عَنِّي بِذَلِكَ الْقَمَارَ وَ أَمَّا قَوْلُهُ وَ لَا تَقْتُلُوا أَنْفُسَكُمْ عَنِّي بِذَلِكَ الرَّجُلِ مِنَ الْمُسْلِمِينَ يَشُدُّ عَلَى الْمُشْرِكِينَ فِي مَنَازِلِهِمْ فَيَقْتُلُ فَتَنَاهُمْ اللَّهُ عَنْ ذَلِكَ.

He^{-asws} said: ‘It means by that the gambling, and as for His^{-azwj} Words: **and do not kill your selves; [4:29]** – meaning by that the man from the Muslims being harsh upon the Polytheists in their houses and kills, so Allah^{-azwj} Prohibited them from that”.⁶⁹

27- وَ قَالَ فِي رَوَايَةِ أَبِي عَلِيٍّ رَفَعَهُ قَالَ: كَانَ الرَّجُلُ يَجْمَلُ عَلَى الْمُشْرِكِينَ وَحْدَهُ حَتَّى يُقْتَلَ أَوْ يُقْتَلَ فَأَنْزَلَ اللَّهُ هَذِهِ الْآيَةَ وَ لَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا.

And he said in a report by Abu Ali raising it,

‘He^{-asws} said: ‘The man would attach upon the Polytheists alone until he kills or he is killed, so Allah^{-azwj} Revealed this Verse: **and do not kill your selves; Allah was always Merciful with you all [4:29]**’.⁷⁰

28- شي، تفسير العياشي عن مُحَمَّدِ بْنِ عَلِيٍّ عَنْ أَبِي عَبْدِ اللَّهِ عَ فِي قَوْلِهِ تَعَالَى وَ لَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا قَالَ كَانَ الْمُسْلِمُونَ يَدْخُلُونَ عَلَى عَدُوِّهِمْ فِي الْمَغَارَاتِ فَيَتَمَكَّنُ مِنْهُمْ عَدُوُّهُمْ فَيَقْتُلُهُمْ كَيْفَ شَاءَ فَتَنَاهُمْ اللَّهُ أَنْ يَدْخُلُوا عَلَيْهِمْ فِي الْمَغَارَاتِ.

Tafseer Al Ayyashi – from Muhammad Bin Ali,

‘From Abu Abdullah^{-asws} regarding Words of Exalted: **and do not kill your selves; Allah was always Merciful with you all [4:29].** He^{-asws} said: ‘The Muslims were entering upon their enemies in the caves, and their enemies were enabled from them and killed them however they desire to, so Allah^{-azwj} Prohibited them from entering into the caves upon them”.⁷¹

29- شي، تفسير العياشي عن مُحَمَّدِ بْنِ يَحْيَى فِي قَوْلِهِ مَا كَانَ لَهُمْ أَنْ يَدْخُلُوهَا إِلَّا خَائِفِينَ يَعْنِي الْإِيمَانَ لَا يَقْبَلُونَهُ إِلَّا وَ السَّيْفُ عَلَى رُءُوسِهِمْ.

⁶⁸ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 74 H 25

⁶⁹ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 74 H 26

⁷⁰ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 74 H 27

⁷¹ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 74 H 28

Tafseer Al-Ayyashi – from Muhammad Bin Yahya regarding His^{-azwj} Words: **(As for) they, it was not for them that they should be entering them except fearing; [2:114]** – meaning the Eman. They will not accept it except if the sword is upon their heads”.⁷²

30- شي، تفسير العياشي عَنْ عَبْدِ الْمَلِكِ بْنِ عُثْبَةَ الْهَاشِمِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ ع قَالَ قَالَ: مَنْ ضَرَبَ النَّاسَ بِسَيْفِهِ وَ دَعَاهُمْ إِلَى نَفْسِهِ وَ فِي الْمُسْلِمِينَ مَنْ هُوَ أَعْلَمُ مِنْهُ فَهُوَ ضَالٌّ مُتَكَلِّفٌ

(The book) ‘Tafseer Al Ayyashi’ – From Abdul Malik Bin Utba Al Hashimy,

‘From Abu Abdullah^{-asws}, from his^{-asws} father^{-asws}, he^{-asws} said: ‘He^{-asws} said: ‘One who strikes the people with his sword and calls them to himself, and among the Muslims there is someone who is more knowledgeable than him, so he has strayed, a pretender!’

قَالَ لِعَمْرٍو بْنِ عُبَيْدٍ حَيْثُ سَأَلَهُ أَنْ يُبَايِعَ عَبْدَ اللَّهِ بْنَ الْحُسَيْنِ.

He^{-asws} said to it Amro Bin Ubeyd when he had asked him^{-asws} to pledge allegiance to Abdullah Bin Al-Hassan”.⁷³

31- شي، تفسير العياشي عَنْ عَبْدِ اللَّهِ بْنِ مَيْمُونٍ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَ عَلِيٌّ إِذَا أَرَادَ الْقِتَالَ قَالَ هَذِهِ الدَّعَوَاتِ اللَّهُمَّ إِنَّكَ أَعْلَمْتَ سَبِيلًا مِنْ سُبُلِكَ جَعَلْتَ فِيهِ رِضَاكَ وَ نَدَبْتَ إِلَيْهِ أَوْلِيَاءَكَ وَ جَعَلْتَهُ أَشْرَفَ سُبُلِكَ عِنْدَكَ ثَوَابًا وَ أَكْرَمَهَا إِلَيْكَ مَأَبًا وَ أَحَبَّهَا إِلَيْكَ مَسْلَكًا

(The book) ‘Tafseer Al Ayyashi’ – From Abdullah Bin Maymoun Al Qaddah,

‘From Abu Abdullah^{-asws} having said: ‘When Ali^{-asws} wanted to fight, he^{-asws} would say this supplication: ‘O Allah^{-azwj}! You^{-azwj}! have Made a path among Your^{-azwj} paths in which You^{-azwj} have Placed Your^{-azwj} Pleasure, and You^{-azwj} have called Your^{-azwj} allies to it. You made it the most prestigious of Your^{-azwj} paths to You^{-azwj} in Reward, and the noblest return to You^{-azwj}, and the most beloved way to You^{-azwj}!

ثُمَّ اشْتَرَيْتَ فِيهِ مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَ أَمْوَالَهُمْ بِأَنْ هُمْ الْجَنَّةُ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ فَيَقْتُلُونَ وَ يُقْتَلُونَ وَ عِدًّا عَلَيْهِ حَقًّا فَاجْعَلْنِي مِمَّنْ اشْتَرَيْتَ فِيهِ مِنْكَ نَفْسَهُ-

Then, You^{-azwj} have **Bought from the Momineen their own selves and their wealth that for them would be the Paradise, fighting in the Way of Allah, so they are killing and being killed, being a binding Promise upon Him [9:111]**, so Make me from the ones You^{-azwj} have Bought their souls, then he will be loyal to You^{-azwj} with his pledge which he has pledge to You^{-azwj}, being upon it without violating or breaking a pact, and not altering with a replacement!’ – brief”.

ثُمَّ وَفَى لَكَ بِبَيْعَتِهِ الَّتِي بَايَعَكَ عَلَيْهَا غَيْرَ نَاكِثٍ وَ لَا نَاقِضٍ عَهْدًا وَ لَا يُبَدِّلُ تَبْدِيلًا مُخْتَصِرًا.

Then, he would fulfil his pledge to You^{-azwj}, the pledge that he made with You^{-azwj}, without violating it, without breaking any covenant, and without altering it in any way”.⁷⁴

⁷² Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 74 H 29

⁷³ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 74 H 30

⁷⁴ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 74 H 31

32- شي، تفسير العياشي عَنْ حُرَّانَ بْنِ عَبْدِ اللَّهِ التَّمِيمِيِّ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع فِي قَوْلِ اللَّهِ تَبَارَكَ وَ تَعَالَى قَاتِلُوا الَّذِينَ يَلُونَكُمْ مِنَ الْكُفَّارِ قَالَ الدَّيْلَمِ.

(The book) 'Tafseer Al Ayyashi' – From Humran Bin Abdullah Al Tameemi,

'From Ja'far^{-asws} Bin Muhammad^{-asws} regarding Words of Allah^{-azwj} Blessed and Exalted: **those of the Kafirs who are near to you [9:123]**. He^{-asws} said: 'Al-Daylam'.⁷⁵

33- شي، تفسير العياشي عَدِيُّ بْنُ حَاتِمٍ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ يَوْمَ الْقِيَامَةِ هُوَ وَمُعَاوِيَةُ بِصَيِّفَيْنِ فَرَفَعَ بِمَا صَوْتُهُ يُسْمِعُ أَصْحَابَهُ وَاللَّهُ لَا قُتْلَ مَعَاوِيَةَ وَأَصْحَابَهُ ثُمَّ يَقُولُ فِي آخِرِ قَوْلِهِ إِنْ شَاءَ اللَّهُ

(The book) 'Tafseer Al Ayyashi' – Aday Bin Hatim,

'From Amir Al-Momineen^{-asws}, he^{-asws} said on the day he^{-asws} and Muawiya met (in battle) at Siffeen. He^{-asws} raised his^{-asws} voice with it so his^{-asws} companions would hear him^{-asws}: 'By Allah^{-azwj}! I^{-asws} will kill Muawiya and his companions!' Then he^{-asws} said at the end of his^{-asws} words: 'If Allah^{-azwj} so Desires!'

يَخْفِضُ بِمَا صَوْتُهُ وَكُنْتُ قَرِيباً مِنْهُ فَقُلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ إِنَّكَ حَلَقْتَ مَا فَعَلْتَ ثُمَّ اسْتَنْتَيْتَ فَمَا أَرَدْتَ بِذَلِكَ

He^{-asws} lowered his^{-asws} voice with it, and I was near to him^{-asws}, so I said, 'O Amir Al-Momineen^{-asws}! You^{-azwj} swore what you^{-asws} will do, then you^{-asws} made an exception, so what did you^{-asws} intend with that?'

فَقَالَ إِنَّ الْحَرْبَ خُدْعَةٌ وَأَنَا عِنْدَ الْمُؤْمِنِ غَيْرُ كَذُوبٍ فَأَرَدْتُ أَنْ أُحَرِّضَ أَصْحَابِي عَلَيْهِمْ لِكَيْلًا يَفْشَلُوا وَ لِكَيْ يَطْمَعُوا فِيهِمْ فَأَفْعَلُهُمْ يَتَنَفَّعُوا بِهَا بَعْدَ الْيَوْمِ إِنْ شَاءَ اللَّهُ.

He^{-asws} said: 'The war is a deception and I^{-asws} am not a liar in the view of the Momin, so I^{-asws} intended to urge upon my^{-asws} companions lest they become sluggish, and they would be eager regarding (fighting) them, so they will benefit by their actions after today if Allah^{-azwj} so Desires'.⁷⁶

34- كش، رجال الكشي طَاهِرُ بْنُ عَيْسَى عَنْ جَعْفَرِ بْنِ أَحْمَدَ بْنِ أَيُّوبَ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ الصَّيْرِيِّ عَنْ عَمْرِو بْنِ عُثْمَانَ عَنْ مُحَمَّدِ بْنِ عُذَافِرٍ عَنْ عُقْبَةَ بْنِ بَشِيرٍ عَنْ عَبْدِ اللَّهِ بْنِ شَرِيكٍ عَنْ أَبِيهِ قَالَ: لَمَّا هَزَمَ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع النَّاسَ يَوْمَ الْجَمَلِ قَالَ لَا تَتَّبِعُوا مُدْبِرًا وَلَا تُجَاهِزُوا عَلَى جَرْحَى وَمَنْ أَعْلَقَ بَابَهُ فَهُوَ آمِنٌ فَلَمَّا كَانَ يَوْمَ صِفِّينَ قَتَلَ الْمُدْبِرَ وَ أَجْهَزَ عَلَى الْجَرْحَى

(The book) 'Rijal' of Al Kashi – Tahir Bin Isa, from Ja'far Bin Ahmad Bin Ayoub, from Sahl Bin Ziyad, from Muhammad Bin Ali Al Sayrafi, from Amro Bin Usman, from Muhammad Bin Uzafir, from Uqbah Bin Bashir, from Abdullah Bin Shareek, from his father who said,

'When Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws} defeated the (enemy) people on the day of (battle of) the camel, he^{-asws} said: 'Neither pursue a fleer nor attack upon an injured, and the one who locks his door, he is safe!' When it was the day of (battle of) Siffeen, he^{-asws} killed the fleer and attacked upon the injured.

⁷⁵ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 74 H 32

⁷⁶ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 74 H 33

قَالَ أَبَانُ بْنُ تَغْلِبٍ قُلْتُ لِعَبْدِ اللَّهِ بْنِ شَرِيكٍ مَا هَاتَانِ السَّيَرَتَانِ الْمُخْتَلِفَتَانِ

Aban Bin Taghlib said, 'I said to Abdullah Bin Shareek, 'What are these two differing conducts?'

قَالَ إِنَّ أَهْلَ الْجَمَلِ قُتِلَ طَلْحَةُ وَ الزُّبَيْرُ وَ إِنَّ مُعَاوِيَةَ كَانَ قَائِمًا بَعَيْنِهِ وَ كَانَ قَائِدَهُمْ.

He said, 'The people of the camel, Talha and Al Zubeyr were killed, and Muawiya was standing right there and was their guide''.⁷⁷

35- ختص، الإختصاص علي بن إبراهيم الجعفري عن مسلم مؤلى أبي الحسن ع قال: سأله رجل فقال له الترك خير أم هؤلاء

(The book) 'Al Ikhtisaas' – Ali Bin Ibrahim Al Ja'fari,

'From Muslim a slave of Abu Al-Hassan^{-asws}, said, 'A man asked him^{-asws}. He said to him^{-asws}, 'Are the Turks better or these people?'

قَالَ فَقَالَ إِذَا صِرْتُمْ إِلَى التُّرْكِ يُخْلَوْنَ بَيْنَكُمْ وَ بَيْنَ دِينِكُمْ

He said, 'He^{-asws} said: 'When you come to the Turks, do they leave you alone and your religion?'

قَالَ قُلْتُ نَعَمْ جُعِلْتُ فِدَاكَ

He said, 'I said, 'Yes, may I be sacrificed for you^{-asws}!'

قَالَ هَؤُلَاءِ يُخْلَوْنَ بَيْنَكُمْ وَ بَيْنَ دِينِكُمْ

He^{-asws} said: 'Are they (people) leaving you and your religion?'

قَالَ قَالَتْ لَا بَلْ يَجْهَدُونَ عَلَى قَتْلِنَا

He said, 'No, but they are making efforts upon killing us!'

قَالَ فَإِنْ غَزَوْهُمْ أُولَئِكَ فَأَغْزُوهُمْ مَعَهُمْ أَوْ أَعِينُوهُمْ عَلَيْهِمُ الشُّكُّ مِنْ أَبِي الْحَسَنِ ع.

He^{-asws} said: 'If they (Turks) fight them, then battle alongside them, or assist against them'. – the doubt is (the narrator) from Abu Al-Hassan^{-asws}''.⁷⁸

36- كِتَابُ صِفِّينَ لِنَصْرِ بْنِ مُزَاحِمٍ عَنْ عَمْرِ بْنِ سَعْدٍ عَنْ مَالِكِ بْنِ أَعْيَنَ عَنْ زَيْدِ بْنِ وَهْبٍ أَنَّ عَلِيًّا ع لَمَّا رَأَى يَوْمَ صِفِّينَ مَيْمَنَتَهُ قَدْ عَادَتْ إِلَى مَوَاقِفِهَا وَ مَصَافِهَا وَ كَشَفَ مَنْ يَزَافُهَا حَتَّى ضَارَبُوهُمْ فِي مَوَاقِفِهِمْ وَ مَرَازِيهِمْ أَقْبَلَ حَتَّى انْتَهَى إِلَيْهِمْ

⁷⁷ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 74 H 34

⁷⁸ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 74 H 35

'Kitab Sifteen' of Nasr Bin Muzahim, from Umar Bin Sa'ad, from Malik Bin Ayn, from Zayd Bin Wahb,

'When Ali^{-asws} saw on the Day of Sifteen that his^{-asws} right flank had returned to its original positions and formations, and he^{-asws} had pushed those opposite him^{-asws} until they were engaged in fighting in their positions and ranks, he^{-asws} advanced until he^{-asws} ended to them.

فَقَالَ لِي قَدْ رَأَيْتُ جَوْلَتَكُمْ وَانْحِيَاكُمْ عَنْ صُفُوفِكُمْ تَحْزُونُكُمْ الْجَفَاءُ الطَّعَامَ وَاعْرَابُ أَهْلِ الشَّامِ وَأَنْتُمْ لَهَا مِيمُ الْعَرَبِ وَالسَّيْنَاءُ الْأَعْظَمُ وَغَمَارُ اللَّيْلِ يَبْلَاوَةُ الْقُرْآنِ وَأَهْلُ دَعْوَةِ الْحَقِّ إِذَا ضَلَّ الْخَاطِئُونَ فَلَوْ لَا إِفْبَالُكُمْ بَعْدَ إِذْ بَارَكْتُمْ وَكَرَّكُمْ بَعْدَ انْحِيَاكُمْ وَجَبَ عَلَيْكُمْ مَا وَجَبَ عَلَى الْمُؤْمِنِيِّ يَوْمَ الرَّحْفِ ذُبْرُهُ وَكُنْتُمْ فِيمَا أَرَى مِنَ الْهَالِكِينَ

He said: 'I^{-asws} have seen your retreat and your separation from your ranks, and you are being overrun by the rough uncultured Arabs of the people of Syria. You are the leaders of the Arabs, the highest among them, the ones who pray Salat at night reciting the Quran, and the people who answer the call of truth, while the wrongdoers have gone astray. Had it not been for your return after retreating and your charge after having turned away, it would have been upon you what befell the one who turns his back on the battlefield. I^{-asws} view you would have been among the destroyed.

وَلَقَدْ هَوَّنَ عَلَيَّ بَعْضَ وَجْدِي وَشَقَى بَعْضَ أَحَاكِ صَدْرِي أَنِّي رَأَيْتُكُمْ بَاخِرَةً حُزْمُوهُمْ كَمَا حَارَوْكُمْ وَأَرْثَمُوهُمْ مِنْ مَصَافِهِمْ كَمَا أَرَاكُمْ تَحْزُونُكُمْ بِالسُّيُوفِ لِيَرْكَبَ أَوْهُمْ آخِرُهُمْ كَالْإِبِلِ الْمُطْرَدَةِ الْهَيْمِ فَالآنَ فَاصْبِرُوا أَنْزَلْتُ عَلَيْكُمْ السَّكِينَةَ وَتَبَتَّكُمْ اللَّهُ بِالْيَقِينِ

However, it eased some of my^{-asws} distress and calmed some of the pain in my^{-asws} chest to see that is in the end, you overtook them as they had overtaken you, and you displaced them from their ranks as they had displaced you. Now, hold fast, and may Allah^{-azwj} tranquillity be sent upon you, and may Allah^{-azwj} Strengthen you with certainty.

وَلْيَعْلَمِ الْمُتَنَهِّرُ أَنَّهُ مُسْخَطٌ لِرَبِّهِ وَ مُوْبِقٌ نَفْسِهِ وَ فِي الْفِرَارِ مُوجِدَةٌ لِلَّهِ عَلَيْهِ وَ الدُّلُّ الْإِلَازِمُ وَ فَسَادُ الْعَيْشِ عَلَيْهِ وَ إِنَّ الْفَارَّ مِنْهُ لَا يَرِيدُ فِي عُمْرِهِ وَ لَا يَرْضَى رَبُّهُ فَيَمُوتَ [فَمَوْتُ] الرَّجُلِ حَقًّا قَبْلَ إِتْيَانِ هَذِهِ الْحِصَالِ خَيْرٌ مِنَ الرِّضَا بِالتَّلَبُّسِ بِهَا وَ الْإِفْرَارِ عَلَيْهَا.

Let the one who flees know that he is displeasing to his Lord^{-azwj} and ruining his soul. In fleeing, there is Wrath from Allah^{-azwj} upon him, humiliation, and destruction in his life. Indeed, the one who flees does not extend his life nor does he please his Lord^{-azwj}! The death of a man, when these things have not yet befallen him, is better than acquiescing to them and persisting upon these!"⁷⁹

⁷⁹ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 74 H 36

باب 75 أحكام الجهاد و فيه أيضا بعض ما ذكر في الباب السابق

CHAPTER 75 – RULINGS OF THE JIHAD, AND IN IT AS WELL IS SOME OF WHAT IS MENTIONED IN THE PREVIOUS CHAPTER

الآيات البقرة وَ أَنْفِقُوا فِي سَبِيلِ اللَّهِ وَ لَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ

The Verses – (Surah) Al Baqarah: ***And spend in the Way of Allah and cast not yourselves to destruction with your own hands, [2:195].***

و قال تعالى وَ لَمَّا بَرَزُوا لِجَالُوتَ وَ جُنُودِهِ قَالُوا رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَ ثَبِّتْ أَقْدَامَنَا وَ انصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ فَهَزَمُوهُمْ بِإِذْنِ اللَّهِ

And the Exalted Said: ***And when they went out to duel Goliath and his army, they said: 'O Lord! Pour upon us patience, and affirm our feet and Help us against the Kafir people [2:250] So they defeated them by the Permission of Allah [2:251].***

الأعراف وَ لِيَأْسُ التَّقْوَى ذَلِكَ خَيْرٌ

(Surah) Al A'raaf: ***and the clothing of piety, that is better [7:26].***

الأنفال يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا لَقِيتُمُ الَّذِينَ كَفَرُوا زَحَفًا فَلَا تُولُوهُمْ الْأَدْبَارَ

(Surah) Al Anfaal: ***O you who believe! When you meet those who are committing Kufr marching for war, then do not turn your backs to them [8:15].***

وَ مَنْ يُؤَلِّمِهِمْ يُؤَمِّدْ دُبُرَهُ إِلَّا مُتَحَرِّفًا لِقِتَالٍ أَوْ مُتَحَيِّرًا إِلَى فِئَةٍ فَقَدْ بَاءَ بِغَضَبٍ مِنَ اللَّهِ وَ مَأْوَاهُ جَهَنَّمُ وَ يَفْسُ الْمَصِيرُ

And the one who turns his back to them on that day - except for a strategy of battle or retreating to a group – so he has incurred Wrath from Allah, and his abode is Hell, and the destination is evil [8:16].

و قال تعالى يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا لَقِيتُمْ فِئَةً فَاثْبُتُوا وَ اذْكُرُوا اللَّهَ كَثِيرًا لَعَلَّكُمْ تُفْلِحُونَ

And the Exalted Said: ***O you who believe! When you meet a party, then be firm, and remember Allah much, that you may be successful [8:45].***

وَ أَطِيعُوا اللَّهَ وَ رَسُولَهُ وَ لَا تَنَازَعُوا فَتَفْشَلُوا وَ تَذْهَبَ رِجَالُكُمْ وَ اصْبِرُوا إِنَّ اللَّهَ مَعَ الصَّابِرِينَ

And obey Allah and His Rasool and do not quarrel for you will be weary and your force will depart, and be patient, surely Allah is with the patient ones [8:46].

و قال تعالى يَا أَيُّهَا النَّبِيُّ حَرِّضِ الْمُؤْمِنِينَ عَلَى الْقِتَالِ إِنْ يَكُنْ مِنْكُمْ عِشْرُونَ صَابِرُونَ يَغْلِبُوا مِائَتَيْنِ وَ إِنْ يَكُنْ مِنْكُمْ مِائَةٌ يَغْلِبُوا أَلْفًا مِنَ الَّذِينَ كَفَرُوا بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ

And the Exalted Said: **O you Prophet! Urge the Momineen upon the fighting. If there happen to be twenty patient ones from you, they would overcome two hundred, and if there happen to be two hundred of you, they would overcome a thousand from those who commit Kufr because they are a people not understanding [8:65].**

الآن خَفَّفَ اللَّهُ عَنْكُمْ وَ عَلِمَ أَنَّ فِيكُمْ ضَعْفًا فَإِنْ يَكُنْ مِنْكُمْ مِائَةٌ صَابِرَةٌ يَغْلِبُوا مِائَتَيْنِ وَ إِنْ يَكُنْ مِنْكُمْ أَلْفٌ يَغْلِبُوا أَلْفَيْنِ بِإِذْنِ اللَّهِ وَ اللَّهُ مَعَ الصَّابِرِينَ

For now, Allah has Lightened from you and Knows that among you there are weak ones. So if there happen to be one hundred patient ones form you, they would overcome two hundred, and if there happen to be a thousand from you, they would overcome two thousand by the Permission of Allah, and Allah is with the patient ones [8:66].

مَا كَانَ لِنَبِيٍّ أَنْ يَكُونَ لَهُ أَسْرَى حَتَّى يُثْخِنَ فِي الْأَرْضِ تُرِيدُونَ عَرَضَ الدُّنْيَا وَ اللَّهُ يُرِيدُ الْآخِرَةَ وَ اللَّهُ عَزِيزٌ حَكِيمٌ

It was not for a Prophet that there happen to be captives for him until he triumphs in the land. You are wanting the display of the world and Allah Wants the Hereafter (for you), and Allah is Mighty, Wise [8:67].

وَ قَالَ تَعَالَى يَا أَيُّهَا النَّبِيُّ فُلْ لِمَنْ فِي أَيْدِيكُمْ مِنَ الْأَسْرَى إِنْ يَعْلَمِ اللَّهُ فِي قُلُوبِكُمْ خَيْرًا يُؤْتِكُمْ خَيْرًا مِمَّا أُخِذَ مِنْكُمْ وَ يَغْفِرَ لَكُمْ وَ اللَّهُ غَفُورٌ رَحِيمٌ

And the Exalted Said: **O you Prophet! Say to the ones in your hand from the captives: 'If Allah Knows any goodness in your hearts, He would Give you better than what He Takes from you and He will Forgive you; and Allah is Forgiving, Merciful [8:70].**

التَّوْبَةُ وَ لَوْ أَرَادُوا الْخُرُوجَ لَأَعَدُّوا لَهُ عُدَّةً

(Surah) Al Towbah: **And had they intended the going forth, they would have prepared for it with a preparation, [9:46].**

وَ قَالَ تَعَالَى لَيْسَ عَلَى الضُّعَفَاءِ وَ لَا عَلَى الْمَرْضَى وَ لَا عَلَى الَّذِينَ لَا يَجِدُونَ مَا يُنْفِقُونَ حَرَجٌ إِذَا نَصَحُوا لِلَّهِ وَ رَسُولِهِ مَا عَلَى الْمُحْسِنِينَ مِنْ سَبِيلٍ وَ اللَّهُ غَفُورٌ رَحِيمٌ

And the Exalted Said: **There isn't any blame upon the weak, nor upon the sick, nor upon those who cannot find what they could be spending, when they are sincere to Allah and His Rasool. There is no way (to a blame) upon the good doers, and Allah is Forgiving, Merciful [9:91].**

وَ لَا عَلَى الَّذِينَ إِذَا مَا أَتَوْكَ لِتَحْمِلَهُمْ قُلْتَ لَا أَجِدُ مَا أَحْمِلُكُمْ عَلَيْهِ تَوَلَّوْا وَ أَعْيُنُهُمْ تَفِيضُ مِنَ الدَّمْعِ حَزَنًا أَلَّا يَجِدُوا مَا يُنْفِقُونَ

Nor upon those when they came to you that you might carry them. You said: 'I cannot find what I can carry you upon. They turned back and their eyes overflowed from the tears in grief of not finding what they could be spending [9:92].

إِنَّمَا السَّبِيلُ عَلَى الَّذِينَ يَسْتَأْذِنُونَكَ وَ هُمْ أَغْنِيَاءُ رَضُوا بِأَنْ يَكُونُوا مَعَ الْخَوَالِفِ وَ طَبَعَ اللَّهُ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَعْلَمُونَ

But rather, the way (to blame) is upon those who seek your permission and they are rich. They are pleased to be with the ones staying behind; and Allah Sealed upon their hearts, so they don't know [9:93].

النحل وَ سَرَابِيلَ تَقِيكُم بَأْسَكُمْ

(Surah) Al Nahl: **and garments to save you from your fighting [16:81].**

الأنبياء وَ عَلَّمْنَاهُ صَنْعَةَ لَبُوسٍ لَكُمْ لِتُحْصِنَكُمْ مِنْ بَأْسِكُمْ فَهَلْ أَنْتُمْ شَاكِرُونَ

(Surah) Al Anbiya: **And We Taught him the making of coats of mail for you, in order for you to protect yourselves from your fighting. Will you then be grateful? [21:80].**

محمد فَإِذَا لَقِيتُمُ الَّذِينَ كَفَرُوا فَضَرْبَ الرِّقَابِ حَتَّى إِذَا أَنتَحِثْتُمُوهُمْ فَشُدُّوا الْوَثَاقَ فَإِمَّا مَنًّا بَعْدُ وَ إِمَّا فِدَاءً حَتَّى تَضَعَ الْحَرْبُ أَوْزَارَهَا ذَلِكَ وَ لَوْ يَشَاءُ اللَّهُ لَأُنْتَصَرَ مِنْهُمْ

(Surah) Muhammad^{-saww}: **So when you meet (in battle) those who are committing Kufr, then strike the necks until when you have captured them, so tighten the bond. Then either a favour (set free) afterwards or a ransom, until the war places its burden (terminates). That (shall be so), and if Allah so Desires He would Take Retribution from them, [47:4].**

الفتح لَيْسَ عَلَى الْأَعْمَى حَرْجٌ وَ لَا عَلَى الْأَعْرَجِ حَرْجٌ وَ لَا عَلَى الْمَرِيضِ حَرْجٌ.

(Surah) Al Fatah: **It isn't upon the blind to go out, nor a blame upon the lame, nor a blame upon the sick ones. [48:17].**

1- فس، تفسير القمي يَا أَيُّهَا النَّبِيُّ خَرِّضِ الْمُؤْمِنِينَ عَلَى الْقِتَالِ إِنْ يَكُنْ مِنْكُمْ عِشْرُونَ صَابِرُونَ يَغْلِبُوا مِائَتَيْنِ وَ إِنْ يَكُنْ مِنْكُمْ مِائَةٌ يَغْلِبُوا أَلْفًا

Tafseer Al Qummi - **O you Prophet! Urge the Momineen upon the fighting. If there happen to be twenty patient ones from you, they would overcome two hundred, and if there happen to be two hundred of you, they would overcome a thousand [8:65].**

قَالَ كَانَ الْحُكْمُ فِي أَوَّلِ النَّبُوءَةِ فِي أَصْحَابِ رَسُولِ اللَّهِ ص - أَنَّ الرَّجُلَ الْوَاحِدَ وَجِبَ عَلَيْهِ أَنْ يُقَاتِلَ عَشْرَةً مِنَ الْكُفَّارِ فَإِنْ هَرَبَ مِنْهُمْ فَهُوَ الْفَارُّ مِنَ الرَّخْفِ وَ الْمِائَةُ يُقَاتِلُوا أَلْفًا

He said, 'The ruling in the beginning of the Prophet-hood regarding companions of Rasool-Allah^{-saww} – The one man, it is obligatory upon him that he fights ten of the Kafirs. If he flees from them, he is the 'flee from the battle march', and the hundred should fight a thousand.

ثُمَّ عَلِمَ اللَّهُ أَنَّ فِيهِمْ ضَعْفًا لَا يَقْدِرُونَ عَلَى ذَلِكَ فَأَنْزَلَ الْآنَ خَفَّفَ اللَّهُ عَنْكُمْ وَ عَلِمَ أَنَّ فِيكُمْ ضَعْفًا فَإِنْ يَكُنْ مِنْكُمْ مِائَةٌ صَابِرَةٌ يَغْلِبُوا مِائَتَيْنِ

Then Allah^{-azwj} Knew that among there were weak ones not able upon that, so He^{-azwj} Revealed: **For now, Allah has Lightened from you and Knows that among you there are weak ones. So if there happen to be one hundred patient ones form you, they would overcome two hundred, [8:66].**

فَقَرَضَ اللَّهُ عَلَيْهِمْ أَنْ يُقَاتِلَ رَجُلٌ مِنَ الْمُؤْمِنِينَ رَجُلَيْنِ مِنَ الْكُفَّارِ فَإِنْ فَرَّ مِنْهُمَا فَهُوَ الْفَارُّ مِنَ الرَّحْفِ وَإِنْ كَانُوا ثَلَاثَةً مِنَ الْكُفَّارِ وَوَاحِدٌ مِنَ الْمُسْلِمِينَ فَقَرَّ الْمُسْلِمُ مِنْهُمْ فَلَيْسَ هُوَ الْفَارُّ مِنَ الرَّحْفِ.

So, Allah^{-azwj} Obligated upon them that a man from the believers would fight two men from the Kafirs. If he flees from them, he is the 'flee from the battle march', and if there were three from the Kafirs and one from the Muslims, so the Muslim flees from them, he isn't the 'flee from the battle march'.⁸⁰

أقول: قد مر مثله في تفسير النعماني في كتاب القرآن عن أمير المؤمنين ع ثم قال ع نسخ قوله وَ قُولُوا لِلنَّاسِ حُسْنًا يعني اليهود حين هادتهم رسول الله ص فلما رجع من غزاة تبوك أنزل الله تعالى قَاتِلُوا الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ إِلَى قَوْلِهِ حَتَّى يُعْطُوا الْجِزْيَةَ عَنْ يَدٍ وَهُمْ صَاغِرُونَ فنسخت هذه الآية تلك الهدنة.

I say, 'Similar to it has passed in Tafseer Al Numani in 'the book of the Quran', from Amir Al-Momineen^{-asws} – 'Then he^{-asws} said: 'His^{-azwj} Words: **and speak to the people good words, [2:83]**, meaning the Jews when Rasool-Allah^{-saww} had a truce with them. When he^{-saww} returned from the military expedition of Tabuk, Allah^{-azwj} Exalted Revealed: **Fight those who are neither believing in Allah nor in the Last Day nor are they sanctifying what Allah and His Rasool have sanctified, nor are they making the Religion of Truth to be their Religion, from those who have been Given the Book, until they are paying the tax by hand and they are humiliated [9:29]. So this Verse Abrogated that truce**'.

2- ب، قرب الإسناد أَبُو الْبَحْتَرِيِّ عَنِ الصَّادِقِ عَنْ أَبِيهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص لَا يُقْتَلُ الرَّسُولُ وَلَا الرَّهْنُ.

(The book) 'Qurb Al Isnaad' – Abu Al Bakhtari,

'From Al-Sadiq^{-asws}, from his^{-asws} father^{-asws} said: 'Rasool-Allah^{-saww} said: 'Neither kill the messengers nor the captives''.⁸¹

3- ب، قرب الإسناد بِهَذَا الْإِسْنَادِ قَالَ: سُئِلَ عَلِيُّ ع عَنْ أَجْعَالِ الْعُرْوِ فَقَالَ لَا بَأْسَ أَنْ يَغْرُوَ الرَّجُلُ عَنِ الرَّجُلِ وَ يَأْخُذَ مِنْهُ الْجُعْلُ.

(The book) 'Qurb Al Isnaad' – By this chain, he said,

'Ali^{-asws} was asked about the Rewards of (participating in) the battle. He^{-asws} said: 'There is no problem if a man were to battle on behalf of a man and takes the Reward from him''.⁸²

4- ب، قرب الإسناد بِهَذَا الْإِسْنَادِ عَنْ عَلِيٍّ ع أَنَّهُ قَالَ: الْحَرْبُ خُدْعَةٌ إِذَا حَدَّثْتُمْ عَنْ رَسُولِ اللَّهِ ص حَدِيثًا قَوْ اللَّهِ لَأَنْ أَخْرَ مِنْ السَّمَاءِ أَوْ تَخَطَّفَنِي الطَّيْرُ أَحَبُّ إِلَيَّ مِنْ أَنْ أَكْذِبَ عَلَى رَسُولِ اللَّهِ ص

(The book) 'Qurb Al Isnaad' – By this chain,

'From Ali^{-asws} having said: 'The war is a deception! Whenever I^{-asws} narrated a Hadeeth to you from Rasool-Allah^{-saww}, by Allah^{-azwj}, if I^{-asws} were to fall from the sky or the bird were to kidnap me^{-asws}, it would be more beloved to me^{-asws} than if I^{-asws} were to lie upon Rasool-Allah^{-saww}!

⁸⁰ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 75 H 1

⁸¹ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 75 H 2

⁸² Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 75 H 3

وَ إِذَا حَدَّثْتُكُمْ عَنِّي فَإِنَّمَا الْخَرْبُ خُدْعَةٌ فَإِنَّ رَسُولَ اللَّهِ ص بَلَغَهُ أَنَّ بَنِي قُرَيْظَةَ بَعَثُوا إِلَى أَبِي سُفْيَانَ أَنَّكُمْ إِذَا التَقَيْتُمْ أَنْتُمْ وَ مُحَمَّدٌ ص - أَمَدَدْنَاكُمْ وَ أَعَانَاكُمْ

And when I^{-asws} narrate to you from myself^{-asws}, so rather the war is a deception. It reached Rasool-Allah^{-saww} that the clan of Qureyza had sent a message to Abu Sufyan, 'When you and Muhammad^{-saww} were to meet in battle, we will help you and assist you!'

فَقَامَ النَّبِيُّ ص فَخَطَبَنَا فَقَالَ إِنَّ بَنِي قُرَيْظَةَ بَعَثُوا إِلَيْنَا أَنَّ إِذَا التَقَيْنَا نَحْنُ وَ أَبُو سُفْيَانَ أَمَدَدُونَا [أَمَدُونَا] وَ أَعَانُونَا

The Prophet^{-saww} stood up and addressed us. He^{-saww} said: 'The clan of Qureyza have sent a message to us that when we and Abu Sufyan were to meet in battle, they will help us and assist us!'

فَبَلَغَ ذَلِكَ أَبَا سُفْيَانَ فَقَالَ عَدَرْتُ يَهُودُ فَارْتَحِلْ عَنْهُمْ.

That reached Abu Sufyan. He said, 'The Jews have betrayed!' So, he departed from them".⁸³

5- ب، قرب الإسناد أَبُو الْبُخَّارِيِّ عَنِ الصَّادِقِ عَنِ أَبِيهِ ع أَنَّهُ قَالَ عَرَضَهُمْ رَسُولُ اللَّهِ ص يَوْمَئِذٍ يَغْنِي بَنِي قُرَيْظَةَ عَلَى الْعَانَاتِ فَمَنْ وَجَدَهُ أَنْبَتَ قَتَلَهُ وَ مَنْ لَمْ يَجِدْهُ أَنْبَتَ الْحَقَّةَ بِالذَّرَارِيِّ.

(The book) 'Qurb Al Isnaad' – Abu Al Bakhtari,

'From Al-Sadiq^{-asws}, from his^{-asws} father^{-asws}, he^{-asws} said: 'On that day Rasool-Allah^{-azwj} them, meaning the clan of Qureyza upon the adulthood. The one who was found to be an adult, he^{-saww} killed him, and the one who was not found to be an adult was joined with the captives (women and children)".⁸⁴

6- ل، الخصال ابْنُ الْوَلِيدِ عَنِ الصَّفَّارِ عَنْ أَحْمَدَ وَ عَبْدِ اللَّهِ ابْنِ مُحَمَّدٍ بْنِ عِيسَى عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنِ الْحَلِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ نَجْدَةَ الْحُرُورِيِّ كَتَبَ إِلَى ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ يَسْأَلُهُ عَنْ أَرْبَعَةِ أَشْيَاءَ هَلْ كَانَ رَسُولُ اللَّهِ ص يَعُزُّو بِالنِّسَاءِ وَ هَلْ كَانَ يَقْسِمُ هُنَّ شَيْئاً وَ عَنْ مَوْضِعِ الْخُمْسِ وَ عَنْ الْيَتِيمِ مَتَى يَنْقُطِعُ يَتِمُّهُ وَ عَنْ قَتْلِ الذَّرَارِيِّ

(The book) 'Al Khisaal' – From Al Saffar, from Ahmad and Abdullah two sons of Muhammad Bin Isa, from Ibn Abu Umeyr, from Hammad Bin Usman, from Al Halby,

'From Abu Abdullah^{-asws} having said: 'Najdah Al-Haroury wrote to Ibn Abbas, may Allah^{-azwj} be Pleased with him, asking him about four things – 'Did Rasool-Allah^{-saww} go to battle with (taking) the women, and had he^{-saww} distributed anything (from war booty) to them, and about the place of Al-Khums, and about the orphan, when is his orphanhood terminate, and about killing the offspring.

فَكَتَبَ إِلَيْهِ ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ أَمَّا قَوْلُكَ فِي النِّسَاءِ فَإِنَّ رَسُولَ اللَّهِ ص كَانَ يُجَذِّبُهُنَّ وَ لَا يَقْسِمُ هُنَّ شَيْئاً وَ أَمَّا الْخُمْسُ فَإِنَّا نَزْعُهُ أَنَّهُ لَنَا وَ زَعَمَ قَوْمٌ أَنَّهُ لَيْسَ لَنَا فَصَبَرْنَا

⁸³ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 75 H 4

⁸⁴ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 75 H 5

Ibn Abbas, may Allah^{-azwj} be Pleased with him, wrote to him, 'As for your words regarding the women, Rasool-Allah^{-saww} had taken them and did not distribute anything to them; and as for Al-Khums, he^{-saww} contented with them that it was for us^{-asws}, and a group had alleged that it wasn't for us, so we^{-asws} observed patience.

وَأَمَّا النِّسَاءُ فَأَنْفِقَطَاعُ يَتِمِّهِ أَشَدُّهُ وَهُوَ الْإِخْتِلَامُ إِلَّا أَنْ لَا تُؤْنِسَ مِنْهُ رُشْدًا فَيَكُونَ عِنْدَكَ سَفِيهَاً أَوْ ضَعِيفاً فَيَمْسِكُ عَلَيْهِ وَلِيُّهُ وَ أَمَّا الذَّرَارِيُّ فَلَمْ يَكُنِ النَّبِيُّ ص يَقْتُلُهَا وَ كَانَ الْخَضِرُ ع يَقْتُلُ كَافِرَهُمْ وَ يَتْرُكُ مُؤْمِنَهُمْ فَإِنْ كُنْتَ تَعْلَمُ مِنْهُمْ مَا يَعْلَمُ الْخَضِرُ فَأَنْتَ أَعْلَمُ.

And as for the orphan, his orphanhood is terminated at his adulthood, and it is the puberty except that rightful guidance is not perceived from him, so he would be either foolish or weak in your view, so his guardian would withhold upon him. And as for the offspring, the Prophet^{-saww} did not kill them, and Al-Khizr^{-as} had kill their disbelievers and left their believers. So, if you were to know from that Al-Khizr^{-as} had known, then you are more knowing".⁸⁵

7- ماء، الأمايلي للشيخ الطوسي أَبُو عَمْرٍو عَنِ ابْنِ عُقْدَةَ عَنْ أَحْمَدَ بْنِ يَحْيَى عَنْ عَبْدِ الرَّحْمَنِ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ بْنِ عَمْرٍو عَنْ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنِ النَّبِيِّ ص أَنَّهُ قَالَ: أَمَّا حَلْفٌ كَانَ فِي الْجَاهِلِيَّةِ فَإِنَّ الْإِسْلَامَ لَمْ يَزِدْهُ وَ لَا حَلْفٌ فِي الْإِسْلَامِ الْمُسْلِمُونَ يَدُّ عَلَى مَنْ سِوَاهُمْ يُجِيرُ عَلَيْهِمْ أَذْنَاهُمْ وَ يَزِدُّ عَلَيْهِمْ أَقْصَاهُمْ تُرَدُّ سَرَائِيَهُمْ عَلَى قُعْدِهِمْ

(The book) 'Al Amaali' of the sheykh Al Tusi – Abu Amro, from Ibn Uqdah, from Ahmad Bin Yahya, from Abdul Rahman, from his father, from Muhammad Bin Is'haq Bin Amro Bin Shueyb, from his father, from his grandfather,

'From the Prophet^{-saww} having said: 'Any alliance that existed in the Pre-Islamic era, Islam does not revoke it. However, there is no alliance in Islam. The Muslims are one united hand against other. The least of them may grant protection on their behalf, and the farthest of them must honour it. Their military units return to support those who remain behind.

لَا يُقْتَلُ مُؤْمِنٌ بِكَافِرٍ وَ دِيَّةُ الْكَافِرِ نِصْفُ دِيَّةِ الْمُؤْمِنِ وَ لَا جَلْبَ وَ لَا جَنْبَ وَ لَا تُؤْخَذُ صَدَقَاتُهُمْ إِلَّا فِي دُورِهِمْ

A believer shall not be killed in retaliation for a disbeliever, and the blood money of a disbeliever is half that of a believer. There shall be no unfair exactions or restrictions, and their alms shall not be taken except from their own dwellings.

قَالَ رَسُولُ اللَّهِ ص هَذَا الْحَدِيثُ فِي خُطْبَةِ يَوْمِ الْجُمُعَةِ قَالَ يَا أَيُّهَا النَّاسُ.

Rasool-Allah^{-saww} said this Hadeeth in a sermon on the day of Friday. He^{-saww} said: 'O you people!'"⁸⁶

8- ماء، الأمايلي للشيخ الطوسي ابْنُ مُحَمَّدٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ نُسَيْرِ بْنِ الْحُسَيْنِ بْنِ الْكُثَيْبِ عَنِ الْمُعَلَّى بْنِ مَهْدِيٍّ عَنْ أَبِي شَهَابٍ عَنِ الْحُجَّاجِ بْنِ أَرْطَاةَ عَنْ عَبْدِ الْمَلِكِ بْنِ عَمْرٍو عَنْ عَطِيَّةَ رَجُلٍ مِنْ بَنِي قُرَيْظَةَ قَالَ: عَرَضْنَا رَسُولَ اللَّهِ ص فَمَنْ كَانَتْ لَهُ عَائَةٌ قَتَلَهُ وَ مَنْ لَمْ تَكُنْ لَهُ عَائَةٌ تَرَكَهُ فَلَمْ تَكُنْ لِي عَائَةٌ فَتَرَكَتِي.

⁸⁵ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 75 H 6

⁸⁶ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 75 H 7

(The book) 'Al Amaali' of the sheykh Al Tusi – Ibn Makhlad, from Ja'far Bin Muhammad Bin Nuseyr, from Al-Husayn Bin Al Kumeit, from Al Moalla Bin Mahdy, from Abu Shihan, from Al Hajjaj Bin Artah, from Abdul Malik Bin Umar, from Atiya, a man from the clan of Qureyza said,

'Rasool-Allah^{-saww} presented us. The one who had adulthood for him, he^{-saww} killed him, and the one who did not have adulthood for him, he^{-saww} left him. There did not happen to be adulthood for me, so he^{-saww} left me".⁸⁷

9- ب، قرب الإسناد عَنْ حَنَانٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ نُبِيتُ إِلَى النَّبِيِّ ص نَفْسُهُ وَهُوَ صَحِيحٌ لَيْسَ بِهِ وَجَعٌ

(The book) 'Qurb Al Isnaad' – From them both, from Hanan who said,

'I heard Abu Abdullah^{-asws} saying: 'The Prophet^{-saww} was given the news of his^{-saww} own death while he^{-saww} was healthy, there being no pain (illness) with him^{-asws}'.

قَالَ نَزَلَ بِهِ الرُّوحُ الْأَمِينُ فَنَادَى الصَّلَاةَ جَامِعَةً وَ نَادَى الْمُهَاجِرِينَ وَ الْأَنْصَارَ بِالسَّلَاحِ

He^{-asws} said: 'The Trustworthy Spirit (Jibraeel^{-as}) descended to him^{-saww}. He^{-saww} called for the congregational Salat and called the Emigrants and the Helpers with the weapons'.

قَالَ فَاجْتَمَعَ النَّاسُ فَصَعِدَ الْمِنْبَرَ فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ فَنَعَى إِلَيْهِمْ نَفْسَهُ ثُمَّ قَالَ أَدْكُرُوا اللَّهَ الْوَالِيَّ مِنْ بَعْدِي عَلَى أُمَّتِي أَلَا يَرْحَمُ عَلَى جَمَاعَةِ الْمُسْلِمِينَ فَأَجَلٌ كِبِيرُهُمْ وَ رَحِمٌ صَغِيرُهُمْ وَ وَقَرٌ عَالِمُهُمْ وَ لَمْ يُضِرَّ بِهِمْ فَيَذَلُّهُمْ وَ لَمْ يُصَغِّرْهُمْ فَيُكْفِرْهُمْ وَ لَمْ يُغْلِقْ بَابَهُ دُوْعَهُمْ فَيَأْكُلْ قُوِيَهُمْ صَعِيْفَهُمْ وَ لَمْ يُجَرِّمْهُمْ فِي نُعُورِهِمْ فَيَقْطَعَ نَسْلَ أُمَّتِي

He^{-asws} said: 'The people gathered. He^{-saww} ascended the pulpit. He^{-saww} praised Allah^{-azwj} and lauded upon Him^{-azwj}. He^{-saww} gave to them the news of his^{-saww} own death. Then he^{-saww} said: 'I^{-saww} remind of Allah^{-azwj} the ruler from after me^{-saww} upon my^{-saww} community! He should be merciful upon the community of Muslims. He should revere their old ones and mercy their young, and afford dignity to their scholar and not be harmful to them, and not belittle them so they would blaspheme, and not lock his door from them, so their strong ones would devour their weak ones, and not abandon them in their frontier posts so he would cut off the lineage of my^{-saww} community!'

ثُمَّ قَالَ اللَّهُمَّ قَدْ بَلَغْتُ وَ نَصَحْتُ فَاشْهَدْ

Then he^{-saww} said: 'O Allah^{-azwj}! I^{-saww} have delivered and advised, so Be Witness!'

فَقَالَ أَبُو عَبْدِ اللَّهِ ع هَذَا آخِرُ كَلَامٍ تَكَلَّمْتُ بِهِ النَّبِيِّ ص عَلَى الْمِنْبَرِ.

Abu Abdullah^{-asws} said: 'This is the last speech the Prophet^{-saww} spoke with upon the pulpit".⁸⁸

10- ب، قرب الإسناد أَبُو الْبُخْتَرِيِّ عَنْ جَعْفَرٍ عَنْ أَبِيهِ ع أَنَّ عَلِيًّا ع كَانَ يَكْتُبُ إِلَى أَمْرَاءِ الْأَجْنَادِ أَنْشَدُكُمْ اللَّهَ فِي فَلَاحِي الْأَرْضِ أَنْ يُظْلَمُوا قِبَلَكُمْ.

⁸⁷ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 75 H 8

⁸⁸ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 75 H 9

(The book) 'Qurb Al Isnaad' – Abu Al Bakhtari,

'From Ja'far^{-asws}, from his^{-asws} father^{-asws}: 'Ali^{-asws} had written to the commanders of the armed forces: 'I^{-asws} adjure you all of Allah^{-azwj} regarding farmers of the land not to be wronged in front of you!''⁸⁹

11- ب، قرب الإسناد ابن طريف عن ابن علقمان عن الصادق عن أبيه ع قال قال ع إطعام الأسير والإحسان إليه حق واجب وإن قتلته من الغد.

(The book) 'Qurb Al Isnaad' – Ibn Tareyf, from Ibn Ulwan,

'From Al-Sadiq^{-asws}, from his^{-asws} father^{-asws} having said: 'He^{-asws} said: 'Feeding the captive and the favours to him is an obligatory right, and even if you kill him the next morning''.⁹⁰

12- ب، قرب الإسناد علي عن أخيه ع قال: سأله عن رجل اشترى عبداً مشركاً وهو في أرض الشرك فقال العبد لا أستطيع المشي وخاف المسلمون أن يلحق العبد بالعدو أ يحل قتله

(The book) 'Qurb Al Isnaad' –

'Ali, from his brother (Al-Kazim^{-asws}), said, 'I asked him^{-asws} about a man who buys a Polytheist slave while he is in the land of Polytheists. The slave said, 'I am not able to walk!', and the Muslims fear that he might join with the enemy, 'Is it Permissible to kill him?'

قال إذا خاف حل قتله.

He^{-asws} said: 'When there is such fear, it is Permissible to kill him''.⁹¹

13- ع، علل الشرائع أبي عن سعد عن الأصمعي عن المنقرعي عن عيسى بن يونس عن الأوزاعي عن الزهري عن علي بن الحسين ع قال: إن أخذت الأسير فعجز عن المشي ولم يكن معك محمل فأرسله ولا تقتله فإنك لا تدري ما حكم الإمام فيه

(The book) 'Ilal Al Sharaie' – My father, from Sa'ad, from Al Asbahany, from Al Minqary, from Isa Bin Yunus, from Al Awzaie, from Al Zuhry,

'From Ali^{-asws} Bin Al-Husayn^{-asws} having said: 'If you take the prisoner and he is unable to walk and there does not happen to a carriage for you, release him and do not kill him, for you don't know what the ruling of the Imam^{-asws} is regarding him'.

وقال الأسير إذا أسلم فقد حقن دمه وصار قتيلاً.

And he^{-asws} said: 'The captive, when he becomes a Muslim, so he has saved his blood and becomes a war booty''.⁹²

⁸⁹ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 75 H 10

⁹⁰ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 75 H 11

⁹¹ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 75 H 12

⁹² Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 75 H 13

14- فس، تفسیر القمي وَ الَّذِينَ آمَنُوا وَ لَمْ يُهَاجِرُوا مَا لَكُم مِّنْ وَلَا يَتَّبِعُهُمْ مِنْ شَيْءٍ حَتَّىٰ يُهَاجِرُوا وَ إِنِ اسْتَنْصَرُوكُمْ فِي الدِّينِ فَعَلَيْكُمُ النَّصْرُ إِلَّا عَلَىٰ قَوْمٍ مِّبْنَكُم وَ بَيْنَهُمْ مِيثَاقٌ

Tafseer Al-Qummi - **and those who believed and did not emigrate, there is nothing for you of their guardianship until they do emigrate; and if they seek your help in the Religion, then the helping is (incumbent) upon you, except upon a people between you and them there is a covenant; [8:72].**

فَإِنَّمَا نَزَلَتْ فِي الْأَعْرَابِ وَ ذَلِكَ أَنَّ رَسُولَ اللَّهِ ص صَلَّاهُمْ عَلَىٰ أَنْ يَدْعُوهُمْ فِي دِيَارِهِمْ وَ لَا يُهَاجِرُوا إِلَى الْمَدِينَةِ وَ عَلَىٰ أَنَّهُ إِنْ أَرَادَهُمْ رَسُولُ اللَّهِ ص غَزَا بِهِمْ وَ لَيْسَ لَهُمْ فِي الْعَيْمَةِ شَيْءٌ

It was Revealed regarding the Bedouins, and that is because Rasool-Allah^{-saww} had reconciled with them based upon that he^{-saww} will leave them be in their houses and they will not emigrate to Al-Medina, and upon that if Rasool-Allah^{-saww} wants them he^{-saww} will go to battle with them (they would accompany him^{-saww}) and there wouldn't be anything for them in the spoils of war.

وَ أُوجِبُوا عَلَى النَّبِيِّ ص أَنَّهُ إِنْ أَرَادَهُم الْأَعْرَابُ مِنْ غَيْرِهِمْ أَوْ دَهَاهُمْ دَهَمٌ مِنْ عَدُوِّهِمْ أَنْ يَنْصُرَهُمْ إِلَّا عَلَى قَوْمٍ بَيْنَهُمْ وَ بَيْنَ الرَّسُولِ عَهْدٌ وَ مِيثَاقٌ إِلَى مُدَّةٍ.

And it would be obligated upon the Prophet^{-saww} that if other were to intend the Bedouins (in battle) or faced assaults from their enemies, he^{-saww} would help them except if there was a pact between them and the Rasool^{-saww} and a covenant to a term".⁹³

15- ل، الخصال الْأَرْبَعُمِائَةِ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع لَا تَعْرُبُ بَعْدَ الْهِجْرَةِ وَ لَا هِجْرَةَ بَعْدَ الْفَتْحِ.

(The book) 'Al Khisaal' –

'The Four Hundred (Ahadeeth) – 'Amir Al-Momineen^{-asws} said: 'There is no Arabism after the emigration, and there is no emigration after the conquest".⁹⁴

16- شي، تفسیر العياشي عَنْ حُسَيْنِ بْنِ صَالِحٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ كَانَ عَلِيٌّ صَلَوَاتُ اللَّهِ عَلَيْهِ يَقُولُ مَنْ قَرَّ مِنْ رَجُلَيْنِ فِي الْقِتَالِ مِنَ الرَّحْفِ فَقَدْ قَرَّ مِنَ الرَّحْفِ وَ مَنْ قَرَّ مِنْ ثَلَاثَةِ رِجَالٍ فِي الْقِتَالِ مِنَ الرَّحْفِ فَلَمْ يَفِرَّ.

Tafseer Al Ayyashi – From Husayn Bin Salih who said,

'I heard Abu Abdullah^{-asws} saying: 'Ali^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, had said: 'One who flees from two men during the battle from the battle march, so he has fled from the battle march, and the one who flees from three men during the battle from the battle march, he has not fled".⁹⁵

⁹³ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 75 H 14

⁹⁴ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 75 H 15

⁹⁵ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 75 H 16

17- نَوَادِيرُ الرَّوَّانْدِيِّ، بِإِسْنَادِهِ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ آبَائِهِ ع قَالَ قَالَ الْحَسَنُ بْنُ عَلِيٍّ ع كَانَ عَلِيٌّ ع يُبَاشِرُ الْقِتَالَ بِنَفْسِهِ وَ لَا يَأْخُذُ السَّلْبَ.

(The book) 'Nawadir' of Al Rawandy - by his chain,

From Musa Bin Ja'far^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Al-Hassan^{-asws} Bin Ali^{-asws} said: 'Ali^{-asws} used to embrace (engage) in the battle himself^{-asws} and not take the spoils of war".⁹⁶

18- وَ هَذَا الْإِسْنَادُ قَالَ قَالَ عَلِيٌّ ع اعْتَمَمَ أَبُو دُجَانَةَ الْأَنْصَارِيُّ وَ أَرْخَى عَذْبَةَ الْعِمَامَةِ مِنْ خَلْفِهِ بَيْنَ كَتِفَيْهِ ثُمَّ جَعَلَ يَتَبَحَّرُ بَيْنَ الصُّنْدَيْنِ فَقَالَ رَسُولُ اللَّهِ ص إِنَّ هَذِهِ لِمِشْيَةِ يُبْعِضُهَا اللَّهُ تَعَالَى إِلَّا عِنْدَ الْقِتَالِ.

And by this chain,

'He^{-asws} said: 'Ali^{-asws} said: 'Abu Dujanah Al-Ansari wore a turban and let the end of the turban hang down between his shoulders. Then he strutted (walked proudly) between the rows. Rasool- Allah^{-saww} said: 'This is a (manner of) walking Allah^{-azwj} the Exalted Dislikes except during the battle".⁹⁷

19- وَ هَذَا الْإِسْنَادُ قَالَ قَالَ عَلِيٌّ ع لَمَّا بَعَثَنِي رَسُولُ اللَّهِ ص إِلَى الْيَمَنِ قَالَ يَا عَلِيُّ لَا تُفَاتِلْ أَحَدًا حَتَّى تَدْعُوهُ إِلَى الْإِسْلَامِ وَ أَيْمَ اللَّهُ لَأَنْ يَهْدِيَ اللَّهُ عَلَى يَدَيْكَ رَجُلًا خَيْرَ لَكَ بِمَا طَلَعَتْ عَلَيْهِ الشَّمْسُ وَ لَكَ وَلاُؤُهُ يَا عَلِيُّ.

And by this chain,

'He^{-asws} said: 'Ali^{-asws} said: 'When Rasool-Allah^{-saww} sent me^{-asws} to Al-Yemen, he^{-saww} said: 'O Ali^{-asws}! Do not fight anyone until you^{-asws} call him to Al-Islam, and I^{-saww} swear by Allah^{-azwj}! If Allah^{-azwj} were to Guide a man upon your^{-asws} hands, it will be better for you^{-asws} than whatever the sun emerges upon, and for you^{-asws} would be his friendship, O Ali^{-asws}!"⁹⁸

20- وَ هَذَا الْإِسْنَادُ قَالَ قَالَ رَسُولُ اللَّهِ ص أَمِيرُ الْقَوْمِ أَقْطَعُهُمْ دَابَّةً.

And by this chain,

He^{-asws} said: 'Rasool-Allah^{-saww} said: 'The leader of the people is the one who is most capable in managing their mount".⁹⁹

21- وَ هَذَا الْإِسْنَادُ قَالَ قَالَ عَلِيٌّ ع بَعَثَ رَسُولُ اللَّهِ ص جَيْشًا إِلَى خَنْعَمٍ فَلَمَّا غَشَوْهُمْ اسْتَعْصَمُوا بِالسُّجُودِ فَقَتَلَ بَعْضُهُمْ فَبَلَغَ ذَلِكَ رَسُولُ اللَّهِ ص فَقَالَ لِلْوَزِيَّةِ نَصِفِ الْعُتْلَ بِصَلَاتِهِمْ

And by this chain,

⁹⁶ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 75 H 17

⁹⁷ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 75 H 18

⁹⁸ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 75 H 19

⁹⁹ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 75 H 20

'He-asws said: 'Ali-asws said: 'Rasool-Allah-saww sent an army to Khash'am. When they approached them, the enemy took refuge by doing Sajdah. Some of them were killed. That reached Rasool-Allah-saww. He-saww said to the inheritors: 'Half the inheritance is due their Salats!'

ثُمَّ قَالَ إِنِّي بَرِيءٌ مِنْ كُلِّ مُسْلِمٍ نَزَلَ مَعَ مُشْرِكٍ فِي دَارِ الْحَرْبِ.

Then he-saww said: 'I-saww disavow from every Muslims who settles with a Polytheist in the realm of war!'"¹⁰⁰

22- وَ هَذَا الْإِسْنَادِ قَالَ قَالَ رَسُولُ اللَّهِ ص لَا تَقْتُلُوا فِي الْحَرْبِ إِلَّا مَنْ جَزَتْ عَلَيْهِ الْمَوَاسِي.

And by this chain,

He-asws said: 'Rasool-Allah-saww said: 'Do not kill in the war except the one upon whom the consolation has flowed'"¹⁰¹

23- وَ هَذَا الْإِسْنَادِ قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ أَسْلَمَ عَلَى شَيْءٍ فَهُوَ لَهُ.

And by this chain,

He-asws said: 'Rasool-Allah-saww said: 'One who becomes a Muslims being upon (possessing) something, it is for him'"¹⁰²

24- وَ هَذَا الْإِسْنَادِ قَالَ: قَالَ رَسُولُ اللَّهِ ص لِسِرِّيَّةٍ بَعَثَهَا لِيَكُنْ شِعَارُكُمْ حَمَّ لَا يُنْصَرُونَ فَإِنَّهُ اسْمٌ مِنْ أَسْمَاءِ اللَّهِ تَعَالَى عَظِيمٍ.

And by this chain,

'He-asws said: 'Rasool-Allah-saww said to a battalion he-saww had dispatched: 'Let your slogan be 'Ha Meem, they will not be helped!', for it is a Name from the Names of Allah-azwj the Exalted, the Magnificent!'"¹⁰³

25- وَ هَذَا الْإِسْنَادِ قَالَ قَالَ عَلِيُّ ع كَانَ شِعَارُ رَسُولِ اللَّهِ ص فِي يَوْمِ بَدْرٍ يَا مَنْصُورُ أَمِيتْ وَ كَانَ شِعَارُهُمْ يَوْمَ أُحُدٍ لِلْمُهَاجِرِينَ يَا بَنِي عَبْدِ اللَّهِ وَ لِلْخَزَرَجِ يَا بَنِي عَبْدِ الرَّحْمَنِ وَ لِلْأَوْسِ يَا بَنِي عُبَيْدِ اللَّهِ.

And by this chain,

'He-asws said: 'Ali-asws said: 'The slogan of Rasool-Allah-saww during the day of Badr was: 'O victorious one strike down!', and the slogan of the Emigrants on the day of Ohad was, 'O clan of Abdullah!', and of (the tribe of) Al-Khazraj was, 'O clan of Abdul Rahman!', and of (the tribe of) Al-Aws was, 'O clan of Ubeydullah!'"¹⁰⁴

¹⁰⁰ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 75 H 21

¹⁰¹ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 75 H 22

¹⁰² Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 75 H 23

¹⁰³ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 75 H 24

¹⁰⁴ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 75 H 25

26- وَ هَذَا الْإِسْنَادِ قَالَ: قَدِمَ نَاسٌ مِنْ مُزَيْنَةَ عَلَى رَسُولِ اللَّهِ ص فَقَالَ لَهُمْ مَا شِعَارُكُمْ

And by this chain, said, 'Some people from Muzeyna arrived to Rasool-Allah^{-saww}. He^{-saww} said to them: 'What is your slogan?'

فَقَالُوا حَرَامٌ

They said, 'Haram' (Prohibited)!

فَقَالَ رَسُولُ اللَّهِ ص بَلْ شِعَارُكُمْ حَلَالٌ.

Rasool-Allah^{-saww} said: 'But your slogan is 'Halal' (Permissible)!'¹⁰⁵

27- وَ هَذَا الْإِسْنَادِ قَالَ قَالَ عَلِيٌّ ع كَانَ شِعَارُ أَصْحَابِ رَسُولِ اللَّهِ ص يَوْمَ مُسَيْلَمَةَ يَا أَصْحَابَ الْبَقَرَةِ وَ كَانَ شِعَارُ الْمُسْلِمِينَ مَعَ خَالِدِ بْنِ الْوَلِيدِ أَمِثْ أَمِثْ.

And by this chain,

He^{-asws} said: 'Ali^{-asws} said: 'Slogan of companions of Rasool-Allah^{-saww} on the day of Musaylama was, 'O companions of the cow!', and slogan of the Muslims with Khalid Bin Al-Waleed was, 'Die! Die!'¹⁰⁶

28- وَ هَذَا الْإِسْنَادِ قَالَ: بَعَثَ رَسُولُ اللَّهِ ص مَعَ عَلِيٍّ ع ثَلَاثِينَ فَرَسًا فِي غَزْوَةِ ذَاتِ السَّلَاسِلِ وَ قَالَ يَا عَلِيُّ أَتُلُو عَلَيَّ آيَةً فِي نَفَقَةِ الْحَيْلِ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ بِاللَّيْلِ وَ النَّهَارِ سِرًّا وَ عَلَانِيَةً هِيَ النَّفَقَةُ عَلَى الْحَيْلِ سِرًّا وَ عَلَانِيَةً.

And by this chain, he said,

'Rasool-Allah^{-saww} dispatched three hundred horsemen with Ali^{-asws} in the military expedition of Zat Al Salasil, and said: 'O Ali^{-asws}! I^{-saww} shall recite to you^{-asws} a Verse regarding expenditure of the horses: **Those who are spending their wealth by the night and the day, secretly and openly, [2:274].** It is the spending upon the horses secretly and openly'.¹⁰⁷

29- كِتَابُ صِفِّينَ، لِنَصْرِ بْنِ مُزَاحِمٍ عَنْ عُمَرَ بْنِ سَعْدٍ عَنْ مَالِكِ بْنِ أَعْيَنَ عَنْ يَزِيدَ بْنِ وَهْبٍ قَالَ: إِنَّ عَلِيًّا ع قَالَ فِي صِفِّينَ حَتَّى مَتَّى لَا نَتَاهُضُ الْقَوْمَ بِأَجْمَعِنَا

(The book) 'Kitab Sifteen' of Nasr Bin Muzahim, from Umar Bin Sa'ad, from Malik Bin Ayn, from Yazeed Bin Wahb who said,

'Ali^{-asws} said in Sifteen: 'Until when will the people not get up with unison?'

قَالَ فَقَامَ فِي النَّاسِ عَشِيَّةَ الثَّلَاثَاءِ لَيْلَةَ الْأَرْبَعَاءِ بَعْدَ الْعَصْرِ فَقَالَ الْحَمْدُ لِلَّهِ الَّذِي لَا يُبْرِمُ مَا نَقُضُ

¹⁰⁵ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 75 H 26

¹⁰⁶ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 75 H 27

¹⁰⁷ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 75 H 28

He said, 'He^{-asws} stood among the people on the evening of Tuesday night, the night of Wednesday after Al-Asr (Salat). He^{-asws} said: 'The Praise is for Allah^{-azwj} Who does not let what He^{-azwj} had Decreed, to be undone!'

وَسَاقِ الْحُطْبَةَ إِلَى قَوْلِهِ أَلَا إِنَّكُمْ لَأَقْوَى الْعَدُوِّ عَدَاً إِنْ شَاءَ اللَّهُ فَأَطِيعُوا اللَّيْلَةَ الْقِيَامَ وَ أَكْثِرُوا تِلَاوَةَ الْقُرْآنِ وَ اسْأَلُوا اللَّهَ الصَّبْرَ وَ النَّصْرَ وَ الْقُوَّةَ بِالْجِدِّ وَ الْحَزْمِ وَ كُونُوا صَادِقِينَ

And he^{-asws} continued the sermon up to his^{-asws} words: 'Indeed! Tomorrow morning you will be meeting the enemy if Allah^{-azwj} so Desires, so prolong the standing (in Salat) tonight and frequent from reciting the Quran, and ask Allah^{-azwj} for the patience and the victory, and meet them with the seriousness and the resolve and be truthful!'

ثُمَّ انْصَرَفَ وَ وَتَبَ النَّاسُ إِلَى سُيُوفِهِمْ وَ رِمَاحِهِمْ وَ نَبَاهِهِمْ يُصْلِحُونَهَا.

Then he^{-asws} left, and the people leapt to their swords and their spears and their arrows, repairing them".¹⁰⁸

30- وَ عَنْ عُمَرَ عَنِ الْحَارِثِ بْنِ حَصِيْرَةَ وَ غَيْرِهِ قَالَ: كَانَ عَلِيٌّ ع يَرْكَبُ بَعْلاً لَهُ يَسْتَلِذُهُ فَلَمَّا حَضَرَتْ الْحَرْبُ قَالَ ابْنُ أَبِي بَقْرٍ قَالَ فَأَتَى بِقَرَسٍ لَهُ أَذْهَمُ يُقَادُ بِسَطْنَيْنِ يَبْحَثُ بِيَدَيْهِ الْأَرْضَ جَمِيعاً لَهُ حِمْمَةٌ وَ صَهِيلٌ

And from Umar, from Al Haris Bin Haseyra and others who said,

'Ali^{-asws} used to ride a mule that he^{-asws} found comfortable. But when war approached, he said: Bring me a horse!' A black horse was brought to him, led by two reins, striking the ground with its front hooves, neighing and whinnying.

فَرَكِبَهُ وَ قَالَ سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَ مَا كُنَّا لَهُ مُقْرِنِينَ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ.

He^{-asws} rode it and said, '**Glory be to the One Who Subjugated this one for us, and we were not capable for it [43:13]**, and there is neither might nor strength except with Allah^{-azwj} the Exalted, the Magnificent!'¹⁰⁹

31- وَ فِيهِ، وَ عَنْ عَمْرِو بْنِ شَمْرٍ عَنْ جَابِرٍ عَنْ ثَمِيمٍ قَالَ: كَانَ عَلِيٌّ ع إِذَا سَارَ إِلَى الْقِتَالِ ذَكَرَ اسْمَ اللَّهِ حِينَ يَرْكَبُ ثُمَّ يَقُولُ الْحَمْدُ لِلَّهِ عَلَى نِعَمِهِ عَلَيْنَا وَ فَضْلِهِ الْعَظِيمِ سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَ مَا كُنَّا لَهُ مُقْرِنِينَ وَ إِنَّا إِلَى رَبِّنَا لَمُنْقَلِبُونَ

And in it, and from Amro Bin Shimr, from Jabir, from Tameem who said,

'Ali^{-asws} was such, when he^{-asws} travelled to the battle, mentioned the Name of Allah^{-azwj} when he^{-asws} rode, then he^{-asws} said: 'The Praise is for Allah^{-azwj} upon His^{-azwj} bounties upon us and His^{-azwj} Magnificent Grace! '**Glory be to the One Who Subjugated this one for us, and we were not capable for it [43:13]**, **And we would be returning to our Lord' [43:14]**'.

¹⁰⁸ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 75 H 29

¹⁰⁹ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 75 H 30

ثُمَّ يَسْتَقْبِلُ الْقِبْلَةَ وَ يَرْفَعُ يَدَيْهِ إِلَى اللَّهِ ثُمَّ يَقُولُ اللَّهُمَّ إِلَيْكَ نُقِلَتِ الْأَقْدَامُ وَ أُتْعِبَتِ الْأَبْدَانُ وَ أَفْضَتِ الْقُلُوبُ وَ رُفِعَتِ الْأَيْدِي وَ شَخَصَتِ الْأَبْصَارُ رَبَّنَا افْتَحْ بَيْنَنَا وَ بَيْنَ قَوْمِنَا بِالْحَقِّ وَ أَنْتَ خَيْرُ الْفَاتِحِينَ-

Then he^{-asws} faced the Qiblah and raised his^{-asws} hands towards Allah^{-azwj}, then Said: ‘O Allah^{-azwj}! To You^{-azwj} we move the feet, and fatigue our bodies, and pour our hearts, and raise the hands, and gaze the sights! **‘Our Lord! Decide between us and our people with the Truth, and You are the best of the deciders’ [7:89].**

ثُمَّ يَقُولُ سِيرُوا عَلَى بَرَكََةِ اللَّهِ

Then he^{-asws} said: ‘Travel upon the Blessings of Allah^{-azwj}!’

ثُمَّ يَقُولُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ يَا اللَّهُ يَا أَحَدُ يَا صَمَدُ يَا رَبَّ مُحَمَّدٍ أَكْفَفْنَا عَنْ شَرِّ الظَّالِمِينَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ الرَّحْمَنُ الرَّحِيمُ مَا لَكَ يَوْمَ الدِّينِ إِلَّا أَنْكَ تَعْبُدُ وَ إِلَّا أَنْكَ نَسْتَعِينُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

Then he^{-asws} Said: ‘Allah^{-azwj} is Greatest! Allah^{-azwj} is Greatest! There is no god except Allah^{-azwj}, and Allah^{-azwj} is Greatest! O Allah^{-azwj}! O First! O Non-hollow! O Lord^{-azwj} of Muhammad^{-saww}! Restrain the evil of the oppressors from us! **All Praise is for Allah the Lord of the Worlds [1:2] The Beneficent, the Merciful [1:3] Master of the Day of Reckoning [1:4] (It is) You we worship And You do we seek Assistance (from) [1:5] In the Name of Allah the Beneficent, the Merciful [1:1].** There is neither might nor strength except with Allah^{-azwj} the Exalted, the Magnificent!’

فَكَانَ هَذَا شِعَارَهُ بِصِفَتَيْنِ.

This was his^{-asws} slogan at (battle of) Siffeen”.¹¹⁰

32- وَ فِيهِ، عَنْ أَبِيضَ بْنِ الْأَعْرَجِ عَنْ سَعْدِ بْنِ طَرِيفٍ عَنِ الْأَصْبَغِ قَالَ: مَا كَانَ عَلِيٌّ فِي قِتَالٍ قَطُّ إِلَّا نَادَى بِكَهَيْعَصَ.

And in it, from Abyaz Bin Al Agarra, from Sa’d Bin Tareyf, from Al Asbagh who said,

‘Ali^{-asws} wasn’t in any battle except he^{-asws} called out: O **Kaf Ha Ya Ayn Suad [19:1]**”.¹¹¹

33- وَ عَنْ قَيْسِ بْنِ الرَّبِيعِ عَنْ عَبْدِ الْوَاحِدِ بْنِ حَسَّانَ عَمَّنْ حَدَّثَهُ عَنْ عَلِيٍّ أَنَّهُ سَمِعَهُ يَقُولُ يَوْمَ صِفِّينَ اللَّهُمَّ إِلَيْكَ رُفِعَتِ الْأَبْصَارُ وَ بُسِطَتِ الْأَيْدِي وَ دُعِيَتِ الْأَلْسُنُ وَ أَفْضَتِ الْقُلُوبُ وَ إِلَيْكَ نُقِلَتِ الْأَقْدَامُ أَنْتَ الْحَاكِمُ فِي الْأَعْمَالِ فَاحْكُمْ بَيْنَنَا وَ بَيْنَهُمْ بِالْحَقِّ وَ أَنْتَ خَيْرُ الْفَاتِحِينَ

And from Qays Bin Al Rabie, from Abdul Wahid Bin Hassan, from the one who narrated it,

‘From Ali^{-asws}, he^{-asws} was heard saying on the day of Siffeen: ‘O Allah^{-azwj}! To You^{-azwj} the eyes are raised, and the hands are extended, and the tongues supplicate, and the hearts pour, and to You^{-azwj} the feet move! You^{-azwj} are the Judge regarding the deeds, so Judge between us and them with the truth, and You^{-azwj} are Best of the deciders!

¹¹⁰ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 75 H 31

¹¹¹ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 75 H 32

اللَّهُمَّ إِنَّا نَشْكُو إِلَيْكَ غَيْبَةَ نَبِيِّنَا وَ قِلَّةَ عَدَدِنَا وَ كَثْرَةَ عَدُوِّنَا وَ تَشْتَتِ أَهْوَانَنَا وَ شِدَّةَ الزَّمَانِ وَ ظُهُورَ الْفِتَنِ أَعِنَّا عَلَيْهِ بِفَتْحٍ تُعَجِّلُهُ وَ نَصْرٍ تُعِزُّ بِهِ سُلْطَانَ الْحَقِّ وَ تُظْهِرُهُ.

O Allah^{-azwj}! We complain to You^{-azwj} of the absence of our Prophet^{-saww}, and smallness of our numbers, and large numbers of our enemies, and scattering of our matters, and hardship of the times, and appearance of the Fitna! Assist us with a conquest You^{-azwj} Hasten, and Help You^{-azwj} Strengthen the authority of the truth and prevail it”.¹¹²

34- وَ عَنْ عَمْرِو بْنِ شَمْرٍ عَنْ عِمْرَانَ عَنْ سُؤَيْدٍ قَالَ: كَانَ عَلِيٌّ إِذَا أَرَادَ أَنْ يَسِيرَ إِلَى الْحَرْبِ فَعَدَّ عَلَى ذَاتِيهِ وَ قَالَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ عَلَى نَعِيمِهِ عَلَيْنَا وَ فَضْلِهِ الْعَظِيمِ سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَ مَا كُنَّا لَهُ مُقْرِنِينَ وَ إِنَّا إِلَى رَبِّنَا لَمُنْقَلِبُونَ

And from Amro Bin Shimr, from Imran Bin Suweyd who said,

‘Whenever Ali^{-asws} wanted to travel to the war, he^{-asws} would sit upon his^{-asws} animal and said: **All Praise is for Allah the Lord of the Worlds [1:2]** upon His^{-azwj} bounties upon us and His^{-azwj} Magnificent Grace! **‘Glory be to the One Who Subjugated this one for us, and we were not capable for it [43:13], And we would be returning to our Lord’ [43:14].**

ثُمَّ يُوجِّهُ ذَاتَهُ إِلَى الْقِبْلَةِ ثُمَّ يَرْفَعُ يَدَيْهِ إِلَى السَّمَاءِ ثُمَّ يَقُولُ اللَّهُمَّ إِلَيْكَ نُقِلَتِ الْأَقْدَامُ وَ أَفْضَتِ الْقُلُوبُ وَ رُفِعَتِ الْأَيْدِي وَ شَخَصَتِ الْأَبْصَارُ نَشْكُو إِلَيْكَ غَيْبَةَ نَبِيِّنَا وَ كَثْرَةَ عَدُوِّنَا وَ تَشْتَتِ أَهْوَانَنَا رَبَّنَا افْتَحْ بَيْنَنَا وَ بَيْنَ قَوْمِنَا بِالْحَقِّ وَ أَنْتَ خَيْرُ الْفَاتِحِينَ سِيرُوا عَلَى بَرَكََةِ اللَّهِ- ثُمَّ يُورِدُ وَ اللَّهُ مِنْ أَتْبَعَهُ وَ مَنْ خَادَهُ حِيَاضُ الْمَوْتِ.

Then he^{-asws} diverted his^{-asws} animal towards the Qiblah, then raised his^{-asws} hands towards the sky, then he^{-asws} said: ‘O Allah^{-azwj}! To You^{-azwj} the feet move, and the hearts pour, and the hands are raised, and the eyes gaze! We complain to You^{-azwj} of the absence of our Prophet^{-saww}, and large numbers of our enemies, and our scattered our desires! **‘Our Lord! Decide between us and our people with the Truth, and You are the best of the deciders’ [7:89]!** Travel upon the Blessings of Allah^{-azwj}! Then by Allah^{-azwj}! The one follows Him^{-azwj} and the one opposing Him^{-azwj} will be brought to the fountain of death!”¹¹³

35- وَ عَنْ عُمَرَ بْنِ سَعْدٍ عَنْ سَلَامٍ بْنِ سُؤَيْدٍ عَنْ عَلِيٍّ ع فِي قَوْلِهِ وَ أَلَزَمَهُمْ كَلِمَةَ التَّقْوَى قَالَ هِيَ لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ

And from Umar Bin Sa’ad, from Sallam Bin Suweyd,

‘From Ali^{-asws} regarding His^{-azwj} Words: **and Necessitated the Word of piety for them, [48:26].** He^{-asws} said: ‘It is, ‘There is no god except Allah^{-azwj}, and Allah^{-azwj} is Greatest!’

قَالَ هِيَ آيَةُ النَّصْرِ.

He^{-asws} said: ‘It is the Verse of victory’”.¹¹⁴

¹¹² Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 75 H 33

¹¹³ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 75 H 34

¹¹⁴ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 75 H 35

36- وَ عَنْ مَالِكِ بْنِ أَعْيَنَ عَنْ زَيْدِ بْنِ وَهْبٍ أَنَّ عَلِيًّا ع خَرَجَ إِلَيْهِمْ فَاسْتَقْبَلُوهُ وَ رَفَعَ يَدَيْهِ إِلَى السَّمَاءِ فَقَالَ اللَّهُمَّ رَبَّ السَّقْفِ الْمَحْفُوظِ الْمَكْفُوفِ الَّذِي جَعَلْتَهُ مَغِيضًا لِلَّيْلِ وَ النَّهَارِ وَ جَعَلْتَ فِيهِ مَجْرَى لِلشَّمْسِ وَ الْقَمَرِ وَ مَنَازِلَ الْكَوَاكِبِ وَ النُّجُومِ وَ جَعَلْتَ سَكَّانَهُ سِبْطًا مِنَ الْمَلَائِكَةِ لَا يَسْأَمُونَ الْعِبَادَةَ

And from Malik Bin Ayn, from Zayd Bin Wahb –

‘Ali^{-asws} went out to them and they met him^{-asws}, and he^{-asws} raised his^{-asws} hands towards the sky. He^{-asws} said: ‘O Allah^{-azwj}! Lord^{-azwj} of the Lord of the preserved and upheld canopy, which You^{-azwj} have Made a retreat for the night and the day, in which You^{-azwj} have Set the course of the sun and the moon and the stations of the stars and planets, and whose inhabitants are a group of Angels who never tire of worship!

وَ رَبِّ هَذِهِ الْأَرْضِ الَّتِي جَعَلْتَهَا قَرَارًا لِلْأَنَامِ وَ الْهَوَامِّ وَ الْأَنْعَامِ وَ مَا لَا يُحْصَى مِمَّا يَرَى وَ مَا لَا يُرَى مِنْ خَلْقِكَ الْعَظِيمِ

And Lord^{-azwj} of this earth which You^{-azwj} have Made a dwelling place for mankind, and creatures, and livestock, and countless beings, both visible and invisible from among Your^{-azwj} Magnificent creation!

وَ رَبِّ الْفُلْكِ الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ وَ رَبِّ السَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَ الْأَرْضِ وَ رَبِّ الْبَحْرِ الْمَسْجُورِ الْمُحِيطِ بِالْعَالَمِينَ وَ رَبِّ الرُّوَاسِي الَّتِي جَعَلْتَهَا لِلْأَرْضِ أَوْتَادًا وَ لِلْخَلْقِ مَتَاعًا

And Lord^{-azwj} of **the ships which sail in the sea with what benefits the people, [2:164]**, and Lord^{-azwj} of **the clouds subservient between the sky and the earth, [2:164]**, and Lord^{-azwj} of the **And the swelling sea [52:6]**, the Dominant with the worlds, and Lord^{-azwj} of the lofty mountains which You^{-azwj} have Made as pegs for the earth and a provision for the creatures!

إِنْ أَظْهَرْتَنَا عَلَى عَدُوِّنَا فَجَبَّيْنَا الْبُعْيَ وَ سَدَدْنَا لِلْحَقِّ فَإِنْ أَظْهَرْتَهُمْ عَلَيْنَا فَارْزُقْنَا الشَّهَادَةَ وَ اعْصِمْ بَقِيَّةَ أَصْحَابِي مِنَ الْفِتْنَةِ.

If You^{-azwj} Grant us victory over our enemy, Keep us away from oppression and Guide us to truth! But if You^{-azwj} Grant them victory over us, then Grant us martyrdom and Protect the remainder of my companions from the Fitna!”¹¹⁵

37- وَ عَنْ عُمَرَ بْنِ سَعْدٍ بِإِسْنَادِهِ قَالَ: كَانَ مِنْ أَهْلِ الشَّامِ بِصِفِّينَ رَجُلٌ يُقَالُ لَهُ الْأَصْنَعُ بْنُ ضِرَارٍ وَ كَانَ يَكُونُ طَلِيعَةً وَ مَسْلَحَةً فَتَدَبَّ لَهُ عَلَيَّ ع الْأَشْتَرُ فَأَخَذَهُ أُسِيرًا مِنْ غَيْرِ أَنْ يُقَاتِلَ وَ كَانَ عَلَيَّ ع يَنْهَى عَنْ قَتْلِ الْأَسِيرِ الْكَافِّ فَجَاءَ بِهِ لَيْلًا وَ شَدَّ وَثَاقَهُ وَ أَلْقَاهُ مَعَ أَصْبَافِهِ يَنْتَظِرُ بِهِ الصَّبَاحَ

And from Umar Bin Sa’d, by his chain, said,

‘There was a man from the people of Syria at (battle of) Siffeen called Al-Asbagh Bin Zitar. He used to serve as a scout and a guard. Ali^{-asws} assigned Al-Ashtar to capture him, and he took him as a prisoner without engaging in combat. Ali^{-asws} had forbidden killing a restrained

¹¹⁵ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 75 H 36

captive. Al-Ashtar brought him at night, tied him securely, and placed him among the guests, waiting until morning.

وَكَانَ الْأَصْبَغُ شَاعِراً مُفَوِّهاً فَأَيَّمَنَ بِالْقَتْلِ وَ نَامَ أَصْحَابُهُ فَرَفَعَ صَوْتَهُ فَأَسْمَعَ الْأَشْتَرَ أَبْيَاناً يَذْكُرُ فِيهَا حَالَهُ يَسْتَغْطِيهِ

Al-Asbagh was a skilled poet and eloquent speaker. Knowing he was facing death, he recited Verses aloud while his captors slept, expressing his situation and appealing for mercy. His words reached Al-Ashtar, who was moved by them.

فَعَدَا بِهِ الْأَشْتَرُ عَلَى عَلِيٍّ ع فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ هَذَا رَجُلٌ مِنَ الْمَسْلُوحَةِ لَقِيْتُهُ بِالْأَمْسِ وَاللَّهِ لَوْ عَلِمْتُ أَنَّ قَتْلَهُ لِحَقِّ قَتْلَتُهُ وَ قَدْ بَاتَ عِنْدَنَا اللَّيْلَةُ وَ حَرَكْنَا بِشَعْرِهِ فَإِنْ كَانَ فِيهِ الْقَتْلُ فَاقْتُلْهُ وَ إِنْ غَضَبْنَا فِيهِ وَ إِنْ كُنْتُ فِيهِ بِالْخِيَارِ فَهَبْهُ لَنَا

In the morning, Al-Ashtar presented him before Ali^{-asws} and said, 'O Amir Al-Momineen^{-asws}! This is a man from the enemy's guard whom I captured yesterday. By Allah^{-azwj}! Had I known killing him was justified, I would have done so. He spent the night with us, and his poetry stirred our emotions. If the killing was regarding him, then kill him, and even if we are angered regarding him, and if we are with a choice regarding him, then grant it to us!'

قَالَ هُوَ لَكَ يَا مَالِكُ فَإِذَا أَصَبْتَ أُسِيراً فَلَا تَقْتُلْهُ فَإِنَّ أُسِيرَ أَهْلِ الْقِبْلَةِ لَا يُفَادَى وَ لَا يُقْتَلُ

He^{-asws} said: 'He is yours, O Malik! If you capture a prisoner, do not kill him, for the prisoner of the people of the Qibla (Muslims) is neither to be ransomed nor killed'.

فَرَجَعَ بِهِ الْأَشْتَرُ إِلَى مَنْزِلِهِ وَ قَالَ لَكَ مَا أَخَذْنَا مَعَكَ لَيْسَ لَكَ عِنْدَنَا غَيْرُهُ.

Al-Ashtar then returned with him to his residence and told him, 'You may take what we have seized from you, but we have nothing else with us to offer you'.¹¹⁶

38- وَ مِنْهُ عَنْ عَمْرِو بْنِ شَمْرٍ عَنْ جَابِرٍ عَنْ عُمَيْرِ الْأَنْصَارِيِّ قَالَ: وَ اللَّهُ لَكَأَنِّي أَسْمَعُ عَلِيّاً ع يَوْمَ الْهَرِيرِ وَ ذَلِكَ بَعْدَ مَا طَحَنَتْ رَحَى مَدْحَجٍ فِيمَا بَيْنَهَا وَ بَيْنَ عَاكِ وَ لَحْمٍ وَ جَذَامٍ وَ الْأَشْعَرِيَّيْنِ بِأَمْرِ عَظِيمٍ تَشْيِبُ مِنْهُ النَّوَاصِي مِنْ حِينَ اسْتَقَلَّتِ الشَّمْسُ حَتَّى قَامَ قَائِمُ الظُّهَيْرَةِ

And from him, from Amro Bin Shimir, from Jabir, from Umeyr Al Ansari who said,

'By Allah^{-azwj}! It is as though I can hear Imam Ali^{-asws} on the day of Al-Hareer (battle of Siffeen) and that was after the mill had grinded (battle was prolonged) in what was between (the tribes of) Akkin, and Lakhmin, and Juzam and the Ash'ariyeen, which was a momentous event that caused the hair of the foreheads to turn grey, from the moment the sun rose until the time when the heat of the midday sun reached its peak.

وَ يَقُولُ عَلِيٌّ ع لِأَصْحَابِهِ حَتَّى مَتَى تُخَلِّي بَيْنَ هَذَيْنِ الْحَيَيْنِ وَ قَدْ فَنِينَا وَ أَنْتُمْ وَفُوفٌ تَنْظُرُونَ إِلَيْهِمْ أَمَا مَا تَخَافُونَ مَقَتَ اللَّهِ

¹¹⁶ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 75 H 37

And Ali^{-asws} said to his companions, 'Until when will we; leave these two tribes (to fight each other) and they have (almost) perished, and you are standing looking at them? Are you not fearing the Wrath of Allah^{-azwj}?'

ثُمَّ انْفَعَلَ إِلَى الْقِبْلَةِ وَ رَفَعَ يَدَيْهِ إِلَى الْقِبْلَةِ ثُمَّ نَادَى يَا اللَّهُ يَا رَحْمَانُ يَا وَاحِدُ يَا صَمَدُ يَا إِلَهَ مُحَمَّدٍ صَلِّ اللَّهُمَّ إِلَيْكَ نُقَلَّتِ الْأَقْدَامُ وَ أَفْضَتِ الْقُلُوبُ وَ رُفِعَتِ الْأَيْدِي وَ مَدَّتِ الْأَعْنَاقُ وَ شَخَصَتِ الْأَبْصَارُ وَ طَلَبَتِ الْحَوَائِجُ

Then he^{-asws} turned towards the Qiblah and raised his^{-asws} hands towards the Qiblah, then called out: 'O Allah^{-azwj}, O Beneficent, O First, O Non-hollow, O Allah^{-azwj}, O God of Muhammad^{-saww}! O Allah^{-azwj}! To You^{-azwj} the feet move, and the hearts pour, and the hands are raised, and the necks are extended, and the eyes are gazing, and the needs are sought!

اللَّهُمَّ إِنَّا نَشْكُو إِلَيْكَ غَيْبَةَ نَبِيِّنَا ص وَ كَثْرَةَ عَدُوِّنَا وَ تَشْتَتِ أَهْوَانِنَا رَبَّنَا افْتَحْ بَيْنَنَا وَ بَيْنَ قَوْمِنَا بِالْحَقِّ وَ أَنْتَ خَيْرُ الْفَاتِحِينَ سِيرُوا عَلَى بَرَكََةِ اللَّهِ-

O Allah^{-azwj}! We complain to You^{-azwj} of the absence of our Prophet^{-saww}, and large numbers of our enemies, and scattering of our desires! **'Our Lord! Decide between us and our people with the Truth, and You are the best of the deciders'** [7:89]! Travel upon the Blessings of Allah^{-azwj}!

ثُمَّ نَادَى لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ كَلِمَةُ التَّقْوَى.

Then he^{-asws} called out: 'There is no god except Allah^{-azwj}, and Allah^{-azwj} is Greatest!' – the word of piety".¹¹⁷

39- وَ مِنْهُ، عَنْ عُمَرَ بْنِ سَعْدٍ عَنْ ثُمَيْرِ بْنِ وَحْلَةَ عَنِ الشَّعْبِيِّ قَالَ: لَمَّا أَسْرَ عَلِيٌّ عَ أُسْرَى يَوْمَ صِفِّينَ فَخَلَّى سَبِيلَهُمْ أَنْتُوا مُعَاوِيَةَ وَ قَدْ كَانَ عَمْرُو بْنُ الْعَاصِ يَقُولُ لِأُسْرَى أُسْرَهُمْ مُعَاوِيَةُ أَفْتَلَهُمْ فَمَا شَعَرُوا إِلَّا بِأَسْرَاهُمْ قَدْ خَلَّى سَبِيلَهُمْ عَلِيٌّ ع- فَقَالَ مُعَاوِيَةُ يَا عَمْرُو لَوْ أَطَعْنَاكَ فِي هَؤُلَاءِ الْأُسْرَى لَوْقَعْنَا فِي فَيْحٍ مِنَ الْأَمْرِ أَوْ لَا تَرَى قَدْ خَلَّى سَبِيلَ أَسْرَانَا فَأَمَرَ بِتَخْلِيَةِ مَنْ فِي يَدَيْهِ مِنْ أُسْرَى عَلِيٍّ

And from him, from Umar Bin Sa'ad, from Numeyr Bin Wa'la, from Al Shaby who said,

When Ali^{-asws} captured prisoners on the day of Siffeen and released them, they went to Muawiya. Amr Ibn Al-Aas had told the prisoners captured by Muawiya, 'Kill them!' But they were unaware until they realised that their captives had been freed by Ali^{-asws}. Muawiya then said to Amr, 'if we had followed your advice regarding these prisoners, we would have fallen into ugliness! Do you not see that Ali^{-asws} has freed the way our prisoners, and he^{-asws} has ordered the release of those in his^{-asws} custody?'

وَ قَدْ كَانَ عَلِيٌّ عَ إِذَا أَخَذَ أَسِيرًا مِنْ أَهْلِ الشَّامِ خَلَّى سَبِيلَهُ إِلَّا أَنْ يَكُونَ قَدْ قَتَلَ مِنْ أَصْحَابِهِ أَحَدًا فَيَقْتُلُهُ بِهِ فَإِذَا خَلَّى سَبِيلَهُ فَإِنْ عَادَ الثَّانِيَةَ قَتَلَهُ وَ لَمْ يُخَلِّ سَبِيلَهُ وَ كَانَ عَ لَا يُجْهَزُ عَلَى الْجَرْحَى وَ لَا عَلَى مَنْ أَدْبَرَ بِصِفِّينَ لِمَكَانٍ مُعَاوِيَةَ.

And it was so, whenever Ali^{-asws} captured a prisoner from the people of Syria, would release him unless he had killed one of his^{-asws} companions, in which case he^{-asws} would execute him

¹¹⁷ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 75 H 38

in retribution. However, if the prisoner was released and then captured again, Ali^{-asws} would not release him and would execute him. Ali^{-asws} never killed the wounded or those who turned their backs during the battle of Siffeen due to the position of Muawiya".¹¹⁸

40- **نَهَجُ الْبَلَاغَةِ، قَالَ ع لَا تَدْعُونَ إِلَى مُبَارَزَةٍ وَإِنْ دُعِيتَ إِلَيْهَا فَأَجِبْ فَإِنَّ الدَّاعِيَ بَاغٍ وَ الْبَاغِي مَضْرُوعٌ.**

(The book) 'Nahj Al Balagah' –

'He (Ali^{-asws}) said: 'Do not call (anyone) to a duel, and if you^{-asws} are called to it, then answer, for the caller is a rebel and the rebel would be stricken down".¹¹⁹

41- **نَهَجُ الْبَلَاغَةِ، مِنْ كَلَامِهِ ع لِابْنِهِ مُحَمَّدِ بْنِ الْحَنَفِيَّةِ لَمَّا أُعْطَاهُ الرِّايَةَ يَوْمَ الْجَمَلِ تَزُولُ الْجِبَالُ وَ لَا تَزُلُ عَضَّ عَلَى نَاجِدِكَ أَعِزَّ اللَّهُ جُمُوعَكَ تَذْ فِي الْأَرْضِ قَدَمَكَ وَ اِرْمِ بِبَصْرِكَ أَقْصَى الْقَوْمِ وَ عَضَّ بِبَصْرِكَ وَ اعْلَمْ أَنَّ النَّصْرَ مِنْ عِنْدِ اللَّهِ سُبْحَانَهُ.**

(The book) 'Nahj Al Balagah' –

'From his^{-asws} speech to his^{-asws} son Muhammad Bin Al-Hanafiya when he^{-asws} gave him the flag on the day of the (battle of the) camel: 'The mountains may move, but you should not move. Bite your front teeth (in determination), lending your mind to Allah^{-azwj}. Affirm your feet in the ground, shoot your sight at the outskirts of the people and close your eyes, and know that the victory is from the Presence of Allah^{-azwj} the Glorious!"¹²⁰

42- **وَ قَالَ ع لَا تَقْتُلُوا الْخَوَارِجَ بَعْدِي فَلَيْسَ مَنْ طَلَبَ الْحَقَّ فَأَخْطَأَهُ كَمَنْ طَلَبَ الْبَاطِلَ فَأَذْرَكَهُ يَغْنِي مُعَاوِيَةَ وَ أَصْحَابَهُ.**

And he^{-asws} said: 'Do not kill the Kharijites after me, for the one who seeks the truth and is mistaken isn't like the one who seeks the falsehood and attains it!' - meaning Muawiya and his companions".¹²¹

43- **وَ قَالَ ع فِي بَعْضِ أَيَّامِ صَقِيَّةٍ مَعَاشِرَ الْمُسْلِمِينَ اسْتَشْعِرُوا الْحَشِيَّةَ وَ تَجَلَّبَبُوا السَّكِينَةَ وَ عَضُّوا عَلَى التَّوَاجِدِ فَإِنَّهُ أَنْبَى لِلْسُّيُوفِ عَنِ الْهَامِ وَ اكْمَلُوا الْأُمَّةَ وَ قَلَقُوا السُّيُوفَ فِي أَعْمَادِهَا قَبْلَ سَلِّهَا وَ اخْطُوا الْخَزَرَ وَ اطْعَمُوا الشَّرَرَ وَ نَافِخُوا بِالْظُّبَى وَ صَلُّوا السُّيُوفَ بِالْخَطَى**

And he^{-asws} said in one of the days of (battle of) Siffeen: 'Community of Muslims! Be aware of the fear, and bring about the tranquillity, and bite upon your front teeth, for it would be more forceful for the swords from the important ones (of the enemies), and complete the armour, and shake the swords in their sheaths before unsheathing it, and observe the enemy, and look sideways for stabbing, and fight off with the agility, and unsheathe the swords with the edges.

وَ عَاوِدُوا الْكَرَّ وَ اسْتَحْيُوا مِنَ الْفَرِّ فَإِنَّهُ عَارٌّ فِي الْأَغْصَابِ وَ نَارٌ يَوْمَ الْحِسَابِ وَ طَيِّبُوا عَنْ أَنْفُسِكُمْ نَفْسًا وَ امْشُوا إِلَى الْمَوْتِ مَشْيًا سَجْحًا إِلَى آخِرِ مَا مَرَّ فِي كِتَابِ الْفَيْتَنِ.

¹¹⁸ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 75 H 39

¹¹⁹ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 75 H 40

¹²⁰ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 75 H 41

¹²¹ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 75 H 42

And know you are in the Eye of Allah^{-azwj} with a son^{-asws} of an uncle^{-as} of Rasool-Allah^{-saww}, so keep repeating the forward attacks and be embarrassed from the fleeing, for it would be a shame in the posterity and (inherit) Fire on the Day of reckoning and feel good about yourselves and walk to the death the walk of a brave one' – up to the end of what has passed in the book of Fitna".¹²²

44- وَ مِنْ كَلَامٍ قَالَهُ لِأَصْحَابِهِ فِي وَقْتِ الْحَرْبِ وَ أَيُّ أَمْرٍ مِنْكُمْ أَحْسَنُ مِنْ نَفْسِهِ رِبَاطَةً جَاشٍ عِنْدَ الْيَقَاءِ وَ رَأَى مِنْ أَحَدٍ مِنْ إِخْوَانِهِ فَشَلًّا فَلْيَدْبُ عَنْ أَخِيهِ بِفَضْلِ نَجْدَتِهِ الَّتِي فَضَّلَ بِهَا عَلَيْهِ كَمَا يَدْبُ عَنْ نَفْسِهِ

And from a speech he^{-asws} said to his^{-asws} companions during the time of war: 'If any of you feels his heart steady and strong when facing the enemy, and sees any of his brothers faltering, let him defend his brother with the strength and resolve that Allah^{-azwj} has Granted him, just as he would defend himself.

فَلَوْ شَاءَ اللَّهُ لَجَعَلَهُ مِثْلَهُ إِنَّ الْمَوْتَ طَالِبٌ حَتَّى لَا يَمُوتَهُ الْمُقِيمُ وَ لَا يُعْجِزُهُ الْهَارِبُ إِنَّ أَكْرَمَ الْمَوْتِ الْقَتْلُ وَ الَّذِي نَفْسُ [ابن] أَبِي طَالِبٍ بِيَدِهِ لِأَلْفِ ضَرْبَةٍ بِالسَّيْفِ أَهْوَنُ عَلَيَّ مِنْ مِيتَةٍ عَلَى الْفِرَاشِ.

If Allah^{-azwj} had so Desired, He^{-azwj} could have Made him like his brother. Indeed, death is relentless, it does not miss the one who remains and it cannot be avoided by the one who flees. The noblest form of death is martyrdom, and by the One in Whose Hand is the soul of the son^{-asws} of Abu Talib^{-as}! A thousand strikes with the sword are easier to me^{-asws} than dying upon the bed!"¹²³

45- وَ مِنْهُ وَ كَأَنِّي أَنْظُرُ إِلَيْكُمْ تَكْشُونَ كَشِيشَ الضَّبَابِ لَا تَأْخُذُونَ حَقًّا وَ لَا تَمْنَعُونَ ضِمًّا قَدْ خَلَيْتُمْ وَ الطَّرِيقَ فَالْتَجَاءُ لِلْمُفْتَحِمِ وَ اَهْلُكُهُ لِلْمُتَلَوِّمِ.

And from him^{-asws}: 'And it is as if I^{-asws} am looking at you rustle like the rustling of the lizards, neither taking any rights nor preventing any wrongdoing. You have been freed on the road, so the salvation is for the stormer (into battle) and the destruction is for the hesitant blamer!"¹²⁴

46- وَ مِنْهُ فَقَدِمُوا الدَّارِعَ وَ أَخْرُوا الْحَاسِرَ وَ غَضُّوا عَلَى الْأَضْرَاسِ فَإِنَّهُ أَنْبَى لِلْسُّيُوفِ عَنِ الْهَامِ وَ التَّوَوَّا فِي أَطْرَافِ الرِّمَاحِ فَإِنَّهُ أَمُورٌ لِلْأَسِنَّةِ وَ غَضُّوا الْأَبْصَارَ فَإِنَّهُ أَرْبَطُ لِلْجَاشِ وَ أَسْكُنُ لِلْقُلُوبِ وَ أَمِيتُوا الْأَصْوَاتَ فَإِنَّهُ أَطْرُدُ لِلْفُشْلِ

And from him^{-asws}: 'Advance the armoured one and hold back the un-armoured one, and bite upon the molars for it would be a shield for the swords from the skulls, and dodge in the sides of the spears for it is an avoidance for the blades and close your sights for it is strengthening for the soul and calmness for the hearts and kill of the voices for it is a repellent of the sluggishness.

وَ رَأَيْتُكُمْ فَلَا تَمِيلُوهَا وَ لَا تَخْلُوهَا وَ لَا تَجْعَلُوهَا إِلَّا بِأَيْدِي شُجْعَانِكُمْ وَ الْمَانِعِينَ الدِّمَارَ مِنْكُمْ فَإِنَّ الصَّابِرِينَ عَلَى نُزُولِ الْحَقَائِقِ هُمْ الَّذِينَ يَجْفُونَ بِرَأْيَانِهِمْ وَ يَكْتَنِفُونَهَا حِفَافِيهَا وَ وَرَاءَهَا وَ أَمَامَهَا لَا يَتَأَخَّرُونَ عَنْهَا فَيُسَلِّمُوهَا وَ لَا يَتَفَدَّمُونَ عَلَيْهَا فَيَفْرِدُوهَا

¹²² Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 75 H 43

¹²³ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 75 H 44

¹²⁴ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 75 H 45

And your flag, neither incline it, nor abandon it, nor make it except in the hands of your brave ones, and the defenders of honours from you, for the ones, patient upon the befalling realities, they are those who are surrounding their flags and are encircling around them, and behind it and in front of it. They are neither staying back from it, so they would yield it, nor are they going ahead from it so they would leave it alone.

أَجْزَأُ أَمْرُو قَوْمِهِ وَ أَسَى أَخَاهُ بِنَفْسِهِ وَ لَمْ يَكِلْ قَوْمَهُ إِلَى أَخِيهِ

A persons should suffice his adversary and help his brother with his soul, and he should not leave his adversary to his brother, for his adversary and adversary of his brother might united to his brother.

فَيَجْتَمِعُ عَلَيْهِ قَوْمُهُ وَ قَوْمُ أَخِيهِ وَ إِيْمُ اللَّهِ لَيْسَ قَوْمُهُمْ مِنْ سَيْفِ الْعَاجِلَةِ لَا تَسْلُمُوا مِنْ سَيْفِ الْآجِلَةِ وَ أَنْتُمْ لَهَا مِيمُ الْعَرَبِ وَ السَّنَامُ الْأَعْظَمُ إِنَّ فِي الْفَرَارِ مُوجِدَةَ اللَّهِ وَ الذَّلَّ اللَّارِمْ وَ الْعَارَ الْبَاقِي وَ إِنَّ الْفَارَّ لَعَزَّزَ مَرِيدٍ فِي عُمُرِهِ وَ لَا تَحْجُورُ بَيْنَهُ وَ بَيْنَ يَوْمِهِ

And I^{-asws} swear by Allah^{-azwj}! If you were to flee from the current swords, you will not be safe from the sword of the Hereafter, and you are the important ones of the Arabs, and the peak, and the mightiest. In the fleeing is Wrath of Allah^{-azwj} and the sticking disgrace and the lasting shame; and the fleer will not be increasing in his lifespan or will there be a barrier between him and his day (of death).

وَ إِنَّ الرَّايِحَ إِلَى اللَّهِ كَالظَّمْآنِ يَرِدُ الْمَاءَ الْجَنَّةُ تَحْتَ أَطْرَافِ الْعَوَالِي إِلَى آخِرِ مَا مَرَّ فِي كِتَابِ الْفِتَنِ مَشْرُوحاً.

Who will be going to Allah^{-azwj} like the thirsty one wanting the water? The Paradise lies beneath the edges of the spears! – up to end of what has passed in the book of Fitna, explanatory”¹²⁵.

47- وَ مِنْهُ، قَالَ عَ لَقَا عَزَمَ عَلَى لِقَاءِ الْقَوْمِ بِصَفِينِ اللَّهُمَّ رَبِّ السَّمَاءِ الْمَرْفُوعِ وَ الْجَوِّ الْمَكْفُوفِ الَّذِي جَعَلْتَهُ مَغِيضاً لِلَّيْلِ وَ النَّهَارِ وَ تَجَرَى لِلشَّمْسِ وَ الْقَمَرِ وَ تَخْتَلِفُ لِلنُّجُومِ السَّيَّارَةِ وَ جَعَلْتَ سُكَّانَهُ سِبْطاً مِنْ مَلَائِكَتِكَ لَا يَشْأَمُونَ عَنْ عِبَادَتِكَ

And from him, he^{-asws} said when he^{-asws} determined upon meeting (battling) the people at Siffeen: ‘O Allah^{-azwj}! Lord^{-azwj} of the raised ceiling (sky) and the withheld atmosphere which You^{-azwj} Made it a shelter for the night and the day, and a flowing for the sun and the moon and the travelling for the rotating stars, and Made its dwellers a group from Your^{-azwj} Angels, not getting tired from Your^{-azwj} worship.

وَ رَبِّ هَذِهِ الْأَرْضِ الَّتِي جَعَلْتَهَا قَرَاراً لِلْأَنْعَامِ وَ مَدْرَجاً لِلْهَوَامِّ وَ الْأَنْعَامِ وَ مَا لَا يُحْصَى بِمَا يُرَى وَ بِمَا لَا يُرَى

And Lord^{-azwj} of this earth which You^{-azwj} Made it an abode for the cattle and a theatre for the insects and the animals, and what cannot be counted from what can be seen and cannot be seen.

وَ رَبِّ الْجِبَالِ الرَّوَاسِي الَّتِي جَعَلْتَهَا لِلْأَرْضِ أَوْتَاداً وَ لِلخَلْقِ اعْتِمَاداً

¹²⁵ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 75 H 46

And Lord^{-azwj} of the lofty mountains which You^{-azwj} made these as pegs for the earth, and pillars for the creatures.

إِنْ أَظْهَرْتَنَا عَلَى عَدُوِّنَا فَجَبَّيْنَا الْبَغْيَ وَ سَدَدْنَا لِلْحَقِّ وَإِنْ أَظْهَرْتَهُمْ عَلَيْنَا فَارْزُقْنَا الشَّهَادَةَ وَ اعْصِمْنَا مِنَ الْفِتْنَةِ

If You^{-azwj} Prevail us over our enemies, shield us from the rebels and Guide us to the truth, and if You^{-azwj} Prevail them over us, Grace us the martyrdom, and Fortify us from the Fitna.

أَيْنَ الْمَانِعِ لِلدِّمَارِ وَ الْعَائِزِ عِنْدَ نُزُولِ الْحَقَائِقِ مِنْ أَهْلِ الْحِفَاطِ الْعَارِ وَرَاءَكُمْ وَ الْجَنَّةِ أَمَامَكُمْ.

Where are the defenders of honour and self-respecting one at the descend of the realities from the people of protection. The shame is behind you and the Paradise is in front of you!"¹²⁶

48- وَ مِنْهُ، وَ مِنْ كَلَامِهِ عَ لَمَّا اضْطَرَبَ عَلَيْهِ أَصْحَابُهُ فِي أَمْرِ الْحُكُومَةِ أَيُّهَا النَّاسُ إِنَّهُ لَمْ يَزَلْ أَمْرِي مَعَكُمْ عَلَى مَا أَحَبَّ حَتَّى تَمَكَّنْتُكُمْ الْحَرْبَ وَ قَدْ وَ اللَّهُ أَخَذَتْ مِنْكُمْ وَ تَرَكْتُ وَ هِيَ لِعَدُوِّكُمْ

And from him, 'And from his^{-asws} speech when his^{-asws} companions were restless to him^{-asws} regarding the matter of arbitration: 'O you people! My^{-asws} matter among you did not cease to be upon what I^{-asws} loved until the war exhausted you, and by Allah^{-azwj}, it has taken from you, and left, and the exhaustion is for your enemies.

أَهْلَكَ لَقَدْ كُنْتُ أَمْسِ أَمِيرًا فَأَصْبَحْتُ الْيَوْمَ مَأْمُورًا وَ كُنْتُ أَمْسِ نَاهِيًا فَأَصْبَحْتُ الْيَوْمَ مِنْهِيًا وَ قَدْ أَحْبَبْتُمُ الْبَقَاءَ وَ لَيْسَ لِي أَنْ أَجْمِلْكُمْ عَلَى مَا تَكْرَهُونَ.

And yesterday I^{-asws} was a commander (of others), and today I^{-asws} have become commanded (by others), and yesterday I^{-asws} was prohibiting (others), and today I^{-asws} have become prohibited (by others); and you have become loving for the remaining alive, and it isn't for me^{-asws} that I^{-asws} carry you upon what you are disliking".¹²⁷

49- وَ مِنْهُ، كَانَ عَ يَقُولُ إِذَا لَقِيَ الْعَدُوَّ مُحَارِبًا اللَّهُمَّ إِلَيْكَ أَفْضَتِ الْقُلُوبُ وَ مَدَّتِ الْأَعْنَائُ وَ شَخَصَتِ الْأَبْصَارُ وَ ثَقَلَتِ الْأَقْدَامُ وَ أَنْصَبَتِ الْأَبْدَانُ

And from him, 'He^{-asws} had said when he^{-asws} met the enemy in battle: 'O Allah^{-azwj}! To You^{-azwj} the hearts are yearning, and the necks are extending, and the sights are staring, and the feet are transferring, and the bodies have slimmed.

اللَّهُمَّ قَدْ صَرَخَ مَكْنُونُ الشَّنَانِ وَ جَاشَتْ مَرَاجِلُ الْأَضْعَانِ

'O Allah^{-azwj}! The hidden malice has become explicit, and the cauldrons of grudges are boiling.

اللَّهُمَّ إِنَّا نَشْكُو إِلَيْكَ غَيْبَةَ نَبِينَا وَ كَثْرَةَ عَدُوِّنَا وَ تَشْتَّتْ أَهْوَانِنَا رَبَّنَا افْتَحْ بَيْنَنَا وَ بَيْنَ قَوْمِنَا بِالْحَقِّ وَ أَنْتَ خَيْرُ الْفَاتِحِينَ.

¹²⁶ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 75 H 47

¹²⁷ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 75 H 48

O Allah-^{azwj}! We complain to You-^{azwj} of the absence of our Prophet-^{saww} and large numbers of our enemies, and dispersion of our whims. ***‘Our Lord! Decide between us and our people with the Truth, and You are the best of the deciders’ [7:89]***¹²⁸

50- وَكَانَ يَقُولُ ع لِأَصْحَابِهِ عِنْدَ الْحَرْبِ لَا تُشَدُّ عَلَيْكُمْ فِرَّةٌ بَعْدَهَا كَرَّةٌ وَلَا جَوْلَةٌ بَعْدَهَا حَمَلَةٌ وَأَعْطُوا السُّيُوفَ حُقُوقَهَا وَوَطِّئُوا لِلْجُنُوبِ مَصَارِعَهَا وَادْمُرُوا أَنْفُسَكُمْ عَلَى الطَّغْنِ الدَّعْسِيِّ وَالضَّرْبِ الطَّلْحَفِيِّ وَأَمِئُوا الْأَصْوَاتَ فَإِنَّهُ أَطْرُدُ اللَّفْسِلَ.

And he-^{asws} said to his-^{asws} companions during the war: ‘Do not let a retreat be followed by another retreat, nor a retreat be followed by a charge. Give the swords their due, and prepare the battlefield for your bodies. Train yourselves for thrusting with the spear and striking with the sword. Keep your voices down, for it drives away the sluggishness!’¹²⁹

51 كِتَابُ الْغَارَاتِ، لِإِبْرَاهِيمَ بْنِ مُحَمَّدٍ التَّقْفِيِّ بِإِسْنَادِهِ عَنِ ابْنِ نُبَاتَةَ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع فِي بَعْضِ حُطْبِهِ يَقُولُ الرَّجُلُ جَاهَدْتُ وَمَ لَمْ يُجَاهِدْ إِنَّمَا الْجِهَادُ اجْتِنَابُ الْمَحَارِمِ وَمُجَاهَدَةُ الْعَدُوِّ وَ قَدْ تُقَاتِلُ أَقْوَامَ فَيُحِبُّونَ الْقِتَالَ لَا يُرِيدُونَ إِلَّا الدَّكْرَ وَالْأَجْرَ وَإِنَّ الرَّجُلَ لَيُقَاتِلُ بِطَبْعِهِ مِنَ الشَّجَاعَةِ فَيُخِمِّي مَنْ يَعْرِفُ وَمَنْ لَا يَعْرِفُ وَ يَجِبُنْ بِطَبْعَتِهِ مِنَ الْجُبْنِ فَيَسْلَمَ أَبَاهُ وَأُمَّهُ إِلَى الْعَدُوِّ وَإِنَّمَا الْمِثَالُ خَتَفَ مِنَ الْخُثُوفِ وَ كُلُّ امْرِئٍ عَلَى مَا قَاتَلَ عَلَيْهِ وَإِنَّ الْكَلْبَ لَيُقَاتِلُ دُونَ أَهْلِهِ.

(The book) ‘Kitab Al Garaat’ of Ibrahim Bin Muhammad Al Saqafi, by his chain from Ibn Nubata who said,

‘Amir Al-Momineen-^{asws} said in one of his-^{asws} sermons: ‘The man says, ‘I have fought (done Jihad)!’, and he has not done Jihad. Jihad is avoiding Prohibitions and fighting against the enemy. Some people may fight because they love combat, seeking only reputation and reward. A man may fight by nature with courage, protecting both those he knows and those he doesn't. But he may also show cowardice by nature, surrendering his father and mother to the enemy. Indeed, the example of this is a swift death from harm. Every person fights for what they believe in, and even a dog will fight for its family!’¹³⁰

52 وَ عَنْ مَيْسَرَةَ قَالَ قَالَ عَلِيٌّ ع قَاتِلُوا أَهْلَ الشَّامِ مَعَ كُلِّ إِمَامٍ بَعْدِي.

And from Maysara who said,

Ali-^{asws} said: ‘Fight the people of Syria with every Imam-^{asws} after me-^{asws}!’¹³¹

53 مَجَالِسُ الشَّيْخِ، عَنِ الْمُفِيدِ عَنِ إِبْرَاهِيمَ بْنِ الْحَسَنِ بْنِ جُمْهُورٍ عَنْ أَبِي بَكْرٍ الْمُفِيدِ الْجُرْجَرِيِّ عَنْ أَبِي الدُّنْيَا الْمُعَمَّرِ الْمَعْرِيِّ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: الْحَرْبُ خُدْعَةٌ.

(The book) ‘Majaalis’ of the Sheykh – From Al Mufeed, from Ibrahim Bin Al-Hassan Bin Jamhour, from Abu Bakr Al Mufeed Al Jurjaie, from Abu Al Dunya Al Muammar Al Magriby,

‘From Amir Al-Momineen-^{asws} having said: ‘The war is a deception!’¹³²

¹²⁸ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 75 H 49

¹²⁹ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 75 H 50

¹³⁰ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 75 H 51

¹³¹ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 75 H 52

¹³² Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 75 H 53

54 الْعِلَالُ، لِمُحَمَّدِ بْنِ عَلِيٍّ بْنِ إِبْرَاهِيمَ الْعَلَّةُ فِي تَنْجِي النَّبِيِّ ص عَنْ فُرَيْشٍ أَنَّ النَّبِيَّ ص كَانَ نَبِيَّ السَّيْفِ وَالْقِتَالِ لَا يَكُونُ إِلَّا بِأَعْوَانٍ فَتَنْجَى حَتَّى وَجَدَ أَعْوَانًا ثُمَّ غَزَاهُمْ.

(The book) 'Al Ilal' of Muhammad Bin Ali Bin Ibrahim –

'The reason for the Prophet^{-saww} withdrawing from Qureysh was that the Prophet^{-saww} was a Prophet^{-saww} of the sword, and fighting cannot occur without support. So, he^{-saww} withdrew until he^{-saww} found supporters, and then he^{-saww} fought them''¹³³

باب 76 الأسلحة و أدوات الحرب

CHAPTER 76 – THE WEAPONS AND TOOLS OF WAR

الآيات الأعراف و لباس التَّقْوَى ذَلِكَ خَيْرٌ

The Verses – (Surah) Al Araaf: **and the clothing of piety, that is better [7:26].**

النحل و سَرَابِيلَ تَقِيكُمْ بَأْسَكُمْ

(Surah) Al Nahl: **and garments to save you from your fighting [16:81].**

الأنبياء و عَلَّمْنَاهُ صَنْعَةَ لَبُوسٍ لَكُمْ لِيُخْصِنَكُمْ مِنْ بَأْسِكُمْ فَهَلْ أَنْتُمْ شَاكِرُونَ

(Surah) Al Anbiya: **And We Taught him the making of coats of mail for you, in order for you to protect yourselves from your fighting. Will you then be grateful? [21:80].**

سَبَأُ وَاَلْنَا لَهُ الْحَدِيدَ أَنْ أَعْمَلَ سَابِغَاتٍ وَقَدِّرَ فِي السَّرْدِ

(Surah) Saba: **And We Softened the iron for him [34:10] "Make armour and measure the rings appropriately, [34:11].**

الحديد و أَنْزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ وَمَنَافِعُ لِلنَّاسِ وَلِيَعْلَمَ اللَّهُ مَنْ يَنْصُرُهُ وَرُسُلُهُ بِالْغَيْبِ إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ.

(Surah) Al Hadeed: **And We Sent down the iron wherein is severe violence and benefits for the people, and for Allah to know who helps Him and His Rasool in the secret. Surely Allah is Strong, Mighty [57:25].**

¹³³ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 75 H 54

CHAPTER 77 – THE PACT, AND THE AMNESTY, AND ITS LIKE

الآيات البقرة و الموفون بعهدهم إذا عاهدوا

The Verses – (Surah) Al Baqarah: **and they fulfil their pacts when they are making a pact, [2:177].**

النساء إِلَّا الَّذِينَ يَصِلُونَ إِلَى قَوْمٍ بَيْنَكُمْ وَ بَيْنَهُمْ مِيثَاقٌ أَوْ جَاؤُكُمْ حَصِرَتْ صُدُورُهُمْ أَنْ يُقَاتِلُوكُمْ أَوْ يُقَاتِلُوا قَوْمَهُمْ وَ لَوْ شَاءَ اللَّهُ لَسَلَّطَهُمْ عَلَيْكُمْ فَلَقَاتِلُوكُمْ فَإِنْ اعْتَزَلُوكُمْ فَلَمْ يُقَاتِلُوكُمْ وَ أَلْقُوا إِلَيْكُمُ السَّلَامَ فَمَا جَعَلَ اللَّهُ لَكُمْ عَلَيْهِمْ سَبِيلًا

(Surah) Al Nisaa: **Except those who are arriving to a group who, between you and them is a covenant, or they are coming to you with regret in their hearts that they (either have to) fight you or fight their people; and if Allah had so Desired, He would have Caused them to overcome upon you, and they would have fought you. But if they isolate from you and do not fight you, and cast the peace towards you, then Allah has not Made for you a way against them [4:90].**

سَتَجِدُونَ آخَرِينَ يُرِيدُونَ أَنْ يَأْمَنُوكُمْ وَ يَأْمَنُوا قَوْمَهُمْ كُلَّمَا رُزُّوا إِلَى الْفِتْنَةِ أُرْكِسُوا فِيهَا فَإِنْ لَمْ يَعْتَزِلُوكُمْ وَ يُلْقُوا إِلَيْكُمُ السَّلَامَ وَ يَكْتُمُوا أَيْدِيَهُمْ فَخُذُوهُمْ وَ اقْتُلُوهُمْ حَيْثُ تَقِفُوهُمْ وَ أُولَئِكَ جَعَلْنَا لَكُمْ عَلَيْهِمْ سُلْطَانًا مُبِينًا

You will be finding others wanting to be safe from you and be safe from their people. Every time they return to the strife, they go back into it. So if they do not hold back from you and cast the peace towards you, and they restrain their hands, seize them and kill them wherever you find them, and they, against them for you is a clear Authorisation [4:91].

المائدة يَا أَيُّهَا الَّذِينَ آمَنُوا أَوْفُوا بِالْعُقُودِ

(Surah) Al Maidah: **O you who believe! Fulfil the agreements [5:1].**

الأنفال الَّذِينَ عَاهَدَتْ مِنْهُمْ ثُمَّ يَنْقُضُونَ عَهْدَهُمْ فِي كُلِّ مَرَّةٍ وَ هُمْ لَا يَتَّقُونَ

(Surah) Al Anfaal: **Those who made an agreement from them, then they were breaking their agreement every time and they were not fearing [8:56].**

فَإِمَّا تَنْفِقْنَهُمْ فِي الْحَرْبِ فَشَرِّدْ بِهِمْ مَنْ خَلَفَهُمْ لَعَلَّهُمْ يَدْكُرُونَ

So if you overcome them during the war, then scatter them from behind, perhaps they would be mindful [8:57].

وَ إِمَّا تَخَافَنَّ مِنْ قَوْمٍ خِيَانَةً فَانْبِذْ إِلَيْهِمْ عَلَى سَوَاءٍ إِنَّ اللَّهَ لَا يُحِبُّ الْخَائِنِينَ

And if you fear treachery from a people, then discard (the agreement) to them upon equality, surely Allah does not Love the treacherous [8:58].

و قال تعالى وَ إِنْ جَنَحُوا لِلسَّلْمِ فَاجْنَحْ لَهَا وَ تَوَكَّلْ عَلَى اللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ

And the Exalted Said: **And if they incline towards peace, then incline to it and rely upon Allah; surely He is the Hearing, the Knowing [8:61].**

و قال سبحانه وَ إِنْ اسْتَنْصَرُوكُمْ فِي الدِّينِ فَعَلَيْكُمُ النَّصْرُ إِلَّا عَلَى قَوْمٍ بَيْنَكُمْ وَ بَيْنَهُمْ مِيثَاقٌ

And the Glorious Said: **and if they seek your help in the Religion, then the helping is (incumbent) upon you, except upon a people between you and them there is a covenant; [8:72].**

التوبة بَرَاءَةٌ مِنَ اللَّهِ وَ رَسُولِهِ إِلَى الَّذِينَ عَاهَدْتُمْ مِنَ الْمُشْرِكِينَ

(Surah) Al Tawbah: **(This is) a disavowing from Allah and His Rasool to those of the Polytheists you had a treaty with [9:1].**

فَسِيبْخُوا فِي الْأَرْضِ أَرْبَعَةَ أَشْهُرٍ وَ اعْلَمُوا أَنَّكُمْ غَيْرُ مُعْجِزِي اللَّهِ وَ أَنَّ اللَّهَ يُخْزِي الْكَافِرِينَ

So wander in the land for four months and know that you cannot frustrate Allah and that Allah will Frustrate the Kafirs [9:2].

إِلَى قَوْلِهِ تَعَالَى إِلَّا الَّذِينَ عَاهَدْتُمْ مِنَ الْمُشْرِكِينَ ثُمَّ لَمْ يَنْقُصُوكُمْ شَيْئًا وَ لَمْ يُظَاهِرُوا عَلَيْكُمْ أَحَدًا فَأَتُوا إِلَيْهِمْ عَهْدُهُمْ إِلَىٰ مُدَّتِهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ

Up to Words of the Exalted: **Except those of the Polytheists you had a treaty with, then they did not break anything (from it) and did not back anyone against you, so complete their treaty to them up to their term; surely Allah Loves the pious [9:4].**

إِلَى قَوْلِهِ سَبْحَانَهُ وَ إِنْ أَحَدٌ مِنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجِرْهُ حَتَّىٰ يَسْمَعَ كَلَامَ اللَّهِ ثُمَّ أَبْلِغْهُ مَأْمَنَهُ ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْلَمُونَ

Up to Words of the Glorious: **And if one of the Polytheists seeks asylum from you, grant him asylum until he hears the Speech of Allah, then make him reach his safety. That is because they are a people who don't know [9:6].**

كَيْفَ يَكُونُ لِلْمُشْرِكِينَ عَهْدٌ عِنْدَ اللَّهِ وَ عِنْدَ رَسُولِهِ إِلَّا الَّذِينَ عَاهَدْتُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ فَمَا اسْتَقَامُوا لَكُمْ فَاسْتَقِيمُوا لَهُمْ إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ

How can there be for the Polytheists an agreement with Allah and His Rasool, except for those with whom you made an agreement in the Sacred Masjid? So as long as they are straight with you, be straight with them; surely Allah Loves the pious [9:7].

كَيْفَ وَ إِنْ يَظْهَرُوا عَلَيْكُمْ لَا يَرْثِبُوا فِيكُمْ إِلَّا وَ لَا ذِمَّةٌ يُرْضُونَكُمْ بِأَفْوَاهِهِمْ وَ تَأْبَىٰ قُلُوبُهُمْ وَ أَكْثَرُهُمْ فَاسِقُونَ

How (can it be)! And if they were to prevail upon you, they would neither have any regard for you only nor for any guarantee. They are pleasing you with their mouths and their hearts are refusing, and most of them are mischief-makers [9:8].

إِلَى قَوْلِهِ تَعَالَى وَ إِنْ نَكَثُوا أَيْمَانَهُمْ مِنْ بَعْدِ عَهْدِهِمْ وَ طَعَنُوا فِي دِينِكُمْ فَقَاتِلُوا أَتِمَّةَ الْكُفْرِ إِنَّهُمْ لَا أَيْمَانَ لَهُمْ لَعَلَّهُمْ يَنْتَهُونَ.

Up to Words of the Exalted: ***And if they break their oaths after their agreement and are taunting regarding your Religion, then fight the imams of Kufr - surely their oaths (mean) nothing perhaps they would desist [9:12].***

1- ل، الخصال جَعْفَرُ بْنُ عَلِيٍّ عَنْ جَدِّهِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ الْمُغَيَّرَةِ عَنْ عَلِيٍّ بْنِ حَسَّانَ عَنْ عَمِّهِ عَبْدِ الرَّحْمَنِ بْنِ كَثِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِذَا فَشَتْ أَرْبَعَةٌ ظَهَرَتْ أَرْبَعَةٌ إِذَا فَشَا الزَّيْنُ ظَهَرَتِ الزَّلَازِلُ وَإِذَا أُمْسِكَتِ الزَّكَاةُ هَلَكَتِ الْمَاشِيَةُ وَإِذَا جَارَ الْحُكَّامُ فِي الْقَضَاءِ أُمْسِكَ الْقَطَرُ مِنَ السَّمَاءِ وَإِذَا خُفِرَتِ الدِّمَةُ نُصِرَ الْمُشْرِكُونَ عَلَى الْمُسْلِمِينَ.

(The book) 'Al Khisaal' – Ja'far Bin Ali, from his grandfather Al-Hassan Bin Ali Bin Al Mugheira, from Ali Bin Hassan, from his uncle Abdul Rahman Bin Kaseer,

'From Abu Abdullah^{-asws} having said: 'When four (matters) are widespread, four (matters) will appear. When the adultery is widespread the earthquakes will appear, and when the Zakat is withheld the livestock will be destroyed, and when the judges (rulers) are tyrannous in the judgments the drops from the sky will be withheld, and when the agreements will be broken the Polytheists will be victorious over the Muslims''.¹³⁴

2- ما، الأماالي للشيخ الطوسي الْمُفِيدُ عَنْ أَحْمَدَ بْنِ الْوَلِيدِ عَنْ أَبِيهِ عَنِ الصَّقْفَارِ عَنْ مُحَمَّدِ بْنِ عِيْسَى عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مَالِكِ بْنِ عَطِيَّةٍ عَنِ الثُّمَالِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ: وَجَدْتُ فِي كِتَابِ عَلِيٍّ ع إِذَا ظَهَرَ الزَّيْنُ مِنْ بَعْدِي ظَهَرَتْ مَوْتَةُ الْفَجَاءِ وَإِذَا طُفِقَتِ الْمَكَائِيلُ أَخَذَهُمُ اللَّهُ بِالسِّنِينَ وَ النَّقْصِ

(The book) 'Al Amaali' of the Sheykh Al Tusi – Al Mufeed, from Ahmad Bin Al Waleed, from his father, from Al Saffar, from Muhammad Bin Isa, from Ibn Abu Umeyr, from Malik Bin Atiyya, from Al Sumali,

'From Abu Ja'far^{-asws} having said: 'I^{-asws} found in the book of Ali^{-asws}: 'When the adultery appears from after me^{-asws} the sudden deaths will appear; and when the measures are underestimated Allah^{-azwj} will Seize them with the years (of drought) and the deficiency.

وَ إِذَا مَنَعُوا الزَّكَاةَ مَنَعَتِ الْأَرْضُ بَرَكَاتَهَا مِنَ الزَّيْعِ وَ النَّمَارِ وَ الْمَعَادِنِ كُلَّهَا وَ إِذَا جَارُوا فِي الْحُكْمِ تَعَاوَنُوا عَلَى الْإِثْمِ وَ الْعُدْوَانِ وَ إِذَا نَقَضُوا الْعَهْدَ سَلَطَ اللَّهُ عَلَيْهِمْ عَدُوَّهُمْ

And when they prevent the Zakat the earth will prevent its Blessings, from the crops and the fruits and the minerals, all of them; and when they are tyrannous in the judgments they will assist each other upon the sin and the aggression; and when they break the pact Allah^{-azwj} will Cause their enemies to prevail upon them!

وَ إِذَا قُطِعَتِ الْأَرْحَامُ جُعِلَتِ الْأَمْوَالُ فِي أَيْدِي الْأَشْرَارِ وَ إِذَا لَمْ يَأْمُرُوا بِالْمَعْرُوفِ وَ لَمْ يَنْهَوْا عَنِ الْمُنْكَرِ وَ لَمْ يَتَّبِعُوا الْأَخْيَارَ مِنْ أَهْلِ بَيْتِي سَلَطَ اللَّهُ عَلَيْهِمْ شِرَارَهُمْ ثُمَّ تَدْعُو حَيَاثَهُمْ فَلَا يُسْتَجَابُ لَهُمْ.

And when the kinship is cut off the wealth is made to be in the hands of evil people; and when they do not instruct with the acts of kindness and do not forbid from the evil and do not follow the good people from People^{-asws} of my^{-saww} Household, Allah^{-azwj} will Cause their evil ones to prevail upon them, then their good ones will supplicate but these will not be Answered for them''.¹³⁵

¹³⁴ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 77 H 1

¹³⁵ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 77 H 2

3- ع، علل الشرائع ما، الأمايلي للشيخ الطوسي ابن المتوكل عن السعدآبادي عن البرقي عن ابن محبوب عن ابن عطاء عن الثمالي عن أبي جعفر ع قَالَ وَجَدْنَا فِي كِتَابِ عَلِيٍّ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِذَا ظَهَرَ الزَّيْنُ مِنْ بَعْدِي كَثُرَ مَوْتُ الْفَجَاءِ وَ إِذَا طُفِّتِ الْمِكْيَالُ أَخَذَهُمُ اللَّهُ بِالسِّنِينَ وَ النَّقْصِ وَ إِذَا مَنَعُوا الزَّكَاةَ مَنَعَتِ الْأَرْضُ بَرَكَتَهَا مِنَ الزَّرْعِ وَ الثَّمَرِ وَ الْمَعَادِنِ كُلِّهَا وَ إِذَا جَاؤُوا فِي الْأَحْكَامِ تَعَاوَنُوا عَلَى الظُّلْمِ وَ الْغَدْوَانِ

(The books) 'Ilal Al Sharaie', (and) 'Al Amaali' of the Sheykh Al Tusi – Ibn Al Mutawakkil, from Al Sa'dabady, from Al Barqy, from Ibn Mahboub, from Ibn Atiyya, from Al Sumali,

'From Abu Ja'far^{-asws} having said: 'We^{-asws} found in the book of Ali^{-asws} having said: 'Rasool-Allah^{-saww} said: 'When the adultery appears from after me^{-saww} the sudden deaths will appear; and when the measures are underestimated Allah^{-azwj} will Seize them with the years (of drought) and the deficiencies; and when the Zakat is prevented the earth will prevent its Blessings, from the crops and the fruits and the minerals, all of them; and when they are tyrannous in the judgments they will assist each other upon the injustice and the aggression!

وَ إِذَا تَقَضُّوا الْعَهْدَ سَلَطَ اللَّهُ عَلَيْهِمْ عَدُوَّهُمْ وَ إِذَا قُطِعَتِ الْأَرْحَامُ جُعِلَتِ الْأَمْوَالُ فِي أَيْدِي الْأَشْرَارِ وَ إِذَا لَمْ يَأْمُرُوا بِالْمَعْرُوفِ وَ لَمْ يَنْهَوْا عَنِ الْمُنْكَرِ وَ لَمْ يَتَّبِعُوا الْأَخْيَارَ مِنْ أَهْلِ بَيْتِي سَلَطَ اللَّهُ عَلَيْهِمْ شَرَارَهُمْ فَتَدْعُو خِيَارَهُمْ فَلَا يُسْتَجَابُ لَهُمْ.

And when they break the pact Allah^{-azwj} will Cause their enemies to prevail upon them; and when the kinships are cut off the wealth will be made to be in hands of the evil people; and when they do not instruct with the acts of kindness and do not forbid from the evil and do not follow the good people from People^{-asws} of my^{-saww} Household, Allah^{-azwj} will Cause their evil ones to prevail upon them, so their good ones will supplicate but these will not be Answered for them".¹³⁶

4- مع، معاني الأخبار ماجيلويه عن محمد العطار عن الأشعري عن سهل عن ابن يزيد عن عبد ربه بن نافع عن الحباب بن موسى عن أبي جعفر ع قَالَ: مَنْ وُلِدَ فِي الْإِسْلَامِ حُرّاً فَهُوَ عَرَبِيٌّ وَ مَنْ كَانَ لَهُ عَهْدٌ فَخُفِرَ فِي عَهْدِهِ فَهُوَ مَوْلى رَسُولِ اللَّهِ ص وَ مَنْ دَخَلَ فِي الْإِسْلَامِ طَوْعاً فَهُوَ مُهَاجِرٌ.

(The book) 'Ma'any Al Akhbar' – Majaylawiya, from Muhammad Al Attar, from Al Ash'ary, from Sahl, from Ibn Yazeed, from Abd Rabbih Bin Nafie, from Al Hubab Bin Musa,

'From Abu Ja'far^{-asws} having said: 'One who is born in Al-Islam a free person, he is an Arabian, and one who had a pact for him so he breaks his pact, he is a slave of Rasool-Allah^{-saww}, and one who enters Al Islam willingly, he is an emigrant".¹³⁷

5- ب، قرب الإسناد أبو البخاري عن الصادق عن أبيه ع أَنَّ عَلِيّاً ع أَجَارَ أَمَانَ عَبْدِهِ لِأَهْلِ حِصْنٍ وَ قَالَ هُوَ مِنَ الْمُسْلِمِينَ.

(The book) 'Qurb Al Isnaad' – Abu Al Bakhtari,

'From Al-Sadiq^{-asws}, from his^{-asws} father^{-asws}: 'Ali^{-asws} had validated the amnesty (given by) his^{-asws} slave to people of the fortress, and said: 'He is from the Muslims".¹³⁸

¹³⁶ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 77 H 3

¹³⁷ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 77 H 4

¹³⁸ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 77 H 5

6- ل، الخصال أبي عن سعد عن البرقي عن حماد بن عثمان عن أبي يعفور عن أبي عبد الله ع قال: خطب رسول الله ص الناس يمى في حجة الوداع في مسجد الحيف فحمد الله و أننى عليه ثم قال نصر الله عبدا سمع مقالتي فوعاها ثم بلغها إلى من لم يسمعها

(The book) 'Al Khisaal' – My father, from Sa'ad, from Al Barqy, from Al Bazanty, from Hammad Bin Usman, from Ibn Abu Yafour,

'From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} addressed the people at Mina during the farewell Hajj in Masjid Al-Khief. He^{-saww} praised Allah^{-azwj} and lauded upon Him^{-azwj}, then said: 'May Allah^{-azwj} Brighten the face of a servant who hears my^{-saww} words so he retains these, then he delivers it to the one who had not heard it!

فرب حامل فقه غير فقيه و رب حامل فقه إلى من هو أفقه منه

Sometimes a carrier, his understanding is other than his (recipient's) understanding, and sometimes a carrier carries it to the one is more understanding than him!

ثلاث لا يعل عليهن قلب افرئ مسلم إخلاص العمل لله و النصيحة لأئمة المسلمين و اللزوم لجماعتهم فإن دعوتهم تحيطه عن ورائهم المسلمون إخوة تتكافأ دماؤهم يسعى بذمتهم أدناهم هم يد على من سواهم.

Three (matters), the heart of a Muslim person will not have ill-feeling upon these – the sincerity in the working for Allah^{-azwj}, and the good advice to the leaders of the Muslims, and the sticking to their communities, for their supplications include those behind them. The Muslims are brethren. Their bloods are equal. Their protection extends to their lowest one. They are one hand against the ones apart from them".¹³⁹

7- ثو، ثواب الأعمال ابن الوليد عن الصفار عن ابن هاشم عن يحيى بن عمران عن يوسف عن عبد الله بن سليمان قال: سمعت أبا جعفر ع يقول من آمن رجلا على دمه ثم قتله جاء يوم القيامة يحمل لواء العذر.

(The book) 'Sawaab Al Amaal' – Ibn Waleed, from Al Saffar, from Ibn Hashim, from Yahya Bin Imran, from Yusuf, from Abdullah Bin Suleyman who said,

'I heard Abu Ja'far^{-asws} saying: 'The one who grants amnesty to a man upon his blood, then kills him, will come on the Day of Qiyamah carrying the flag of betrayal".¹⁴⁰

8- تمنج البلاغة، قال أمير المؤمنين ع اعتصموا بالدم في أوتادها.

(The book) 'Nahj Al Balagah' –

'Amir Al-Momineen^{-asws} said: 'Adhere with the agreements in their trusted ones".¹⁴¹

9- و منه، في عهده ع لأشتر و لا تدفع صلحا دعاك إليه عدوك و لله فيه رضا فإن في الصلح دعة لجنودك و راحة من همومك و أمنا لبلادك و لكن الحذر كل الحذر [الحذر] من عدوك بعد صلحه فإن العدو يوما قارب ليتغفل فخذ بالحزم و أتم في ذلك حسن الظن

¹³⁹ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 77 H 6

¹⁴⁰ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 77 H 7

¹⁴¹ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 77 H 8

And from him^{-asws} in his^{-asws} pact to Al-Ashtar: 'And do not reject a reconciliation your enemy calls you to wherein is Pleasure of Allah^{-azwj}, for in the reconciliation is rest for your army and relief from your worries, and security for your country, but the caution of all cautions from your enemy after his reconciliation, for the enemy sometimes reconciles to take advantage of your inattentiveness, therefore take with the firmness and storm into that with good thoughts.

وَإِنْ عَقَدْتَ بَيْنَكَ وَبَيْنَ عَدُوِّكَ عَقْدَةً أَوْ أَلْبَسْتَهُ مِنْكَ ذِمَّةً فَحُطَّ عَنْكَ بِإِلْفِائِهِ وَارْزُقْ دِمَّتَكَ بِأَلَمَانَةٍ وَاجْعَلْ نَفْسَكَ جُنَّةً دُونَ مَا أُعْطِيتَ فَإِنَّهُ لَيْسَ مِنْ فَرَائِضِ اللَّهِ سُبْحَانَهُ شَيْءٌ النَّاسُ أَشَدُّ عَلَيْهِ اجْتِمَاعاً مَعَ تَفَرُّقِ أَهْوَائِهِمْ وَتَشْتِيبِ آرَائِهِمْ مِنْ تَعْظِيمِ الْوَفَاءِ بِالْعُهُودِ

And if you tie (an agreement) between you and an enemy of yours a knot, or taken a responsibility from you, then fulfil your agreement with the loyalty, and take care of your responsibility with the entrustment, and make yourself to be a shield besides what you give, for there isn't any Obligation of Allah^{-azwj} the Glorious, anything the people are more intensely united upon, despite their separate desires and scattered views, than respect for the loyalty with the pact.

وَ قَدْ لَزِمَ ذَلِكَ الْمُشْرِكُونَ فِيمَا بَيْنَهُمْ دُونَ الْمُسْلِمِينَ لِمَا اسْتَوْثَلُوا مِنْ عَوَاقِبِ الْعُدْرِ فَلَا تَغْدِرَنَّ بِدِمَّتِكَ وَ لَا تَحْيِسَنَّ بِعَهْدِكَ وَ لَا تُخْلِلَنَّ عَدُوَّكَ فَإِنَّهُ لَا يَخْتَرِي عَلَى اللَّهِ إِلَّا جَاهِلٌ شَقِيٌّ

And that was necessitated by the Polytheists regarding what was between them besides the Muslims, due to what they had acknowledged from the consequences of the betrayal, so do not be treacherous with your responsibilities, and do not underestimate your pact nor cheat your enemy for no one would be audacious upon Allah^{-azwj} except the ignorant, wretched.

وَ قَدْ جَعَلَ اللَّهُ عَهْدَهُ وَ ذِمَّتَهُ أَمْنًا أَفْضَاهُ بَيْنَ الْعِبَادِ بِرَحْمَتِهِ وَ خَيْرًا يَسْكُنُونَ إِلَى مَنَعَتِهِ وَ يَسْتَفِيضُونَ إِلَى جِوَارِهِ فَلَا إِدْعَالَ وَ لَا مُدَالَسَةَ وَ لَا خِدَاعَ فِيهِ

And Allah^{-azwj} had Made His^{-azwj} Pact and its responsibility as an entrustment to be fulfilled between the servants by His^{-azwj} Mercy, and a sanctuary to dwell in to His^{-azwj} Protection and moving to His^{-azwj} vicinity, and there should neither be any defrauding nor any deceiving in it.

وَ لَا تَعْقِدْ عَقْدًا تُجَوِّزُ فِيهِ الْعِلَلَ وَ لَا تُعَوِّلَنَّ عَلَى لَحْنِ قَوْلٍ بَعْدَ التَّأْكِيدِ وَ التَّوَثُّقَةِ وَ لَا يَدْعُوَنَّكَ ضَيْقُ أَمْرِ لِرِمَاكَ فِيهِ عَهْدُ اللَّهِ إِلَى طَلَبِ انْفِسَاحِهِ بِغَيْرِ الْحَقِّ فَإِنَّ صَبْرَكَ عَلَى ضَيْقٍ تَرْجُو انْفِرَاجَهُ وَ فَضْلَ عَاقِبَتِهِ خَيْرٌ مِنْ عَدْرِ تَخَافُ تَبِعَتَهُ وَ أَنْ تُحِيطَ بِكَ مِنَ اللَّهِ فِيهِ طَلَبَةٌ لَا تَسْتَقِيلُ فِيهَا دُنْيَاكَ وَ لَا آخِرَتَكَ

And do not tie any agreement allowing the reasons (different interpretations) in it, nor interpret upon the tone of the word after the conclusion and the affirmation, nor should the narrowness of the matter call you to necessitate a Pact of Allah^{-azwj} in it, to seek spoiling it without right. If you are patient upon narrowness, wishing upon its relief, and grace of its consequent, it would be better than betrayal of a pursuance you fear, and there will be an encompassing with you a Demand from Allah^{-azwj} regarding it, neither your world nor your Hereafter would be pleasant during it".¹⁴²

¹⁴² Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 77 H 9

10- كِتَابُ الْأَعْمَالِ الْمَانِعَةِ مِنَ الْجَنَّةِ، لِلشَّيْخِ جَعْفَرِ بْنِ أَحْمَدَ الْقُمِّي رُوِيَ عَنِ الْمُطَّلِبِ أَنَّ النَّبِيَّ ص قَالَ مَنْ قَتَلَ رَجُلًا مِنْ أَهْلِ الذِّمَّةِ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ الَّتِي تُوجَدُ رِجْهَا مِنْ مَسِيرَةِ اثْنَيْ عَشَرَ عَامًا.

(The book) 'Kitab Al Amaal Manie Min Al Jannah' of the Sheykh Ja'far Bin Ahmad Al Qummi reporting from Al Muttalib,

'The Prophet^{-saww} said: 'One who kills a man from the people under the responsibility (of a Muslim government), Allah^{-azwj} will Prohibit the Paradise unto him, the aroma of which will be felt from a travel distance of twelve years''¹⁴³

11- دَعَائِمُ الْإِسْلَامِ، عَنْ عَلِيِّ صَلَوَاتُ اللَّهِ عَلَيْهِ أَنَّهُ قَالَ: وَ الْجِهَادُ فَرَضٌ عَلَى جَمِيعِ الْمُسْلِمِينَ لِقَوْلِ اللَّهِ كُتِبَ عَلَيْكُمُ الْقِتَالُ

(The book) 'Da'aim Al Islam' –

'From Ali^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws} having said: 'And the Jihaad is obligatory upon entirety of the Muslims as per Words of Allah^{-azwj}: **Fighting is Prescribed upon you, [2:216].**

فَإِنْ قَامَتْ بِالْجِهَادِ طَائِفَةٌ مِنَ الْمُسْلِمِينَ وَسِعَ سَائِرُهُمُ التَّخَلُّفَ عَنْهُ مَا لَمْ يَخْتِجِ الَّذِينَ يُلَوْنَ الْجِهَادَ إِلَى الْمَدَدِ فَإِنْ احْتَاجُوا لَرِمَ الْجَمِيعُ أَنْ يُدْهِمَهُمْ حَتَّى يَكْتَفُوا قَالَ اللَّهُ عَزَّ وَ جَلَّ وَ مَا كَانَ الْمُؤْمِنُونَ لِيَنْفِرُوا كَافَّةً

If a group from the Muslims were to stand with the Jihaad, there is leeway for rest of them to stay behind from it for as long as those who are doing the Jihaad are not need to the support. If they are needy, it necessitates the entirety to support them until they are suffice. **And it was not for the Momineen to go forth altogether [9:122].**

وَ إِنْ دَهِمَ أَمْرٌ يُحْتَاجُ فِيهِ إِلَى جَمَاعَتِهِمْ نَفَرُوا كُلُّهُمْ قَالَ اللَّهُ عَزَّ وَ جَلَّ انْفِرُوا خِفَافًا وَ ثِقَالًا وَ جَاهِدُوا بِأَمْوَالِكُمْ وَ أَنْفُسِكُمْ فِي سَبِيلِ اللَّهِ.

And if a matter is needy to their community, they should all mobilise. Allah^{-azwj} Mighty and Majestic: **Advance lightly and heavily, and fight with your wealth and your selves in the Way of Allah [9:41]**'¹⁴⁴

12- وَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ صَلَوَاتُ اللَّهِ عَلَيْهِ أَنَّهُ قَالَ: فِي قَوْلِ اللَّهِ انْفِرُوا خِفَافًا وَ ثِقَالًا شَبَابًا وَ شُيُوخًا.

And from Ja'far^{-asws} Bin Muhammad^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, he^{-asws} said regarding Words of Allah^{-azwj}: '**Advance lightly and heavily [9:41]** – youths and elderly''¹⁴⁵

13- وَ عَنْهُ أَنَّهُ سُئِلَ عَنْ قَوْلِ اللَّهِ إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَأَمْوَالَهُمْ بِأَنْ هُمْ الْجَنَّةَ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ فَيَقْتُلُونَ وَ يُقْتَلُونَ وَعْدًا عَلَيْهِ حَقًّا فِي التَّوْرَةِ وَ الْإِنْجِيلِ وَ الْفُرْآنِ وَ مَنْ أَوْفَى بِعَهْدِهِ مِنَ اللَّهِ فَاسْتَبْشِرُوا بِنَيْعِكُمُ الَّذِي بَايَعْتُمْ بِهِ وَ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ هَذَا لِكُلِّ مَنْ جَاهَدَ فِي سَبِيلِ اللَّهِ أَمْ لِقَوْمٍ دُونَ قَوْمٍ

¹⁴³ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 77 H 10

¹⁴⁴ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 77 H 11

¹⁴⁵ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 77 H 12

And from him^{-asws}, he^{-asws} was asked about Words of Allah^{-azwj}: ***Surely Allah has Bought from the Momineen their own selves and their wealth that for them would be the Paradise, fighting in the Way of Allah, so they are killing and being killed, being a binding Promise upon Him in the Torah, and the Evangel and the Quran; and who would be more loyal with his promise than Allah? Therefore receive glad tidings with your sale, which you have sold for, and that, it is the mighty achievement [9:111].*** This is for every fighter in the Way of Allah^{-azwj} or for a group other than a group.

فَقَالَ أَبُو عَبْدِ اللَّهِ جَعْفَرُ بْنُ مُحَمَّدٍ ع إِنَّهُ لَمَّا نَزَلَتْ هَذِهِ آيَةُ عَلَى رَسُولِ اللَّهِ ص سَأَلَهُ بَعْضُ أَصْحَابِهِ عَنْ هَذَا فَلَمْ يُجِبْهُ فَأَنْزَلَ اللَّهُ عَلَيْهِ يَعْقِبُ ذَلِكَ
التَّائِبُونَ الْعَابِدُونَ الْحَامِدُونَ السَّائِحُونَ الرَّاكِعُونَ السَّاجِدُونَ الْآمِنُونَ بِالْمَعْرُوفِ وَ النََّاهُونَ عَنِ الْمُنْكَرِ وَالْحَافِظُونَ لِحُدُودِ اللَّهِ وَ بَشِّرِ الْمُؤْمِنِينَ

Abu Abdullah Ja'far^{-asws} Bin Muhammad^{-asws} said: 'When this Verse was Revealed unto Rasool-Allah^{-saww}, one of his^{-saww} companions asked him^{-saww} about this, but he^{-saww} did not answer him. So Allah^{-azwj} Revealed unto him^{-saww} as a follow-up of that: ***The penitent, the worshippers, the praising ones, the wanderers, the Ruku performers, the Sajdah performers, the enjoiners of good and the forbidders from evil, the preservers of the Limits of Allah; and give glad tidings to the Momineen [9:112].***

فَأَبَانَ اللَّهُ بِهَذَا صِفَةَ الْمُؤْمِنِينَ الَّذِينَ اشْتَرَى مِنْهُمْ أَمْوَالَهُمْ وَ أَنْفُسَهُمْ فَمَنْ أَرَادَ الْجَنَّةَ فَلْيُجَاهِدْ فِي سَبِيلِ اللَّهِ عَلَى هَذِهِ الشَّرَاطِ وَ إِلَّا فَهُوَ فِي جُمْلَةِ مَنْ قَالَ
رَسُولُ اللَّهِ ص يَنْصُرُ اللَّهُ هَذَا الدِّينَ يَقُومُ لَا خَلَاقَ لَهُمْ فِي الْآخِرَةِ.

Thus, Allah^{-azwj} Explained the description of the believers, those He^{-azwj} has Bought from them their wealth and their souls. So the one who wants the Paradise, let him fight in the Way of Allah^{-azwj} upon these stipulations or else he would be in the total of the ones Rasool-Allah^{-saww} had said of: 'Allah^{-azwj} will Help this religion by a group of people, there will be no share for them in the Hereafter'.¹⁴⁶

14- وَ عَنْهُ صَلَوَاتُ اللَّهِ عَلَيْهِ أَنَّهُ سُئِلَ عَنِ الْأَعْرَابِ هَلْ عَلَيْهِمْ جِهَادٌ

And from him^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, he^{-asws} was asked about the Bedouins, 'Is Jihaad upon them?'

قَالَ لَا إِلَّا أَنْ يَنْزِلَ بِالْإِسْلَامِ أَمْرٌ وَ أَعُوذُ بِاللَّهِ أَنْ يَخْتِاجَ فِيهِ إِلَيْهِمْ

He^{-asws} said: 'No, except if a matter befalls with Al-Islam, and I^{-asws} seek refuge with Allah^{-azwj} from being needy to them!'

وَ قَالَ وَ لَيْسَ لَهُمْ مِنَ الْقِيَمَةِ شَيْءٌ مَا لَمْ يُجَاهِدُوا.

And he^{-asws} said: 'And there isn't for them anything from the spoils of war for as long as they do not fight'.¹⁴⁷

¹⁴⁶ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 77 H 13

¹⁴⁷ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 77 H 14

15- وَ عَنْ عَلِيٍّ صَلَوَاتُ اللَّهِ عَلَيْهِ أَنَّ رَسُولَ اللَّهِ ص قَالَ: مَنْ أَحَسَّ مِنْ نَفْسِهِ جُبْنًا فَلَا يَغْزُ.

And from Ali^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}: ‘Rasool-Allah^{-saww} said: ‘One who feels cowardice from himself should not (go to a) battle’’.¹⁴⁸

16- قَالَ عَلِيٌّ ع وَ لَا يَحِلُّ لِلْجَبَانِ أَنْ يَغْزَوْا لِأَنَّهُ يَنْهَضُ سَرِيعًا وَ لَكِنْ لِيَنْظُرَ مَا كَانَ يُرِيدُ أَنْ يَغْزُو بِهِ فَلْيَجْهَزْ بِهِ غَيْرُهُ فَإِنَّ لَهُ مِثْلَ أَجْرِهِ وَ لَا يُنْقَصُ مِنْ أَجْرِهِ شَيْءٌ.

Ali^{-asws} said: ‘And it is not Permissible for the coward that he battles because he will flee quickly. But, he should look at what is wanted to battle with, so let him equip someone else with it. For him would be similar to his Reward and there will not be reducing of anything from his Reward’’.¹⁴⁹

17- وَ عَنْهُ صَلَوَاتُ اللَّهِ عَلَيْهِ أَنَّهُ قَالَ: لَيْسَ عَلَى الْعَبِيدِ جِهَادٌ مَا اسْتُعِيَّ عَنْهُمْ وَ لَا عَلَى النِّسَاءِ جِهَادٌ وَ لَا عَلَى مَنْ لَمْ يَبْلُغِ الْخُلُمَ.

And from him^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, he^{-asws} said: ‘There isn’t Jihaad upon the slaves for as long as there is no need of them, nor is there Jihaad upon the women, nor upon the one has not yet attained adulthood’’.¹⁵⁰

18- وَ عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ ع أَنَّهُ قَالَ: إِذَا اجْتَمَعَ لِلْإِمَامِ عِدَّةُ أَهْلِ بَدْرِ ثَلَاثُمِائَةٍ وَ ثَلَاثَةُ عَشَرَ وَجِبَ عَلَيْهِ الْقِيَامُ وَ التَّغْيِيرُ.

And from Abu Ja’far Muhammad^{-asws} Bin Ali^{-asws}, he^{-asws} said: ‘When the number of the people of Badr, three hundred and thirteen were to gather to the Imam^{-asws}, it would be obligatory upon him^{-asws} to rise (against the evil ruler) and (bring about) the change’’.¹⁵¹

19- وَ رُوَيْنَا عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ آبَائِهِ عَنْ عَلِيٍّ صَلَوَاتُ اللَّهِ عَلَيْهِمْ أَنَّ رَسُولَ اللَّهِ ص قَالَ: كُلُّ نَعِيمٍ مَسْئُولٌ عَنْهُ الْعَبْدُ إِلَّا مَا كَانَ فِي سَبِيلِ اللَّهِ.

And we are reporting from Ja’far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} forefathers^{-asws}, from Ali^{-asws}, may the Salawaat of Allah^{-azwj} be upon them^{-asws}: ‘Rasool-Allah^{-saww} said: ‘Every bounty, the servant will be questioned about it, except what happened in the Way of Allah^{-azwj}’’.¹⁵²

20- وَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّهُ قَالَ: أَصْلُ الْإِسْلَامِ الصَّلَاةُ وَ فَرْعُهُ الزَّكَاةُ وَ ذِرْوَةُ سَنَامِهِ الْجِهَادُ فِي سَبِيلِ اللَّهِ.

And from Ja’far^{-asws} Bin Muhammad^{-asws}, he^{-asws} said: ‘The root of Al-Islam is the Salat, and its branch is the Zakat, the peak of its hump is the Jihaad in the Way of Allah^{-azwj}’’.¹⁵³

¹⁴⁸ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 77 H 15

¹⁴⁹ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 77 H 16

¹⁵⁰ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 77 H 17

¹⁵¹ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 77 H 18

¹⁵² Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 77 H 19

¹⁵³ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 77 H 20

21- وَ عَنْ عَلِيٍّ صَلَوَاتُ اللَّهِ عَلَيْهِ أَنَّ رَسُولَ اللَّهِ ص قَالَ: سَافِرُوا تَصِحُّوا وَ اغْزُوا تَغْنَمُوا وَ حُجُّوا تَسْتَعْنُوا.

And from Ali^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}: ‘Rasool-Allah^{-saww} said: ‘Travel, you will be healthy, and do battle, you will gain, and perform Hajj, you will become rich’¹⁵⁴.

22- وَ عَنْ عَلِيٍّ صَلَوَاتُ اللَّهِ عَلَيْهِ أَنَّهُ قَالَ: لِإِيْمَانٍ أَرْبَعَةٌ الصَّبْرُ وَ الْيَقِينُ وَ الْعَدْلُ وَ الْجِهَادُ.

And from Ali^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, he^{-asws} said: ‘For the Eman there are four elements – the patience, and the conviction, and the justice, and the Jihaad’¹⁵⁵.

23- وَ عَنْهُ صَلَوَاتُ اللَّهِ عَلَيْهِ أَنَّهُ قَالَ: جَاهِدُوا فِي سَبِيلِ اللَّهِ بِأَيْدِيكُمْ فَإِنْ لَمْ تَقْدِرُوا فَجَاهِدُوا بِأَلْسِنَتِكُمْ فَإِنْ لَمْ تَقْدِرُوا فَجَاهِدُوا بِقُلُوبِكُمْ.

And from him^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, he^{-asws} said: ‘Fight in the Way of Allah^{-azwj} with your hands. If you are not able, fight with your tongues. If you are not able, fight with your hearts!’¹⁵⁶

24- وَ عَنْهُ ع أَنَّهُ قَالَ: عَلَيْكُمْ بِالْجِهَادِ فِي سَبِيلِ اللَّهِ مَعَ كُلِّ إِمَامٍ عَدْلٍ فَإِنَّ الْجِهَادَ فِي سَبِيلِ اللَّهِ بَابٌ مِنْ أَبْوَابِ الْجَنَّةِ.

And from him^{-asws}, he^{-asws} said: ‘Upon you all is with the Jihaad in the Way of Allah^{-azwj} with every just Imam^{-asws}, for the Jihaad in the Way of Allah^{-azwj} is a door from the doors of Paradise’¹⁵⁷.

25- وَ عَنْهُ أَنَّ رَسُولَ اللَّهِ ص قَالَ: حَمَلَةُ الْقُرْآنِ عُرَفَاءُ أَهْلِ الْجَنَّةِ وَ الْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ قُودُهُمْ وَ الرُّشُلُ سَادَةُ أَهْلِ الْجَنَّةِ.

And from him^{-asws}: ‘Rasool-Allah^{-saww} said: ‘The bearers of the Quran are sergeants (commanders) of the people of Paradise, and the fighters in the Way of Allah^{-azwj} and their leaders, and the Rasools^{-as} are chiefs of the people of Paradise’¹⁵⁸.

26- وَ عَنْهُ أَنَّ رَسُولَ اللَّهِ ص قَالَ: أَجْوَدُ النَّاسِ مَنْ جَادَ بِنَفْسِهِ فِي سَبِيلِ اللَّهِ وَ أَجْلَلُ النَّاسِ مَنْ بَخَلَ بِالسَّلَامِ.

And from him^{-asws}: ‘Rasool-Allah^{-saww} said: ‘The most generous of the people is one who is generous with himself in the Way of Allah^{-saww}, and the stingiest of the people is the one stingy with the greeting’¹⁵⁹.

27- وَ عَنْهُ ع أَنَّ رَسُولَ اللَّهِ ص قَالَ: لَمَّا دَعَا مُوسَى وَ هَارُونُ رَبَّهُمَا قَالَ اللَّهُ قَدْ أَجَبْتُ دَعْوَتَكُمْ وَ مَنْ غَزَا فِي سَبِيلِي أَسْتَجِيبُ لَهُ كَمَا اسْتَجَبْتُ لَكُمْ إِلَى يَوْمِ الْقِيَامَةِ.

¹⁵⁴ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 77 H 21

¹⁵⁵ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 77 H 22

¹⁵⁶ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 77 H 23

¹⁵⁷ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 77 H 24

¹⁵⁸ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 77 H 25

¹⁵⁹ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 77 H 26

And from him^{-asws}, 'Rasool-Allah^{-saww} said: 'When Musa^{-as} and Haroun^{-as} supplicated to their^{-as} Lord^{-azwj}, Allah^{-azwj} Said: "I^{-azwj} have Answered both your^{-as} supplications, and the one who battles in My^{-azwj} Way, I^{-azwj} shall Answer for him just as I^{-azwj} have Answered for you^{-as} both, up to the Day of Qiyamah!"¹⁶⁰

28- وَ عَنْهُ عَنْ رَسُولِ اللَّهِ ص أَنَّهُ قَالَ: مَنْ اغْتَابَ غَايِباً فِي سَبِيلِ اللَّهِ أَوْ آذَاهُ أَوْ خَلَفَهُ بِشُؤٍ فِي أَهْلِهِ نُصِبَ لَهُ يَوْمَ الْقِيَامَةِ عِلْمٌ غَدْرٍ فَيَسْتَفْرِغُ حَسَنَاتِهِ ثُمَّ يُرْكَسُ فِي النَّارِ.

And from him^{-asws}, from Rasool-Allah^{-saww}, he^{-saww} said: 'One who backbites a fighter in the Way of Allah^{-azwj}, or hurts him, or replaces him with evil in his family, a flag of betrayal will be installed for him on the Day of Qiyamah, so his good deeds will be voided, then he will be flung into the Hellfire!"¹⁶¹

29- وَ عَنْهُ ع عَنْ رَسُولِ اللَّهِ ص أَنَّهُ قَالَ: مَا مِنْ قَطْرَةٍ أَحَبَّ إِلَى اللَّهِ مِنْ قَطْرَةٍ دَمٍ فِي سَبِيلِ اللَّهِ أَوْ قَطْرَةٍ دَمْعٍ فِي جُوفِ اللَّيْلِ مِنْ حَشْيَةِ اللَّهِ.

And from him^{-asws}, from Rasool-Allah^{-azwj} having said: 'There is none from a drop more Beloved to Allah^{-azwj} than a drop of blood in the Way of Allah^{-azwj}, or a drop of tear in the middle of the night from fearing Allah^{-azwj}'¹⁶².

30- وَ عَنْهُ عَنْ رَسُولِ اللَّهِ ص أَنَّهُ قَالَ: فَوْقَ كُلِّ بَرٍّ حَتَّى يُقْتَلَ الرَّجُلُ فِي سَبِيلِ اللَّهِ وَ فَوْقَ كُلِّ غُفُوقٍ غُفُوقٌ حَتَّى يُقْتَلَ الرَّجُلُ أَحَدًا وَالِدَيْهِ.

And from him^{-asws}, from Rasool-Allah^{-saww}, he^{-saww} said: 'Above every righteous act there is a righteous act until the man kills in the Way of Allah^{-azwj}, and above every disloyalty there is a disloyalty until the man kills one of his parents"¹⁶³.

31- وَ عَنْهُ عَنْ رَسُولِ اللَّهِ ص أَنَّهُ قَالَ: كُلُّ مُؤْمِنٍ مِنْ أُمَّتِي صِدِّيقٌ وَ شَهِيدٌ وَ يُكْرِمُ اللَّهُ بِحَذَا السَّيْفِ مَنْ شَاءَ مِنْ خَلْقِهِ

And from him^{-asws}, from Rasool-Allah^{-saww}, he^{-saww} said: 'Every believer from my^{-saww} community is a truthful and a martyr, and Allah^{-azwj} Honours with this sword one from His^{-azwj} creatures He^{-azwj} so Desires to!'

ثُمَّ تَلَا وَ الَّذِينَ آمَنُوا بِاللَّهِ وَ رُسُلِهِ أُولَئِكَ هُمُ الصَّادِقُونَ وَ الشَّهَدَاءُ عِنْدَ رَبِّهِمْ.

Then he^{-saww} recited: ***And those who believe in Allah and His Rasool, they are the truthful and the martyrs in the Presence of their Lord. [57:19]***¹⁶⁴

32- وَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ صَلَوَاتُ اللَّهِ عَلَيْهِ أَنَّهُ قَالَ: كُلُّ عَيْنٍ سَاهَرَتْ يَوْمَ الْقِيَامَةِ إِلَّا ثَلَاثَ عُيُونٍ عَيْنٌ سَهَرَتْ فِي سَبِيلِ اللَّهِ وَ عَيْنٌ غَضَّتْ عَنْ حَارِمِ اللَّهِ وَ عَيْنٌ بَكَتْ مِنْ حَسْبَةِ اللَّهِ.

¹⁶⁰ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 77 H 27

¹⁶¹ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 77 H 28

¹⁶² Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 77 H 29

¹⁶³ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 77 H 30

¹⁶⁴ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 77 H 31

And from Ja'far^{-asws} Bin Muhammad^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, said: 'Every eye will hold vigil on the Day of Qiyamah except three – an eye which held a vigil in the Way of Allah^{-azwj}, and an eye which was closed from Prohibitions of Allah^{-azwj}, and an eye having cried from fearing Allah^{-azwj}'.¹⁶⁵

33- وَ عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ صَلَوَاتُ اللَّهِ عَلَيْهِ أَنَّهُ قَالَ: فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ رَضُوا بِأَنْ يَكُونُوا مَعَ الْخَوَالِفِ قَالَ مَعَ التَّسَاءِ.

And from Abu Ja'far Muhammad^{-asws} Bin Ali^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, he^{-asws} said: 'Regarding Words of Allah^{-azwj} Mighty and Majestic: ***They are pleased to be with those who stay behind, [9:87].*** He^{-asws} said: '(Staying back) with the women'.¹⁶⁶

34- وَ عَنْ زَيْدِ بْنِ عَلِيٍّ بْنِ الْحُسَيْنِ ع أَنَّهُ قَالَ: فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ لِبَاسُ التَّقْوَى قَالَ لِبَاسُ التَّقْوَى السِّلَاحُ فِي سَبِيلِ اللَّهِ.

And from Zayd son of Ali son of Ali^{-asws} Bin Al-Husayn^{-asws}, he said regarding Words of Allah^{-azwj} Mighty and Majestic: ***and the clothing of piety, [7:26].*** He^{-asws} said: 'The clothing of piety is the weapon in the Way of Allah^{-azwj}'.¹⁶⁷

35- وَ عَنْ عَلِيٍّ صَلَوَاتُ اللَّهِ عَلَيْهِ أَنَّهُ قَالَ: أَوَّلُ مَنْ جَاهَدَ فِي سَبِيلِ اللَّهِ إِبْرَاهِيمُ ص أَغَارَتْ الرُّومُ عَلَى نَاحِيَةٍ فِيهَا لُوطٌ ع فَأَسْرَوْهُ فَبَلَغَ ذَلِكَ إِبْرَاهِيمَ ص فَتَنَّفَرَ فَاسْتَنْقَذَهُ مِنْ أَيْدِيهِمْ وَ هُوَ أَوَّلُ مَنْ عَمِلَ الرَّاياتِ عَلَيْهِ أَفْضَلُ السَّلَامِ.

And from Ali^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, he^{-asws} said: 'The first one to fight in the Way of Allah^{-azwj} was Ibrahim^{-as}. The Romans raided upon an area wherein was Lut^{-as}. They captured him^{-as}. That reached Ibrahim^{-as}, so he^{-as} mobilised and rescued him^{-as} from their hands, and he^{-as} is the first one to make the flags, upon him^{-as} be the best of greetings'.¹⁶⁸

باب 78 الجهاد في الحرم و في الأشهر الحرم و معنى أشهر الحرم و أشهر السباحة

CHAPTER 78 – THE JIHAAD IN THE SANCTUARY AND IN THE SACRED MONTHS, AND MEANING OF THE SACRED MONTHS AND THE MONTHS OF WANDERING

الآيات البقرة وَ لَا تَقَاتِلُوهُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ حَتَّى يَخْرُجُوا مِنْهُ فَإِنْ قَاتَلُوكُمْ فَاقْتُلُوهُمْ كَذَلِكَ جَزَاءُ الْكَافِرِينَ

The Verses – (Surah) Al Baqarah: ***and do not kill them at the Sacred Masjid until they fight you in it; so if they do fight you, then kill them. Like that is the recompense of the Kafirs [2:191].***

فَإِنْ انْتَهَوْا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

But if they discontinue (the Fitna), then surely Allah is Forgiving, Merciful [2:192].

¹⁶⁵ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 77 H 32

¹⁶⁶ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 77 H 33

¹⁶⁷ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 77 H 34

¹⁶⁸ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 77 H 35

و قال تعالى الشَّهْرُ الْحَرَامُ بِالشَّهْرِ الْحَرَامِ وَالْحُرُمَاتِ قِصَاصٌ فَمَنِ اعْتَدَى عَلَيْكُمْ فَاعْتَدُوا عَلَيْهِ بِمِثْلِ مَا اعْتَدَى عَلَيْكُمْ وَ اتَّقُوا اللَّهَ وَ اعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ

And the Exalted Said: **The Sacred Month with the sacred Month and the Sacred things are (subject to) retaliation; So the one who assaults upon you, then assault upon him with the like of what he assaulted upon you; and fear Allah and know that Allah is with the fearing ones [2:194].**

و قال تعالى يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيهِ قُلْ قِتَالٌ فِيهِ كَبِيرٌ وَ صَدٌّ عَن سَبِيلِ اللَّهِ وَ كُفْرٌ بِهِ وَ الْمَسْجِدِ الْحَرَامِ وَ إِيْرَاجُ أَهْلِهِ مِنْهُ أَكْبَرُ عِنْدَ اللَّهِ

And the Exalted Said: **They are asking you about the Sacred month, the fighting during it. Say: 'The fighting during it is grievous, and blocking from the Way of Allah and Kufr in it and (blocking from) the Sacred Masjid, and expelling its inhabitants from it is more grievous in the Presence of Allah; [2:217].**

المائدة يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَحْلُوا شَعَائِرَ اللَّهِ وَ لَا الشَّهْرَ الْحَرَامَ وَ لَا الْهَدْيَ وَ لَا الْقَلَائِدَ وَ لَا آمِينَ النَّبِيِّ الْحَرَامِ يَنْتَعُونَ فَضْلًا مِنْ رَبِّهِمْ وَ رِضْوَانًا وَ إِذَا حَلَلْتُمْ فَاصْطَادُوا وَ لَا يَجْرِمَنَّكُمْ شَنَاؤُ قَوْمٍ أَنْ صَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ أَنْ تَعْتَدُوا

(Surah) Al Maidah: **O you who believe! Do not violate the rituals of Allah nor the Sacred Month, nor the offerings, nor the sacrificial animals, nor ones resorting to the Sacred House seeking the Grace from their Lord and Pleasure; and when you are free (from the Ihram), then (you can) hunt, and do not let not hatred of a people – due to their hindering you from the Sacred Masjid – make you exceed the limits [5:2].**

و قال تعالى جَعَلَ اللَّهُ الْكَعْبَةَ الْبَيْتَ الْحَرَامَ قِيَامًا لِلنَّاسِ وَ الشَّهْرَ الْحَرَامَ

And the Exalted Said: **Allah Made the Kabah, the Sacred House, as a Standard for the people, and (so is) the Sacred Months [5:97].**

التوبة فَإِذَا انْسَلَخَ الْأَشْهُرُ الْحُرُمُ فَاقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدْتُمُوهُمْ وَ خُذُوهُمْ وَ اخْصُرُوهُمْ وَ اقْعُدُوا لَهُمْ كُلَّ مَرْصَدٍ فَإِنْ تَابُوا وَ أَقَامُوا الصَّلَاةَ وَ آتَوْا الزَّكَاةَ فَخَلُّوا سَبِيلَهُمْ إِنَّ اللَّهَ عَفُورٌ رَحِيمٌ

(Surah) Al Tawbah: **So when the Sacred Months have passed, then kill the Polytheists wherever you find them, and take them as captives and sit waiting for them in every ambush. So if they repent and establish the Salat and give the Zakat, then free their way; surely Allah is Forgiving Merciful [9:5].**

و قال تعالى إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ اثْنَا عَشَرَ شَهْرًا فِي كِتَابِ اللَّهِ يَوْمَ خَلَقَ السَّمَاوَاتِ وَ الْأَرْضَ مِنْهَا أَرْبَعَةٌ حُرُمٌ ذَلِكَ الدِّينُ الْقَيِّمُ فَلَا تَظْلِمُوا فِيهِنَّ أَنْفُسَكُمْ

And the Exalted Said: **Surely, the number of months in the Presence of Allah is twelve months in the Book of Allah, the day He Created the skies and the earth – from these four are Sacred. That is the upright Religion, therefore do not be unjust to yourselves regarding these [9:36].**

إلى قوله تعالى إِنَّمَا التَّسْبِيءُ بِمَا لَزِمَ فِي الْكُفْرِ يُضَلُّ بِهِ الَّذِينَ كَفَرُوا يُحْلِلُونَ عَاماً وَ يُحَرِّمُونَ عَاماً لِيُطِيعُوا عِدَّةَ مَا حَرَّمَ اللَّهُ فَيُحِلُّوا مَا حَرَّمَ اللَّهُ زَيْنَ لَهُمْ سُوءَ أَعْمَالِهِمْ وَ اللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ.

Up to Words of the Exalted: **But rather, the postponement (of the Sacred months) increases in the Kufr, whereby those who were committing Kufr strayed. They were violating it a year and sanctifying it a year, in order to adjust the number which Allah Forbade, so they could permit what Allah had Prohibited. The evil of their deeds was adorned for them, and Allah does not Guide the Kafir people [9:37].**

1- ل، الخصال عَنِ ابْنِ عُمرَ عَنِ النَّبِيِّ ص قَالَ: إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ اثْنَا عَشَرَ شَهْرًا فِي كِتَابِ اللَّهِ يَوْمَ خَلَقَ السَّمَاوَاتِ وَ الْأَرْضِ مِنْهَا أَرْبَعَةٌ حُرُمٌ رَجَبٌ مُضَرُّ الَّذِي بَيْنَ جُمَادَى وَ شَعْبَانَ وَ ذُو الْقَعْدَةِ وَ ذُو الْحِجَّةِ وَ الْمُحَرَّمُ الْحَبَرِ.

(The book) 'Al Khisaal' – From Ibn Umar,

'From the Prophet^{-saww} having said: **'Surely, the number of months in the Presence of Allah is twelve months in the Book of Allah, the day He Created the skies and the earth – from these four are Sacred [9:36] – Rajab Muzar which is between Jumadi and Shaban, and Zul Qadah, and Zul Hijjah, and Al Muharram' – the Hadeeth''**.¹⁶⁹

2- ل، الخصال مَا جِيلُونَهُ عَنْ عَلِيٍّ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ رَفَعَهُ إِلَى أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ اثْنَا عَشَرَ شَهْرًا فِي كِتَابِ اللَّهِ يَوْمَ خَلَقَ السَّمَاوَاتِ وَ الْأَرْضِ

(The book) 'Al Khisaal' – Majaylawiya, from Ali, from his father, from Ibn Abu Umeyr raising it to,

'Abu Abdullah^{-asws} regarding Words of Allah^{-azwj} Mighty and Majestic: **Surely, the number of months in the Presence of Allah is twelve months in the Book of Allah, the day He Created the skies and the earth [9:36].**

قَالَ الْمُحَرَّمُ وَ صَفَرٌ وَ رَبِيعُ الْأَوَّلِ وَ رَبِيعُ الْآخِرِ وَ جُمَادَى الْأُولَى وَ جُمَادَى الْآخِرَةُ وَ رَجَبٌ وَ شَعْبَانُ وَ شَهْرُ رَمَضَانَ وَ شَوَّالٌ وَ ذُو الْقَعْدَةِ وَ ذُو الْحِجَّةِ مِنْهَا أَرْبَعَةٌ حُرُمٌ عَشْرُونَ مِنْ ذِي الْحِجَّةِ وَ الْمُحَرَّمِ وَ صَفَرٍ وَ شَهْرُ رَبِيعِ الْأَوَّلِ وَ عَشْرٌ مِنْ شَهْرِ رَبِيعِ الْآخِرِ.

He^{-asws} said: 'Al-Muharram, and Safar, and Rabbi Al-Awwal, and Rabbi Al-Aakher, and Jumadi Al-Awwal, and Jumadi Al-Aakher, and Rajab, and Shaban, and month of Ramazan, and Shawwal, and Zul Qadah, and Zul Hijjah. From these four are Sacred – twenty (days) from Zil Hijjah, and Al-Muharram, and Safar, and month of Rabbi Al-Awwal, and ten (days) from the month of Rabbi Al-Aakher''¹⁷⁰.

3- فس، تفسير القمي الْأَشْهُرُ الْحُرُمُ رَجَبٌ مُفَرَّدٌ وَ ذُو الْقَعْدَةِ وَ ذُو الْحِجَّةِ وَ الْمُحَرَّمُ مُتَّصِلَةٌ حَرَّمَ اللَّهُ فِيهَا الْقِتَالَ وَ يُضَاعَفُ فِيهَا الذُّنُوبُ وَ كَذَلِكَ الْحَسَنَاتُ

Tafseer Al Qummi –

¹⁶⁹ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 78 H 1

¹⁷⁰ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 78 H 2

‘The four Sacred months are – Rajab Mufrad, and Zul Qadah, and Zul Hijjah, and Al-Muharram which are consecutive. Allah^{-azwj} has Prohibited the killing during these and the sins are doubled (in Punishment) in these, and like that are the good deeds.

وَأَشْهُرُ السَّيَاحَةِ مَعْرُوفَةٌ وَهِيَ عَشْرُونَ مِنْ ذِي الْحِجَّةِ وَالْمُحَرَّمِ وَصَفَرٍ وَشَهْرُ رَبِيعِ الْأَوَّلِ وَعَشْرٌ مِنْ شَهْرِ رَبِيعِ الْآخِرِ وَهِيَ الَّتِي أَحَلَّ اللَّهُ فِيهَا الْمُشْرِكِينَ فِي قَوْلِهِ فَمَسِيحُوا فِي الْأَرْضِ أَرْبَعَةَ أَشْهُرٍ

And the months of wandering (9:2) are well-known, and these are twenty (days) of Zil Hijjah, and Al-Muharram, and Safar, and the month of Rabbi Al-Awwal, and ten (days) of Rabbi Al-Aakher, and these are which Allah^{-azwj} had Permitted the Polytheists during these, in His^{-azwj} Words: ***So wander in the land for four months and know that you cannot frustrate Allah and that Allah will Frustrate the Kafirs [9:2].***

وَأَشْهُرُ الْحَجِّ مَعْرُوفَةٌ وَهِيَ شَوَّالٌ وَذُو الْقَعْدَةِ وَذُو الْحِجَّةِ.

And the months of Hajj are well-known, and these are Shawwal, and Zul Qadah, and Zul Hijjah”.¹⁷¹

4- شي، تفسير العياشي عَنِ الْعَلَاءِ بْنِ الْفَضْلِ قَالَ: سَأَلْتُهُ عَنِ الْمُشْرِكِينَ أَيْتَدَيُّ بِحِمِّ الْمُسْلِمُونَ بِالْقِتَالِ فِي الشَّهْرِ الْحَرَامِ

Tafseer Al Ayyashi – From Al A’ala Bin Al Fuzeyl who said,

‘I asked him^{-asws} about the Polytheists, ‘Should the Muslims begin the fighting with them during the Sacred months?’

فَقَالَ إِذَا كَانَ الْمُشْرِكُونَ ابْتَدَءُوهُمْ بِاسْتِخْلَافِهِمْ وَرَأَى الْمُسْلِمُونَ أَنَّهُمْ يَظْهَرُونَ عَلَيْهِمْ فِيهِ وَذَلِكَ قَوْلُهُ الشَّهْرُ الْحَرَامُ بِالشَّهْرِ الْحَرَامِ وَالْحُرُمَاتُ قِصَاصٌ.

He^{-asws} said: ‘When the Polytheists have been beginning with their weapons and the Muslims see that they are prevailing upon them during it, and that is His^{-azwj} Word: ***The Sacred Month with the sacred Month and the Sacred things are (subject to) retaliation; [2:194].***¹⁷²

5- شي، تفسير العياشي عَنِ زُرَّارَةَ وَهُرْمَانَ وَ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ وَ أَبِي عَبْدِ اللَّهِ ع عَنْ قَوْلِهِ فَمَسِيحُوا فِي الْأَرْضِ أَرْبَعَةَ أَشْهُرٍ قَالَ عَشْرُونَ مِنْ ذِي الْحِجَّةِ وَالْمُحَرَّمِ وَصَفَرٍ وَشَهْرُ رَبِيعِ الْأَوَّلِ وَعَشْرٌ مِنْ شَهْرِ رَبِيعِ الْآخِرِ.

Tafseer Al Ayyashi – From Zurarah and Humran and Muhammad Bin Muslim,

‘From Abu Ja’far^{-asws} and Abu Abdullah^{-asws} about His^{-azwj} Words: ***So wander in the land for four months [9:2].*** He^{-asws} said: ‘Twenty (days) from Zil Hijjah, and Al-Muharram, and Safar, and the month of Rabbi Al-Awwal, and ten from the month of Rabbi Al-Aakher”.¹⁷³

6- شي، تفسير العياشي عَنِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِي جَعْفَرٍ ع أَنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى بَعَثَ مُحَمَّدًا ص بِخَمْسَةِ أَسْيَافٍ

¹⁷¹ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 78 H 3

¹⁷² Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 78 H 4

¹⁷³ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 78 H 5

Tafseer Al Ayyashi –

‘From Ja’far^{-asws} Bin Muhammad^{-asws}, from Abu Ja’far^{-asws}: ‘Allah^{-azwj} Blessed and Exalted Sent Muhammad^{-saww} with five swords.

فَسَيِّفٌ عَلَى مُشْرِكِي الْعَرَبِ قَالَ اللَّهُ جَلَّ وَجْهُهُ فَاقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدْتُمُوهُمْ وَخُذُوهُمْ وَاحْصُرُوهُمْ وَاقْعُدُوا لَهُمْ كُلَّ مَرْصَدٍ فَإِنْ تَابُوا يَعْنِي فَإِنْ آمَنُوا فَاِخْوَانُكُمْ فِي الدِّينِ لَا يُقْبَلُ مِنْهُمْ إِلَّا الْقَتْلُ أَوْ الدُّخُولُ فِي الْإِسْلَامِ وَلَا يُسَبَّى هُمْ ذُرِّيَّةً وَ مَا لَهُمْ فِيَّءٌ.

A sword against the Arab Polytheists. Allah^{-azwj}, Majestic is His^{-azwj} Face, Said: ***So when the Sacred Months have passed, then kill the Polytheists wherever you find them, and take them as captives and sit waiting for them in every ambush. So if they repent [9:5]*** – meaning if they believe, so they are your brothers in the religion. Nothing will be Accepted from them except the killing or entering into Al Islam, and no of theirs will be captured and there are no spoils of war for them”.¹⁷⁴

7- شي، تفسير العياشي عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِ اللَّهِ فَإِذَا انْسَلَخَ الْأَشْهُرُ الْحُرْمُ فَاقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدْتُمُوهُمْ قَالَ هِيَ يَوْمَ النَّحْرِ إِلَى عَشْرِ مَضَيٍّ مِنْ شَهْرِ رَبِيعِ الْآخِرِ.

Tafseer Al Ayyashi – From Zurarah,

‘From Abu Ja’far^{-asws} regarding Words of Allah^{-azwj}: ***So when the Sacred Months have passed, then kill the Polytheists wherever you find them [9:5]***. He^{-asws} said: ‘This is the day of sacrifice up to ten (days) passed from the month of Rabbi Al-Aakher’”.¹⁷⁵

8- شي، تفسير العياشي عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: كُنْتُ عِنْدَهُ قَاعِدًا خَلْفَ الْمَقَامِ وَهُوَ مُحْتَبٍ مُسْتَقْبِلَ الْقِبْلَةِ فَقَالَ النَّظَرُ إِلَيْهَا عِبَادَةٌ وَ مَا خَلَقَ اللَّهُ بُفْعَةً مِنَ الْأَرْضِ أَحَبَّ إِلَيْهِ مِنْهَا

(The book) ‘Tafseer Al Ayyashi’ – From Zurarah,

‘Abu Ja’far^{-asws}, he (the narrator) said, ‘I was seated in his^{-asws} presence behind Al-Maqam (of Ibrahim^{-as}) and he^{-asws} was seated in a resting position facing the Qiblah. He^{-asws} said: ‘The looking at it is an act of worship, and Allah^{-azwj} has not Created any spot from the earth more beloved to Him^{-azwj} than it!’

ثُمَّ أَهْوَى بِيَدِهِ إِلَى الْكَعْبَةِ وَ لَا أَكْرَمَ عَلَيْهِ مِنْهَا حَرَمَ اللَّهِ الْأَشْهُرَ الْحُرْمَ فِي كِتَابِهِ يَوْمَ خَلَقَ السَّمَاوَاتِ وَ الْأَرْضِ ثَلَاثَةَ أَشْهُرٍ مُتَوَالِيَةٍ وَ شَهْرٌ مُفَرَّدٌ لِلْعُمْرَةِ

Then he^{-asws} gestured with his^{-asws} hand towards the Kaaba: ‘Nor anything more prestigious to Him^{-azwj} than it! For it Allah^{-azwj} has Sanctified the months in His^{-azwj} Book: ***the day He Created the skies and the earth [9:36]*** – three consecutive months, and an individual month for the Umrah’.

قَالَ أَبُو عَبْدِ اللَّهِ ع شَوْلٌ وَ ذُو الْقَعْدَةِ وَ ذُو الْحِجَّةِ وَ رَجَبٌ.

¹⁷⁴ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 78 H 6

¹⁷⁵ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 78 H 7

Abu Abdullah^{-asws} said: 'Shawwal, and Zul Qadah, and Zul Hijjah and Rajab'.¹⁷⁶

باب 79 كيفية قسمة الغنائم و حكم أموال المشركين و المخالفين و النواصب

CHAPTER 79 – METHOD OF DISTRIBUTION OF THE SPOILS OF WAR, AND RULING OF WEALTH OF THE POLYTHEISTS AND THE ADVERSARIES AND THE HOSTILE ONES (NASIBIS)

الآيات الأنفال و اعلموا أنما غنمتم من شيء فأن لله خمسهُ الآية

The Verses – (Surah) Al Anfaal: **And know that whatever booty you gain from anything, so a fifth of it is for Allah [8:41]** – the Verse.

و قال تعالى فكلوا مما غنمتم حلالاً طيباً و اتقوا الله إن الله عفوفٌ رحيمٌ.

And the Exalted Said: **Therefore eat from whatever booty you attain, Permissible, good, and fear Allah, surely Allah is Forgiving, Merciful [8:69].**

1- ب، قرب الإسناد ابنُ طريفٍ عنِ ابنِ عُلوآنَ عنِ الصادقِ عنِ أبيهِ ع قال: كَانَ رَسُولُ اللَّهِ ص يَجْعَلُ لِلْفَارِسِ ثَلَاثَةَ أَصْهُمٍ وَ لِلرَّاجِلِ سَهْمًا.

(The book) 'Qurb Al Isnaad' – Ibn Tareyf, from Ibn Ulwan,

'From Al-Sadiq^{-asws}, from his^{-asws} father^{-asws} having said: 'Rasool-Allah^{-saww} had made three portions for the cavalry, and one portion for the infantry'.¹⁷⁷

2- ب، قرب الإسناد بهذا الإسناد قال: سئل رسول الله ص عن أخذت حديثاً أو أوى محدثاً ما هو

(The book) 'Qurb Al Isnaad' – By this chain,

'He^{-asws} said: 'Rasool-Allah^{-saww} was asked about the one who innovates an innovation, or shelters an innovator, 'What is he?'

فَقَالَ مَنْ ابْتَدَعَ بَدْعَةً فِي الْإِسْلَامِ أَوْ مَثَلَ يَغْيَرِ حَدٍّ أَوْ مَنْ انْتَهَبَ مُهَبَّةً يَرْفَعُ الْمُسْلِمُونَ إِلَيْهَا أَبْصَارَهُمْ أَوْ تَدْفَعُ عَنْ صَاحِبِ الْحَدِّ أَوْ يَنْصُرُهُ أَوْ يُعِينُهُ.

He^{-saww} said: 'One who innovates an innovation in Al-Islam, or punishes with other than a legal punishment, or one who plunders a loot, the Muslims look their gazes towards it, or defends an innovator, or helps him, or assists him'.¹⁷⁸

3- ب، قرب الإسناد أبو البختري عن الصادق عن أبيهِ ع عن عليٍّ صَلَوَاتُ اللَّهِ عَلَيْهِمْ قَالَ: إِذَا وُلِدَ الْمُؤَلُّودُ فِي أَرْضِ الْحَرْبِ أُسِّمَ لَهُ.

(The book) 'Qurb Al Isnaad' – Abu Al Bakhtari,

¹⁷⁶ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 78 H 8

¹⁷⁷ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 79 H 1

¹⁷⁸ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 79 H 2

'From Al-Sadiq^{-asws}, from his^{-asws} father^{-asws}, from Ali^{-asws}, may the Salawaat of Allah^{-azwj} be upon them^{-asws}, said: 'When a child is newly born in the land of war, there is a portion for him (from the spoils of war)'.¹⁷⁹

4- ب، قرب الإسناد أبو البختري عن الصادق عن أبيه ع قَالَ: كَسَا عَلِيٌّ ع النَّاسَ بِالْكُوفَةِ فَكَانَ فِي الْكِسْوَةِ بُرُتُسٌ حَرٌّ فَسَأَلَهُ إِيَّاهُ الْحَسَنُ فَأَبَى أَنْ يُعْطِيَهُ إِيَّاهُ وَ أَشْهَمَ عَلَيْهِ بَنَ الْمُسْلِمِينَ فَصَارَ لِقَى مِنْ هَمْدَانَ فَأَنْقَلَبَ بِهِ اهُمْدَانِيُّ فَقِيلَ لَهُ إِنَّ حَسَنًا كَانَ سَأَلَهُ أَبَاهُ فَمَنْعَهُ إِيَّاهُ فَأَرْسَلَ بِهِ اهُمْدَانِيُّ إِلَى الْحَسَنِ ع فَقَبِلَهُ.

(The book) 'Qurb Al Isnaad' – Abu Al Bakhtari,

'From Al-Sadiq^{-asws}, from his^{-asws} father^{-asws} having said: 'It is narrated that Ali^{-asws} distributed clothing among the people of Kufa, and among the garments was a luxurious cloak made of fine fabric. Al-Hasan^{-asws} asked him^{-asws} for it, but he^{-asws} refused to give it to him^{-asws} and instead included it in the distribution among the Muslims. It ended up belonging to a young man from the tribe of Hamadan. When the Hamdani took it, he was told that Al-Hasan^{-asws} had requested it from his^{-asws} father but was denied. So the Hamdani sent the cloak to Hasan^{-asws}), and he^{-asws} accepted it'.¹⁸⁰

5- ل، الخصال ابن الوليد عن الصفار و سعد معاً عن ابن عيسى و البرقي معاً عن محمد البرقي عن محمد بن سنان عن أبي الجارود عن ابن جبير عن ابن عباس قَالَ قَالَ رَسُولُ اللَّهِ ص أُعْطِيَ حَسّاً لَمْ يُعْطَهَا أَحَدٌ قَبْلِي جُعِلَتْ لِي الْأَرْضُ مَسْجِداً وَ طَهُوراً وَ نُصِرْتُ بِالرُّعْبِ وَ أُجِلَّ لِي الْمَعْنَمُ وَ أُعْطِيَ جَوَامِعُ الْكَلِمِ وَ أُعْطِيَ الشَّفَاعَةُ.

(The book) 'Al Khisaal' – Ibn Al Waleed, from Al Saffar and Sa'ad, both together from Ibn Isa and Al Barqy, both together from Muhammad Al Barqy, from Muhammad Bin Sinan, from Abu Al Jaroud, from Ibn Jubeyr, from Ibn Abbas who said,

'Rasool-Allah^{-saww} said: 'I^{-saww} have been Given five (things), no one before me^{-saww} had been Given. The (whole) earth has been Made a Masjid (prostration place) for me^{-saww} and a cleansing agent, and I^{-saww} have been Helped with the awe, and the spoils of war are Permissible for me^{-saww}, and I^{-saww} have been Given the comprehensive speech, and I^{-saww} have been Given the intercession'.¹⁸¹

أقول: قد مضى مثله بأسانيد في كتاب النبوة و غيره.

I say, 'Similar to it has passed with chains of attribution in the Book of Prophet-hood and others'.

6- شي، تفسير العياشي عن ابن سنان عن أبي عبد الله ع قَالَ: سَمِعْتُهُ يَقُولُ فِي الْغَنِيمَةِ يُخْرَجُ مِنْهَا الْحُمْسُ وَ يُقَسَّمُ مَا بَقِيَ بَيْنَ مَنْ قَاتَلَ عَلَيْهِ وَ وَلي ذَلِكَ وَ إِنَّمَا الْفَيْءُ وَ الْأَنْقَالُ فَهُوَ خَالِصٌ لِرَسُولِ اللَّهِ ص.

Tafseer Al Ayyashi – From Ibn Sinan,

¹⁷⁹ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 79 H 3

¹⁸⁰ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 79 H 4

¹⁸¹ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 79 H 5

‘From Abu Abdullah^{-asws}, he (the narrator) said, ‘I heard him^{-asws} saying regarding the spoils of war: ‘The fifth would be extracted from it and whatever remains would be distributed between the ones who had fought, and the one in charge of that, and rather the ‘Fey’ and the ‘Anfaal’, it is purely for Rasool-Allah^{-saww}’.¹⁸²

7- شي، تفسير العياشي عن ابن الطيار عن أبي عبد الله ع قال: يُخْرَجُ خُمُسُ الْغَنِيمَةِ ثُمَّ يُقَسَّمُ أَرْبَعَةُ أَخْمَاسٍ عَلَى مَنْ قَاتَلَ عَلَى ذَلِكَ أَوْ وَلِيَهُ.

Tafseer Al Ayyashi – From Ibn Al Tayyar,

‘From Abu Abdullah^{-asws} having said: ‘A fifth of the spoils of war would be extracted, and four-fifth would be distributed upon the ones who had fought upon that, or in charge of it’.¹⁸³

8- سر، السرائر مُحَمَّدُ بْنُ عَلِيٍّ بْنِ مَحْبُوبٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنِ الْمُعَلَّى بْنِ حُنَيْسٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لُحْدُ مَالِ النَّاصِبِ حَيْثُ وَجَدْتَ وَابْعَثْ إِلَيْنَا بِالْخُمْسِ.

(The book) ‘Al Saraair’ – Muhammad Bin Ali Bin Mahboub, from Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Ibn Abu Umeyr, from Sayf Bin Aameyra, from Al Moalla Bin Khuneys,

‘From Abu Abdullah^{-asws} having said: ‘Take the wealth of the Nasibis (hostile ones) wherever found, and send the fifth (Khums) to us^{-asws}’.¹⁸⁴

9- سر، السرائر مُحَمَّدُ بْنُ عَلِيٍّ عَنْ أَحْمَدَ بْنِ الْحُسَيْنِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَفْصِ بْنِ الْبَحْرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لُحْدُ مَالِ النَّاصِبِ حَيْثُ مَا وَجَدْتَهُ وَادْفَعْ إِلَيْنَا الْخُمْسَ.

(The book) ‘Al Saraair’ – Muhammad Bin Ali, from Ahmad Bin Al-Hassan, from Ibn Abu Umeyr, from Hafs Bin Al Bakhtari,

‘Seize the wealth of the Nasibis (hostile ones when in war) wherever you find it, and send the fifth (Khums) to us^{-asws}’.¹⁸⁵

قال محمد بن إدريس الناصب المعنى في هذين الخبرين أهل الحرب لأنهم ينصبون الحرب للمسلمين وإلا فلا يجوز أخذ مال مسلم ولا ذمي على وجه من الوجوه.

Muhammad Ibn Idrees said: ‘The meaning of ‘Nasibi’ in these two reports refers to the people of war because they wage war against the Muslims. Otherwise, it is not permissible to take the wealth of a Muslim or a Zimmi in any way’.

10- مُحَمَّدُ بْنُ جَرِيرٍ الطَّبْرِيُّ عَنِ الثَّارِخِيِّ قَالَ: لَمَّا وَرَدَ سَيْيُ الْقُرْسِ إِلَى الْمَدِينَةِ أَرَادَ عُمَرُ بْنُ الْخَطَّابِ بَيْعَ النِّسَاءِ وَأَنْ يَجْعَلَ الرَّجَالَ عَبِيداً فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ ع إِنَّ رَسُولَ اللَّهِ ص قَالَ أَكْرَمُوا كَرِيمَ كُلِّ قَوْمٍ

And Muhammad Bin Jareer Al Tabari, other than the historian, said,

¹⁸² Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 79 H 6

¹⁸³ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 79 H 7

¹⁸⁴ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 79 H 8

¹⁸⁵ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 79 H 9

‘When the captives of Persian arrived to Al-Medina, Umar Bin Al-Khattab wanted to sell the women and to make the men as slaves. Amir Al-Momineen^{-asws} said to him: ‘Rasool-Allah^{-saww} said: ‘Honour the honourable ones of every people!’

فَقَالَ عُمَرُ قَدْ سَمِعْتُهُ يَقُولُ إِذَا أَتَاكُمْ كَرِيمٌ قَوْمٍ فَأَكْرِمُوهُ وَإِنْ خَالَفَكُمْ

Umar said, ‘I heard him^{-saww} saying: ‘Whenever an honourable on of a people comes to you, then honour him, and even if he opposes you!’

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع هَؤُلَاءِ قَوْمٌ قَدْ أَلْفُوا إِلَيْكُمْ السَّلَامَ وَرَغِبُوا فِي الْإِسْلَامِ وَلَا بُدَّ مِنْ أَنْ يَكُونَ لِي مِنْهُمْ ذُرِّيَّةٌ وَأَنَا أَشْهَدُ اللَّهَ وَأُشْهِدُكُمْ أَنِّي قَدْ أَعْتَمْتُ نَصِيْبِي مِنْهُمْ لِرُوحِهِ اللَّهِ تَعَالَى

Amir Al-Momineen^{-asws} said: ‘They are a people who have cast the peace to you and they are desirous regarding Al-Islam, and there is no escape from there being offspring of theirs for me^{-asws}, and I^{-asws} keep Allah^{-azwj} as Witness and I^{-asws} keep all of you as witnesses that I^{-asws} have hereby liberated my^{-asws} share from them for the Face of Allah^{-azwj} the Exalted’.

فَقَالَ جَمِيعُ بَنِي هَاشِمٍ قَدْ وَهَبْنَا حَقَّنَا أَيْضًا لَكَ يَا أَمِيرَ الْمُؤْمِنِينَ

The entirety of the clan of Hashim^{-as} said, ‘We hereby gift our rights as well to you^{-asws}, O Amir Al-Momineen^{-asws}!’

فَقَالَ اللَّهُمَّ أَشْهَدُ أَنِّي قَدْ أَعْتَمْتُ مَا وَهَبُونِي لِرُوحِهِ اللَّهِ

He^{-asws} said: ‘O Allah^{-azwj}! I^{-asws} testify that I^{-asws} have liberated what they have gifted me^{-asws}, for the Face of Allah^{-azwj}!’

فَقَالَ الْمُهَاجِرُونَ وَالْأَنْصَارُ قَدْ وَهَبْنَا حَقَّنَا لَكَ يَا أَخَا رَسُولِ اللَّهِ ص

The Emigrants and the Helpers said, ‘We hereby gift our rights to you^{-asws}, O brother^{-asws} of Rasool-Allah^{-saww}!’

فَقَالَ اللَّهُمَّ أَشْهَدُ أَنَّهُمْ قَدْ وَهَبُوا لِي حَقَّهُمْ وَقَبِلْتُهُ وَأَشْهَدُ أَنِّي قَدْ أَعْتَمْتُهُمْ لِرُوحِهِكَ

He^{-asws} said: ‘O Allah^{-azwj}! Be Witness they have gifted their rights to me^{-asws}, and I^{-asws} have accepted it, and Be Witness I^{-asws} have hereby liberated them for Your^{-azwj} Sake!’

فَقَالَ عُمَرُ لَمْ تَقْضَ عَلَيَّ عَزْمِي فِي الْأَعَاجِمِ وَمَا الَّذِي رَغِبْتَ عَنْ رَأْيِي فِيهِمْ

Umar said, ‘Why did you^{-asws} break my determination upon me regarding the non-Arabs, and what is that which turned you away from my view regarding them?’

فَأَعَادَ عَلَيْهِ مَا قَالَ رَسُولُ اللَّهِ ص فِي إِكْرَامِ الْكُرَمَاءِ فَقَالَ عُمَرُ قَدْ وَهَبْتُ لِلَّهِ وَلَكَ يَا أَبَا الْحَسَنِ مَا يُخْصِنِي وَ سَائِرُ مَا لَمْ يُوَهَّبْ لَكَ

He^{-asws} repeated to him what Rasool-Allah^{-saww} had said regarding honouring the honourable ones. Umar said, 'I hereby gift for Allah^{-azwj} and to you^{-asws}, O Abu Al-Hassan^{-asws}, whatever is especially for me, and rest of what has not been gifted to you^{-asws} (yet)!'

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ عَ اللَّهُمَّ اشْهَدْ عَلَى مَا قَالَهُ وَ عَلَى عِتْقِي إِيَّاهُمْ

Amir Al-Momineen^{-asws} said: 'O Allah^{-azwj}! Be Witness upon what he has said, and upon my^{-asws} having liberated them!'

فَرَعِبَ جَمَاعَةٌ مِنْ قُرَيْشٍ فِي أَنْ يَسْتَنْكِحُوا النِّسَاءَ فَقَالَ أَمِيرُ الْمُؤْمِنِينَ عَ هَؤُلَاءِ لَا يُكْرَهُنَّ عَلَى ذَلِكَ وَ لَكِنْ يُخَيَّرْنَ وَ مَا اخْتَرْتُهُ عَمِلَ بِهِ

A group of Qureysh desired in marrying the women. Amir Al-Momineen^{-asws} said: 'They will not be coerced upon that, but they can choose, and whatever the choice it will be worked with!'

فَأَشَارَ جَمَاعَةٌ إِلَى شَهْرَبَانُوَيْهٍ بِنْتِ كِسْرَى فَخَيَّرَتْ وَ حُوطِبَتْ مِنْ وَرَاءِ الْحِجَابِ وَ الْجَمْعُ حُضُورٌ فَقِيلَ لَهَا مِنْ تَخْتَارِينَ مِنْ حُطَّابِكَ وَ هَلْ أَنْتِ تُرِيدِينَ بَعْلًا

A group indicated towards (lady) Shehrbanuwayh^{-as} daughter of Chosroe. She^{-as} was addressed from behind the veil, and the gathering was present. It was said to her^{-as}, 'Whom do you^{-as} choose from your^{-as} proposers, and do you^{-as} want a husband?'

فَسَكَتَتْ فَقَالَ أَمِيرُ الْمُؤْمِنِينَ عَ قَدْ أَرَادَتْ وَ بَقِيَ الْإِخْتِيَارُ

She^{-as} was silent. Amir Al-Momineen^{-asws} said: 'She^{-as} has intended, and the choice remains'

فَقَالَ عُمَرُ وَ مَا عَلِمْتُكَ بِإِزَادَتِهَا الْبَعْلَ

Umar said, 'And what makes you^{-asws} know of her^{-as} intending the husband?'

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ عَ إِنَّ رَسُولَ اللَّهِ ص كَانَ إِذَا أَتَتْهُ كَرِيْمَةٌ قَوْمٍ لَا وَلِيَّ لَهَا وَ قَدْ حُطِبَتْ يَأْمُرُ أَنْ يُقَالَ لَهَا أَنْتِ رَاضِيَةٌ بِالْبُعْلِ فَإِنْ اسْتَحْيَتْ وَ سَكَتَتْ جَعَلْتُ إِذْنَهَا صُمَاتُهَا وَ أَمَرَ بِتَرْجُوحِهَا وَ إِنْ قَالَتْ لَا لَمْ تُكْرَهُ عَلَى مَا تَخْتَارُهُ وَ إِنْ شَهْرَبَانُوَيْهٍ أُرِيَتْ الْحُطَّابَ

Amir Al-Momineen^{-asws} said: 'Rasool-Allah^{-saww}, was such when an honourable woman of a people came to him^{-saww} having not guardian for her, and she had been proposed for, he^{-saww} instructed that it be said to her, 'Do you agree with (having a) husband?' If she was embarrassed and remained silent, her silence was made to be her permission, and he^{-saww} instructed with her being married, and if she said, 'No', she was not coerced upon what she chose, and Shehrbanuwayh^{-as} should be shown the suitors'.

فَأَوْمَأَتْ بِيَدِهَا وَ اخْتَارَتْ الْحُسَيْنَ بْنَ عَلِيٍّ عَ فَأَعِيدَ الْقَوْلُ عَلَيْهَا فِي التَّخْيِيرِ فَأَشَارَتْ بِيَدِهَا وَ قَالَتْ بَلَعْتُهَا هَذَا إِنْ كُنْتُ مُحَيَّرَةً وَ جَعَلْتُ أَمِيرَ الْمُؤْمِنِينَ وَلِيًّا وَ تَكَلَّمَ حَذِيفَةُ بِالْحُطْبَةِ

She^{-as} gestured by her^{-as} hand and chose Al-Husayn Bin Ali^{-asws}. The word was repeated to her^{-as} regarding the choice. She^{-as} indicated by her^{-as} hand and said in her^{-as} language, 'This one, if I^{-as} had the choice!', and she^{-as} made Amir Al-Momineen^{-asws} as her^{-as} guardian, and Huzeyfa spoke with the proposal.

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع مَا اسْمُكَ

Amir Al-Momineen^{-asws} said: 'What is your^{-as} name?'

فَقَالَتْ شَاهَزَنَانُ بِنْتُ كِسْرَى

She^{-as} said: 'Shahzanan daughter of Chosroe!'

قَالَ أَمِيرُ الْمُؤْمِنِينَ ع أَنْتِ شَهْرَبَانُوَيْهَ وَ أُخْتُكِ مُرْوَارِيدُ بِنْتُ كِسْرَى

Amir Al-Momineen^{-asws} said: 'You^{-as} are Shehrbanuwayh, and your^{-as} sister is Murwareyd daughter of Chosroe'.

قَالَتْ أَرِيهَ.

She^{-as} said: 'Areyh (yes)'.¹⁸⁶

باب 80 فضل إعانة المجاهدين و ذم إيذائهم

CHAPTER 80 – MERIT OF SUPPORTING THE FIGHTERS AND CONDEMNATION OF HARMING THEM

1- م، تفسير الإمام عليه السلام سئل أمير المؤمنين علي ع عن التَّفَقُّةِ فِي الْجِهَادِ إِذَا لَرِمَ أَوْ اسْتُحِبَّ فَقَالَ أَمَّا إِذَا لَرِمَ الْجِهَادُ بِأَنْ لَا يَكُونَ بِإِزَاءِ الْكَافِرِينَ مَنْ يَنْوُبُ عَنْ سَائِرِ الْمُسْلِمِينَ فَالتَّفَقُّةُ هُنَاكَ الدِّرْهَمُ بِسَبْعِمِائَةِ أَلْفٍ

Tafseer of the Imam Hassan Al-Askari^{-asws}, may the greeting be upon him^{-asws} – 'Amir Al-Momineen^{-asws} was asked about the spending in the Jihaad when it is either necessary or recommended. He^{-asws} said: 'As for when the Jihaad is necessitated and there do not happen to be, to confront the Kafirs, the one who represent on behalf of the rest of the Muslims (sufficient fighters), so the spending over here, the Dirham (equates to) seven hundred thousand.

فَأَمَّا الْمُسْتَحِبُّ الَّذِي هُوَ قَصَدَ الرَّجُلُ وَ قَدْ نَابَ عَلَيْهِ مِنْ سَبْعَةٍ وَ اسْتَعْنَى عَنْهُ فَالْدِّرْهَمُ بِسَبْعِمِائَةِ حَسَنَةٍ كُلُّ حَسَنَةٍ خَيْرٌ مِنَ الدُّنْيَا وَ مَا فِيهَا مِائَةُ أَلْفٍ مَرَّةً.

And as for the recommended, it is that which the man aims for, and there has been represented on his behalf the ones who preceded him, and there is no need for him (to fight), so the Dirham (spent) would be with seven hundred good Rewards, each Reward being better than the world and whatever is in it, by one hundred thousand times".¹⁸⁷

¹⁸⁶ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 79 H 10

¹⁸⁷ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 80 H 1

2- نَوَادِرُ الرَّوَّانْدِيِّ، بِإِسْنَادِهِ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ اغْتَابَ غَايِبًا أَوْ آذَاهُ أَوْ خَلَفَهُ فِي أَهْلِهِ بِخِلَافَةِ سَوْءٍ نُصِبَ لَهُ يَوْمَ الْقِيَامَةِ عَلَمٌ فَيَسْتَفْرُغُ بِحَسَنَاتِهِ وَ يُرْكَسُ فِي النَّارِ.

(The book) 'Nawadir' of Al Rawandi – By his chain,

From Musa^{-asws} Bin Ja'far^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Backbiting a fighter or hurting him or replacing him in his family with an evil replacement, a flag will be set up for him on the Day of Qiyamah, so his good deeds will be voided and he will be flung into the Hellfire".¹⁸⁸

باب 81 أحكام الأرضين

CHAPTER 81 – RULING OF THE LANDS

1- شي، تفسير العياشي عَنْ عَمَّارِ السَّابَاطِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّ الْأَرْضَ لِلَّهِ يُورِثُهَا مَنْ يَشَاءُ مِنْ عِبَادِهِ قَالَ فَمَا كَانَ لِلَّهِ فَهُوَ لِرَسُولِهِ وَ مَا كَانَ لِرَسُولِ اللَّهِ فَهُوَ لِلْإِمَامِ بَعْدَ رَسُولِ اللَّهِ ص.

Tafseer Al Ayyashi – From Ammar Al Sabaty who said,

'I heard Abu Abdullah^{-asws} saying: ***Surely the earth is for Allah, He Causes it to be inherited by the one He so Desires to from His servants, [7:128].*** He^{-asws} said: 'Whatever was for Allah^{-azwj}, it is for His^{-azwj} Rasool^{-saww}, and whatever was for Rasool-Allah^{-saww}, it is for the Imam^{-asws} after Rasool-Allah^{-saww}".¹⁸⁹

2- شي، تفسير العياشي عَنْ أَبِي خَالِدٍ الْكَابُلِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ: وَجَدْنَا فِي كِتَابِ عَلِيِّ ع إِنَّ الْأَرْضَ لِلَّهِ يُورِثُهَا مَنْ يَشَاءُ مِنْ عِبَادِهِ وَ الْعَاقِبَةُ لِلْمُتَّقِينَ وَ أَنَا وَ أَهْلُ بَيْتِي الَّذِينَ أَوْثَقْنَا اللَّهُ الْأَرْضَ وَ نَحْنُ الْمُتَّقُونَ وَ الْأَرْضُ كُلُّهَا لَنَا

Tafseer Al Ayyashi – From Abu Khalid Al Kabuli,

'From Abu Ja'far^{-asws} having said: 'We^{-asws} found in the book of Ali^{-asws}: ***Surely the earth is for Allah, He Causes it to be inherited by the one He so Desires to from His servants, and the end-result is for the pious [7:128],*** and I^{-asws} and People^{-asws} of my^{-asws} Household are those Allah^{-azwj} has Inherited the earth, and we^{-asws} are the pious, and the earth, all of it is for us^{-asws}!

فَمَنْ أَحْيَا أَرْضًا مِنَ الْمُسْلِمِينَ فَعَمَرَهَا فَلْيُؤَدِّ خَرَاجَهَا إِلَى الْإِمَامِ مِنْ أَهْلِ بَيْتِي وَ لَهُ مَا أَكَلَ مِنْهَا فَإِنْ تَرَكَهَا وَ أَخْرَجَهَا بَعْدَ مَا عَمَرَهَا فَأَخَذَهَا رَجُلٌ مِنَ الْمُسْلِمِينَ بَعْدَهُ فَعَمَرَهَا وَ أَحْيَاهَا فَهُوَ أَحَقُّ بِهِ مِنَ الَّذِي تَرَكَهَا فَلْيُؤَدِّ خَرَاجَهَا إِلَى الْإِمَامِ مِنْ أَهْلِ بَيْتِي وَ لَهُ مَا أَكَلَ مِنْهَا

So, the one from the Muslims who revives a land and develops it, let him pay its tax to the Imam^{-asws} from People^{-asws} of my^{-asws} Household, and for him is what he has consumed from it. If he neglects it after having developed it, so a man from the Muslims takes it after him and he develops it and revives it, he is more rightful with it than the one who had neglected it. Let

¹⁸⁸ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 80 H 2

¹⁸⁹ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 81 H 1

him pay its tax to the Imam^{-asws} from People^{-asws} of my^{-asws} Household, and for him would be what he has consumed from it.

حَتَّى يَظْهَرَ الْقَائِمُ مِنْ أَهْلِ بَيْتِي بِالسَّيْفِ فَيُخَوِّزُهَا وَ يَمْنَعُهَا وَ يُخْرِجُهُمْ عَنْهَا كَمَا خَوَّاهَا رَسُولُ اللَّهِ ص وَ مَنَعَهَا إِلَّا مَا كَانَ فِي أَيْدِي شِيعَتِنَا فَإِنَّهُ يُقَاطِعُهُمْ وَ يَتْرُكُ الْأَرْضَ فِي أَيْدِيهِمْ.

Until Al-Qaim^{-ajfj} from People^{-asws} of my^{-asws} Household appears with the sword, so he^{-ajfj} will seize it and prevent it, and he^{-ajfj} will expel them from it just as Rasool-Allah^{-saww} had seized it and prevented it, except what would be in the hands of our^{-asws} Shias, for he^{-ajfj} will cut it out for them and leave it in their hands".¹⁹⁰

3- كِتَابُ الْغَارَاتِ، لِإِبْرَاهِيمَ بْنِ مُحَمَّدٍ الثَّقَفِيِّ قَالَ: بَعَثَ أُسَامَةُ بْنُ زَيْدٍ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع أَنْ أِبْعَثْ عَلَيَّ بَعْطَائِي فَوَ اللَّهُ لَتَعْلَمَنَّ أَنَّكَ لَوْ كُنْتُ فِي فَمٍ أَسَدٍ لَدَخَلْتُ مَعَكَ

(The book) 'Kitab Al Gharaat' of Ibrahim Bin Muhammad Al Saqafy who said,

'Usama Bin Zayd sent a message to Amir Al-Momineen^{-asws}, 'Sent my award to me, for by Allah^{-azwj}, you^{-asws} know that even if you^{-asws} were to be in the mouth of a lion, I would enter it with you^{-asws}!'

فَكُنْتُ إِلَيْهِ أَنَّ هَذَا الْمَالُ لِمَنْ جَاهَدَ عَلَيْهِ وَ لَكِنْ هَذَا مَالِي بِالْمَدِينَةِ فَأَصِيبَ مِنْهُ مَا شِئْتُ.

He^{-asws} wrote: 'This wealth is for the one who had fought upon it, but this wealth of mine at Al-Medina, take from it whatever you desire to'.¹⁹¹

4- ب، قُرب الإسناد هَارُونُ عَنْ ابْنِ زِيَادٍ عَنِ الصَّادِقِ عَنْ أَبِيهِ ع أَنَّ رَسُولَ اللَّهِ ص أَمَرَ بِالْثُرُؤِ عَلَى أَهْلِ الدِّيْمَةِ ثَلَاثَةَ أَيَّامٍ وَ قَالَ إِذَا قَامَ قَائِمُنَا اضْمَحَلَّتِ الْقَطَائِعُ فَلَا قَطَائِعَ.

(The book) 'Qurb Al Isnaad' – Haroun, from Ibn Ziyad,

'From Al-Sadiq^{-asws}, from his^{-asws} father^{-asws}: 'Rasool-Allah^{-saww} instructed with the descending to the people under the responsibility (Ahl Al-Zimma) for three days, and said: 'When our^{-asws} Qaim^{-ajfj} rises, the land grants will be abolished so there will be no land grants".¹⁹²

5- ب، قُرب الإسناد هَارُونُ عَنْ ابْنِ زِيَادٍ عَنِ الصَّادِقِ عَنْ أَبِيهِ ع قَالَ سَمِعْتُ أَبِي ع يَقُولُ إِنَّ لِي أَرْضَ خَرَجٍ وَ قَدْ ضَمُّتُ بِهَا.

(The book) 'Qurb Al Isnaad' – Haroun, from Ibn Ziyad,

'From Al-Sadiq^{-asws}, from his^{-asws} father^{-asws} having said: 'I^{-asws} heard my^{-asws} father^{-asws} saying: 'I^{-asws} have a land generating revenue and I^{-asws} have been constricted with it".¹⁹³

¹⁹⁰ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 81 H 2

¹⁹¹ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 81 H 3

¹⁹² Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 81 H 4

¹⁹³ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 81 H 5

6- ب، قرب الإسناد ابن أبي الخطاب عَنِ الزُّبَيْدِيِّ عَنِ الرِّضَا ع قَالَ: ذُكِرَ لَهُ الْخَرَجُ وَ مَا سَارَ بِهِ أَهْلُ بَيْتِهِ فَقَالَ الْعَشْرُ وَ نِصْفُ الْعَشْرِ عَلَى مَنْ أَسْلَمَ طَوْعاً تَرَكَتْ أَرْضُهُ بِيَدِهِ يُؤْخَذُ مِنْهُ الْعَشْرُ وَ نِصْفُ الْعَشْرِ فِيمَا عَمَرَ مِنْهَا وَ مَا لَمْ يَعْمَرْ مِنْهَا أَخَذَهُ الْوَالِي فَقَبْلَهُ يَمُنَّ يَعْمُرُهُ وَ كَانَ لِلْمُسْلِمِينَ

(The book) 'Qurb Al Isnaad' – Ibn Abu Al Khattab, from Al Bazanty,

'From Al-Reza^{-asws}, he (the narrator) said: 'Land tax and practice of People^{-asws} of his^{-asws} Household was mentioned. He^{-asws} said: 'The tenth and half of the tenth are upon those who embrace Islam willingly. Their land is left in their hands. The tenth and half of the tenth are taken from what they cultivate, and what is not cultivated is taken by the ruler. He will accept it from the one who cultivates it. It would be for the Muslims.

وَ لَيْسَ فِيمَا كَانَ أَقَلَّ مِنْ خَمْسَةِ أَوْسَاقٍ شَيْءٌ وَ مَا أَخَذَ بِالسَّيْفِ فَذَلِكَ لِلْإِمَامِ يُقْبَلُ بِالَّذِي يَرَى كَمَا صَنَعَ رَسُولُ اللَّهِ ص بِخَيْبَرَ قَبْلَ أَرْضِهَا وَ تَحْلَهَا

And there is nothing for that which is less than five Awsaq (a measure of weight) from it. What is taken by the sword, that belongs to the Imam^{-asws} who accepts it as he^{-asws} sees fit, as Rasool-Allah^{-saww} had done at Khaybar, accepting its land and date palms.

وَ النَّاسُ يَقُولُونَ لَا تَصْلُحُ قِبَالَةُ الْأَرْضِ وَ التَّحْلِ الْبَيَاضُ أَكْثَرُ مِنَ السَّوَادِ وَ قَدْ قَبَّلَ رَسُولُ اللَّهِ ص خَيْبَرَ وَ عَلَيْهِمْ فِي حِصَّتِهِمُ الْعَشْرُ وَ نِصْفُ الْعَشْرِ قَالَ وَ سَمِعْتُهُ يَقُولُ إِنَّ أَهْلَ الطَّائِفِ أَسْلَمُوا فَأَعْتَقَهُمْ رَسُولُ اللَّهِ ص وَ جَعَلَ عَلَيْهِمُ الْعَشْرَ وَ نِصْفَ الْعَشْرِ وَ أَهْلُ مَكَّةَ كَانُوا أُسْرَاءَ فَأَعْتَقَهُمْ رَسُولُ اللَّهِ ص وَ قَالَ أَنْتُمْ الطُّلُقَاءُ.

And the people said, 'The soil and date palms of Khaybar are not suitable as the white (soil) exceeds the black (soil)!' But the Rasool-Allah^{-saww} accepted Khaybar and took from them the tenth and half of the tenth. And I heard him say that the people of Al-Ta'if embraced Islam, and Rasool-Allah^{-saww} freed them and imposed the tenth and half of the tenth upon them. The people of Makkah were prisoners, and Rasool-Allah^{-saww} freed them, saying, 'You are the freed ones!'¹⁹⁴

7- تَخْرُجُ الْبَلَاغَةُ، مِنْ كَلَامِهِ لَهُ ع فِيمَا رَدَّهُ مِنْ قَطَائِعِ عُثْمَانَ بْنِ عَفَّانَ وَ اللَّهِ لَوْ وَجَدْتُهُ قَدْ تَزَوَّجَ بِهِ الْبَسَاءُ وَ مُلِكَ بِهِ الْإِمَاءُ لَرَدَدْتُهُ فَإِنَّ فِي الْعَدْلِ سَعَةً وَ مَنْ ضَاقَ عَلَيْهِ الْعَدْلُ فَالْجَوْرُ عَلَيْهِ أَضْيَقُ.

(The book) 'Nahj Al Balagah' –

'From a speech of his^{-asws} regarding what he^{-asws} returned from the land grants of Usman Bin Affan: 'By Allah^{-azwj}! If I^{-asws} were to find out that the women have been married by it, and the slave girls have been owned by it, I^{-asws} shall return it, for there is leeway in the justice, and the one whom the justice is narrowed upon, then the tyranny is narrower upon him!'¹⁹⁵

8- وَ مِنْهُ، فِيمَا كَتَبَ ع إِلَى قُتَيْبِ بْنِ الْعَبَّاسِ مُرَّ أَهْلِ مَكَّةَ أَنْ لَا يَأْخُذُوا مِنْ سَاكِنٍ أَجْراً فَإِنَّ اللَّهَ سُبْحَانَهُ يَقُولُ سَوَاءٌ الْعَاكِفُ فِيهِ وَ الْبَادِ فَالْعَاكِفُ الْمُقِيمُ بِهِ وَ الْبَادِي الَّذِي يَخْرُجُ إِلَيْهِ مِنْ غَيْرِ أَهْلِهِ.

And from him, 'Among what he^{-asws} wrote to Qusam Bin Al-Abbas: 'And instruct the people of Makkah that they should not be taking any rent from a dweller, for Allah^{-azwj} the Glorious is

¹⁹⁴ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 81 H 6

¹⁹⁵ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 81 H 7

Saying: ***We Made it for the people to be equal therein, the dweller in it and the visitor, [22:25]***, so the dweller is the one staying in it, and the visitor is the one performing Hajj to it, from without his family. May Allah^{-azwj} Harmonise us and you to His^{-azwj} Love. And the greetings".¹⁹⁶

9- كِتَابُ الْغَارَاتِ، لِإِبْرَاهِيمَ بْنِ مُحَمَّدٍ النَّقْفِيِّ عَنْ أَبِي يَحْيَى الْمَدَنِيِّ عَنْ جُوَيْرٍ عَنِ الضَّحَّاكِ بْنِ مُزَاحِمٍ عَنْ عَلِيٍّ ع قَالَ: كَانَ خَلِيلِي رَسُولُ اللَّهِ ص لَا يَخْسُ شَيْئًا لَعْدٍ وَكَانَ أَبُو بَكْرٍ يَفْعَلُ وَ قَدْ رَأَى عُمَرُ بْنُ الْخَطَّابِ فِي ذَلِكَ أَنَّ دَوْنَ الدَّوَلَيْنِ وَ الْخَزَّ الْمَالُ مِنْ سَنَةٍ إِلَى سَنَةٍ وَ أَمَّا أَنَا فَأَصْنَعُ كَمَا صَنَعَ خَلِيلِي رَسُولُ اللَّهِ ص

(The book) 'Kitab Al Gharaat' of Ibrahim Bin Muhammad Al Saqafy, from Abu Yahya Al Madany, from Juweybir, from Al Zahhak Bin Muzahim,

'From Ali^{-asws} having said: 'My^{-asws} friend Rasool-Allah^{-saww} did not withhold anything for the next day while Abu Bakr did so, and Umar Bin Al-Khattab was seen regarding that recording in the registry and delay the (distribution of) wealth from a year to a year, and as for me^{-asws}, I^{-asws} do just as my^{-asws} friend Rasool-Allah^{-saww} had done!'

قَالَ وَ كَانَ عَلِيٌّ ع يُعْطِيهِمْ مِنَ الْجُمُعَةِ إِلَى الْجُمُعَةِ وَ كَانَ يَقُولُ شِعْرٌ

إِذْ كُلُّ جَانٍ يَدُهُ إِلَى فِيهِ.

هَذَا جَنَائِي وَ خِيَارُهُ فِيهِ

And Ali^{-asws} had given them from the Friday to the Friday, and he^{-asws} had said a poem (couplet): 'This is my yield and the goodness is in it when every harvester, his hand is to his mouth'.¹⁹⁷

10- وَ فِيهِ عَنْ إِبْرَاهِيمَ بْنِ الْعَبَّاسِ عَنِ ابْنِ الْمُبَارَكِ الْبَجَلِيِّ عَنْ بَكْرِ بْنِ عَيْسَى عَنْ عَاصِمِ بْنِ كُلَيْبٍ الْجُرُمِيِّ عَنْ أَبِيهِ أَنَّهُ قَالَ: كُنْتُ عِنْدَ عَلِيٍّ ع فَجَاءَهُ مَالٌ مِنَ الْجَبَلِ فَقَامَ فَمُتْنَا مَعَهُ حَتَّى انْتَهَى إِلَى خَرِبْد خَزُو حَمَالِينَ فَاجْتَمَعَ إِلَيْهِ حَتَّى اِزْدَحَمُوا عَلَيْهِ فَأَخَذَ جَبَالًا فَوَصَلَهَا بِيَدِهِ وَ عَقَّدَ بَعْضَهَا إِلَى بَعْضٍ ثُمَّ أَدَارَهَا حَوْلَ الْمَتَاعِ ثُمَّ قَالَ لَا أَحِلُّ لَأَحَدٍ أَنْ يُجَاوِزَ هَذَا الْحَبْلَ

And in it, from Ibrahim Bin Al Abbas, from Ibn Al Mubarak Al Bajaly, from Bakr Bin Isa, from Aasim Bin Kuleyb Al Jarmy, from his father he said,

'I was in the presence of Ali^{-asws}. Wealth came from the mountains. He^{-asws} stood up, so we stood up with him^{-asws} until he^{-asws} ended to a group of labourers. The people gathered around him^{-asws}, crowding in. He^{-asws} took some ropes, tied them with his^{-asws} own hands, and connected some of them to each other, then circled it around the goods. Then he^{-asws} said: 'I^{-asws} do not permit anyone to cross this rope!'

قَالَ فَقَعَدْنَا مِنْ وَرَاءِ الْحَبْلِ وَ دَخَلَ عَلِيٌّ ع فَقَالَ أَيْنَ رُءُوسُ الْأَسْبَاعِ

He (the narrator) said, 'We sat back from behind the rope, and Ali^{-asws} entered. He^{-asws} said: 'Where are chiefs of the tribes?'

¹⁹⁶ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 81 H 8

¹⁹⁷ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 81 H 9

فَدَخَلُوا عَلَيْهِ فَجَعَلُوا هَذَا الْجُوالِقَ إِلَى هَذَا الْجُوالِقِ وَ هَذَا إِلَى هَذَا حَتَّى قَسَمُوهُ سَبْعَةَ أَجْزَاءٍ قَالَ فَوَجَدَ مَعَ الْمَتَاعِ رَغِيفاً فَكَسَرَهُ سَبْعَ كِسْرٍ ثُمَّ وَضَعَ عَلَى كُلِّ جُزْءٍ كِسْرَةً ثُمَّ قَالَ

إِذْ كُلُّ جَانٍ يَدُهُ إِلَى فِيهِ

هَذَا جَنَائِي وَ خِيَارُهُ فِيهِ

They entered, and he^{-asws} had them distribute the goods, moving sacks from one to another until they divided them into seven parts. He^{-asws} then found a loaf of bread among the goods, broke it into seven pieces, and placed one piece on each portion. Then he^{-asws} said (a couplet): ‘This is my yield and the goodness is in it when every harvester, his hand is to his mouth’.

قَالَ ثُمَّ أَفَرَّعَ عَلَيْهَا فَجَعَلَ كُلُّ رَجُلٍ يَدْعُو قَوْمَهُ وَ يَحْمِلُونَ الْجُوالِقَ.

He (the narrator) said, ‘Then he^{-asws} cast lots upon it, so every man called his people and they carried away the sacks’.¹⁹⁸

باب 82 النوادر

CHAPTER 82 – THE MISCELLANEOUS

1- ب، قرب الإسناد هارون عن ابن زياد عن الصادق عن آبائه ع أَنَّ رَسُولَ اللَّهِ ص قَالَ: تَارَكُوا الْحَبَشَةَ مَا تَارَكُوهُمْ فَوَ الَّذِي نَفْسِي بِيَدِهِ لَا يَسْتَخْرِجُ كَنْزَ الْكَعْبَةِ إِلَّا دُو السُّوَيْفَتَيْنِ.

(The book) ‘Qurb Al Isnaad’ – Haroun, from Ibn Ziyad,

‘From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws}: ‘Leave the Ethiopians alone for as long as they leave you alone! By the One in Whose Hand is my^{-asws} soul! No one will take out the treasures of the Kabah except the one with the two legs!’¹⁹⁹

2- ب، قرب الإسناد الرِّيَّانُ قَالَ سَمِعْتُ الرِّضَا ع يَقُولُ كَانَ رَسُولُ اللَّهِ ص إِذَا وَجَّهَ جَيْشاً فَأَمَّهُمْ أَمِيرٌ بَعَثَ مَعَهُمْ مِنْ ثِقَاتِهِ مَنْ يَتَجَسَّسُ لَهُ خَبْرَهُ.

(The book) ‘Qurb Al Isnaad’ – Al Rayyan said,

‘I heard Al-Reza^{-asws} saying: ‘Whenever Rasool-Allah^{-saww} had sent out an army and appointed a commander over them, he^{-saww} would also send one of his^{-saww} trusted men with them to gather information for him^{-saww}’.²⁰⁰

3- ب، قرب الإسناد ابن عيسى عن البرزطي قَالَ: سَأَلْنَا الرِّضَا ع هَلْ أَحَدٌ مِنْ أَصْحَابِكُمْ يُعَالِجُ السِّلَاحَ

(The book) ‘Qurb Al Isnaad’ – Ibn Isa, from Al Bazanty who said,

‘We asked Al-Reza^{-asws}, ‘Is there anyone from your^{-asws} companions who repairs the weapons?’

¹⁹⁸ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 81 H 10

¹⁹⁹ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 82 H 1

²⁰⁰ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 82 H 2

فَقُلْتُ رَجُلٌ مِنْ أَصْحَابِنَا زَرَّادٌ

I said, 'There is a man from our companions who is an armourer!'

فَقَالَ إِنَّمَا هُوَ سَرَّادٌ أَمَا تَقْرَأُ كِتَابَ اللَّهِ عَزَّ وَ جَلَّ فِي قَوْلِ اللَّهِ لِدَاوُدَ عَ أَنْ اْعْمَلْ سَابِغَاتٍ وَ قَلْبَرٍ فِي السَّرْدِ الْحُلَقَةُ بَعْدَ الْحُلَقَةِ.

He^{-asws} said: 'But rather he is an armour repairer. Have you not read the Book of Allah^{-azwj} Mighty and Majestic regarding the Words of Allah^{-azwj} to Dawood: **Make armour and measure the rings appropriately, [34:11]**? The circle after the circle (armour chinks)'.²⁰¹

4- ل، الخصال العسكري عن عبد الله بن محمد عن عبدان العسكري عن محمد بن سليمان عن حنان بن علي عن عقيل عن الزهري عن عبيد الله بن عبد الله عن ابن عباس قال قال رسول الله ص خير الصحابة أربعة وخير السرايا أربعمائة وخير الجيوش أربعة آلاف ولن يهزم اثنا عشر ألف [ألفاً] من قلة إذا صبروا و صدقوا.

(The book) 'Al Khisaal' – Al Askari, from Abdullah Bin Muhammad, from Abdan Al Askari, from Muhammad Bin Suleyman, from Hanan Bin Ali, from Aqeel, from Al Zuhry, from Ubeydullah Bin Abdullah, from Ibn Abbas who said,

'Rasool-Allah^{-saww} said: 'Best (number) of companions is four, and best (number in a) detachment is four hundred, and best of the armies is of four thousand, and twelve thousand will never be defeated due to few numbers when they are patient and are sincere'.²⁰²

5- ل، الخصال عن أمير المؤمنين ع قال: يَوْمُ الثَّلَاثَاءِ يَوْمُ حَرْبٍ وَ دَمٍ.

(The book) 'Al Khisaal' –

'From Amir Al-Momineen^{-asws} having said: 'The day of Tuesday is a day of war and blood''.²⁰³

أقول: قد مضى بتمامه في باب الأيام.

I (Maslisi) say, 'Its complete version has passed in the chapter on the days'.

6- ما، الأماالي للشيخ الطوسي التمار عن محمد بن القاسم الأنباري عن أبيه عن الغزي [العزي] عن إبراهيم بن مسلم عن عبد المجيد بن عبد العزيز عن مزوان بن سالم عن الأعمش عن أبي وائل و زيد بن وهب عن خديفة بن اليمان قال قال رسول الله ص تاركوا الترك ما تركوكم فإن من يسلب أمتي ملكها و ما حوّلها الله لبنو قنطور بن كزير و هم الترك.

(The book) 'Al Amaali' of the Sheykh Al Tusi – Al Tammar, from Muhammad Bin Al Qasim Al Anbary, from his father, from Al Gazy, from Ibrahim Bin Muslim, from Abdul Majeed Bin Abdul Al Aziz, from Marwan Bin Salim, from Al Amsh, from Abu Wa'il and Zayd Bin Wahb, from Huzeyfa Bin Al Yaman who said,

²⁰¹ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 82 H 3

²⁰² Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 82 H 4

²⁰³ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 82 H 5

'Rasool-Allah^{-saww} said: 'Leave the Turks alone for as long as they leave you alone, for the one who strips my^{-saww} community of its authority and what Allah^{-azwj} has Bestowed it are the clan of Qantour Bin Kirkir, and they are the Turks!'"²⁰⁴

7- ع، علل الشرائع أبي عن الحيمري عن هارون عن ابن صدقة عن الصادق عن آبائه ع أَنَّ رَسُولَ اللَّهِ ص قَالَ: تَارَكُوا الثَّرَكُ مَا تَرَكُوكُمْ فَإِنَّ كَلْبَهُمْ شَدِيدٌ وَ كَلْبُهُمْ حَسِيسٌ.

(The book) 'Ilal Al Sharaie' – My father, from Al Himeyri, from Haroun, from Ibn Sadaqa,

'From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws}: 'Rasool-Allah^{-saww} said: 'Leave the Turks alone for as long as they leave you alone, for their aggression is severe and their hostility is vile!'"²⁰⁵

[باب 83 المراقبة](#)

CHAPTER 83 – GUARDING THE FRONTIER

الآيات آل عمران يا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا وَ صَابِرُوا وَ رَابِطُوا

The Verses – (Surah) Aal-e-Imran^{-as}: ***O you who believe! Be patient, and excel in patience, and guard the frontier [3:200].***

الأنفال وَ أَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَ مِنْ رِباطِ الحَيْلِ تُرْهِبُونَ بِهِ عَدُوَّ اللَّهِ وَ عَدُوَّكُمْ وَ آخِرِينَ مِنْ دُونِهِمْ لَا تَعْلَمُوهُمْ اللَّهُ يَعْلَمُهُمْ وَ مَا تُنْفِقُوا مِنْ شَيْءٍ فِي سَبِيلِ اللَّهِ يُوَفَّ إِلَيْكُمْ وَ أَنْتُمْ لَا تُظْلَمُونَ.

And prepare for them whatever force you are able to and from the equipped cavalry horses, frightening by it the enemies of Allah and your enemies, and others from besides them you are not knowing of, but Allah Knows them. And whatever you spend from anything in the Way of Allah, it would be Fulfilled to you and you would not be wronged [8:60].

1- ب، قرب الإسناد مُحَمَّدُ بْنُ عِيسَى قَالَ: أَتَيْتُ أَنَا وَ يُوسُفُ بْنُ عَبْدِ الرَّحْمَنِ بَابَ الرِّضَا ع وَ بِالْبَابِ قَوْمٌ قَدِ اسْتَأْذَنُوا عَلَيْهِ قَبْلَنَا وَ اسْتَأْذَنَّا بَعْدَهُمْ وَ خَرَجَ الْأَذْنُ فَقَالَ ادْخُلُوا وَ يَتَخَلَّفُ يُوسُفُ وَ مَنْ مَعَهُ مِنْ آلِ يَقُطَيْنٍ فَدَخَلَ الْقَوْمُ وَ خَلَفْنَا

(The book) 'Qurb Al Isnaad' – Muhammad Bin Isa said,

'I and Yunus Bin Abdul Rahman came to the door of Al-Reza^{-asws}, and at the door was a group who had been granted permission to see him^{-asws} before us, and we were permitted after them, and the permitter came out. He said, 'Enter!', and Yunus and the ones from the family of Yaqteen stayed behind. The group entered and we stayed behind.

فَمَا لَبِثُوا أَنْ خَرَجُوا وَ أَذِنَ لَنَا فَدَخَلْنَا فَسَلَّمْنَا عَلَيْهِ فَرَدَّ السَّلَامَ ثُمَّ أَمَرَنَا بِالْجُلُوسِ فَقَالَ لَهُ يُوسُفُ بْنُ عَبْدِ الرَّحْمَنِ يَا سَيِّدِي تَأْذَنُ لِي أَنْ أَسْأَلَكَ عَنْ مَسْأَلَةٍ

It was not long before they came out and there was permission for us, so we entered. We greeted unto him^{-asws} and he^{-asws} responded the greetings, then he^{-asws} instructed us with

²⁰⁴ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 82 H 6

²⁰⁵ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 82 H 7

being seated. Yunus Bin Abdul Rahman said to him^{-asws}, 'O my chief! Will you^{-asws} allow me to ask you^{-asws} about an issue?'

فَقَالَ لَهُ سَلْ

He^{-asws} said to him: 'Ask!'

فَقَالَ لَهُ يُونُسُ أَخْبِرْنِي عَنْ رَجُلٍ مِنْ هَؤُلَاءِ مَاتَ وَ أَوْصَى أَنْ يُدْفَعَ مِنْ مَالِهِ فَرَسٌ وَ أَلْفٌ دِرْهَمٍ وَ سَيْفٌ إِلَى رَجُلٍ يُرَابِطُ عَنْهُ وَ يُقَاتِلُ فِي بَعْضِ هَذِهِ الثُّغُورِ فَعَمِدَ الْوَصِيُّ فَدَفَعَ ذَلِكَ كُلَّهُ إِلَى رَجُلٍ مِنْ أَصْحَابِنَا فَأَخَذَهُ وَ هُوَ لَا يَعْلَمُ أَنَّهُ لَمْ يَأْتِ لِدَلِيلِكَ وَ قَدْ بَعْدُ فَمَا تَقُولُ أَ يَحِلُّ لَهُ أَنْ يُرَابِطَ عَنْ هَذَا الرَّجُلِ فِي بَعْضِ هَذِهِ الثُّغُورِ أَمْ لَا

Yunus said to him, 'Inform me about a man from them who died and bequeathed that there should be given out from his wealth, a horse and a thousand Dirhams and a sword to a man who will guard the frontier on his behalf and fight in one of these frontiers, so the executor deliberated and handed over all of that to a man from our companions. He took it and he did not know that the time for that has yet to come. So, what are you^{-asws} saying, is it Permissible for him to guard the frontier on behalf of this man in one of these frontiers, or not?'

فَقَالَ يَرُدُّ عَلَى الْوَصِيِّ مَا أَخَذَ مِنْهُ وَ لَا يُرَابِطُ فَإِنَّهُ لَمْ يَأْتِ لِدَلِيلِكَ وَ قَدْ بَعْدُ

He^{-asws} said: 'He should return to the executor whatever he had taken from it and not guard the frontier, for the time for that has yet to come'.

فَقَالَ يَرُدُّهُ عَلَيْهِ

He^{-asws} said: 'He should return it to him'.

فَقَالَ يُونُسُ فَإِنَّهُ لَا يَعْرِفُ الْوَصِيَّ وَ لَا يَدْرِي أَيْنَ مَكَانُهُ

Yunus said, 'Supposing he does not know the executor nor knows where his place is?'

فَقَالَ لَهُ الرِّضَا ع يَسْأَلُ عَنْهُ

Al-Reza^{-asws} said to him: 'He should ask about him'.

فَقَالَ لَهُ يُونُسُ بْنُ عَبْدِ الرَّحْمَنِ فَقَدْ سَأَلَ عَنْهُ فَلَمْ يَقَعْ عَلَيْهِ كَيْفَ يَصْنَعُ

Yunus Bin Abdul Rahman said to him, 'He has asked about him but did not get to him, how should he deal with it?'

فَقَالَ إِنْ كَانَ هَكَذَا فَلْيُرَابِطْ وَ لَا يُقَاتِلْ

He^{-asws} said: 'If it was like that, then let him guard the frontier and not fight'.

فَقَالَ لَهُ يُونُسُ فَإِنَّهُ قَدْ رَابِطَ وَ جَاءَهُ الْعَدُوُّ وَ كَادَ أَنْ يَدْخُلَ عَلَيْهِ فِي دَارِهِ فَمَا يَصْنَعُ يُقَاتِلُ أَمْ لَا

Yunus said to him^{-asws}, 'Supposing he guards the frontier and the enemy comes to him and almost enter upon him in his house, what should he do, fight or not?'

فَقَالَ لَهُ الرِّضَا ع إِذَا كَانَ ذَلِكَ كَذَلِكَ فَلَا يُقَاتِلُ عَنْ هَؤُلَاءِ وَ لَكِنْ يُقَاتِلُ عَنِ بَيْضَةِ الْإِسْلَامِ فَإِنَّ فِي ذَهَابِ بَيْضَةِ الْإِسْلَامِ ذُرُوسَ ذِكْرِ مُحَمَّدٍ ص-

He^{-asws} said: 'When that was like that, he should not fight on behalf of them, but he should fight for the honour of Al-Islam, for if the honour of Al-Islam is gone, the mention of Muhammad^{-saww} will fade away'.

فَقَالَ لَهُ يُونُسُ إِنَّ عَمَّكَ زَيْدًا قَدْ خَرَجَ بِالْبَصْرَةِ وَ هُوَ يَطْلُبُنِي وَ لَا أَمْنُهُ عَلَى نَفْسِي فَمَا تَرَى لِي أَخْرُجُ إِلَى الْبَصْرَةِ أَوْ أَخْرُجُ إِلَى الْكُوفَةِ

Yunus said to him^{-asws}, 'Your^{-asws} paternal uncle Zayd has risen up at Al-Basra and is seeking me and there is no safety upon myself, so what do you^{-asws} view for me, shall I go out to Al-Basra or go out to Al-Kufa?'

قَالَ بَلْ أَخْرُجُ إِلَى الْكُوفَةِ فَإِذَا

He^{-asws} said: 'But, go out to Al-Kufa then'.

فَصِرَ إِلَى الْبَصْرَةِ قَالَ فَخَرَجْنَا مِنْ عِنْدِهِ وَ لَمْ نَعْلَمْ مَعْنَى فَإِذَا حَتَّى وَافَيْنَا الْقَادِسِيَّةَ حَتَّى جَاءَ النَّاسُ مُنْهَرِمِينَ يَطْلُبُونَ يَدْخُلُونَ الْبُدُو وَ هَرَمَ أَبُو السَّرَّاءِ وَ دَخَلَ هَرَمَةُ الْكُوفَةِ وَ اسْتَقْبَلَنَا جَمَاعَةٌ مِنَ الطَّالِبِيِّينَ بِالْقَادِسِيَّةِ مُتَوَجِّهِينَ نَحْوَ الْحِجَازِ فَقَالَ لِي يُونُسُ فَإِذَا هَذَا مَعْنَاهُ فَصَارَ مِنَ الْكُوفَةِ إِلَى الْبَصْرَةِ وَ لَمْ يَبْدَأْهُ بِشَيْءٍ.

When he came to Al-Basra, he said, 'We went out from his^{-asws} presence and we did not know the meaning of 'then' until we arrived at Al-Qadisiyya, until where we saw people fleeing in defeat, seeking refuge in the desert. Abu Al-Saraya had been defeated, Harsama had entered Al-Kufa, and a group of the Talibiyyeen met us in Al-Qadisiyyah heading toward Hijaz. Yunus then said to me, 'So this is its meaning!' Thus, he went from Al Kufa to Al Basra without and not evil appeared to him"²⁰⁶.

[باب 84 الجزية و أحكامها](#)

CHAPTER 84 – THE TAX AND ITS RULINGS

الآيات آل عمران وَ مَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَ هُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ

(The Verses) Surah Aal-e-Imran^{-as}: **And the one who seeks other than Islam as a Religion, it will never be Accepted from him, and in the Hereafter he would be from the losers [3:85].**

التوبة قَاتِلُوا الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَ لَا بِالْيَوْمِ الْآخِرِ وَ لَا يُحَرِّمُونَ مَا حَرَّمَ اللَّهُ وَ رَسُولُهُ وَ لَا يَدِينُونَ دِينَ الْحَقِّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ حَتَّى يُعْطُوا الْجِزْيَةَ عَنْ يَدٍ وَ هُمْ صَاغِرُونَ.

(Surah) Al Towbah: **Fight those who are not believing in Allah, nor in the Last Day, nor are they sanctifying what Allah and His Rasool Sanctified, nor are they making it to be a religion,**

²⁰⁶ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 83 H 1

the Religion of the Truth, from those Given the Book, until they give the tribute by hand and they are belittled [9:29].

1- فس، تفسير القمي مُحَمَّدُ بْنُ عَمْرٍو عَنْ إِبْرَاهِيمَ بْنِ مَهْزِيَّارَ عَنْ أَحِيهِ عَلِيِّ عَنْ إِسْمَاعِيلَ بْنِ سَهْلٍ عَنْ حَمَّادٍ عَنْ خَرِيزٍ عَنْ زُرَّارَةَ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع مَا حَدُّ الْجِزْيَةِ عَلَى أَهْلِ الْكِتَابِ وَ هَلْ عَلَيْهِمْ فِي ذَلِكَ شَيْءٌ يُوصَفُ لَا يَنْبَغِي أَنْ يَجُوزَ إِلَى غَيْرِهِ

Tafseer Al Qummi – Muhammad Bin Amro, from Ibrahim Bin Mahziyar, from his brother Ali, from Ismail Bin Sahl, from Hammad, from Hareez, from Zurara who said,

‘I said to Abu Abdullah^{-asws}, ‘What it a limit of the taxation upon people of the Book, and is there upon them anything described regarding that not befitting it be changed to something else?’

فَقَالَ ذَلِكَ إِلَى الْإِمَامِ يَأْخُذُ مِنْ كُلِّ إِنْسَانٍ مِنْهُمْ مَا شَاءَ عَلَى قَدْرِ مَالِهِ وَ مَا يُطِيقُ إِنَّمَا هُمْ قَوْمٌ قَدَّوْا أَنْفُسَهُمْ مِنْ أَنْ يُسْتَعْبَدُوا أَوْ يُقْتُلُوا فَالْجِزْيَةُ تُؤْخَذُ مِنْهُمْ عَلَى قَدْرِ مَا يُطِيقُونَ لَهُ أَنْ يَأْخُذَ مِنْهُمْ بِهَا حَتَّى يُسْلِمُوا فَإِنَّ اللَّهَ قَالَ حَتَّى يُعْطُوا الْجِزْيَةَ عَنْ يَدٍ وَ هُمْ صَاغِرُونَ

He^{-asws} said: ‘That is up to the Imam^{-asws}. He^{-asws} can take from every person from them whatever he^{-asws} desires in accordance to his wealth and what he can endure. But rather, they are a people who are ransoming themselves from being enslaved or being killed. So, the tax is taken from them in accordance to what they can endure to be taken from them due to it until they become Muslims. Allah^{-azwj} Said: **until they give the taxation by hand and they are belittled [9:29]**’.

قُلْتُ وَ كَيْفَ يَكُونُ صَاغِرًا وَ هُوَ لَا يَكْتَرِثُ لِمَا يُؤْخَذُ مِنْهُ

I said, ‘And how would he be belittled and he does not care for what is taken from him?’

قَالَ لَا حَتَّى يَجِدَ دُلًّا لِمَا أُخِذَ مِنْهُ وَ يَأْلَمَ لِذَلِكَ فَيُسْلِمَ.

He^{-asws} said: ‘No, until he feels humiliated due to what is taken from him, and he is pained for that, so he would become a Muslim’²⁰⁷.

2- شي، تفسير العياشي عَنْ زُرَّارَةَ مِثْلَهُ.

Tafseer Al-Ayyashi – From Zurara, similar to it.²⁰⁸

3- ب، قرب الإسناد عَلِيُّ عَنْ أَحِيهِ ع قَالَ: سَأَلْتُهُ عَنْ يَهُودِيٍّ أَوْ نَصْرَانِيٍّ أَوْ مَجُوسِيٍّ أَخَذَ زَانِيًا أَوْ شَارِبَ خَمْرٍ مَا عَلَيْهِ

(The book) ‘Qurb Al Isnaad’ –

Ali, from his brother (Al-Kazim^{-asws}), he said, ‘I asked him^{-asws} about a Jew, or a Christian, or a Magian seized either as an adulterer or a drinker of wine, ‘What is upon him?’

²⁰⁷ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 84 H 1

²⁰⁸ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 84 H 2

قَالَ يُقَامُ عَلَيْهِ حَدُودُ الْمُسْلِمِينَ إِذَا فَعَلُوا ذَلِكَ فِي مِصْرٍ مِنْ أَمْصَارِ الْمُسْلِمِينَ أَوْ فِي غَيْرِ أَمْصَارِ الْمُسْلِمِينَ إِذَا رُفِعُوا إِلَى حُكَّامِ الْمُسْلِمِينَ

He^{-asws} said: 'The legal penalties of the Muslims will be applied upon him when that is done in a city from the cities of Muslims, or in other than the Muslims cities when the matter is raised to the rulers of the Muslims'.

قَالَ وَ سَأَلْتُهُ عَنِ الْيَهُودِ وَ النَّصَارَى وَ الْمَجُوسِ هَلْ يَصْلُحُ أَنْ يَسْكُنُوا فِي دَارِ الْهِجْرَةِ

He said, 'And I asked him^{-asws} about the Jews and the Christians and the Magians, 'Is it correct if they settle in the land of migration?'

قَالَ أَمَّا أَنْ يَسْكُنُوا فَلَا يَصْلُحُ وَ لَكِنْ يَنْزِلُوا بِهَا نَهَاراً وَ يَخْرُجُوا مِنْهَا لَيْلاً.

He^{-asws} said: 'If they settle it is not correct, but they should descend at it at daytime and go out from it at night'²⁰⁹.

4- ل، الحِصَالُ الْقُطَّانُ عَنِ السُّكَّرِيِّ عَنِ الْجَوْهَرِيِّ عَنِ ابْنِ عُمَارَةَ عَنْ أَبِيهِ عَنْ جَابِرِ الْجُعْفِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ: لَا جَزْيَةَ عَلَى النِّسَاءِ.

(The book) 'Al Khisaal' – Al Qattan, from Al Sakuni, from Al Jowhary, from Ibn Umarah, from his father, from Jabir Al Jufy,

'From Abu Ja'far^{-asws} having said: 'There is no tax upon the women''²¹⁰

5- ما، الأمايلي للشيخ الطوسي بإسناد أخيه دُعْبِلَ عَنِ الرِّضَا عَنْ آبَائِهِ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ ع أَنَّ رَسُولَ اللَّهِ ص قَالَ سُنُّوا بِحِمِّ سُنَّةِ أَهْلِ الْكِتَابِ بِعَيْنِ الْمَجُوسِ.

(The book) 'Al Amaali' of the Sheykh Al Tusi – By a chain of a brother of Deobel,

'From Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws}, from Ali^{-asws} Bin Al-Husayn^{-asws}: 'Rasool-Allah^{-saww} said: 'Deal with them the practice (Sunnah) regarding people of the Book!' – meaning the Magians''²¹¹

6- ما، الأمايلي للشيخ الطوسي ابْنُ حَمَّوَيْهِ عَنْ أَبِي الْحُسَيْنِ عَنْ أَبِي خَلِيفَةَ عَنْ مَكِّيٍّ عَنْ مُحَمَّدِ بْنِ يَسَارٍ عَنْ وَهْبِ بْنِ جَزَائِمٍ عَنْ أَبِيهِ عَنْ يَحْيَى بْنِ أَيُّوبَ عَنْ بُرَيْدِ بْنِ أَبِي حَبِيبٍ عَنْ أَبِي سَلَمَةَ عَنْ عَبْدِ الرَّحْمَنِ عَنْ أُمِّ سَلَمَةَ أَنَّ رَسُولَ اللَّهِ ص أَوْصَى عِنْدَ وَفَاتِهِ بِخُرُوجِ الْيَهُودِ مِنْ جَزِيرَةِ الْعَرَبِ فَقَالَ اللَّهُ فِي الْقَبْطِ فَإِنَّكُمْ سَتَظْهَرُونَ عَلَيْهِمْ وَ يَكُونُونَ لَكُمْ عُدَّةً وَ أَعْوَاناً فِي سَبِيلِ اللَّهِ.

(The book) 'Al Amaali' of the Sheykh Al Tusi – Ibn Hamawiya, from Abu Al-Husayn, from Abu Khaleefa, from Makky, from Muhammad Bin Yasaar, from Wahb Bin Hizam, from his father, from Yahya Bin Ayoub, from Bureyd Bin Abu Habeeb, from Abu Salama, from Abdul Rahman,

'From Umm Salama^{-ra}, 'Rasool-Allah^{-azwj} bequeathed at his^{-saww} expiry to expel the Jews from the Arabian Peninsula. He^{-saww} said: 'Allah^{-azwj}! Allah^{-azwj} regarding the Copts, for you will

²⁰⁹ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 84 H 3

²¹⁰ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 84 H 4

²¹¹ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 84 H 5

prevail upon them and they will be a weapon for you and supporters in the Way of Allah-azwj!''²¹²

7- ع، علل الشرائع أَبِي عَنْ سَعْدٍ عَنِ الْأَصْبَهَانِيِّ عَنِ الْمِنْقَرِيِّ عَنْ عِيسَى بْنِ يُونُسَ عَنِ الْأَوْزَاعِيِّ عَنِ الزُّهْرِيِّ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ ع قَالَ: سَأَلْتُهُ عَنِ النِّسَاءِ كَيْفَ سَقَطَتِ الْجِزْيَةُ وَ رُفِعَتْ عَنْهُمْ

(The book) 'Ilal Al Sharaie' – My father, from Sa'ad, from Al Asbahani, from Al Minqary, from Isa Bin Yunus, from Al Awzaie,

'From Ali-^{asws} Bin Al-Husayn-^{asws}, he (the narrator) said, 'I asked him-^{asws} about the women, 'How come the tax has been dropped and raised away from them?'

فَقَالَ لِأَنَّ رَسُولَ اللَّهِ ص هَمَى عَنْ قَتْلِ النِّسَاءِ وَالْوِلْدَانِ فِي دَارِ الْحَرْبِ إِلَّا أَنْ تُقَاتِلَ وَ إِنْ قَاتَلَتْ أَيْضاً فَأَمْسِكَ عَنْهَا مَا أَمَكَنَّكَ وَ لَمْ تَخَفْ خِلاًلاً

He-^{asws} said: 'Because Rasool-Allah-^{saww} had forbidden from killing the women and the children in the realm of war, except if they had fought, and even if they had fought, withhold from her as much as possible and do not fear disturbance.

فَلَمَّا هَمَى فِي دَارِ الْحَرْبِ كَانَ ذَلِكَ فِي دَارِ الْإِسْلَامِ أَوَّلَى وَ لَوْ امْتَنَعَتْ [أَنْ] تُؤَدِّيَ الْجِزْيَةَ لَمْ يُمْكِنْ قَتْلُهَا فَلَمَّا لَمْ يُمْكِنْ قَتْلُهَا رُفِعَتْ الْجِزْيَةُ عَنْهَا

When he-^{saww} forbade in the realm of war, that would foremost be in the realm of Al-Islam; and if she refuses to pay the tax, it is not possible to kill her. So, when it is not possible to kill her, the tax would be raised away from her.

وَ لَوْ مَنَعَ الرِّجَالُ وَ أَبَوْا أَنْ يُؤَدُّوا الْجِزْيَةَ كَانُوا نَاقِضِينَ لِلْعَهْدِ وَ حَلَّتْ دِمَاؤُهُمْ وَ قَتْلُهُمْ لِأَنَّ قَتْلَ الرِّجَالِ مُبَاحٌ فِي دَارِ الشِّرْكَ وَ كَذَلِكَ الْمُفْعَدُ مِنْ أَهْلِ الشِّرْكَ وَ الدِّمَةُ وَ الْأَعْمَى وَ الشَّيْخُ الْفَانِي وَ الْمَرْأَةُ وَ الْوِلْدَانُ فِي أَرْضِ الْحَرْبِ فَمِنْ أَجْلِ ذَلِكَ رُفِعَتْ عَنْهُمْ الْجِزْيَةُ.

And if the men refuse and refuse to pay the tax, they would be breakers of the agreement and their blood would be Permissible (to be shed), because kill them men is legal in the realm of Polytheism, and like that is the one from the Polytheists who is disabled, and under the responsibility, and the blind, and the aged old man, and the women and the children in the realm of war. Thus, for that reason, the tax has been raised from them''.²¹³

8- ع، علل الشرائع أَبِي عَنْ مُحَمَّدٍ الْعَطَّارِ عَنِ الْأَشْعَرِيِّ عَنْ سَهْلِ بْنِ عَلِيٍّ بْنِ الْحَكَمِ عَنْ فَضِيلِ بْنِ عُمَانَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ مَا مِنْ مَوْلِدٍ [مَوْلُودٍ] وَلِدَ إِلَّا عَلَى الْفِطْرَةِ فَأَبَوَاهُ يُهَوِّدَانِهِ وَ يُنَصِّرَانِهِ وَ يُمَجِّسَانِهِ وَ إِنَّمَا أُعْطِيَ رَسُولُ اللَّهِ ص الدِّمَةَ وَ قَبِلَ الْجِزْيَةَ عَنْ رُءُوسِ أَوْلِيكَ بِأَعْيَانِهِمْ عَلَى أَنْ لَا يُهَوِّدُوا وَ لَا يُنَصِّرُوا فَأَمَّا الْأَوْلَادُ وَ أَهْلُ الدِّمَةِ الْيَوْمَ فَلَا دِمَةَ لَهُمْ.

(The book) 'Ilal Al Sharaie' – My father, from Muhammad Al Attar, from Al Ashary, from Sahl, from Ali Bin Al Haka, from Fuzeyl Bin Usman who said,

'I heard Abu Abdullah-^{asws} saying: 'There is none from a new-born being born except he is upon the nature. His parents make him Jewish or Christian or Magian; and rather, Rasool-Allah-^{saww} had granted the protection pact and accepted the tax from their chiefs in particular

²¹² Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 84 H 6

²¹³ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 84 H 7

based upon that they will neither covert (people to) Judaism nor Christianity. As for the children and the people of responsibility today, there is no protection pact for them”.²¹⁴

9- ع، علل الشرائع ابنُ الْمُتَوَكِّلِ عَنِ الْحِمَيرِيِّ عَنِ ابْنِ عِيسَى عَنِ ابْنِ مَحْبُوبٍ عَنِ ابْنِ رِثَابٍ عَنْ زُرَّارَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ رَسُولَ اللَّهِ ص قَبِلَ الْجِزْيَةَ مِنْ أَهْلِ الدِّمَةِ عَلَى أَنْ لَا يَأْكُلُوا الرِّبَا وَ لَا لَحْمَ الْخِنْزِيرِ وَ لَا يَنْكِحُوا الْأَخْوَاطَ وَ لَا بَنَاتِ الْأَخِ وَ لَا بَنَاتِ الْأُخْتِ فَمَنْ فَعَلَ ذَلِكَ مِنْهُمْ بَرِئَتْ مِنْهُ دِمَّةُ اللَّهِ وَ دِمَّةُ رَسُولِهِ

(The book) 'Ilal Al Sharaie' – Ibn Al Mutawakkil, from Al Himeyri, from Ibn Isa, from Ibn Mahboub, from Ibn Riab, from Zurara,

'From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} accepted the tax from the people under the responsibility based upon that they will neither consume the usury (interest), nor the flesh of swine, nor marry the sisters, nor daughters of the brother, nor daughters of the sister. The one from them who does that, it will be disavowed from him the protection pact of Allah^{-azwj} and protection pacts of His^{-azwj} Rasool^{-saww}'.

وَ قَالَ لَيْسَتْ لَهُمْ دِمَّةٌ.

And he^{-saww} said: 'There isn't any protection pact for them’”.²¹⁵

10- يد، التوحيد القُطَّانُ وَ الدَّقَّاقُ مَعَهُ عَنِ ابْنِ زَكَرِيَّا الْقُطَّانِ عَنْ مُحَمَّدٍ وَ الْعَبَّاسِ عَنْ مُحَمَّدِ بْنِ أَبِي السَّرِيِّ عَنْ أَحْمَدَ بْنِ عَبْدِ اللَّهِ بْنِ يُونُسَ عَنْ مَسْعَدِ الْكِتَابِيِّ عَنِ الْأَصْبَغِ قَالَ: خَطَبَ أَمِيرُ الْمُؤْمِنِينَ ع وَ قَالَ سَلُونِي قَبْلَ أَنْ تَفْقُدُونِي

(The book) 'Al Tawheed' – Al Qattan and Al Daqqaq with him, from Ibn Zakariya Al Qattan, from Muhammad and Al Abbas, from Muhammad Bin Abu Al Sary, from Ahmad Bin Abdullah Bin Yunus, from Mas'ad Al Kitany, from Al Asbag who said,

'Amir Al-Momineen^{-asws} addressed and said: 'Ask me^{-asws} before you lose me^{-asws}!'

فَقَامَ إِلَيْهِ الْأَشْعَثُ بْنُ قَيْسٍ فَقَالَ لَهُ يَا أَمِيرَ الْمُؤْمِنِينَ كَيْفَ يُؤْخَذُ مِنَ الْمَجُوسِ الْجِزْيَةُ وَ لَمْ يُنْزَلْ عَلَيْهِمْ كِتَابٌ وَ لَمْ يُبْعَثْ إِلَيْهِمْ نَبِيٌّ

Al-Ash'as Bin Qays stood up to him^{-asws}. He said to him^{-asws}, 'O Amir Al-Momineen^{-asws}! How come tax is to be taken from the Magian and no Book has been Revealed unto them and no Prophet^{-as} has been Sent to them?'

قَالَ بَلَى يَا أَشْعَثُ قَدْ أَنْزَلَ اللَّهُ عَلَيْهِمْ كِتَابًا وَ بَعَثَ عَلَيْهِمْ رَسُولًا حَتَّى كَانَ لَهُمْ مَلِكٌ سَكِرَ ذَاتَ لَيْلَةٍ فَدَعَا بِابْنَتِهِ إِلَى فِرَاشِهِ فَارْتَكَبَهَا فَلَمَّا أَصْبَحَ تَسَامَعَ بِهِ قَوْمُهُ فَاجْتَمَعُوا إِلَى أَبِيهِ فَقَالُوا أَتُهَا الْمَلِكُ دَسَّسَتْ عَلَيْنَا دِينَنَا فَأَهْلَكْتَهُ فَأَخْرُجْ تُطَهِّرَكَ وَ نَقِيمَ [نُقِمَ] عَلَيْكَ الْحَدَّ

He^{-asws} said: 'Yes, O Ash'as! Allah^{-azwj} has Revealed a Book unto them and has Sent a Rasool^{-as} to them, until there was a king of theirs who was intoxicated one night, so he called his daughter to his bed. He indulged with her. When it was morning his people heard of it so they gathered to his door. They said, 'O King! You had dirtied our religion upon us and have destroyed it! Come out, we shall purify you and apply the legal punishment upon you!'

²¹⁴ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 84 H 8

²¹⁵ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 84 H 9

فَقَالَ لَهُمْ اجْتَمِعُوا وَاسْمَعُوا كَلَامِي فَإِنْ يَكُنْ لِي مَخْرَجًا مِمَّا ارْتَكَبْتُ وَ إِلَّا فَشَأْنُكُمْ

He said to them, 'Gather and listen to my speech for there is an outlet for me from what I have indulged in, or else it is up to you!'

فَاجْتَمَعُوا فَقَالَ هُمْ هَلْ عَلِمْتُمْ أَنَّ اللَّهَ لَمْ يَخْلُقْ خَلْقًا أَكْرَمَ عَلَيْهِ مِنْ أَبِيْنَا آدَمَ وَ أُمِّنَا حَوَّاءَ

They gathered. He said to them, 'Do you know that Allah^{-azwj} has not Created any creature more honourable to Him^{-azwj} than our father Adam^{-as} and our mother Hawwa^{-as}?'

قَالُوا صَدَقْتَ أَيُّهَا الْمَلِكُ

They said, 'You are right, O King!'

قَالَ أَ فَلَيْسَ زَوْجَ بَنِيهِ بَنَاتِهِ وَ بَنَاتِهِ مِنْ بَنِيهِ

He said, 'Isn't it so that there were marriages between his^{-as} sons and his^{-as} daughters, and his^{-as} daughters and his^{-as} sons?'

قَالُوا صَدَقْتَ هَذَا هُوَ الدِّينُ

They said, 'You are right! This, it is the religion!'

فَتَعَاقَدُوا عَلَى ذَلِكَ فَمَحَا اللَّهُ مَا فِي صُدُورِهِمْ مِنَ الْعِلْمِ وَ رَفَعَ عَنْهُمْ الْكِتَابَ فَهُمْ الْكَفَرَةُ يَدْخُلُونَ النَّارَ بِلاَ حِسَابٍ وَ الْمُنَافِقُونَ أَشَدُّ حَالًا مِنْهُمْ الْخَبِيرَ.

They agreed upon that, so Allah^{-azwj} Erased whatever knowledge there was in their chests and Raised the Book away from them. So, they are Kafirs entering the Hellfire without Reckoning, and the hypocrites are of a severer state than theirs! – the Hadeeth".²¹⁶

11- ب، قرب الإسناد هارون عن ابن زياد عن الصادق ع عن أبيه ع أَنَّ رَسُولَ اللَّهِ ص أَمَرَ بِالنُّزُولِ عَلَى أَهْلِ الدِّيمَةِ ثَلَاثَةَ أَيَّامٍ وَ قَالَ إِذَا قَامَ قَائِمُنَا اِضْمَحَلَّتِ الْقَطَائِعُ فَلَا قَطَائِعَ.

(The book) 'Qurb Al Isnaad' – Haroun, from Ibn Ziyad,

'From Al-Sadiq^{-asws}, from his^{-asws} father^{-asws}: 'Rasool-Allah^{-saww} instructed with the hospitality upon the people of responsibility for three days, and said: 'When our^{-saww} Qaim^{-ajfi} rises, the land grants will be obliterated, so there will be no land grants".²¹⁷

12- ب، قرب الإسناد أبو البختري عن الصادق ع عن أبيه ع قَالَ: يَنْزِلُ الْمُسْلِمُونَ عَلَى أَهْلِ الدِّيمَةِ فِي أَصْفَارِهِمْ وَ حَاجَاتِهِمْ وَ لَا يَنْزِلُ الْمُسْلِمُ عَلَى الْمُسْلِمِ إِلَّا بِإِذْنِهِ.

²¹⁶ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 84 H 10

²¹⁷ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 84 H 11

(The book) 'Qurb Al Isnaad' – Abu Al Bakhtari,

'From Al-Sadiq^{-asws}, from his^{-asws} father^{-asws} having said: 'The Muslims may stay with the People of the responsibility during their travels and for their needs, but a Muslim may not stay with another Muslim except with his permission'.²¹⁸

13- سن، المحاسن علي بن محمد القاسمي عن القاسم بن محمد عن أبي أيوب و حفص بن غياث عن أبي عبد الله ع قال: سألتُهُ عن نساء اليهود و النصارى و المجوس كيف سقطت عنهم الجزية و رُفعت

(The book) 'Al Mahasin' – Ali Bin Muhammad Al Qasany, from Al Qasim Bin Muhammad, from Abu Ayoub, and Hafs Bin Giyas,

'From Abu Abdullah^{-asws}, he (the narrator) said, 'I asked him^{-asws} about women of the Jews and the Christians and the Magians, 'How come the tax is dropped from them and raised away?'

قال لأن رسول الله ص نهي عن قتل النساء و الولدان في الحرب إلا أن تُقاتل

He^{-asws} said: 'Because Rasool-Allah^{-saww} had forbidden from killing the women and the children during the war except if they fight'.

ثم قال و إن قاتلت فأمنيت عنها ما أمكنتك و لم تخف خللاً فلما نهي عن قتلهم في دار الحرب كان ذلك في دار الإسلام أولى

Then he^{-asws} said: 'And even if she fights, withhold from her as much as possible and do not fear disturbance. When he^{-saww} had forbidden from killing them in the realm of war, that would be foremost in the realm of Al-Islam.

فلو امتنع أن تؤدى الجزية كانوا ناقضي العهد و حل دماؤهم و قتلهم لأن قتل الرجال مباح في دار الشرك

If they (men) refuse to pay the tax they would be breakers of the pact and (shedding) their blood and killing them is Permissible because killing the men is legalised in the realm of Polytheism.

و كذلك الممعد من أهل الذمة و الأعشى و الشيخ الفاني ليس عليهم جزية لأنه لا يمكن قتلهم لما نهي رسول الله ص عن قتل الممعد و الأعشى و الشيخ الفاني و المرأة و الولدان في دار الحرب فمن أجل ذلك رُفعت عنهم الجزية.

And like that is the one from the people under the responsibility who is disabled, and the blind, and the aged old man. There isn't any tax upon them because it is not possible to kill them when Rasool-Allah^{-saww} had forbidden killing the disabled, and the blind, and the aged old man, and the women, and the children in the realm of war. So, for that reason, the tax is raised from them!"²¹⁹ (poor recording, see prior Hadeeth)

14- شي، تفسير العياشي عن حفص بن غياث عن جعفر بن محمد عن أبيه قال: إن الله بعث محمداً ص بحمسة أسياف فسيف على أهل الذمة قال الله و قولوا للناس حسناً نزلت في أهل الذمة

²¹⁸ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 84 H 12

²¹⁹ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 84 H 13

Tafseer Al Ayyashi – From Hafs Bin Giyas,

‘From Ja’far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father^{-asws}: ‘Allah^{-azwj} Sent Muhammad^{-saww} with five swords. A sword is upon the people under the responsibility. Allah^{-azwj} Said: **‘and speak to the people good words, [2:83]**. It was Revealed regarding the people under the responsibility.

ثُمَّ نَسَخَهَا أُخْرَى قَوْلُهُ قَاتِلُوا الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ إِلَى وَهُمْ صَاغِرُونَ فَمَنْ كَانَ مِنْهُمْ فِي دَارِ الْإِسْلَامِ فَلَنْ يُقْتَلَ مِنْهُمْ إِلَّا أَداءُ الْجِزْيَةِ أَوْ الْقَتْلُ وَ يُؤْخَذُ مَا لَهُمْ وَ تُسَبَى ذُرِّيَّتُهُمْ فَإِذَا قَبِلُوا الْجِزْيَةَ مَا حَلَّ لَنَا نِكَاحُهُمْ وَ لَا ذُبُّهُمْ وَ لَا يُقْبَلُ مِنْهُمْ إِلَّا أَداءُ الْجِزْيَةِ أَوْ الْقَتْلُ.

Then it was Abrogated by His^{-azwj} other Words: **Fight those who are not believing in Allah, nor in the Last Day**, - up to - **and they are belittled [9:29]**. So, the one from them who was in the realm of Al-Islam, no one from them will ever be killed except he either pays the tax or be killed, and their wealth will be seized and their offspring made captives. When they accept (paying) the tax it will neither be allowed for us to marry them, nor slaughter them nor accept from them except the tax or the killing”.²²⁰ (recording issues)

15- م، تفسير الإمام عليه السلام قَالَ الْإِمَامُ ع وَكَثِيرٌ مِنْ أَهْلِ الْكِتَابِ لَوْ يَزِدُّونَكُمْ مِنْ بَعْدِ إِيْمَانِكُمْ كُفَّارًا بِمَا يُورِدُونَهُ عَلَيْكُمْ مِنَ الشُّبُهَةِ حَسَدًا مِنْ عِنْدِ أَنْفُسِهِمْ لَكُمْ بِأَنْ أَكْرَمَكُمْ بِمُحَمَّدٍ وَ عَلِيٍّ وَ أَهْلِمَا الطَّاهِرِينَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْحَقُّ بِالْمُعْجَزَاتِ الدَّالَّاتِ عَلَى صِدْقِ مُحَمَّدٍ وَ فَضْلِ عَلِيٍّ وَ أَهْلِمَا الطَّيِّبِينَ مِنْ بَعْدِ

Tafseer of the Imam (Hassan Al-Askari^{-asws}) – The Imam^{-asws} said: **‘Many of the People of the Book would like it, if they could turn you back from after your Eman as Kafirs** – with what they are responding upon you from the confusion, **out of envy from the themselves** – for you all that you have been honoured by Muhammad^{-saww} and Ali^{-asws} and their^{-asws} goodly Progeny^{-asws}, the clean, **from after the clarification of the Truth to them** – with the miracles evidencing upon the truthfulness of Muhammad^{-saww} and the merits of Ali^{-asws} and their^{-asws} Progeny^{-asws} from after him^{-asws}.

فَاعْفُوا وَ اصْفَحُوا عَنْ جَهْلِهِمْ وَ قَابِلُوهُمْ بِحُجَجِ اللَّهِ وَ اذْفَعُوا بِمَا أَبَاطِلُهُمْ حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ فِيهِمْ بِالْقَتْلِ يَوْمَ فَتْحِ مَكَّةَ فَحِينَئِذٍ يُجْلَوْهُمْ مِنْ بَلَدِ مَكَّةَ وَ مِنْ جَزِيرَةِ الْعَرَبِ وَ لَا يَفْرُغُونَ بِهَا كَافِرًا.

But, be pardoning and overlooking – from their ignorance, and confront them with the Arguments of Allah^{-azwj}, and repel their falsehood by these, **until Allah Comes with His Command** – regarding them, with the fighting on the Day of the conquest of Makkah. So this is where you^{-saww} would be exiling them from the city of Makkah and from the Arabian Peninsula, and they will not be dwelling in it as Kafirs”.²²¹

16- كِتَابُ الْغَارَاتِ، لِإِبْرَاهِيمَ بْنِ مُحَمَّدٍ الثَّقَفِيِّ عَنْ إِسْمَاعِيلَ بْنِ أَبَانَ عَنْ عَمْرِو بْنِ شَمْرٍ عَنْ سَالِمِ الْجَنْغِي عَنْ الشَّعْبِيِّ عَنْ عَلِيٍّ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِذَا كُنْتُمْ فِي طَرِيقٍ فَأَلْحِقُوهُمْ إِلَى مَضَائِقِهِ وَ صَعُرُوا بِهِمْ كَمَا صَعَرَ اللَّهُ بِهِمْ فِي عَدْرِ أَنْ تَطْلُبُوا.

²²⁰ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 84 H 14

²²¹ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 84 H 15

(The book) 'Kitab Al Garaat' of Ibrahim Bin Muhammad Al Saqafy, from Ismail Bin Aban, from Amro Bin Shimir, from Salim Al Jufy, from Al Shaby,

'From Ali^{-asws} having said: 'Rasool-Allah^{-saww} said: 'If you and them were in a road, then push them towards the narrow streets and make them feel belittled just as Allah^{-azwj} has Belittled them, without being unjust to them".²²²

17- كِتَابُ الْإِمَامَةِ وَالتَّبَصُّرَةِ، عَنْ هَارُونَ بْنِ مُوسَى عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ عَلِيِّ بْنِ أَصْبَاطٍ عَنِ ابْنِ فَضَّالٍ عَنِ الصَّادِقِ عَنِ أَبِيهِ عَنْ آبَائِهِ عَنِ النَّبِيِّ ص قَالَ: شَرُّ الْيَهُودِ يَهُودُ بَيْسَانَ وَ شَرُّ النَّصَارَى نَصَارَى نَجْرَانَ.

(The book) 'Kitab Al Imama Wa Al Tabsira' – From Haroun Bin Musa, from Muhammad Bin Ali, from Muhammad Bin Al-Husayn, from Ali Bin Asbaat, from Ibn Fazzal,

'From Al-Sadiq^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} forefathers^{-asws}, from the Prophet^{-saww} having said: 'The evilest Jews are the Jews of Basysan, and the evilest Christians are the Christians of Najran".²²³

أبواب الأمر بالمعروف والنهي عن المنكر وما يتعلق بهما من الأحكام

CHAPTERS ON INSTRUCTING FOR ACTS OF KINDNESS (ENJOINING THE GOOD) AND FORBIDDING FROM THE EVIL AND WHAT RULINGS ARE RELATED WITH THESE

باب 85 وجوب الأمر بالمعروف والنهي عن المنكر وفضلهما

CHAPTER 85 – OBLIGATION OF INSTRUCTING WITH THE ACTS OF KINDNESS AND FORBIDDING FROM THE EVIL, AND THEIR MERITS

الآيات آل عمران وَ لَتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ

The verses – (Surah) Aal-Imran^{-as}: ***And let there be a community from you all calling to the better and enjoining with the goodness (acts of kindness) and forbidding from the evil, and they are the successful ones [3:104].***

و قال تعالى كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَ تَنْهَوْنَ عَنِ الْمُنْكَرِ

And the Glorious Said: ***You are the best of the communities raised up for the people; you are enjoining with the goodness and forbidding from the evil [3:110].***

و قال سبحانه يَأْمُرُونَ بِالْمَعْرُوفِ وَ يَنْهَوْنَ عَنِ الْمُنْكَرِ وَ يُسَارِعُونَ فِي الْخَيْرَاتِ وَأُولَئِكَ مِنَ الصَّالِحِينَ

²²² Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 84 H 16

²²³ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 84 H 17

And the Glorious Said: **and they are enjoining with the goodness and forbidding from the evil, and are hastening regarding the good deeds. They are from the righteous ones [3:114].**

النساء فَأَعْرَضَ عَنْهُمْ وَ عِظُهُمْ وَ قُلْ لَهُمْ فِي أَنْفُسِهِمْ قَوْلًا بَلِيغًا

(Surah) Al Nisaa: **They are those Allah Knows what is in their hearts, therefore turn aside from them and advise them, and speak to them eloquent words regarding themselves [4:63].**

المائدة لَوْ لَا يَنْهَاهُمُ الرَّبَّائِيُّونَ وَ الْأَخْبَارُ عَنْ قَوْلِهِمُ الْإِثْمَ وَ أَكْلِهِمُ السُّخْتَ لَبِئْسَ مَا كَانُوا يَصْنَعُونَ

(Surah) Al Maidah: **Why don't they forbid them, the Rabbis and the Monks, from their sinful words and their consuming the ill-gotten gains? Evil was what they were doing [5:63].**

وَ قَالَ تَعَالَى كَانُوا لَا يَتَنَاهَوْنَ عَنْ مُنْكَرٍ فَعَلُوهُ لَبِئْسَ مَا كَانُوا يَفْعَلُونَ

And the Exalted Said: **They were not forbidding from evil they were doing. Evil was what they were doing [5:79].**

الأنعام وَ إِذَا رَأَيْتَ الَّذِينَ يُخَوضُونَ فِي آيَاتِنَا فَأَعْرَضْ عَنْهُمْ حَتَّى يُخَوضُوا فِي حَدِيثٍ غَيْرِهِ وَ إِذَا يُنْسِيَنَّكَ الشَّيْطَانُ فَلَا تَقْعُدْ بَعْدَ الذِّكْرِ مَعَ الْقَوْمِ الظَّالِمِينَ

(Surah) Al Anaam: **And when you see those engaging in vanities regarding Our Signs, turn away from them until they are engaging in another discussion. And as for what the Satan makes you forget, so after remembering, do not sit with the unjust people [6:68].**

وَ مَا عَلَى الَّذِينَ يَتَّقُونَ مِنْ حِسَابِهِمْ مِنْ شَيْءٍ وَ لَكِنْ ذَكَّرُوا لَعَلَّهُمْ يَتَّقُونَ

And there would not be upon those who are fearing, anything from their Reckoning, but (it is) a reminder, perhaps they would be fearing [6:69].

وَ ذَرِ الَّذِينَ اتَّخَذُوا دِينَهُمْ لَعِبًا وَ هُوًا وَ غَرَّهُمُ الْحَيَاةُ الدُّنْيَا وَ ذَكِّرْ بِهِ أَنْ تُبْسَلَ نَفْسٌ بِمَا كَسَبَتْ لَيْسَ لَهَا مِنْ دُونِ اللَّهِ وَلِيٌّ وَ لَا شَفِيعٌ

Forsake those who are taking their Religion as a play and sport, and the life of the world deceived them. And remind with it that, destroyed is a soul due to what it earns (when) there isn't for it a Guardian from besides Allah or an intercessor; [6:70].

وَ قَالَ تَعَالَى ثُمَّ ذَرَهُمْ فِي خَوْضِهِمْ يَلْعَبُونَ

And the Exalted Said: **Then leave them playing in their disputes [6:91].**

وَ قَالَ فَذَرَهُمْ وَ مَا يَفْتَرُونَ

And Said: **So leave them and what they are fabricating [6:112].**

الأعراف يَأْمُرُهُم بِالْمَعْرُوفِ وَ يَنْهَاهُمْ عَنِ الْمُنْكَرِ

(Surah) Al A'raaf: **he would be instructing them with the good things and forbidding them from the evil, [7:157].**

و قال تعالى في قصة أصحاب السبت **وَ إِذْ قَالَتْ أُمَّةٌ مِنْهُمْ لِمَ تَعِظُونَ قَوْمًا اللَّهُ مُهْلِكُهُمْ أَوْ مُعَذِّبُهُمْ عَذَابًا شَدِيدًا قَالُوا مَعْذِرَةً إِلَى رَبِّكُم وَ لَعَلَّهُمْ يَتَّقُونَ**

And the Exalted Said in the story of the companions of Sabbath: **And when a community from them said, 'Why are you advising a people whom Allah would either be Destroying or Punishing by a severe Punishment?' They said, 'As an excuse to your Lord, and perhaps they would be fearing' [7:164].**

فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ اتَّخَذْنَا لِدِينِهِمْ لَوْمَةً عَنِ السُّوءِ وَ أَخَذْنَا الَّذِينَ ظَلَمُوا بِعَذَابٍ بَئِيسٍ بِمَا كَانُوا يَفْسُقُونَ

So when they forgot what they had been reminded with, We Rescued those who were forbidding from the evil and We Seized those who were unjust with an evil (Punishment) due to what they had been corrupting [7:165].

و قال تعالى **وَ أُمِرَ بِالْغُرَفِ وَ أَعْرِضَ عَنِ الْجَاهِلِينَ**

And the Exalted Said: **Take to the Forgiveness and enjoin good and turn away from the ignorant ones [7:199].**

التَّوْبَةُ الْمُنَافِقُونَ وَ الْمُنَافِقَاتُ بَعْضُهُمْ مِنْ بَعْضٍ يَأْمُرُونَ بِالْمُنْكَرِ وَ يَنْهَوْنَ عَنِ الْمَعْرُوفِ إِلَى قَوْلِهِ تَعَالَى وَ الْمُؤْمِنُونَ وَ الْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَ يَنْهَوْنَ عَنِ الْمُنْكَرِ

The hypocritical men and the hypocritical women are from each other. They enjoin evil and forbid good [9:67] – up to Words of the Exalted: And the believing men and the believing women are guardians of each other. They are enjoining with the goodness and are forbidding from the evil, [9:71].

هُودَ فَلَوْ لَا كَانَ مِنَ الْقُرُونِ مِنْ قَبْلِكُمْ أُولُوا بَقِيَّةٍ يَنْهَوْنَ عَنِ الْفَسَادِ فِي الْأَرْضِ إِلَّا قَلِيلًا مِمَّنْ أَنْجَيْنَا مِنْهُمْ وَ اتَّبَعَ الَّذِينَ ظَلَمُوا مَا أُتْرِفُوا فِيهِ وَ كَانُوا مُجْرِمِينَ

(Surah) Hud^{as}: **So, why were there not, from the generations from before you, people of balance forbidding from the corruption in the earth, except for a few from the ones We Rescued from them? And those who were unjust pursued what luxuries were therein, and they were criminals [11:116].**

طه اذْهَبَا إِلَى فِرْعَوْنَ إِنَّهُ طَغَى فَقُولَا لَهُ قَوْلًا لَبِئًا لَعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَى قَالَا رَبَّنَا إِنَّا نَخَافُ أَنْ يُفْرِطَ عَلَيْنَا أَوْ أَنْ يَطْغَى قَالَ لَا تَخَافَا إِنِّي مَعَكُمَا أَسْمِعُ وَ أُرَى

(Surah) Ta Ha: **Go, both of you, to Pharaoh, (for) he has transgressed! [20:43] But speak to him gentle words, perhaps he would mind or fear [20:44] They both said: 'Our Lord! We fear that he may be excessive upon us or he would transgress' [20:45] He said: "Do not fear! I am with you both. I hear and I See" [20:46].**

و قال **وَ أُمِرَ أَهْلُكَ بِالصَّلَاةِ**

And Said: **And enjoin your family with the Salat [20:132].**

الحجَّ الَّذِينَ إِنْ مَكَّنَّاهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ وَآمَرُوا بِالمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ

(Surah) Al Hajj: **Those, if We were to Enable them in the land, they would Establish the Salat and give the Zakat, and they would enjoin with the good and forbid from the evil; [22:41].**

لَقَمَان يَا بُنَيَّ أَقِمِ الصَّلَاةَ وَآمُرْ بِالمَعْرُوفِ وَانْهَ عَنِ الْمُنْكَرِ وَاصْبِرْ عَلَى مَا أَصَابَكَ إِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ

(Surah) Luqman^{as}: **O my son! Establish the Salat and enjoin the good and forbid from the evil, and be patient upon what befalls you, surely that is from the matters requiring determination [31:17].**

التَّحْرِيمِ يَا أَيُّهَا الَّذِينَ آمَنُوا أَمْنُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ.

(Surah) Al Tahreem: **O you who believe! Save yourselves and your families from a Fire whose fuel are the people and the stones. Upon it are Angels of severe cruelty, not disobeying Allah in whatever He Commands them for, and they are doing whatever they are being Commanded to do [66:6].**

1- الْمَجَازَاتُ النَّبَوِيَّةُ، قَالَ ص الْمَعْرُوفُ وَالْمُنْكَرُ خَلِيفَتَانِ يُنْصَبَانِ لِلنَّاسِ فَيَقُولُ الْمُنْكَرُ لِأَهْلِهِ إِنِّي كُنْتُ عَلَيْكُمْ وَعَلَيْكُمْ وَ مَا يَسْتَطِيعُونَ لَهُ إِلَّا لُزُومًا.

(The book) 'Al Majazaat Al Nabawiyya –

'He^{saww} said: 'Good and evil are two caliphs appointed for the people. Evil says to its people, 'Up to you! Up to you!', while good calls its people, saying, 'Upon you (is to do it)! Upon you (is to do it)!', and they have no choice but to adhere to it''²²⁴

و هذا القول مجاز و المراد أن الله تعالى جعل للفعل المعروف علامات و على الفعل المنكر أمارات و وعد على فعل المعروف حلول دار النعيم و أوعده على فعل المنكر خلود دار الجحيم فكان بين الأمرين الحجاز البين و الفرقان النير

And this statement is metaphorical. The intended meaning is that Allah^{azwj} the Exalted has Placed signs for good deeds and indicators for evil deeds. He^{azwj} has Promised the dwellers of Paradise as a reward for performing good deeds and has warned of eternal punishment in Hell for committing evil deeds. Thus, there is a clear distinction between the two matters, a manifest boundary and an evident criterion.

فكان المعروف يدعو إلى فعله لما وعد عليه من الثواب و كذلك المنكر ينهى عن فعله لما وعد عليه من العقاب فلذلك قال ع فيقول المنكر لأهله إليكم إليكم على طريق الاتساع و المجاز

Goodness calls people to act upon it because of the Reward associated with it, while evil warns against itself due to the punishment threatened for it. That is why it is said that evil calls its followers, saying, 'Up to you! Up to you!', in a figurative and expansive manner.

²²⁴ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 85 H 1

و قوله ع من بعد و ما يستطيعون له إلا لزوما المراد به أنهم مع قوارع النذر و صواعد الغير و زواجر التحذير و بوالغ الوعيد ليتنازعون إلى فعله و يتسارعون إلى ورده و ليس المراد أنهم لا يستطيعون له إلا لزوما على الحقيقة

As for the phrase, 'And they have no choice but to adhere to it', the intended meaning is that despite warnings, and deterrents, and cautionary advice, and severe threats, people still rush toward committing evil and hasten to engage in it. However, it does not literally mean that they are incapable of avoiding it.

و إنما قيل ذلك على طريق المبالغة في صفتهم بالنزوع إليه و الإصرار عليه كما يقول القائل ما أستطيع النظر إلى فلان أو لا أستطيع الاجتماع مع فلان إذا أراد المبالغة في نفسه لشدة الإغاض لذلك الإنسان و الاستئثار لرؤيته و النفور من مقاعدته و إن كان على الحقيقة مستطيعا لذلك بصحة أدواته و التمكن من تصريف إراداته و لو لم يكن هؤلاء المذكورون في الخبر قادرين على الانفصال من فعل المنكر لما كانوا على مواقفه مذمومين و بحريته مطالبين و ذلك أوضح من أن نستقصي الكلام فيه و نستكثر من الحجاج عليه.

Rather, the phrase is used as an exaggeration to emphasise their inclination toward wrongdoing and their persistence in it, just as one might say, 'I cannot bear to look at so-and-so', or 'I cannot sit with so-and-so', intending to express extreme aversion and dislike, despite actually being capable of doing so. If those mentioned in the report were truly unable to refrain from committing evil, they would not be blameworthy for engaging in it, nor would they be held accountable for its consequences. This is so evident that it requires no further elaboration or extensive argument'.

2- **الْهِدَايَةُ، الْأَمْرُ بِالْمَعْرُوفِ وَ النَّهْيُ عَنِ الْمُنْكَرِ فَرِيضَتَانِ وَاجِبَتَانِ مِنَ اللَّهِ عَزَّ وَ جَلَّ عَلَى الْإِمَّاكَانِ عَلَى الْعَبْدِ أَنْ يُعَيِّرَ الْمُنْكَرَ بِقَلْبِهِ وَ لِسَانِهِ وَ يَدِهِ فَإِنْ لَمْ يَقْدِرْ عَلَيْهِ فَبِقَلْبِهِ وَ لِسَانِهِ فَإِنْ لَمْ يَقْدِرْ فَبِقَلْبِهِ.**

(The book) 'Al-Hidaya' –

'Instructing with the acts of kindness and forbidding from the evil is not necessary, obligated from Allah^{azwj} Mighty and Majestic, upon the ability of the servant to change the evil with his heart, and his tongue, and his hands. If he is unable upon it, then by his heart and his tongue. If he is not able, then with his heart".²²⁵

3- **و قَالَ الصَّادِقُ ع إِنَّمَا يُؤْمَرُ بِالْمَعْرُوفِ وَ يُنْهَى عَنِ الْمُنْكَرِ مُؤْمِنٌ فَيَتَعَطَّى أَوْ جَاهِلٌ فَيَعْلَمُ فَأَمَّا صَاحِبُ سَيْفٍ وَ سَوْطٍ فَلَا.**

And Al-Sadiq^{asws} said: 'But rather instructing with the act of kindness and forbidding from the evil is to a Momin who will heed advice or an ignorant one who will learn. As for the owner of a sword and whip, so no!"²²⁶

4- **الْمَجَازَاتُ النَّبَوِيَّةُ، قَالَ ع لِأَصْحَابِهِ لَتَأْمُرَنَّ بِالْمَعْرُوفِ وَ تَنْهَوْنَ عَنِ الْمُنْكَرِ أَوْ لَيُلْجِنَنَّكُمْ اللَّهُ كَمَا لَحِثْتُ عَصَائِي هَذِهِ لِعُودِي فِي يَدِي.**

(The book) 'Al Majazaat Al Nabawiyya' –

²²⁵ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 85 H 2

²²⁶ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 85 H 3

'He^{-saww} said: 'Either you will be instructed with the acts of kindness and forbid from the evil or Allah^{-azwj} will Strip you away just as I^{-saww} have stripped (the bark from) this stick of mine' (a piece of wood in his^{-saww} hand)".²²⁷

و في هذا الكلام موضع استعارة و هو قوله ع أو ليلحيكنم الله و المراد ليتنقصنكم الله في النفوس و الأموال و ليصيبنكم بالمصائب العظام فتكونون كالأغصان التي جردت من أوراقها و عريت من ألحيتها و أليافها فصارت قضباناً مجردة و عيداناً مفردة

In this statement, there is a metaphor in the phrase 'or Allah^{-azwj} will Strip you away'. The intended meaning is that Allah^{-azwj} will Diminish you in both life and wealth and Afflict you with great calamities, Making you like branches that have been stripped of their leaves and bark, leaving them bare and lifeless.

و هم يقولون لمن جلف الزمان ماله أو سلبه أولاده و أعضاده قد لحاه الدهر لحي العصا لأن ما كان ينضم إليه من ولدته و حفدته و يسبغ عليه من جلايب نعمته بمنزلة اللحاء للقضيب و الورق للغصن الرطيب فإذا أخرج عن ذلك أجمع كان كالعود العاري و القضيب الذاوي.

And they (people) use a similar expression when someone loses their wealth, children, or supporters, saying, 'Time has stripped him like the stripping of a stick', because the relatives, descendants, and Blessings that once surrounded him are like the bark on a branch and the leaves on a fresh twig. When all of that is taken away, he becomes like a dry, barren stick.

5- لي، الأمايلي للصدوق أبي عن سعد بن ابن عيسى عن ابن محبوب عن مالك بن عطيئة عن الثمالي عن أبي جعفر ع قال سمعته يقول أما إنه ليس من سنة أقل مطراً من سنة و لكن الله يضعه حيث يشاء إن الله جل جلاله إذا عمل قوم بالمعاصي صرف عنهم ما كان قدر لهم من المطر في تلك السنة إلى غيرهم و إلى الفياضي و البحار و الجبال

(The book) 'Al Amaali' of Al Sadouq – My father, from Sa'ad, from Ibn Isa, from Ibn Mahboub, from Malik Bin Atiyya, from Al Sumali,

'From Abu Ja'far^{-asws}, he (the narrator) said, 'I heard him^{-asws} saying: 'Surely there isn't any year of less rain than a year, but Allah^{-azwj} Places it wherever He^{-azwj} so Desires! When a person works with the disobedience, Allah^{-azwj}, Majestic is His^{-azwj} Majestic Turns away from them similar to the rain, He^{-azwj} had Pre-determined for them during that year to others, and to the deserts, and the oceans, and the mountains.

و إن الله ليُعَذِّبُ الْجَعَلَ فِي جُحْرِهَا بِمَنْسِ الْمَطَرِ عَنِ الْأَرْضِ الَّتِي هِيَ بِحَلَّتِهَا لِحَطَايَا مَنْ يَحْضُرُهَا وَ قَدْ جَعَلَ اللَّهُ لَهَا السَّبِيلَ إِلَى مَسَلِكِ سَوَى حَلَّةِ أَهْلِ الْمَعَاصِي

And Allah^{-azwj} Punishes the beetle in its burrow by Withholding the rain from the land which it is in due to the sins in its place by the ones present at it, and Allah^{-azwj} Makes a way for it to travel to a path other than the place of the disobedient people'.

قَالَ ثُمَّ قَالَ أَبُو جَعْفَرٍ ع فَأَعْتَبُوا يَا أُولِي الْأَبْصَارِ

He (the narrator) said, 'Then Abu Ja'far^{-asws} said: 'So take a lesson, O people of insight!'

ثُمَّ قَالَ وَجَدْنَا فِي كِتَابِ عَلِيٍّ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِذَا ظَهَرَ الزَّيْنَاءُ كَثُرَ مَوْتُ الْفَجَاءِ وَ إِذَا طُفِفَ الْمِكْيَالُ أَخَذَهُمُ اللَّهُ بِالسِّنِينَ وَ النَّقْصِ وَ إِذَا مَنَعُوا الزَّكَاةَ مَنَعَتِ الْأَرْضُ بَرَكَاتَهَا مِنَ الزَّيْعِ وَ الثَّمَارِ وَ الْمَعَادِنِ كُلِّهَا

Then we^{-asws} found in the Book of Ali^{-asws} that he^{-asws} said: ‘Rasool-Allah^{-saww} said: ‘When the adultery appears the sudden deaths will be a lot, and when the measures are underestimated Allah^{-azwj} will Seize them with the years (of drought) and the deficiencies, and when they prevent the Zakat the ground will prevents its Blessings of the crops and the fruits and the minerals, all of them!

وَ إِذَا جَازُوا فِي الْأَحْكَامِ تَعَاوَنُوا عَلَى الظُّلْمِ وَ الْعُدْوَانِ وَ إِذَا نَقَضُوا الْعُهُودَ سَلَّطَ اللَّهُ عَلَيْهِمْ عَدُوَّهُمْ وَ إِذَا قَطَعُوا الْأَرْحَامَ جَعَلَتِ الْأَمْوَالُ فِي أَيْدِي الْأَشْرَارِ

And when the rulers are tyrannous in the rulings, they will assist each other upon the injustice and the aggression, and when they break the pacts, Allah^{-azwj} will Cause their enemies to prevail upon them, and when they cut-off the kingships the wealth will be made to be in the hands of evil people!

وَ إِذَا لَمْ يَأْمُرُوا بِمَعْرُوفٍ وَ لَمْ يَنْهَوْا عَنْ مُنْكَرٍ وَ لَمْ يَتَّبِعُوا الْأَخْيَارَ مِنْ أَهْلِ بَيْتِي سَلَّطَ اللَّهُ عَلَيْهِمْ شِرَارَهُمْ فَيَدْعُو عِنْدَ ذَلِكَ حِيَارَهُمْ فَلَا يُسْتَجَابُ لَهُمْ.

And when they do not instruct with the acts of kindness and do not forbid from the evil and do not follow the good people from the People^{-asws} of my^{-saww} Household, Allah^{-azwj} will Cause their evil ones to prevail upon them. During that, their good ones will supplicate but these (supplications) will not be Answered for them!”²²⁸

6- فس، تفسير القمي عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: إِنَّ أَوَّلَ مَا تُثْقَلُونَ إِلَيْهِ مِنَ الْجِهَادِ الْجِهَادُ بِأَيْدِيكُمْ ثُمَّ الْجِهَادُ بِقُلُوبِكُمْ فَمَنْ لَمْ يَعْرِفْ قَلْبُهُ مَعْرُوفًا وَ لَمْ يُنْكِرْ مُنْكَرًا نُكِرَ قَلْبُهُ فَجُعِلَ أَسْفَلُهُ أَعْلَاهُ فَلَا يَقْبَلُ خَيْرًا أَبَدًا.

Tafseer Al Qummi –

‘From Amir Al-Momineen^{-asws} having said: ‘The first of what you will be coming to from the (types of) Jihaad is the Jihaad with your hands, then the Jihaad with your hearts. So, the one whose heart does not recognise goodness and does not condemn the evil; his heart will be overturned. So its bottom will be its top, and it will not accept goodness, ever!”²²⁹

7- فس، تفسير القمي أَبِي عَنْ الْأَصْبَهَانِيِّ عَنِ الْمُنْقَرِيِّ عَنْ فَضِيلِ بْنِ عِيَاضٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سَأَلْتُهُ عَنِ الْوَرَعِ فَقَالَ الَّذِي يَتَوَرَّعُ عَنْ حَرَامِ اللَّهِ وَ يَجْتَنِبُ هَؤُلَاءِ الشُّبُهَاتِ وَ إِذَا لَمْ يَتَّقِ الشُّبُهَاتِ وَقَعَ فِي الْحَرَامِ وَ هُوَ لَا يَعْرِفُهُ

Tafseer Al Qummi – My father, from Al Asbahany, from Al Minqary, from Fuzeyl Bin Iyaz,

‘From Abu Abdullah^{-asws}, he (the narrator) said, ‘I asked him^{-asws} about the devoutness (piety). He^{-asws} said: ‘Devoutness away from the Prohibitions of Allah^{-azwj} and shun these suspect issues, and when the he does not save (himself) from the suspect issues, he will fall into the Prohibition and he will not recognise it.

²²⁸ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 85 H 5

²²⁹ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 85 H 6

وَ إِذَا رَأَى الْمُتَنَكِّرَ وَ لَمْ يُنْكِرْهُ وَ هُوَ يَقْدِرُ عَلَيْهِ فَقَدْ أَحَبَّ أَنْ يُعْصِيَ اللَّهَ وَ مَنْ أَحَبَّ أَنْ يُعْصِيَ اللَّهَ فَقَدْ بَارَزَ اللَّهَ بِالْعِدَاوَةِ

And when he sees the evil and does not dislike it while he is able upon it, so he has loved to disobey Allah^{-azwj}, and the one who loves to disobey Allah^{-azwj}, he has duelled Allah^{-azwj} with the hostility!

وَ مَنْ أَحَبَّ بَقَاءَ الظَّالِمِينَ فَقَدْ أَحَبَّ أَنْ يُعْصِيَ اللَّهَ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى حَمِدَ نَفْسَهُ عَلَى هَلَاكِ الظَّالِمِينَ فَقَالَ فَفُطِعَ دَائِرُ الْقَوْمِ الَّذِينَ ظَلَمُوا وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.

And one who loves the oppressors to remain (in power or alive) so he has loved to disobey Allah^{-azwj}. Allah^{-azwj} has Praised Himself upon Destroying the oppressors. He^{-azwj} Said: ***'So the roots of the people were cut off, those who were unjust, and the Praise is for Allah Lord of the worlds [6:45]'***.²³⁰

8- مع، معاني الأخبار أَبِي عَنْ سَعْدٍ عَنِ الْأَصْبَهَانِيِّ مِثْلَهُ.

(The book) 'Ma'any Al Akhbaar' – My father, from Sa'ad, from Al Asbahany – similar to it'.²³¹

9- شي، تفسير العياشي عَنِ ابْنِ عِيَّاضٍ مِثْلَهُ.

Tafseer Al Ayyashi – from Ibn Iyaz, similar to it.²³²

10- فس، تفسير القمي أَبِي عَنْ بَكْرِ بْنِ مُحَمَّدٍ الْأَزْدِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ أَيُّهَا النَّاسُ أَوْمَرُوا بِالْمَعْرُوفِ وَ انْهَوْا عَنِ الْمُنْكَرِ فَإِنَّ الْأَمْرَ بِالْمَعْرُوفِ وَ النَّهْيَ عَنِ الْمُنْكَرِ لَمْ يُقَرَّبَا أَجَلًا وَ لَمْ يُبَاعِدَا رِزْقًا

Tafseer Al Qummi – My father, from Bakr Bin Muhammad Al Azdy,

'From Abu Abdullah^{-asws}, he (the narrator) said, 'I heard him^{-asws} saying: 'O you people! Instruct with the acts of kindness and forbid from the evil, for instructing with the acts of kindness and forbidding from the evil does not draw the death any closer nor does it distance the sustenance.

فَإِنَّ الْأَمْرَ يَنْزِلُ مِنَ السَّمَاءِ إِلَى الْأَرْضِ كَقَطْرِ الْمَطَرِ فِي كُلِّ يَوْمٍ إِلَى كُلِّ نَفْسٍ بِمَا قَدَّرَ اللَّهُ لَهَا مِنْ زِيَادَةٍ أَوْ نُقْصَانٍ فِي أَهْلِ أَوْ مَالٍ أَوْ نَفْسٍ وَ إِذَا أَصَابَ أَحَدَكُمْ مُصِيبَةٌ فِي مَالٍ أَوْ نَفْسٍ وَ رَأَى عِنْدَ أَخِيهِ عَفْوَةً فَلَا تَكُونَنَّ لَهُ فِتْنَةً

Surely, the matters descend from the sky to the earth like the drops of rain every day, to every soul with whatever Allah^{-azwj} has Predetermined for it, from an increase or reduction in the family or wealth or self (life); and whenever one of you is afflicted with a difficulty regarding wealth or self (life), and he sees his brother to have been spared, it should not be a trial for him.

²³⁰ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 85 H 7

²³¹ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 85 H 8

²³² Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 85 H 9

فَإِنَّ الْمَرْءَ الْمُسْلِمَ مَا لَمْ يَغْشَ ذَنَاءَةً تَظْهَرُ وَ يَخْشَعُ لَهَا إِذَا دُرِثَ وَ يُعْرِى بِهَا لِقَامَ النَّاسِ كَانَ كَالْيَاسِرِ الْفَالِجِ الَّذِي يَنْتَظِرُ إِحْدَى فَوْزَةٍ مِنْ قِدَاحِهِ تُوْجِبُ لَهُ الْمَغْنَمَ وَ يُدْفِعُ عَنْهُ بِهَا الْمَعْرَمَ - [الْمَغْرَم]

The Muslim person, as long as he does not engage in disgraceful acts that become apparent, does not submit to them when they are mentioned and is not enticed by the lowly among people, is like a skilled gambler waiting for one of his winning throws, which will grant him gain and avert loss from him.

كَذَلِكَ الْمَرْءُ الْمُسْلِمُ الْبَرِيُّ مِنَ الْخِيَانَةِ وَ الْكَذِبِ يَنْتَظِرُ إِحْدَى الْحُسَيْنَيْنِ إِمَّا دَاعِيَا مِنَ اللَّهِ فَمَا عِنْدَ اللَّهِ خَيْرٌ لَهُ وَ إِمَّا رِزْقًا مِنَ اللَّهِ فَهُوَ ذُو أَهْلٍ وَ مَالٍ وَ مَعَهُ دِينُهُ وَ حَسْبُهُ الْمَالُ وَ الْبُتُونُ حَرْثُ الدُّنْيَا وَ الْعَمَلُ الصَّالِحُ حَرْثُ الْآخِرَةِ وَ قَدْ يَجْمَعُهُمَا اللَّهُ لِأَقْوَامٍ.

Like that is the Muslim person, disavowing from the betrayal and the lying. He is awaiting one of the two good things. Either a caller from Allah^{-azwj}, so whatever is in the Presence of Allah^{-azwj} is better for him, or sustenance from Allah^{-azwj}, so he is with the family and wealth and with him is his religion and his honour. The wealth and the sons are a cultivation of the world, while the righteous deeds are a cultivation of the Hereafter, and Allah^{-azwj} has Gathered both of these for some people”.²³³

11- ين، كتاب حسين بن سعيد و النوادر علي بن النعمان عن ابن مسكان عن أبي حمزة عن يحيى بن عقيل عن حشبي كذا قال: خطب أمير المؤمنين ع فحمد الله و أثني عليه و ذكر ابن عمه محمداً ص فصل على عليه ثم قال أما بعد فإنه إنما هلك من كان قبلكم بحيث ما عملوا من المعاصي و لم ينتههم الرئايون و الأخبار عن ذلك فإنهم لما تمادوا في المعاصي نزلت بهم العقوبات فمروا بالمعروف و أمروا عن المنكر و ساق الحديث إلى آخره كما مر.

The book of Haseen Bin Saeed, and ‘Al Nawadir’ – Ali Bin Al Numan, from Ibn Muskan, from Abu Hamza, from Yahya Bin Aqeel, from Habashi, like that said,

‘Amir Al-Momineen^{-asws} addressed. He^{-asws} praised Allah^{-azwj} and lauded upon Him^{-azwj} and mention his^{-asws} cousin Muhammad^{-saww}. He^{-asws} sent Salawaat upon him^{-asws}, then said: ‘As for after, but rather the ones before you were destroyed due to their having worked the acts of disobedience while the Rabbis and the Monks did not forbid them from that. When they deliberated in the acts of disobedience, the consequential punishment befell them, therefore instruct with the acts of kindness and forbid from the evil’ – and he^{-asws} continued the Hadeeth up to its end just as has passed”.²³⁴

12- فس، تفسير القمي أحمد بن إدريس عن أحمد بن محمد بن الحسين بن سعيد عن النضر عن زرعة عن أبي بصير قال: سألت أبا عبد الله ع عن قول الله عز و جل قُوا أَنْفُسَكُمْ وَ أَهْلِيكُمْ نَاراً وَقُودُهَا النَّاسُ وَ الْحِجَارَةُ قُلْتُ هَذِهِ نَفْسِي أَفِيهَا فَكَيْفَ أَفِي أَهْلِي

Tafseer Al Qummi – Ahmad Bin Idrees, from Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Al Nazr, from Zur’ah, from Abu Baseer who said,

‘I asked Abu Abdullah^{-asws} about Words of Allah^{-azwj} Mighty and Majestic: **Save yourselves and your families from a Fire whose fuel are the people and the stones. [66:6]**. I said, ‘This, my soul, I can save it, how can I save my family?’

²³³ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 85 H 10

²³⁴ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 85 H 11

قَالَ تَأْمُرُهُمْ بِمَا أَمَرَهُمُ اللَّهُ بِهِ وَتَنْهَاهُمْ عَمَّا نَهَاَهُمُ اللَّهُ عَنْهُ فَإِنْ أَطَاعُواكَ كُنْتَ وَفَّيْتَهُمْ وَإِنْ عَصَوْكَ فَكُنْتَ قَدْ قَضَيْتَ مَا عَلَيْكَ.

He^{-asws} said: 'Instruct them with what Allah^{-azwj} has Commanded them and forbid them from what Allah^{-azwj} has Prohibited them from. If they obey you, you would have saved them, and if they disobey you, you would have fulfilled whatever was upon you'.²³⁵

13- ين، كتاب حسين بن سعيد و النوادر النَّضْرُ مِثْلُهُ.

Kitab of Haseen Bin Saeed, and 'Al-Nawadir' of Al-Nazr – similar to it.²³⁶

14- ب، قرب الإسناد هَارُونُ عَنِ ابْنِ صَدَقَةَ عَنِ الصَّادِقِ عَنِ أَبِيهِ ع أَنَّ النَّبِيَّ ص قَالَ: كَيْفَ بِكُمْ إِذَا فَسَدَ نِسَاؤُكُمْ وَ فَسَقَ شُبَّانُكُمْ وَ لَمْ تَأْمُرُوا بِالْمَعْرُوفِ وَ لَمْ تَنْهَوْا عَنِ الْمُنْكَرِ

(The book) 'Qurb Al Isnaad' – Haroun, from Ibn Sadaqa,

'From Al-Sadiq^{-asws}, from his^{-asws} father^{-asws}: 'The Prophet^{-saww} said: 'How will it be when your women become corrupt, your young men become immoral, and you no longer enjoin or forbid from the evil?'

فَقِيلَ لَهُ وَ يَكُونُ ذَلِكَ يَا رَسُولَ اللَّهِ

It was said to him^{-saww}, 'And that will happen, O Rasool-Allah^{-saww}?'

قَالَ نَعَمْ وَ شَرٌّ مِنْ ذَلِكَ كَيْفَ بِكُمْ إِذَا أَمَرْتُمْ بِالْمُنْكَرِ وَ نَهَيْتُمْ عَنِ الْمَعْرُوفِ

He^{-saww} said: 'Yes, and eviler than that! How will be with you when you do instruct with the evil and forbid them from the good?'

قِيلَ يَا رَسُولَ اللَّهِ وَ يَكُونُ ذَلِكَ

It was said, 'O Rasool-Allah^{-saww}, and that will happen?'

قَالَ نَعَمْ وَ شَرٌّ مِنْ ذَلِكَ كَيْفَ بِكُمْ إِذَا رَأَيْتُمُ الْمَعْرُوفَ مُنْكَرًا وَ الْمُنْكَرَ مَعْرُوفًا.

He^{-saww} said: 'Yes, and eviler than that! How will it be with you when you see the good as evil, and the evil as good?'²³⁷

15- ب، قرب الإسناد يَحْيَى الْإِسْنَادِ قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ الْمَعْصِيَةَ إِذَا عَمِلَ بِهَا الْعَبْدُ سِرًّا لَمْ تَضُرَّ إِلَّا عَامِلَهَا وَ إِذَا عَمِلَ بِهَا عَلَانِيَةً وَ لَمْ يُعَيَّرْ عَلَيْهِ أَصْرَتْ بِالْعَامَةِ.

²³⁵ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 85 H 12

²³⁶ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 85 H 13

²³⁷ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 85 H 14

(The book) 'Qurb Al Isnaad' – By this chain,

'He^{-asws} said: 'Rasool-Allah^{-saww} said: 'The act of disobedience, when the servant works with it secretly, it does not harm except its worker, and when he works with it openly, and he is not opposed upon it, it harms the general public''²³⁸

16- ب، قرب الإسناد بهذا الإسناد قَالَ قَالَ عَلِيٌّ ع أَيُّهَا النَّاسُ إِنَّ اللَّهَ لَا يُعَذِّبُ الْعَامَّةَ بِذَنْبِ الْخَاصَّةِ إِذَا عَمِلَتْ الْخَاصَّةُ بِالْمُنْكَرِ سِرًّا مِنْ غَيْرِ أَنْ تَعْلَمَ الْعَامَّةُ فَإِذَا عَمِلَتْ الْخَاصَّةُ الْمُنْكَرَ جَهَارًا فَلَمْ يُعَيَّرْ ذَلِكَ الْعَامَّةُ اسْتَوْجَبَ الْفَرِيقَانِ الْعُقُوبَةَ مِنَ اللَّهِ.

(The book) 'Qurb Al Isnaad' – By this chain,

'He^{-asws} said: 'Ali^{-asws} said: 'O you people! Allah^{-azwj} does not Punish the general people due to the sin of the specific ones, when the specific (individual) works the evil secretly without the general public knowing of it. When the specific (individual) works the evil openly, the general public does not oppose him, both the segments deserve the Punishment from Allah^{-azwj}!''²³⁹

17- ع، علل الشرائع أَبِي عَنِ الْحِمَيْرِيِّ مَثَلُهُ.

(The book) 'Ilal Al Sharaie' – My father, from Al Himeyri, similar to it.²⁴⁰

18- ب، قرب الإسناد أَبُو الْبُخْتَرِيِّ عَنِ الصَّادِقِ ع عَنْ أَبِيهِ ع قَالَ: أَيُّ عَلِيٍّ ع بِرَجُلٍ كَسَرَ طَنْبُورًا لِرَجُلٍ فَقَالَ بُغْدَا.

(The book) 'Qurb Al Isnaad' – Abu Al Bakhtari,

'From Al-Sadiq^{-asws}, from his^{-asws} father^{-asws} having said: 'Ali^{-asws} was brought a man who had broken a mandolin (a flute like instrument) of a man. He^{-asws} said: 'Distance him!''²⁴¹

19- ل، الخصال أَبِي عَنِ الْحِمَيْرِيِّ عَنْ هَارُونَ عَنِ ابْنِ صَدَقَةَ قَالَ: سُئِلَ جَعْفَرُ بْنُ مُحَمَّدٍ ع عَنِ الْحَدِيثِ الَّذِي جَاءَ عَنِ النَّبِيِّ ص أَنَّ أَفْضَلَ الْجِهَادِ كَلِمَةٌ عَدَلٍ عِنْدَ إِمَامٍ جَائِرٍ مَا مَعْنَاهُ

(The book) 'Al Khisaal' – My father, from Al Himeyri, from Haroun, from Ibn Sadaqa who said,

'Ja'far^{-asws} Bin Muhammad^{-asws} was asked about the Hadeeth which had come from the Prophet^{-saww} that the best Jihaad is (speaking) a just word in the presence of a tyrannical imam (ruler), 'What is its meaning?'

قَالَ هَذَا عَلَى أَنْ يَأْمُرَهُ بِقُدْرٍ مَعْرِفَتِهِ وَهُوَ مَعَ ذَلِكَ يَقْبَلُ مِنْهُ وَإِلَّا فَلَا.

He^{-asws} said: 'This is based upon that he should instruct him (with good) in accordance to his understanding, and along with that he should accept from him, or else, so no!''²⁴²

²³⁸ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 85 H 15

²³⁹ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 85 H 16

²⁴⁰ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 85 H 17

²⁴¹ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 85 H 18

²⁴² Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 85 H 19

20- ل، الخصال أبي عن سعد عن ابن يزيد عن أبي عمير عن يحيى الطويل عن أبي عبد الله ع قال: إِنَّمَا يُؤْمَرُ بِالْمَعْرُوفِ وَيُنْهَى عَنِ الْمُنْكَرِ مُؤْمِنٌ فَيَنْعِطُ أَوْ جَاهِلٌ فَيَتَعَلَّمُ فَأَمَّا صَاحِبُ سَوْطٍ وَ سَيْفٍ فَلَا.

(The book) 'Al Khisaal' – My father, from Sa'ad, from Ibn Yazeed, from Ibn Abu Umeyr, from Yahya Al Taweel,

'From Abu Abdullah^{asws} having said: 'But rather he should instruct with the good and forbid from the evil either to a Momin so he would take his advice, or an ignorant one so he would learn. As for the owner of a whip and sword, so no!'"²⁴³

21- ل، الخصال أبي عن مُحَمَّدٍ الْعَطَّارِ عَنِ الْأَشْعَرِيِّ عَنِ ابْنِ يَزِيدَ رَفَعَهُ إِلَى أَبِي جَعْفَرٍ ع أَنَّهُ قَالَ: الْأَمْرُ بِالْمَعْرُوفِ وَ النَّهْيُ عَنِ الْمُنْكَرِ خَلْقَانِ مِنْ خَلْقِ اللَّهِ عَزَّ وَ جَلَّ فَمَنْ نَصَرَهُمَا أَعَزَّهُ اللَّهُ وَ مَنْ خَذَلَهُمَا خَذَلَهُ اللَّهُ.

(The book) 'Al Khisaal' – My father, from Muhammad al Attar, from Al Ashary, from Ibn Yazeed raising it to,

Abu Ja'far^{asws} said: 'The instructing with the good and forbidding from the evil are two creatures from the creation of Allah^{azwj} Mighty and Majestic. The one who helps them, Allah^{azwj} will Honour him, and one who abandons them, Allah^{azwj} will Abandon him'"²⁴⁴

22- ل، الخصال ابْنُ الْمُتَوَكِّلِ عَنِ مُحَمَّدٍ الْعَطَّارِ عَنِ سَهْلِ بْنِ عَمْرِو بْنِ عُثْمَانَ عَنِ ابْنِ الْمُغِيرَةِ عَنْ طَلْحَةَ الشَّامِيِّ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ قَالَ كَانُوا ثَلَاثَةً أَصْنَافٍ صِنْفٌ اتَّبَعُوا وَ أَمَرُوا فَتَنَجَوْا وَ صِنْفٌ اتَّبَعُوا وَ لَمْ يَأْمُرُوا فَمُسِخُوا ذُرًّا وَ صِنْفٌ لَمْ يَأْمُرُوا وَ لَمْ يَأْمُرُوا فَهَلَكُوا.

(The book) 'Al Khisaal' – Ibn Al Mutawakkil, from Muhammad Al Attar, from Sahl, from Amro Bin Usman, from Ibn Al Mugheira, from Talha Al Shamy,

'From Abu Ja'far^{asws} regarding Words of Allah^{azwj} Mighty and Majestic: **But when they forgot what they had been Reminded with, [6:44]**. He^{asws} said: 'They were of three types – a group obeyed instructions and their instructed (others), so they were saved; and a group obeyed instruction and did not instruct (others), so they were morphed as particles; and a group did not obey instructions and did not instruct (others), so they were destroyed'"²⁴⁵

23- ل، الخصال الْعَطَّارُ عَنْ أَبِيهِ عَنْ سَعْدٍ عَنِ الْبَرْقِيِّ عَنْ بَكْرِ بْنِ صَالِحٍ عَنِ ابْنِ فَضَّالٍ عَنْ عَبْدِ اللَّهِ بْنِ إِبْرَاهِيمَ عَنِ الْحُسَيْنِ بْنِ زَيْدٍ عَنْ أَبِيهِ عَنِ الصَّادِقِ عَنِ أَبِيهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص كَفَى بِالْمَرْءِ عَيْبًا أَنْ يَنْتَظِرَ مِنَ النَّاسِ إِلَى مَا يَعْصِي عَنْهُ مِنْ نَفْسِهِ وَ يُعَيِّرَ النَّاسَ بِمَا لَا يَسْتَطِيعُ تَرْكُهُ وَ يُؤْذِي جَلِيسَهُ بِمَا لَا يَعْنِيهِ.

(The book) 'Al Khisaal' – Al Attar, from his father, from Sa'ad, from Al Barqy, from Bakr Bin Salih, from Ibn Fazzal, from Abdullah Bin Ibrahim, from Al-Husayn Bin Zayd, from his father,

'From Al-Sadiq^{asws}, from his^{asws} father^{asws} having said: 'Rasool-Allah^{saww} said: 'It suffices with the person as a fault that he looks from the people to what he is blind of from himself, and

²⁴³ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 85 H 20

²⁴⁴ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 85 H 21

²⁴⁵ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 85 H 22

he faults the people with what he is not capable of leaving it, and he bothers his companions with what does not concern him”²⁴⁶.

24- ل، الخصال ماجيلويه عن علي عن أبيه عن النوفلي عن السكوني عن الصادق عن آبائه عن علي ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ أَمَرَ بِمَعْرُوفٍ أَوْ نَهَى عَنْ مُنْكَرٍ أَوْ دَلَّ عَلَى خَيْرٍ أَوْ أَشَارَ بِهِ فَهُوَ شَرِيكٌ وَمَنْ أَمَرَ بِمُنْكَرٍ أَوْ دَلَّ عَلَيْهِ أَوْ أَشَارَ بِهِ فَهُوَ شَرِيكٌ.

(The book) ‘Al Khisaal’ – Majaylawiya, from Ali, from his father, from Al Nowfaly, from Al Sakuni,

‘From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws}, from Ali^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘One who instructs with the good or forbids from evil, or points upon good or indicates with it, he is a participant (in the good), and one who instructs with evil, or points to it, or indicates with it, he is a participant (in the evil)’²⁴⁷.

25- ع، علل الشرائع ن، عيون أخبار الرضا عليه السلام أبي عن الحميري عن الریان بن الصلت قال: جاء قومٌ بخُرَاسَانَ إلى الرضا ع فقالوا إِنَّ قَوْمًا مِنْ أَهْلِ بَيْتِكَ يَتَعَاطَوْنَ أُمُورًا فَبِيحَةً فَلَوْ نَهَيْتَهُمْ عَنْهَا

(The book) ‘Ilal Al Sharaie’, (and) ‘Uyoun Akhbar Al Reza^{-asws}’, may the greeting be upon him^{-asws} – My father, from Al Himeyri, from Al Rayyan Bin Al Salt who said,

‘A group came to Al Reza^{-asws} at Khurasan. They said, ‘Some people from your^{-asws} family members are committing ugly acts, if you^{-asws} could forbid them from these!’

فَقَالَ لَا أَفْعَلُ

He^{-asws} said: ‘I^{-asws} will not do it!’

فَقِيلَ وَلَمْ

It was said, ‘And why not?’

قَالَ لِإِنِّي سَمِعْتُ أَبِي ع يَقُولُ النَّصِيحَةُ خَشِنَةٌ.

He^{-asws} said: ‘Because I^{-asws} heard my^{-asws} father^{-asws} saying: ‘The good advice is harsh’²⁴⁸.

26- ن، عيون أخبار الرضا عليه السلام ابنُ الْمُتَوَكِّلِ عَنِ السَّعْدِ ابْنِ أَبِي بَرْقِي عَنِ عَبْدِ الْعَظِيمِ الْحُسَيْنِيِّ عَنِ أَبِي جَعْفَرٍ الثَّانِي عَنِ أَبِيهِ ع قَالَ: دَخَلَ أَبِي ع عَلَى هَارُونَ الرَّشِيدِ وَ قَدْ اسْتَحْفَظَهُ [اسْتَحْفَظَهُ] الْعُضْبُ عَلَى رَجُلٍ فَقَالَ إِنَّمَا تَعْضِبُ لِلَّهِ عَزَّ وَ جَلَّ فَلَا تَعْضِبُ بِأَكْثَرِ مِمَّا عَضِبَ لِنَفْسِهِ.

(The book) ‘Uyoun Akhbar Al Reza^{-asws}’, may the greeting be upon him^{-asws} – Ibn Al Mutawakkil, from Al Sa’dabadi, from Al Barqy, from Abdul Azeem Al Hasany,

‘From Abu J’afar^{-asws} the 2nd, from his^{-asws} father^{-asws} having said: ‘My^{-asws} father^{-asws} entered to see (the caliph) Haroun Al Rasheed, and he was overcome by anger upon a man. He^{-asws} said:

²⁴⁶ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 85 H 23

²⁴⁷ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 85 H 24

²⁴⁸ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 85 H 25

‘But rather you should get angered for the Sake of Allah^{-azwj} Mighty and Majestic, so do not be angry with more than what He^{-azwj} has got Angered for Himself^{-azwj}!’²⁴⁹

27- ن، عيون أخبار الرضا عليه السلام فيما كتب الرضا ع للمأمون الأُمُرُ بِالْمَعْرُوفِ وَ النَّهْيِ عَنِ الْمُنْكَرِ وَاجِبَانِ إِذَا أُمِرَ وَ لَمْ تَكُنْ خِيفَةً عَلَى النَّفْسِ.

(The book) ‘Uyoun Akhbar Al Reza^{-asws}’, may the greeting be upon him^{-asws} – ‘Among what Al Reza^{-asws} wrote for Al Mamoun (the caliph): ‘The instructing with the good and forbidding from the evil are two obligations when possible and you don’t fear upon yourself’’.²⁵⁰

28- ما، الأماالي للشيخ الطوسي المُفِيدُ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ الشَّافِعِيِّ عَنِ الْحُسَيْنِ بْنِ إِسْمَاعِيلَ عَنْ عَبْدِ اللَّهِ بْنِ شَيْبٍ عَنْ أَبِي طَاهِرٍ أَحْمَدَ بْنِ عَيْسَى عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ الْحُسَيْنِ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ: كَانَ يُقَالُ لَا يَحِلُّ لِعَيْنٍ مُؤْمِنَةٍ تَرَى اللَّهَ يَعْصِي فَتَطْرُقُ حَتَّى تُغَيَّرَهُ.

(The book) ‘Al Amaali’ of the Sheykh Al Tusi – Al Mufeed, from Muhammad Bin Ahmad Al Shafie, from Al-Husayn Bin Ismail, from Abdullah Bin Shabeet, from Abu Tahir Ahmad Bin Isa, from A Hassan Bin Ali Bin Al-Hassan, from his father, from his grandfather who said,

He had said: ‘It is not permissible for the eye of a believer to witness disobedience to Allah and blink without seeking to change it’’.²⁵¹

29- ما، الأماالي للشيخ الطوسي جَمَاعَةٌ عَنْ أَبِي الْمُفَضَّلِ عَنْ دَاوُدَ بْنِ الْهَيْثَمِ عَنْ جَدِّهِ إِسْحَاقَ عَنْ أَبِيهِ مُلُولٍ عَنْ طَلْحَةَ بْنِ زَيْدٍ عَنِ الْوَصِيِّ بْنِ عَطَاءٍ عَنْ عُمَيْرِ بْنِ هَانِي عَنْ جُنَادَةَ بْنِ أَبِي أُمَيَّةَ عَنْ عَبَادَةَ بْنِ الصَّامِتِ عَنِ النَّبِيِّ ص قَالَ: سَتَكُونُ فِتْنٌ لَا يَسْتَطِيعُ الْمُؤْمِنُ أَنْ يُعَيِّرَ فِيهَا بَيِّدٍ وَلَا لِسَانٍ

(The book) ‘Al Amaali’ of the Sheykh Al Tusi – A group, from Abu Al Mufazzal, from Dawood Bin Al Haysam, from his grandfather Is’haq, from his father Bahloul, from Talha Bin Zayd, from Al Waseyn Bin Ata’a, from Umar Bin Hany, from Junada Bin Abu Umayya, from Ubadah Bin Al Samit,

‘From the Prophet^{-saww} having said: ‘Fitna will be occurring, the Momin will not be capable of making changes during it, neither by hand nor by tongue!’

فَقَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ وَ فِيهِمْ يَوْمَئِذٍ مُؤْمِنُونَ

Ali Bin Abu Talib^{-asws} said: ‘And there will be Momineen among them in those days?’

قَالَ نَعَمْ

He^{-saww} said: ‘Yes’.

قَالَ فَيَنْقُصُ ذَلِكَ مِنْ إِيْمَانِهِمْ شَيْءٌ

He^{-asws} said: ‘Will that reduce anything from their Eman?’

²⁴⁹ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 85 H 26

²⁵⁰ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 85 H 27

²⁵¹ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 85 H 28

قَالَ لَا إِلَّا كَمَا يَنْقُصُ الْقَطْرُ مِنَ الصِّفَا إِنْهُمْ يَكْرَهُونَهُ بِقُلُوبِهِمْ.

He^{-saww} said: 'No, except like the drop (of rain) reduces from Al Safa (hill of solid rock). They will be disliking it with their hearts"²⁵²

30- ما، الأماالي للشيخ الطوسي بإسناد المجاشعي عن الصادق عن آبائه عن أمير المؤمنين صلوات الله عليه قال: لَا تَتَزَكُّوا الْأَمْرَ بِالْمَعْرُوفِ وَ النَّهْيِ عَنِ الْمُنْكَرِ فَيُؤَيِّلَ اللَّهُ أُمُورَكُمْ شِرَارَكُمْ ثُمَّ تَدْعُونَ فَلَا يُسْتَجَابُ لَكُمْ دُعَاؤُكُمْ.

(The book) 'Al Amaali' of the Sheykh Al Tusi – By a chain of Mujashie,

'From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws}, from Amir Al-Momineen^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, said: 'Do not neglect the instructing with the good and the forbidding from the evil or Allah^{-azwj} will Cause your evil ones to be in charge of your affairs, then you will be supplicating but your supplications will not be Answered"²⁵³

31- مع، معاني الأخبار ابن الوليد عن الصفار عن هارون عن ابن صدقة عن الصادق عن آبائه ع قَالَ قَالَ النَّبِيُّ ص إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى لَيُبْعِضُ الْمُؤْمِنَ الضَّعِيفَ الَّذِي لَا زَبَرَ لَهُ

(The book) 'Ma'any Al Akhbaar' – Ibn Al Waleed, from Al Saffar, from Haroun, from Ibn Sadaqa,

'From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'The Prophet^{-saww} said: 'Allah^{-azwj} Blessed and Exalted Hates the weak Momin who has no resolve for him!'

فَقَالَ هُوَ الَّذِي لَا يَنْهَى عَنِ الْمُنْكَرِ.

He^{-asws} said: 'He is the one who does not forbid from the evil"²⁵⁴

32- ثو، ثواب الأعمال أبي عن سعد عن ابن أبي الخطاب عن عبد الله بن جبلة عن أبي عبد الله الخراساني عن الحسين بن سالم عن أبي عبد الله ع قَالَ: أَيْمًا نَاشٍ نَشَأَ فِي قَوْمٍ ثُمَّ لَمْ يُؤَدِّبْ عَلَى مَعْصِيَةِ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ أَوَّلَ مَا يُعَاقِبُهُمْ فِيهِ أَنْ يَنْقُصَ مِنْ أَرْزَاقِهِمْ.

(The book) 'Sawaab Al Amaal' – My father, from Sa'ad, from Ibn Abu Al Khattab, from Abdullah Bin Jabalah, from Abu Abdullah Al Khurasani, from Al-Husayn Bin Salim,

'From Abu Abdullah^{-asws} having said: 'Whichever youth grows among a people then he is not disciplined upon acts of disobedience, Allah^{-azwj} Mighty and Majestic, the first of what He^{-azwj} will Punish them regarding it, is to reduce from their sustenance"²⁵⁵

33- ثو، ثواب الأعمال أبي عن سعد عن محمد بن عيسى عن محمد بن عرفة قال سَمِعْتُ الرِّضَا ع يَقُولُ قَالَ رَسُولُ اللَّهِ ص إِذَا تَزَكَّيْتُ أُمَّتِي الْأَمْرَ بِالْمَعْرُوفِ وَ النَّهْيِ عَنِ الْمُنْكَرِ فَلْيُؤَدِّدْ بِوَقَاعٍ مِنَ اللَّهِ جَلَّ اسْمُهُ.

²⁵² Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 85 H 29

²⁵³ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 85 H 30

²⁵⁴ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 85 H 31

²⁵⁵ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 85 H 32

(The book) 'Sawaab Al Amaal' – My father, from Sa'ad, from Muhammad Bin Isa, from Muhammad Bin Arafah who said,

'I heard Al Reza^{-asws} saying: 'Rasool-Allah^{-saww} said: 'When my^{-saww} community neglects instructing with the good and forbidding from the evil, let them be proclaimed of a calamity from Allah^{-azwj}, Majestic is His^{-azwj} Name''.²⁵⁶

34- ثوب الأعمال أبي عن سعد عن أحمد بن محمد بن محمد بن سنان رفعه إلى أبي عبد الله ع قال: ما أقر قوم بالمنكر بين أظهرهم لا يعيرونه إلا أوشك أن يعصمهم الله عز وجل بعقاب من عنده.

(The book) 'Sawaab Al Amaal' – My father, from Sa'ad, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, raising it to,

'Abu Abdullah^{-asws} said: 'No people will accept the evil in their midst not changing it except very soon Allah^{-azwj} Mighty and Majestic will Generalise them with a Punishment from Him^{-azwj}'.²⁵⁷

35- ثوب الأعمال ابن الوليد عن محمد بن أبي القاسم عن هارون بن مسلم عن مسعدة بن صدقة عن جعفر بن محمد عن أبيه ع قال قال رسول الله ص إن المعصية إذا عمل بها العبد سراً لم تُضِرَّ إلا عاملاًها وإذا عمل بها علانية لم يُعَيَّرْ عليه أضرت العامة

(The book) 'Sawaab Al Amaal' – Ibn Al Waleed, from Muhammad Bin Abu Al Qasim, from Haroun Bin Muslim, from Mas'ada Bin Sadaqa,

'From Ja'far Bin Muhammad^{-asws}, from his^{-asws} father^{-asws} having said: 'Rasool-Allah^{-saww} said: 'The act of disobedience, when the servant works with it secretly does not harm except it worker, and when it is worked with openly and there is no change (opposition) to it, harms the general public'.

قال جعفر بن محمد ع و ذلك أنه يُذِلُّ بِعَمَلِهِ دِينَ اللَّهِ وَ يَقْتَدِي بِهِ أَهْلُ عِدَاوَةِ اللَّهِ.

Ja'far Bin Muhammad^{-asws} said: 'And what is because he is disgracing the religion of Allah^{-azwj} by his actions and the people hostile to Allah^{-azwj} will be led by it''.²⁵⁸

36- ثوب الأعمال بهذا الإسناد قال قال علي ع أيها الناس إن الله عز وجل لا يُعَذِّبُ الْعَامَّةَ بِذَنْبِ الْخَاصَّةِ إِذَا عَمِلَتْ الْخَاصَّةُ بِالْمُنْكَرِ سِرّاً مِنْ غَيْرِ أَنْ تَعْلَمَ الْعَامَّةُ فَإِذَا عَمِلَتْ الْخَاصَّةُ بِالْمُنْكَرِ جَهْراً فَلَمْ يُعَيَّرْ ذَلِكَ الْعَامَّةُ اسْتَوْجَبَ الْقَرِيقَانِ الْعُقُوبَةَ مِنَ اللَّهِ عَزَّ وَ جَلَّ

(The book) 'Sawaab Al Amaal' – By this chain,

'He^{-asws} said: 'Ali^{-asws} said: 'O you people! Allah^{-azwj} Mighty and Majestic does not Punish the general public due to a sin of the specific person when the specific person has worked the evil secretly from without the general public knowing. When the specific person works the evil openly, and the general public does not change that, both the groups deserve the consequential Punishment from Allah^{-azwj} Mighty and Majestic!'

²⁵⁶ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 85 H 33

²⁵⁷ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 85 H 34

²⁵⁸ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 85 H 35

وَقَالَ لَا يُخْضِرَنَّ أَحَدُكُمْ رَجُلًا يَضْرِبُهُ سُلْطَانٌ جَائِرٌ ظُلْمًا وَ عُدْوَانًا وَ لَا مَقْتُولًا وَ لَا مَظْلُومًا إِذَا لَمْ يُنْصُرْهُ لِأَنَّ نَصْرَهُ الْمُؤْمِنِ عَلَى الْمُؤْمِنِ فَرِيضَةٌ وَاجِبَةٌ إِذَا هُوَ حَضَرَهُ وَ الْعَافِيَةُ أَوْسَعُ مَا لَمْ تُلْزِمَكَ الْحُجَّةُ الْحَاضِرَةُ

And he^{-asws} said: 'Not one of you should be present when a tyrannous ruler strikes a man unjust and aggressively, nor if he is killed nor oppressed when he does not help him, because helping the believer against the believer is an obligatory duty when he is present, and the well-being is broader for as long as the present obligation binds you to act'.

قَالَ وَ لَمَّا جُعِلَ التَّفَضُّلُ فِي بَنِي إِسْرَائِيلَ جَعَلَ الرَّجُلُ مِنْهُمْ يَرَى أَخَاهُ عَلَى الذَّنْبِ فَيَنْهَاهُ فَلَا يَنْتَهِي فَلَا يَمْنَعُهُ ذَلِكَ أَنْ يَكُونَ أَكِيلَهُ وَ جَلِيسَهُ وَ شَرِيبَهُ حَتَّى ضَرَبَ اللَّهُ عَزَّ وَ جَلَّ قُلُوبَ بَعْضِهِمْ بِبَعْضٍ

He^{-asws} said: 'And when the preference was Made to be in the children of Israel, it was Made that if a man from them were to see his brother being upon the sin, he would forbid him. He did not desist, but that did not prevent him from eating with him, and sitting with him, and drinking with him until Allah^{-azwj} Mighty and Majestic Struck the hearts of some of them with the others.

وَ نَزَلَ فِيهِ الْقُرْآنُ حَيْثُ يَقُولُ عَزَّ وَ جَلَّ لُعِنَ الَّذِينَ كَفَرُوا مِنْ بَنِي إِسْرَائِيلَ عَلَى لِسَانِ دَاوُدَ وَ عِيسَى ابْنِ مَرْيَمَ ذَلِكَ بِمَا عَصَوْا وَ كَانُوا يَعْتَدُونَ كَانُوا لَا يَتَنَاهَوْنَ عَنْ مُنْكَرٍ فَعَلُوهُ إِلَى آخِرِ الْآيَتِينَ.

And the Quran was Revealed regarding it whereby the Mighty and Majestic Said: ***Cursed were those who committed Kufr from the Children of Israel, upon the tongue of Dawood and Isa Bin Maryam. That was due to their disobedience and they were exceeding [5:78] They were not forbidding from evil they were doing. Evil was what they were doing [5:79]*** – up to then end of the two Verses”.²⁵⁹

37- ف، تحف العقول من كلام الحسين بن علي صلوات الله عليهما في الأمر بالمعروف والنهي عن المنكر و يروى عن أمير المؤمنين ع

(The book) 'Tohaf Al Uqoul' –

'From a speech by Al-Husayn Bin Ali^{-asws}, may the Salawaat of Allah^{-azwj} be upon them^{-asws}, regarding instructing with the good and forbidding from the evil, and it is reported from Amir Al-Momineen^{-asws}: -

اعْتَبِرُوا أَيُّهَا النَّاسُ بِمَا وَعَظَ اللَّهُ بِهِ أَوْلِيَاءَهُ مِنْ سُوءِ ثَنَائِهِ عَلَى الْأَخْبَارِ إِذْ يَقُولُ لَوْ لَا يَنْهَاهُمُ الرَّبَّانِيُّونَ وَ الْأَخْبَارُ عَنْ قَوْلِهِمُ الْإِثْمَ وَ قَالَ لُعِنَ الَّذِينَ كَفَرُوا مِنْ بَنِي إِسْرَائِيلَ إِلَى قَوْلِهِ لَيْسَ مَا كَانُوا يَفْعَلُونَ

'Take lesson, O people, with what Allah^{-azwj} has Preached with to His^{-azwj} friends, from His^{-azwj} Condemnation of the Rabbis: ***Why don't they forbid them, the Rabbis and the Monks, from their sinful words [5:63]***. He^{-azwj} Said: ***Cursed were those who committed Kufr from the Children of Israel, [5:78]*** – up to His^{-azwj} Words - ***Evil was what they were doing [5:79]***.

وَأَمَّا عَابَ اللَّهُ ذَلِكَ عَلَيْهِمْ لِأَنَّهُمْ كَانُوا يَرَوْنَ مِنَ الظُّلْمَةِ الَّذِينَ بَيَّنَّ أَظْهَرَهُمُ الْمُنْكَرَ وَالْفَسَادَ فَلَا يَنْهَوْنَهُمْ عَنْ ذَلِكَ رَغْبَةً فِيمَا كَانُوا يَنَالُونَ مِنْهُمْ وَرَهْبَةً بِمَا يَحْذَرُونَ وَاللَّهُ يَقُولُ فَلَا تَخْشَوْا النَّاسَ وَاحْشَوْا اللَّهَ وَحَسَنَ وَ قَالَ الْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ

And rather, Allah^{-azwj} Faulted that upon them because they were seeing the injustices in their midst, the evil and the corruption but they were not prohibiting from them, desiring what they were attaining from them and dreading from they had been cautioned, and Allah^{-azwj} Says: **Therefore do not be fearing the people and fear Me, [5:44];** and Said: **And the Momineen and the Mominaat are guardians of each other. They are enjoining with the goodness and are forbidding from the evil, [9:71].**

فَبَدَأَ اللَّهُ بِالْأَمْرِ بِالْمَعْرُوفِ وَ النَّهْيِ عَنِ الْمُنْكَرِ فَرِيضَةً مِنْهُ لِعَلِّمِهِ بِأَنَّهَا إِذَا أُذِيتْ وَ أُقِيمَتْ اسْتَقَامَتِ الْفَرَائِضُ كُلُّهَا هَيْئُهَا وَ صَعْبُهَا وَ ذَلِكَ أَنَّ الْأَمْرَ بِالْمَعْرُوفِ وَ النَّهْيِ عَنِ الْمُنْكَرِ دُعَاءٌ إِلَى الْإِسْلَامِ مَعَ رَدِّ الْمَظَالِمِ وَ مُحَالَفَةِ الظَّالِمِ وَ قِسْمَةِ الْفَيْءِ وَ الْعَنَائِمِ وَ أَخْذِ الصَّدَقَاتِ مِنْ مَوَاضِعِهَا وَ وَضْعِهَا فِي حَقِّهَا

Allah^{-azwj} Began with the instructing with the good and the forbidding from the evil as an obligation from Him^{-azwj} due to His^{-azwj} Knowledge that when these are fulfilled and established, all of the obligations will be upheld, their easy ones and their difficult, and that is because the instructing with the good and the forbidding from the evil calls to Al Islam with rejections of the injustices, and opposing the oppressor, and distribution of the Fey and the spoils of war, and taking the charities from their places and placing these in their right (rightful recipients).

ثُمَّ أَنتُمْ أَيُّهَا الْعَصَابَةُ عِصَابَةٌ بِالْعِلْمِ مَشْهُورَةٌ وَ بِالْخَيْرِ مَذْكُورَةٌ وَ بِالنَّصِيحَةِ مَعْرُوفَةٌ وَ بِاللَّهِ فِي أَنْفُسِ النَّاسِ مَهَابَةٌ يَهَابُكُمْ الشَّرِيفُ وَ يُكْرِمُكُمْ الضَّعِيفُ وَ يُؤَيِّزُكُمْ مَنْ لَا فَضْلَ لَكُمْ عَلَيْهِ وَ لَا يَدَ لَكُمْ عِنْدَهُ تَشْفَعُونَ فِي الْخَوَائِجِ إِذَا افْتَنَعَتْ مِنْ طُلَاجِهَا وَ تَمْشُونَ فِي الطَّرِيقِ بِحِثِّيَةِ الْمُلُوكِ وَ كَرَامَةِ الْأَكَابِرِ

Then you, O group, are known for your knowledge, mentioned for your goodness, recognised for your sincerity, and are revered among people for your status with Allah^{-azwj}. The noble fear you, the weak honour you, and even those who have no obligation toward you or favour from you give you preference. You intercede in matters when they become difficult for those seeking them, and you walk the streets with the dignity of kings and the honour of the great ones.

أَلَيْسَ كُلُّ ذَلِكَ إِنَّمَا نَلْتَمُوهُ بِمَا يُرْجَى عِنْدَكُمْ مِنَ الْقِيَامِ بِحَقِّ اللَّهِ وَ إِنْ كُنْتُمْ عَنْ أَكْثَرِ حَقِّهِ تَقْصِرُونَ فَاسْتَخَفُّفْتُمْ بِحَقِّ الْأَيْمَةِ فَأَمَّا حَقُّ الضُّعَفَاءِ فَضَعِفْتُمْ وَ أَمَّا حَقُّكُمْ بِرِغْمِكُمْ فَطَلَبْتُمْ فَلَا مَالَ [مَالًا] بَدَلْتُمُوهُ وَ لَا نَفْسًا خَاطَرْتُمْ بِمَا لِلَّذِي خَلَقَهَا وَ لَا عَشِيرَةً عَادَيْتُمُوها فِي ذَاتِ اللَّهِ أَنْتُمْ تَتَمَنَّوْنَ عَلَى اللَّهِ جَنَّتَهُ وَ مُجَاوَزَةَ رُسُلِهِ وَ أَمَانَةَ مِنْ عَذَابِهِ

Is it not the case that you attained all of this only because you were expected to uphold the rights of Allah^{-asws}, even though you fall short in fulfilling most of them? You have belittled the rights of the Imams^{-asws}, neglected the rights of the weak, yet sought to claim your own rights as you perceive them. You have neither spent wealth for the sake of Allah^{-azwj} nor risked your lives for the One Who Created them, nor have you opposed your kin for the Sake of Allah^{-azwj}. Yet, you desire His^{-azwj} Paradise, the company of His^{-azwj} Messengers^{-as}, and amnesty from His^{-azwj} Punishment.

لَقَدْ حَشِيتُ عَلَيْكُمْ أَيُّهَا الْمُتَمَنُّونَ عَلَى اللَّهِ أَنْ تَحُلَّ بِكُمْ نِعْمَةٌ مِنْ نِعَمَاتِهِ لِأَنَّكُمْ بَلَّغْتُمْ مِنْ كَرَامَةِ اللَّهِ مَنْزِلَةً فَضَّلْتُمْ بِهَا وَمَنْ يُعْرِفُ بِاللَّهِ لَا تُكْرِمُونَ وَ أَنْتُمْ بِاللَّهِ فِي عِبَادِهِ تُكْرِمُونَ

I-asws fear for you, O those who presume upon Allah^{-azwj}, that a Punishment from Him^{-azwj} may befall you, for you have reached a position of honour Granted by Allah^{-azwj}, a status in which you have been favoured, yet you do not honour those who are known for their devotion to Allah^{-azwj}, while you yourselves are honoured among His^{-azwj} servants because of Him^{-azwj}!

وَقَدْ تَرَوْنَ عُهْدَ اللَّهِ مَنْقُوضَةً فَلَا تَقْرَعُونَ وَأَنْتُمْ لِنِعْضِ ذِمِّ آبَائِكُمْ تَقْرَعُونَ وَ ذِمَّةُ رَسُولِ اللَّهِ مُحَقَّقَةٌ وَالْعُمِّيُّ وَالْبَكْمُ وَالرَّيْمُ فِي الْمَدَائِنِ مُهْمَلَةٌ لَا تَرْجَحُونَ وَلَا فِي مَنَازِلِكُمْ تَعْمَلُونَ وَلَا مِنْ عَمَلٍ فِيهَا تَغْتَبُونَ وَ بِالْأَقْهَانِ وَالْمُصَنِّعَةِ عِنْدَ الظَّلَمَةِ تَأْمُنُونَ كُلُّ ذَلِكَ بِمَا أَمَرَكُمْ اللَّهُ بِهِ مِنَ النَّهْيِ وَ التَّنَاهِي وَ أَنْتُمْ عَنْهُ غَافِلُونَ

You see the Covenants of Allah^{-azwj} being broken, yet you do not object, while you protest for the pacts of your forefathers. Meanwhile, the covenant of Rasool-Allah^{-saww} is disregarded. The blind, the mute, and the disabled are neglected in the cities, without mercy from you. You neither act according to your status nor seek to rectify the situation. Instead, you secure your safety through flattery and compromise with oppressors. All of this is in direct contradiction to what Allah^{-azwj} has Commanded you regarding forbidding the wrong and restraining one another from it, yet you are heedless from it!

وَأَنْتُمْ أَعْظَمُ النَّاسِ مُصِيبَةً لِمَا عَلِيتُمْ عَلَيْهِ مِنْ مَنَازِلِ الْعُلَمَاءِ لَوْ كُنْتُمْ تَسْمَعُونَ ذَلِكَ بِأَنَّ تَجَارِي الْأُمُورِ وَ الْأَحْكَامَ عَلَى أَيْدِي الْعُلَمَاءِ بِاللَّهِ الْأُمْنَاءُ عَلَى خَلَالِهِ وَ حَرَامِهِ

You are the most afflicted of people because you have been deprived of the ranks of the scholars, if only you would listen! That is because the course of affairs and judgments rests in the hands of the scholars of Allah^{-azwj}, those entrusted with His^{-azwj} Permissibles and His^{-azwj} Prohibitions.

فَأَنْتُمْ الْمَسْلُوبُونَ تِلْكَ الْمَنْزِلَةَ وَ مَا سُلِّتُمْ ذَلِكَ إِلَّا بِتَقَرُّوْكُمْ عَنِ الْحَقِّ وَ اخْتِلَافِكُمْ فِي السُّنَّةِ بَعْدَ الْبَيِّنَةِ الْوَاضِحَةِ وَ لَوْ صَبَرْتُمْ عَلَى الْأَذَى وَ تَحَمَّلْتُمُ الْمُتُونَةَ فِي ذَاتِ اللَّهِ كَانَتْ أُمُورُ اللَّهِ عَلَيْكُمْ تَرُدُّ وَ عَنْكُمْ تَصْدُرُ وَ إِلَيْكُمْ تَرْجِعُ

So you have been stripped of that status, and you were deprived of it only because you strayed from the truth and differed in the Sunnah after clear evidence had been established. Had you endured hardship with patience and borne difficulties for the sake of Allah^{-azwj}, His^{-azwj} affairs would have come to you, issued from you, and returned to you.

وَ لَكِنَّكُمْ مَكَّنْتُمْ الظَّلَمَةَ مِنْ مَنَازِلِكُمْ وَ أَسَلَّمْتُمْ أُمُورَ اللَّهِ فِي أَيْدِيهِمْ يَعْمَلُونَ بِالشُّبُهَاتِ وَ يَسِيرُونَ فِي الشَّهَوَاتِ سَلَطَهُمْ عَلَى ذَلِكَ فِرَارُكُمْ مِنَ الْمَوْتِ وَ إِعْجَابُكُمْ بِالْحَيَاةِ الَّتِي هِيَ مُفَارِقَتُكُمْ فَأَسَلَّمْتُمْ الضُّعْفَاءَ فِي أَيْدِيهِمْ

But you enabled the oppressors to take your position and handed over the affairs of Allah^{-azwj} into their hands, allowing them to rule with suspect matters and follow their desires. What empowered them over you was your fleeing from death and your admiration for a life that will ultimately leave you. As a result, you surrendered the weak into their hands.

فَمِنْ بَيْنِ مُسْتَعْبِدٍ مَقْهُورٍ وَ بَيْنِ مُسْتَضَعَفٍ عَلَى مَعِيشَتِهِ مَغْلُوبٍ يَتَقَلَّبُونَ فِي الْمُلْكِ بِأَرْائِهِمْ وَ يَسْتَشْعِرُونَ الْحِزْبَ بِأَهْوَائِهِمْ أَفْتِدَاءً بِالْأَشْرَارِ وَ جُرْأَةً عَلَى الْجُبَارِ فِي كُلِّ بَلَدٍ مِنْهُمْ عَلَى مِنْبَرِهِ خَطِيبٌ يَصْفَعُ فَأَلْأَرْضُ لَهُمْ شَاغِرَةٌ وَ أَيْدِيهِمْ فِيهَا مَبْسُوطَةٌ وَ النَّاسُ لَهُمْ حَوْلٌ لَا يَدْفَعُونَ يَدَ لَامِسٍ

So among them are those enslaved and oppressed, and others weakened and overwhelmed in their livelihood, while the rulers manipulate power according to their whims and immerse themselves in disgrace through their desires. They follow the ways of the wicked and dare to challenge the Subduer. In every land, one of them stands on a pulpit, delivering speeches, and the earth is left open for them, their hands freely extended over it. The people are treated as their servants, unable to resist even the hand that strikes them.

فَمِنْ بَيْنِ جَبَّارٍ غَبِيٍّ وَ ذِي سَطْوَةٍ عَلَى الضَّعْفَةِ شَدِيدٍ مُطَاعٍ لَا يَغْرِفُ الْمُبْدِئُ وَ الْمُعِيدُ فَيَا عَجَباً وَ مَا لِي لَا أَعْجَبُ وَ الْأَرْضُ مِنْ غَاشٍ غَشُومٍ وَ مُتَصَدِّقٍ ظُلُومٍ وَ عَامِلٍ عَلَى الْمُؤْمِنِينَ بِهَمٍّ غَدِرٍ رَحِيمٍ فَاللَّهُ الْحَاكِمُ فِيمَا فِيهِ تَنَازَعْنَا وَ الْقَاضِي بِحُكْمِهِ فِيمَا شَجَرَ بَيْنَنَا

So among them is the stubborn tyrant and the one with power over the weak, harsh and obedient, who does not recognise the Creator and the Restorer. How astonishing it is, and why should I^{asws} not be astonished when the earth is ruled by the deceiver, the oppressive one, and the one who is cruel to the believers, showing no mercy. Allah^{azwj} is the Judge in what we have disputed, and the Arbiter with His^{azwj} Judgment in what has caused division between us!

اللَّهُمَّ إِنَّكَ تَعْلَمُ أَنَّهُ لَمْ يَكُنْ مَا كَانَ مِنَّا تَنَافُساً فِي سُلْطَانٍ وَ لَا تِلْمَاساً مِنْ فُضُولِ الْخَطَامِ وَ لَكِنْ لَثَرِي الْمَعَالِمِ مِنْ دِينِكَ وَ تُظْهِرُ الْإِصْلَاحَ فِي بِلَادِكَ وَ يَأْمَنُ الْمَظْلُومُونَ مِنْ عِبَادِكَ وَ يُعْمَلُ بِفَرَائِضِكَ وَ سُنَّتِكَ وَ أَحْكَامِكَ

O Allah^{azwj}! You^{azwj} Know that what has happened among us was not out of competition for power, nor a desire for the fleeting wealth of this world. Rather, it was to make the signs of Your^{azwj} religion visible, to bring about reform in Your^{azwj} land, to ensure that the oppressed among Your^{azwj} servants are safe, to establish Your^{azwj} obligations, Your^{azwj} Sunnah, and Your^{azwj} Judgments.

فَإِنَّكُمْ إِلَّا تَنْصُرُونَا وَ تُنْصِفُونَا قَوِيَّ الظُّلْمَةِ عَلَيْكُمْ وَ عَمِلُوا فِي إِطْفَاءِ نُورِ نَبِيِّكُمْ وَ حَسْبُنَا اللَّهُ وَ عَلَيْهِ تَوَكَّلْنَا وَ إِلَيْهِ أُنَبِّئُكَ وَ إِلَيْهِ الْمَصِيرُ.

If You^{azwj} do not Support us and Grant us justice, the oppressive ones will have power over us, and they will work to extinguish the light of Your^{azwj} Prophet^{saww}! And sufficient for us is Allah^{azwj} upon Him^{azwj} we rely, to Him^{azwj} we turn, and to Him^{azwj} is the destination!"²⁶⁰

38- ف، تحف العقول عن أبي جعفر الثاني ع قال: مَنْ شَهِدَ أَمْرًا فَكَرِهَهُ كَانَ كَمَنْ غَابَ عَنْهُ وَ مَنْ غَابَ عَنْ أَمْرٍ فَرَضِيَهُ كَانَ كَمَنْ شَهِدَهُ.

(The book) 'Tohf Al Uqoul –

'From Abu Ja'far^{asws} the 2nd having said: 'One who witnesses a matters so he dislikes it, he would be like the one who is absent from it, and the one who is absent from a matter, but he agrees with it would be the like the one who had witnessed it''²⁶¹

²⁶⁰ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 85 H 37

²⁶¹ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 85 H 38

39- ص، قصص الأنبياء عليهم السلام بِإِسْنَادٍ إِلَى الصَّدُوقِ بِإِسْنَادِهِ عَنْ جَابِرٍ عَنِ الْبَاقِرِ صَلَوَاتُ اللَّهِ عَلَيْهِ قَالَ قَالَ عَلِيٌّ عَلَيْهِ الصَّلَاةُ وَ السَّلَامُ أَوْحَى اللَّهُ تَعَالَى جَلَّتْ قُدْرَتُهُ إِلَى شُعَيْبٍ عَ أَبِي مُهَلِّكَ مِنْ قَوْمِكَ مِائَةَ أَلْفٍ أَرْبَعِينَ أَلْفًا مِنْ شَرَارِهِمْ وَ سِتِينَ أَلْفًا مِنْ خَيْرِهِمْ

(The book) 'Qasas Al Anbiya^{as}', may the greeting be upon them^{as} – By the chain to Al Sadouq, by his chain, from Jabir,

'From Al Baqir^{asws}, may the Salawaat of Allah^{azwj} be upon him^{asws} having said: 'Ali^{asws}, may the Salawaat and the greeting be upon him^{asws}, said: 'Allah^{azwj} the Exalted, Majestic is His^{azwj} Power, Said to Shuayb^{as}: "I^{azwj} shall Destroy from your^{as} people, one hundred and forty thousand of their evil ones, and sixty thousands of their good ones!"

فَقَالَ ع هَؤُلَاءِ الْأَشْرَارُ فَمَا بَالُ الْآخِيَارِ

He^{asws} said: 'These are the evil ones, so what is the matter with the good ones?'

فَقَالَ دَاهَنُوا أَهْلَ الْمَعَاصِي فَلَمْ يَغْضَبُوا لِعَظَمِي.

He^{azwj} Said: "They flattered the disobedient people so they did not get angered at My^{azwj} Anger!"²⁶²

40- سن، المحاسن أَبِي عَنْ مُحَمَّدِ بْنِ سِنَانٍ وَ ابْنِ الْمُغَيَّرَةِ عَنْ طَلْحَةَ بْنِ زَيْدٍ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّ رَجُلًا مِنْ خُتَمٍ جَاءَ إِلَى رَسُولِ اللَّهِ ص فَقَالَ لَهُ أَخْبِرْنِي مَا أَفْضَلُ الْأَعْمَالِ

(The book) 'Al Mahasin' – My father, from Muhammad Bin Sinan, and Ibn Al Mugheira, from Talha Bin Zayd,

'From Abu Abdullah^{asws} having said: 'A man from Khash'am came to Rasool-Allah^{saww}. He said to him^{saww}, 'Inform me, what is the best of deeds?'

فَقَالَ الْإِيمَانُ بِاللَّهِ

He^{asws} said: 'The Eman with Allah^{azwj}!'

قَالَ ثُمَّ مَاذَا

He said, 'Then what?'

قَالَ صِلَةُ الرَّحِمِ

He^{asws} said: 'Maintaining the kinship'.

قَالَ ثُمَّ مَاذَا

He said, 'Then what?'

²⁶² Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 85 H 39

فَقَالَ الْأَمْرُ بِالْمَعْرُوفِ وَ النَّهْيِ عَنِ الْمُنْكَرِ .

He^{-asws} said: 'The instructing with the good and forbidding from the evil!'²⁶³

41- ضا، فقه الرضا عليه السلام أَرْوَى عَنِ الْعَالِمِ ع أَنَّهُ قَالَ: إِنَّمَا هَلَكَ مَنْ كَانَ قَبْلَكُمْ بِمَا عَمِلُوا مِنَ الْمَعَاصِي وَ لَمْ يَنْهَهُمُ الرَّتَابِثُونَ وَ الْأَخْبَارُ عَنْ ذَلِكَ

(The book) 'Fiqh Al Reza^{-asws}', may the greetings be upon her^{-asws} – It is reported from the Scholar (Imam^{-asws}), he^{-asws} said: 'But rather the ones before you were destroyed due to what acts of disobedience they had worked, and the Rabbis and the Monks did not prevent them from that.

إِنَّ اللَّهَ جَلَّ وَ عَزَّ بَعَثَ مَلَكَينِ إِلَى مَدِينَةٍ لِيَقْلِبَاهَا عَلَى أَهْلِهَا فَلَمَّا انْتَهَبَا إِلَيْهَا وَجَدَا رَجُلًا يَدْعُو اللَّهَ وَ يَتَضَرَّعُ إِلَيْهِ فَقَالَ أَحَدُهُمَا لِصَاحِبِهِ أَمَا تَرَى هَذَا الرَّجُلَ الدَّاعِي

Allah^{-azwj} Majestic and Exalted Send two Angels to a city in order to overturn it upon its people. When they ended to it they found a man who was supplicate to Allah^{-azwj} and beseeching to Him^{-azwj}. One of them said to his companions, 'Are you not seeing this supplicating man?'

فَقَالَ لَهُ رَأَيْتُهُ وَ لَكِنِّي أَمُضِي لِمَا أَمَرَنِي بِهِ رَبِّي

He said to him, 'I do see him, but I shall continue to what my Lord^{-azwj} has Commanded me!'

فَقَالَ الْآخَرُ وَ لَكِنِّي لَا أُحَدِثُ شَيْئًا حَتَّى أَرْجِعَ

The other one said, 'But I will not do anything until I return'.

فَعَادَ إِلَى رَبِّهِ فَقَالَ يَا رَبِّ إِنِّي انْتَهَيْتُ إِلَى الْمَدِينَةِ فَوَجَدْتُ عَبْدَكَ فُلَانًا يَدْعُو وَ يَتَضَرَّعُ إِلَيْكَ

So he returned to his Lord^{-azwj}. He said, 'O Lord^{-azwj}! I ended to the city and found Your^{-azwj} servant so and so supplicating and beseeching to You^{-azwj}!'

فَقَالَ عَزَّ وَ جَلَّ امْضِ لِمَا أَمَرْتُكَ فَإِنَّ ذَلِكَ رَجُلٌ لَمْ يَتَغَيَّرْ وَجْهُهُ غَضَبًا لِي قَطُّ.

The Mighty and Majestic Said: 'Continue to what I^{-azwj} have Commanded you, for that man has not even changed his face in anger for me, at all!'²⁶⁴

42- وَ أَرْوَى أَنَّ رَجُلًا سَأَلَ الْعَالِمَ ع عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ قُلُوا أَنْفُسَكُمْ وَ أَهْلِيكُمْ نَارًا قَالَ يَأْمُرُهُمْ بِمَا أَمَرَهُمُ اللَّهُ وَ يَنْهَاهُمْ عَمَّا نَهَاَهُمُ اللَّهُ فَإِنْ أَطَاعُوا كَانَ قَدْ وَقَّاهُمْ وَ إِنْ عَصَوْهُ كَانَ قَدْ قَضَىٰ مَا عَلَيْهِ.

And it is reported that a man asked the Scholar (Imam^{-asws}) about Words of Allah^{-azwj} Mighty and Majestic: **Save yourselves and your families from a Fire [66:6]**. He^{-asws} said: 'He should instruct them with what Allah^{-azwj} has Commanded them and forbid them from what Allah^{-azwj}

²⁶³ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 85 H 40

²⁶⁴ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 85 H 41

has Prohibited them. If they obey him, he would have saved them, and if they disobey him, he would have fulfilled what was upon him”.²⁶⁵

43- وَ رُوِيَ أَنَّ أَمِيرَ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ كَانَ يَخْطُبُ فَعَارَضَهُ رَجُلٌ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ حَدِّثْنَا عَنْ مَيِّتِ الْأَخْيَاءِ

And it is reported that Amir Al-Momineen^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws} was addressing, and a man objected. He said, ‘O Amir Al-Momineen^{-asws}! Narrate to us about living dead!’

فَقَطَعَ الْخُطْبَةَ ثُمَّ قَالَ مُنْكَرٌ لِلْمُنْكَرِ بِقَلْبِهِ وَ لِسَانِهِ وَ يَدَيْهِ فَخِلَالَ الْخَيْرِ حَصَلَتْهَا كُلُّهَا وَ مُنْكَرٌ لِلْمُنْكَرِ بِقَلْبِهِ وَ لِسَانِهِ وَ تَارَكَ لَهُ يَدَيْهِ فَحَصَلَتَانِ مِنْ خِصَالِ الْخَيْرِ وَ مُنْكَرٌ لِلْمُنْكَرِ بِقَلْبِهِ وَ تَارَكَ بِلِسَانِهِ وَ يَدَيْهِ فَخَلَّةٌ مِنْ خِلَالَ الْخَيْرِ حَازَ وَ تَارَكَ لِلْمُنْكَرِ بِقَلْبِهِ وَ لِسَانِهِ وَ يَدَيْهِ فَذَلِكَ مَيِّتُ الْأَخْيَاءِ

He^{-asws} cut the sermon, then said: ‘One disliking the evil with his hear and his tongue and his hands has attained all the goodness, while one disliking of the evil with his heart and his tongue, and leaves his hands (to work) for it, has two characteristics of the goodness; and one disliking the evil with his heart, and he leaves his tongue and his hand (for it) has won one characteristic from the characteristics of the goodness; and one leaving his heart and his tongue and his hands for the evil, that is the living dead!’

ثُمَّ عَادَ إِلَى خُطْبَتِهِ.

Then he^{-asws} returned to his^{-asws} sermon”.²⁶⁶

44- وَ نَرُوهُ أَنَّ رَجُلًا جَاءَ إِلَى رَسُولِ اللَّهِ ص فَقَالَ أَخْبِرْنِي مَا أَفْضَلُ الْأَعْمَالِ

And we are reporting that a man came to Rasool-Allah^{-saww}. He said, ‘Inform me, what is the best of deeds?’

فَقَالَ الْإِيمَانُ بِاللَّهِ

He^{-saww} said: ‘The Eman with Allah^{-azwj}!’

قَالَ ثُمَّ مَاذَا

He said, ‘Then what?’

قَالَ ثُمَّ صَلَّةُ الرَّجَمِ

He^{-saww} said: ‘Then maintaining the kinship’.

قَالَ ثُمَّ مَاذَا

²⁶⁵ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 85 H 42

²⁶⁶ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 85 H 43

He said, 'Then what?'

قَالَ الْأَمْرُ بِالْمَعْرُوفِ وَ النَّهْيُ عَنِ الْمُنْكَرِ

He^{-saww} said: 'The instructing with the good and the forbidding from the evil'.

فَقَالَ الرَّجُلُ فَأَيُّ الْأَعْمَالِ أَبْعَضُ إِلَى اللَّهِ

The man said, 'Which of the deeds is the most hateful to Allah^{-azwj}'?

قَالَ الشِّرْكُ بِاللَّهِ

He^{-saww} said: 'The association with Allah^{-azwj}'.

قَالَ ثُمَّ مَاذَا

He said, 'Then what?'

قَالَ قَطِيعَةُ الرَّحِمِ

He^{-saww} said: 'Cutting off the kinship'.

قَالَ ثُمَّ مَاذَا

He said, 'Then what?'

قَالَ الْأَمْرُ بِالْمُنْكَرِ وَ النَّهْيُ عَنِ الْمَعْرُوفِ.

He^{-saww} said: 'Instructing with the evil and forbidding from the good'.²⁶⁷

45- وَ نَرْوِي أَنَّ صَبِيَّيْنِ تَوَلَّيَا عَلَى دِيكٍ فَتَتَفَاهَا فَلَمْ يَدْعَا عَلَيْهِ رِيشَهُ وَ شَيْخٌ قَائِمٌ يُصَلِّي لَا يَأْمُرُهُمْ وَ لَا يَنْهَاهُمْ قَالَ فَأَمَرَ اللَّهُ الْأَرْضَ فَأَبْتَلَعَتْهُ.

And it is reported that two young boys leapt upon a rooster and plucked it. They did not leave any feather upon it, and an old man was standing praying Salat. He neither instructed them nor forbade them. He said, 'Allah^{-azwj} Commanded the ground so it swallowed him'.²⁶⁸

46- وَ أَرْوِي عَنِ الْعَالِمِ ع أَنَّهُ قَالَ: إِنَّمَا يَأْمُرُ بِالْمَعْرُوفِ وَ يَنْهَى عَنِ الْمُنْكَرِ مُؤْمِنٌ فَيَتَعَطَّى أَوْ جَاهِلٌ فَيَتَعَلَّمُ وَ أَمَّا صَاحِبُ سَيْفٍ وَ سَوْطٍ فَلَا.

²⁶⁷ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 85 H 44

²⁶⁸ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 85 H 45

And it is reported from the Scholar (Imam^{-asws}), he^{-asws} said: ‘But rather, one should instruct with the good and forbid from the evil to either a believer so he would heed advice, or an ignorant one so he would learn, and as for the owner of a sword or a whip, so no!’²⁶⁹

47- نَرَوِي حَسْبَ الْمُؤْمِنِ عَيْباً إِذَا رَأَى مُنْكَرًا أَنْ لَا يُعْلَمَ مِنْ قَلْبِهِ أَنَّهُ لَهُ كَارَةٌ.

We are reporting, ‘It suffices the Momin as a fault when he sees evil that he does not know from his heart that he has a disliking for it’.²⁷⁰

48- وَ أَزَوِي عَنِ الْعَالِمِ عَ أَنَّ اللَّهَ قَالَ وَلِلَّذِينَ يَجْتَلِبُونَ الدُّنْيَا بِالْإِيمَانِ وَ وَلِلَّذِينَ يَفْتُلُونَ الَّذِينَ يَأْمُرُونَ بِالْقِسْطِ مِنَ النَّاسِ وَ وَلِلَّذِينَ إِذَا الْمُؤْمِنُ فِيهِمْ يَسِيرُ بِالْعَدْلِ يَعْتَدُونَ وَ عَلَيْهِ يَحْتَرُونَ وَ لَا يَهْتَدُونَ لِأَنَّهُمْ هُمْ فَتَنَةً يَتْرُكُ الْحَكِيمُ فِيهِمْ حَيْرَانًا [خَيْرَانَ].

And it is reported by the Scholar (Imam^{-asws}): ‘Allah^{-azwj} Said: “Woe be for those who are pulling (earning) the world with the religion, and woe be to those who are killing those who are instructing with the fairness from the people, and woe be to those when the believing walks among them with the justice, they attack upon him and are audacious and they are not being guided! I^{-azwj} shall Bring about a Fitna (discord) to them, the wise ones among them will be left confused!’²⁷¹

49- وَ نَرَوِي مَنْ أَعْظَمَ النَّاسُ حَسْرَةً يَوْمَ الْقِيَامَةِ

And it is reported: ‘Who from the people would be of mightiest regret on the Day of Qiyamah?’

قَالَ مَنْ وَصَفَ عَدْلًا فَخَالَفَهُ إِلَى غَيْرِهِ.

He^{-asws} said: ‘One who describes the justice (claims to be just) but opposes it to something else’.²⁷²

50- وَ نَرَوِي فِي قَوْلِ اللَّهِ تَعَالَى فَكُذِّبُوا فِيهَا هُمْ وَ الْغَاوُونَ قَالَ هُمْ قَوْمٌ وَصَفُوا بِالسَّيِّئَةِ عَدْلًا ثُمَّ خَالَفُوهُ إِلَى غَيْرِهِ

And we are reporting regarding Words of Allah^{-azwj} the Exalted: **So they would be flung into it, they and the straying ones [26:94]**. He^{-asws} said: ‘They are a people who had described justice with their tongues, then they opposed it to something else’.

فَسُئِلَ عَنْ مَعْنَى ذَلِكَ فَقَالَ إِذَا وَصَفَ الْإِنْسَانُ عَدْلًا خَالَفَهُ إِلَى غَيْرِهِ فَرَأَى يَوْمَ الْقِيَامَةِ الثَّوَابَ الَّذِي هُوَ وَاصِفُهُ لِعَيْرِهِ عَظُمَتْ حَسْرَتُهُ.

He^{-asws} was asked about the meaning of that. He^{-asws} said: ‘When the person describes justice (then) opposes it to something else, on the Day of Qiyamah he will see the rewards which he had been described for, being for someone else. His regret will be magnified’.²⁷³

²⁶⁹ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 85 H 46

²⁷⁰ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 85 H 47

²⁷¹ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 85 H 48

²⁷² Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 85 H 49

²⁷³ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 85 H 50

51 مص، مصباح الشريعة قَالَ الصَّادِقُ ع مَنْ لَمْ يَنْسَلِخْ عَنْ هَوَاجِسِهِ وَ لَمْ يَتَخَلَّصْ مِنْ آفَاتِ نَفْسِهِ وَ شَهَوَاتِهَا وَ لَمْ يَهْرِمِ الشَّيْطَانُ وَ لَمْ يَدْخُلْ فِي كَنْفِ اللَّهِ وَ أَمَانِ عِصْمَتِهِ لَا يَصْلُحْ لَهُ الْأَمْرُ بِالْمَعْرُوفِ وَ النَّهْيِ عَنِ الْمُنْكَرِ لِأَنَّهُ إِذَا لَمْ يَكُنْ بِهَذِهِ الصِّفَةِ فَكُلَّمَا أَطْهَرَ أَمْرًا يَكُونُ حُجَّةً عَلَيْهِ وَ لَا يَنْتَفِعُ النَّاسُ بِهِ

(The book) 'Misbah Al Sharia' –

'Al-Sadiq^{-asws} said: 'Whoever does not rid himself of his inner distractions, and does not free himself from the afflictions and desires of his soul, does not overcome Satan^{-la}, and does not enter into the protection and security of the Wilayah of Allah^{-azwj}, is not fit to enjoin good and forbid evil. For if he lacks these qualities, every matter he proclaims will serve as proof against him, and the people will not benefit from him.

قَالَ اللَّهُ عَزَّ وَ جَلَّ أَ تَأْمُرُونَ النَّاسَ بِالْبِرِّ وَ تَنْسَوْنَ أَنْفُسَكُمْ وَ يُقَالُ لَهُ يَا خَائِنُ أَ تَطَالِبُ خَلْقِي بِمَا خُنْتَ بِهِ نَفْسَكَ وَ أَرَحَيْتَ عَنْكَ.

Allah^{-azwj} Mighty and Majestic Said: **You are instructing the people with the righteousness and are forgetting yourselves [2:44]**, and He^{-azwj} will Say to him: "O traitor! Are you demanding from My^{-azwj} creatures what you have betrayed yourself with and have loosened your restrains from?"²⁷⁴

52 رُوِيَ أَنَّ ثَعْلَبَةَ الْحُشَيْنِيِّ سَأَلَ رَسُولَ اللَّهِ ص عَنْ هَذِهِ الْآيَةِ يَا أَيُّهَا الَّذِينَ آمَنُوا عَلَيْكُمْ أَنْفُسَكُمْ لَا يَضُرُّكُمْ مَنْ ضَلَّ إِذَا اهْتَدَيْتُمْ

It is reported: 'Sa'alba Al Khash'amy asked Rasool-Allah^{-saww} about this Verse: **O you who believe! Upon you (is to look after) yourselves! The one who has strayed cannot harm you when you are guided to the right way. [5:105]**.

فَقَالَ ع وَ أَمْرٌ بِالْمَعْرُوفِ وَ أَنَّهُ عَنِ الْمُنْكَرِ وَ اصْبِرْ عَلَى مَا أَصَابَكَ حَتَّى إِذَا رَأَيْتَ شَحًّا مُطَاعًا وَ هَوًى مُتَّبَعًا وَ إِعْجَابَ كُلِّ ذِي رَأْيٍ بِرَأْيِهِ فَعَلَيْكَ بِنَفْسِكَ وَ دَعْ أَمْرَ الْعَامَّةِ

He^{-saww} said: 'And instructing with the good and forbidding from the evil, and being patient upon what afflicts you until when you see greed being obeyed, and desires being followed, and every person being pleased only with their own opinion, then focus on yourself and leave the affairs of the general public.

وَ صَاحِبُ الْأَمْرِ بِالْمَعْرُوفِ يَخْتِاجُ إِلَى أَنْ يَكُونَ عَالِمًا بِالْحَلَالِ وَ الْحَرَامِ فَارِعًا مِنْ خَاصَّةِ نَفْسِهِ عَمَّا يَأْمُرُهُمْ بِهِ وَ يَنْهَاهُمْ عَنْهُ نَاصِحًا لِلْخَلْقِ رَحِيمًا رَفِيقًا بِهِمْ دَاعِيًا لَهُمْ بِاللُّطْفِ وَ حُسْنِ الْبَيَانِ

The one who instructs with good must have knowledge of what is lawful and unlawful, be free in his own self from the very things he commands others to do and forbids them from, and be sincere to the people, and compassionate and gentle with them, calling them with kindness and good explanation.

عَارِفًا بِتَفَاوُتِ أَخْلَاقِهِمْ لِيُنْزِلَ كُلًّا مِنْزِلَتَهُ بِصَبْرٍ بِمَكْرِ النَّفْسِ وَ مَكَائِدِ الشَّيْطَانِ صَابِرًا عَلَى مَا يَلْحَقُهُ لَا يَكْفِيهِمْ بِهَا وَ لَا يَشْكُو مِنْهُمْ وَ لَا يَسْتَعْمِلُ الْحَمِيَّةَ وَ لَا يَغْتَاطُ لِنَفْسِهِ مُجَرَّدًا نِيَّةَ اللَّهِ مُسْتَعِينًا بِهِ وَ مُتَّبِعِيًا لَوَجْهِهِ

²⁷⁴ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 85 H 51

He must understand the differences in their dispositions so that he places each in their proper position, and be aware of the deception of the soul and the tricks of Satan^{-la}, and be patient with any harm he may encounter. He should neither retaliate against them, nor complain about them, nor act out of anger or personal pride. He must purify his intention for Allah^{-azwj}, seek His^{-azwj} Assistance, and desire only His^{-azwj} Face.

فَإِنْ خَالَفُوهُ وَجَفَّوهُ صَبَرَ وَإِنْ وَاغْتَوُّهُ وَقَبَلُوا مِنْهُ شَكَرَ مُقَوِّضاً أَمْرَهُ إِلَى اللَّهِ نَاطِراً إِلَى عَيْبِهِ.

If they oppose and mistreat him, he must remain patient. If they accept and follow him, he should be grateful, entrusting his affairs to Allah^{-azwj} and being mindful of his own shortcomings²⁷⁵.

53 مص، مصباح الشريعة قَالَ الصَّادِقُ ع أَحْسَنُ الْمَوَاعِظِ مَا لَا يُجَاوِزُ الْقَوْلُ حَدَّ الصِّدْقِ وَ الْفِعْلُ حَدَّ الْإِحْلَاصِ فَإِنَّ مَثَلَ الْوَاعِظِ وَالْمَوْعُوظِ كَالْيَقِظَانِ وَ الرَّاقِدِ فَمَنْ اسْتَيْقَظَ عَنْ رَفْدَتِهِ وَ غَفَلْتِهِ وَ مُحَالَفَتِهِ وَ مَعَاصِيهِ صَلَحَ أَنْ يُؤْفَظَ غَيْرُهُ مِنْ ذَلِكَ الرَّقَادِ

(The book) 'Misbah Al Sharaie' –

'Al-Sadiq^{-asws} said: 'The best admonitions are those in which speech does not go beyond the limits of truth, and actions do not go beyond the limits of sincerity. The example of the preacher and the one being preached to is like that of the awake and the sleeping. Whoever awakens from his own slumber of heedlessness, disobedience, and defiance is fit to awaken others from that sleep.

وَأَمَّا السَّائِرُ فِي مَقَاوِرِ الْإِعْتِدَاءِ وَ الْخَائِضِ فِي مَرَاتِعِ الْعِيِّ وَ تَرْكِ الْحُبَاءِ بِاسْتِحْبَابِ السُّمْعَةِ وَ الرِّيَاءِ وَ الشُّهُرَةِ وَ التَّصَنُّعِ فِي الْخَلْقِ الْمُتَزَيِّي بِرِيِّ الصَّالِحِينَ الْمُظْهَرُ بِكَلَامِهِ عُمَارَةٌ بَاطِنِهِ وَ هُوَ فِي الْحَقِيقَةِ خَالٍ عَنْهَا فَدَغَمَرَتْهَا وَحْشَتُهُ حُبِّ الْمَحْمَدَةِ وَ عَشِيَّتُهَا ظُلُمَةُ الطَّمَعِ

But as for the one who wanders in the wastelands of transgression, indulges in the fields of deviation, and abandons modesty out of a love for reputation, and hypocrisy, and fame, and pretence before people, he who dresses in the guise of the righteous and outwardly displays piety while in reality being devoid of it, his heart is engulfed by the desolation of seeking praise and overshadowed by the darkness of greed.

فَمَا أَفْتَنَتْهُ بِمَقَاوِرِ النَّاسِ بِمَقَالِهِ قَالَ اللَّهُ عَزَّ وَ جَلَّ لَبِئْسَ الْمَوْلَى وَ لَبِئْسَ الْعَشِيرُ

How deeply he is trapped by his desires, and how greatly he strays people with his words! Allah^{-azwj} Mighty and Majestic Said: **Evil is the guardian and evil is the associate [22:13].**

وَأَمَّا مَنْ عَصَمَهُ اللَّهُ بِنُورِ التَّائِيدِ وَ حُسْنِ التَّوْفِيقِ وَ طَهَّرَ قَلْبَهُ مِنَ الدَّنَسِ فَلَا يُفَارِقُ الْمَعْرِفَةَ وَ التَّقَى فَيَسْتَمِعُ الْكَلَامَ مِنَ الْأَصْلِ وَ يَبْزُكُ قَائِلَهُ كَيْفَ مَا كَانَ قَالَتِ الْحُكَمَاءُ خِذِ الْحِكْمَةَ وَ لَوْ مِنْ أَفْوَاهِ الْمَجَانِينِ

And as for the one whom Allah^{-azwj} has Protected with the light of His^{-azwj} Support, Guided with His^{-azwj} Grace, and Purified his heart from corruption, he never separates from knowledge and piety. He listens to words based on their truth and origin, disregarding who utters them,

²⁷⁵ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 85 H 52

regardless of their status. The wise have said, 'Take the wisdom even from the mouths of the insane!'

قَالَ عِيسَى ع جَالِسُوا مَنْ تُذَكِّرُكُمْ اللَّهُ رُؤْيَاهُ وَ لِقَاؤُهُ فَضْلًا عَنِ الْكَلَامِ وَ لَا تُجَالِسُوا مَنْ يُؤَافِقُهُ ظَاهِرُهُمْ وَ يُخَالِفُهُ بَاطِنُهُمْ فَإِنَّ ذَلِكَ الْمُدَّعِي بِمَا لَيْسَ لَهُ

Isa^{as} said: 'Sit with those whose sight reminds you of Allah^{azwj} even before they speak. Do not sit with those whose outward appearance aligns with you while their inner self contradicts you. Such a person only claims what is not truly theirs.

إِنْ كُنْتُمْ صَادِقِينَ فِي اسْتِفَادَتِكُمْ فَإِذَا لَقِيتَ مَنْ فِيهِ ثَلَاثُ خِصَالٍ فَأَعْتَنِمْ رُؤْيَاهُ وَ لِقَاءَهُ وَ مُجَالَسَتَهُ وَ لَوْ سَاعَةً فَإِنَّ ذَلِكَ يُؤَثِّرُ فِي دِينِكَ وَ قَلْبِكَ وَ عِبَادَتِكَ

If you are sincere in seeking benefit, then when you find someone with three qualities, cherish the opportunity to see them, and meet them, and sit with them, even for a moment, for their presence will leave a lasting impact on your faith, and heart, and worship.

بَرَكَاتُهُ قَوْلُهُ لَا يُجَاوِزُ فِعْلَهُ وَ فِعْلُهُ لَا يُجَاوِزُ صِدْقَهُ وَ صِدْقُهُ لَا يُنَازِعُ رَبَّهُ فَجَالِسْنَاهُ بِالْحُرْمَةِ وَ انْتَظِرِ الرَّحْمَةَ وَ الْبَرَكَاتِ وَ اخَذَرِ لِرُؤْمِ الْحُجَّةِ عَلَيْكَ وَ رَاحَ وَقْتُهُ كَثِيرًا تَلُومُهُ فَتُخَسَّرَ وَ انْظُرْ إِلَيْهِ بِعَيْنِ فَضْلِ اللَّهِ عَلَيْهِ وَ تَخْصِيصِهِ لَهُ وَ كَرَامَتِهِ إِتَاءَهُ.

His words are a Blessing, his words do not exceed his actions and his actions do not exceed his sincerity, and his sincerity does not contradict his Lord^{azwj}. Sit with such a person with respect, and anticipate Mercy and Blessings. Be cautious not to let his presence become proof against you through negligence. Be mindful of his time so that you do not blame him and incur loss. Look at him with the understanding that Allah^{azwj} has Specialised for him and Honoured him with!"²⁷⁶

54 شي، تفسير العياشي عَنْ يَعْقُوبَ بْنِ شُعَيْبٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قُلْتُ أَ تَأْمُرُونَ النَّاسَ بِالْبِرِّ وَ تَنْسَوْنَ أَنْفُسَكُمْ قَالَ فَوَضَعَ يَدَهُ عَلَى خَلْقِهِ قَالَ كَالذَّابِحِ نَفْسَهُ.

Tafseer Al Ayyashi – From Yaquob Bin Shuayb,

'From Abu Abdullah^{asws}, he (the narrator) said, 'I said, **'You are instructing the people with the righteousness and are forgetting yourselves [2:44]**'. He^{asws} placed his^{asws} hand upon his^{asws} throat. He^{asws} said: 'Like the one slaughtering himself'"²⁷⁷

55 وَ قَالَ الْحَجَّالُ عَنْ أَبِي إِسْحَاقَ عَمَّنْ ذَكَرَهُ وَ تَنْسَوْنَ أَنْفُسَكُمْ أَيِ تَنْزَوْنَ.

Al-Hajjal said, 'From Abu Is'haq, from the one who mentioned it, **'and are forgetting yourselves [2:44]**, i.e. neglecting'"²⁷⁸

56 شي، تفسير العياشي عَنْ مُحَمَّدِ بْنِ الْهَيْثَمِ التَّمِيمِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِهِ كَانُوا لَا يَتَنَاهَوْنَ عَنْ مُنْكَرٍ فَعَلُوهُ لَبِئْسَ مَا كَانُوا يَفْعَلُونَ قَالَ أَمَا إِهْمُ لَمْ يَكُونُوا يَدْخُلُونَ مَدَاحِلَهُمْ وَ لَا يَجْلِسُونَ مَجَالِسَهُمْ وَ لَكِنْ كَانُوا إِذَا لَقَوْهُمْ ضَحِكُوا فِي وُجُوهِهِمْ وَ أَنْسَوُا بِهِمْ.

²⁷⁶ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 85 H 53

²⁷⁷ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 85 H 54

²⁷⁸ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 85 H 55

Tafseer Al Ayyashi – From Muhammad Bin Al Haysam Al Tameemi,

‘From Abu Abdullah^{-asws} regarding His^{-azwj} Words: ***They were not forbidding from evil they were doing. Evil was what they were doing [5:79].*** He^{-asws} said: ‘But, they were neither entering their entrances nor were they sitting in their gathering, but whenever they met them, they smiled in their faces and were comforted with them’.²⁷⁹

57 م، تفسير الإمام عليه السلام قَالَ رَسُولُ اللَّهِ ص لَقَدْ أَوْحَى اللَّهُ فِيمَا مَضَى قَبْلَكُمْ إِلَى جِبْرِئِيلَ فَأَمَرَهُ أَنْ يَحْشِفَ بِلَدٍ يَشْتَمِلُ عَلَى الْكُفَّارِ وَالْفُجَّارِ فَقَالَ جِبْرِئِيلُ يَا رَبِّ احْشِفْ بِهِمْ إِلَّا بِفُلَانٍ الرَّاهِدِ فَيَعْرِفُ مَاذَا يَأْمُرُهُ اللَّهُ بِهِ

‘Tafseer of the Imam (Hassan Al-Askari^{-asws}) – ‘Rasool-Allah^{-saww} said: ‘And Allah^{-azwj} had Revealed to Jibraeel^{-as} during what has passed before you (in history), and Commanded him^{-as} to submerge a city based upon the Kufr and the immoralities. Jibraeel^{-as} said: ‘O Lord^{-azwj}! Shall I^{-as} submerge them except for so and so ascetic, for it to be recognised what is that which Allah^{-azwj} had Commanded with?’

فَقَالَ اللَّهُ تَعَالَى بَلِ احْشِفْ بِهِمْ وَبِفُلَانٍ قَبْلَهُمْ

Allah^{-azwj} Mighty and Majestic Said: “But, submerge so and so, before them!”

فَسَأَلَ رَبَّهُ فَقَالَ رَبِّ عَرِّفْنِي لِمَ ذَلِكَ وَهُوَ زَاهِدٌ عَابِدٌ

He^{-as} asked his^{-as} Lord^{-azwj}, ‘O Lord^{-azwj}! Make me^{-as} understand why that is so, and he is an ascetic, a worshipper’.

قَالَ مَكَّنْتُ لَهُ وَأَقْدَرْتُهُ فَهُوَ لَا يَأْمُرُ بِالْمَعْرُوفِ وَلَا يَنْهَى عَنِ الْمُنْكَرِ وَكَانَ يَتَوَقَّرُ عَلَى حُبِّهِمْ وَبِي غَضَبِي لَهُمْ

He^{-azwj} Said: “I^{-azwj} had Enabled him and Empowered him, but he neither enjoined with the goodness, nor did he forbid from the evil, and he used to give preference upon their love regarding My^{-azwj} Anger towards them!”

فَقَالُوا يَا رَسُولَ اللَّهِ فَكَيْفَ بَنَّا وَنَحْنُ لَا نَقْدِرُ عَلَى انْكَارِ مَا نُشَاهِدُهُ مِنْ مُنْكَرٍ

They said, ‘O Rasool-Allah^{-saww}! How would it be with us and we are not able upon negating what we witness from the evil?’

فَقَالَ رَسُولُ اللَّهِ ص لَتَأْمُرَنَّ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ أَوْ لَيُعْظِمَنَّ اللَّهُ بِعَذَابٍ

Rasool-Allah^{-saww} said: ‘You should be enjoining with the goodness and forbidding from the evil, or the Punishment of Allah^{-azwj} will prevail’.

ثُمَّ قَالَ مَنْ رَأَى مُنْكَرًا فَلْيُنْكِرْهُ بِيَدِهِ إِنْ اسْتَطَاعَ فَإِنْ لَمْ يَسْتَطِعْ فَلْيُلسَانِهِ فَإِنْ لَمْ يَسْتَطِعْ فَلْيُكَلِّمِهِ فَحَسْبُهُ أَنْ يَعْلَمَ اللَّهُ مِنْ قَلْبِهِ أَنَّهُ لَذَلِكَ كَارِهِ.

²⁷⁹ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 85 H 56

Then he^{-saww} said: 'The one from you, who sees an evil, so let him negate it with his hand if he is able to. But if he is not able to, so by his tongue. But if he is not able to, so by his heart. Allah^{-azwj} will Reckon it if He^{-azwj} Knows from his heart that he had disliked that'.²⁸⁰

58 سر، السرائر من كتاب المشيخة لابن محبوب عن ابن محمد عن الحارث بن المغيرة قال: لقيني أبو عبد الله ع في بعض طرق المدينة ليلاً فقال لي يا حارث

(The book) 'Al Saraair' – From a book of the elders of Ibn Mahboub, from Ibn Muhammad, from Al Haris Bin Al Mugheira who said,

'Abu Abdullah^{-asws} met me in one of the streets of Al-Medina at night. He^{-asws} said to me: 'O Haris!'

فقلت نعم

I said, 'Yes'.

فقال أما ليحملن ذنوب سفهائكم على علمائكم ثم مضى

He^{-asws} said: 'Indeed! Sins of your foolish ones will be loaded upon your knowledgeable ones!' Then he^{-asws} went.

قال ثم أتيت فاستأذنت عليه فقلت جعلت فداك لم قلت ليحملن ذنوب سفهائكم على علمائكم فقد دخلني من ذلك أمر عظيم

He (the narrator) said, 'Then I went to him^{-asws}. I sought permission to see him^{-asws}. I said, 'May I be sacrificed for you^{-asws}! Why did you^{-asws} say: 'Sins of your foolish ones will be loaded upon your knowledgeable ones'? A grievous matter has entered me from that!'

فقال لي نعم ما يمنعكم إذا بلغكم عن الرجل منكم ما تكرهونه مما يدخل به علينا الأذى والعيب عند الناس أن تأتوه فتؤيبوه وتعطوه وتقولوا له قولاً بليغاً

He^{-asws} said to me: 'Yes. What prevents you, when it reached from the man from you what you dislike, from what enters the harm upon us^{-asws} due to it and the faulting in presence of the people, from going to him and reprimanding him and advising him, and saying to him a conclusive word?'

فقلت له إذا لا يقبل منا ولا يطيعنا

O said to him^{-asws}, 'The he will neither accept from us nor obey us!'

قال فقال فإذا فاجروه عند ذلك واجتنبوا مجالسته.

²⁸⁰ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 85 H 57

He (the (narrator) said, 'He^{-asws} said: 'Then forsake him at that, and shun sitting with him!'"²⁸¹

59 ين، كتاب حسين بن سعيد و النوادر علي بن النعمان عن ابن مسكان عن ابن فرقاد عن أبي شيبه الزهرري عن أحدهما ع أنه قال: لا دين لمن لا يدين الله بالأمر بالمعروف والنهي عن المنكر.

The book of Haseen Bin Saeed, and 'Al Nawadir' – Ali Bin Al Numan, from Ibn Muskan, from Ibn Farqad, from Abu Shayba Al Zuhry,

'From one of the two (5th or 6th Imam^{-asws}) having said: 'There is no religion for the one not making a religion of Allah^{-azwj} by instructing with the good and forbidding from the evil!'"²⁸²

60 ين، كتاب حسين بن سعيد و النوادر النضر عن دُرست عن بعض أصحابه عن أبي عبد الله ع قال: إن الله بعث ملكين إلى أهل مدينة ليقلبها على أهلها فلما انتهيا إلى المدينة وجدوا رجلاً يدعو الله و يتضرع إليه فقال أحدهما لآخر أ ما ترى هذا الداعي

The book of Haseen Bin Saeed, and 'Al Nawadir' – Al Nazr, from Dorost, from one of his companions,

'From Abu Abdullah^{-asws} having said: 'Allah^{-azwj} Send two Angels to the people of a city in order to overturn it upon its people. When they ended in the city, they found a man supplicating to Allah^{-azwj} and beseeching to Him^{-azwj}. One of them said to the other, 'Can you see this supplicater?'

فقال قد رأيته و لكن أمضي لما أمرني به ربي

He said, 'I have seen him, but I shall continue to what my Lord^{-azwj} has Commanded me with!'

فقال و لكني لا أحدث شيئاً حتى أرجع إلى ربي

He said, 'But I will not do anything until I return to my Lord^{-azwj}!'

فعاد إلى الله تبارك و تعالى فقال يا رب إني انتهيت إلى المدينة فوجدت عبدك فلاناً يدعوك و يتضرع إليك

He returned to Allah^{-azwj} Blessed and exalted. He said, 'O Lord^{-azwj}! I ended to the city but I found Your^{-azwj} so and so servant supplicating to You^{-azwj} and beseeching to You^{-azwj}!'

فقال امض لما أمرتك فإن ذلك رجل لم يتغير وجهه غضباً لي قط.

He^{-azwj} Said: "Continue to what I^{-azwj} had Commanded you, for that man did not even change his face in anger for Me^{-azwj}, at all!"²⁸³

61 ين، كتاب حسين بن سعيد و النوادر النضر عن يحيى الحلبي عن ابن خزيمة عن أبي عبد الله ع قال: إن الله بعث إلى بني إسرائيل نبياً يقال له أرميا فقال قل لهم ما بلد ينفسه من كرام البلدان و عرس فيه من كرام العروس و نقيبته من كل غريبة فأخلف فأثبت خروباً

²⁸¹ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 85 H 58

²⁸² Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 85 H 59

²⁸³ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 85 H 60

The book of Haseen Bin Saeed, and 'Al Nawadir' – Al Nazr Bin Yahya Al Halby, from Ibn Kharija,

'From Abu Abdullah^{-asws} having said: 'Allah^{-azwj} Send a Prophet^{-as} called Irmiyah^{-as} to the children of Israel. He^{-azwj} Said: 'Tell them: 'What city is by itself from the honourable cities, and the honourable crops have been planted in it, and I^{-azwj} have Purified it from every impurity, but it opposed and grew Carob?'"

فَصَحَّحُوا مِنْهُ وَاسْتَهْزَؤُوا بِهِ فَشَكَاهُمْ إِلَى اللَّهِ فَأَوْحَى اللَّهُ إِلَيْهِ أَنْ قُلْ لَكُمْ إِنَّ الْبَلَدَ الْبَيْتَ الْمُقَدَّسَ وَالْغَرْسَ بُنُو إِسْرَائِيلَ نَقَّبَتْهُمْ مِنْ كُلِّ غَرِيبَةٍ وَخَبَثٍ عَنْهُمْ كُلَّ جَبَّارٍ فَأَخْلَلُوا فَعَمِلُوا بِمَعَاصِييَ فَلَا سُلْطَانَ عَلَيْهِمْ فِي بِلَدِهِمْ مَنْ يَسْتَفِيكَ دِمَاءَهُمْ وَ يَأْخُذُ أَمْوَالَهُمْ وَ إِنْ بَكَوْا لَمْ أَرْحَمْ بِكَاءِهِمْ وَ إِنْ دَعَوْا لَمْ أَسْتَجِبْ دَعَاءَهُمْ فَشَلُّوا وَ فَشَلَّتْ أَعْمَالُهُمْ لِأَخْرَبَتْنَهَا مِائَةَ عَامٍ ثُمَّ لَا عُمْرَ لَهَا

They laughed at him^{-as} and mocked with it. He^{-as} complained of them to Allah^{-azwj}. Allah^{-azwj} Revealed to him^{-as} to tell them that the city is Bayt Al-Maqdis, and the plants are the children of Israel. I^{-azwj} had Purified them from every impurity and Kept away from them every tyrant, but they opposed and worked with disobedience! I^{-azwj} shall Cause to prevail upon them in their cities, someone who will shed their blood, and seize their wealth, and if they cry I^{-azwj} will not Mercy them due to their crying, and if they supplication I^{-azwj} will not Answer their supplications! They have faltered, and their deeds have failed. I^{-azwj} will Ruin it for a hundred years, then I^{-azwj} will Restore it!"

قَالَ فَلَمَّا حَدَّثَهُمْ جَزَعَتِ الْعُلَمَاءُ فَقَالُوا يَا رَسُولَ اللَّهِ مَا دُئِبْنَا نَحْنُ وَ لَمْ نَكُنْ نَعْمَلُ بِعَمَلِهِمْ فَعَاوَدَ لَنَا رَبَّنَا

He^{-asws} said: 'When he^{-as} narrated to them, the scholars panicked. They said, 'O Messenger^{-as} of Allah^{-azwj}! What is our sin, and we did not do their deeds? Plead for us to our Lord^{-azwj}!'

فَصَامَ سَبْعًا فَلَمْ يَوْحَ إِلَيْهِ فَأَكَلَ أَكْلَةً ثُمَّ صَامَ سَبْعًا فَلَمَّا كَانَ الْيَوْمُ الْوَاحِدُ وَالْعِشْرُونَ أَوْحَى اللَّهُ إِلَيْهِ لَتَرْجِعَنَّ عَمَّا تَصْنَعُ أَنْ تَرَا جَعَلِي فِي أَمْرٍ قَدْ قَضَيْتُهُ أَوْ لَا زِدَنَّ وَجْهَكَ عَلَى ذُبْرِكَ

He^{-as} fasted for seven (days), but He^{-azwj} did not reveal to him^{-as}. He^{-as} then ate a meal, then fasted seven (days). When it was the twenty-first day, Allah^{-azwj} Revealed to him^{-as}: "You^{-as} will refrain from what you^{-as} are doing! Either you^{-as} refrain from referring to Me^{-azwj} regarding a Command I^{-azwj} have already Decreed or I^{-azwj} will Turn your^{-as} face towards your^{-as} back!"

ثُمَّ أَوْحَى إِلَيْهِ أَنْ قُلْ لَكُمْ إِنَّكُمْ رَأَيْتُمُ الْمُنْكَرَ فَلَمْ تُنْكِرُوهُ وَ سَلَطَ عَلَيْهِمْ بِخُتْنَصَّرَ فَعَمَلٌ بِهِمْ مَا قَدْ بَلَعَكَ.

Then He^{-azwj} Revealed to him^{-as}: "Tell them: 'You had seen the evil but you did not dislike it!', and He^{-azwj} Caused Bakhtnasr (Nebuchadnezzar) to prevail upon them, so he did with them what you already know".²⁸⁴

62 ين، كتاب حسين بن سعيد و النوار علي بن النعمان عن داود بن أبي يزيد عن أبي شيبَةَ الزُّهْرِيِّ عَنْ أَحَدِهِمَا ع قَالَ: وَبِئْسَ الْقَوْمُ لَا يَدْرِيُونَ اللَّهَ بِالْأَمْرِ بِالْمَعْرُوفِ وَ النَّهْيِ عَنِ الْمُنْكَرِ.

The book of Haseen Bin Saeed, and 'Al Nawadir' – Ali Bin Al Numan, from Dawood Bin Abu Yazeed, from Abu Sheyba Al Zuhry,

'From one of the two (5th or 6th Imam^{-asws}) having said: 'Woe be unto a people not making a religion of Allah^{-azwj} by instructing with the good and forbidding from the evil''²⁸⁵

63 ين، كتاب حسين بن سعيد و النوار عثمان بن عيسى عن فزات بن اخنف عن ابي عبد الله ع قال: ويل لمن يأمر بالمنكر وينهى عن المعروف.

The book of Haseen Bin Saeed, and 'Al Nawadir' – Usman Bin Isa, from Furat Bin Ahnaf,

'From Abu Abdullah^{-asws} having said: 'Woe be unto the one instructing with the evil and forbidding from the good!''²⁸⁶

64 نواذير الراوندي، بإسناده عن موسى بن جعفر عن آبائه ع قال قال رسول الله ص لا يأمر بالمعروف ولا ينهى عن المنكر إلا من كان فيه ثلاث خصال رفيق بما يأمر به رفيق فيما ينهى عنه عدل فيما يأمر به عدل فيما ينهى عنه عالم بما يأمر به عالم بما ينهى عنه.

(The book) 'Nawadir' of Al Rawandy – By his chain,

'From Musa^{-asws} Bin Ja'far^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Neither should one instruct with the good nor forbid from the evil except the one having three characteristics in him – gentleness with what he instructs with, gentleness regarding what he forbids from, fairness in what he instructs with, fairness in what he forbids from, knowledgeable with what he instructs with, knowledgeable with what he forbids from''²⁸⁷

65 وهذا الإسناد قال قال رسول الله ص من يشفع شفاعه حسنه أو أمر بمعروف أو نهي عن منكر أو دل على خير أو أشار به فهو شريك و من أمر بسوء أو دل عليه أو أشار به فهو شريك.

And by this chain, he^{-asws} said: 'Rasool-Allah^{-saww} said: 'One who intercedes a good intercession, or instructs with good or forbids from evil, or points to good or indicates with it, he is a participant, and one who instructs with evil, or points to it, or indicates with it, he is a participant''²⁸⁸

66 مجلس الشيخ، عن الحسين بن إبراهيم القزويني عن محمد بن وهبان عن أحمد بن إبراهيم عن الحسين بن علي الرعزاني عن البرقي عن أبيه عن ابن أبي عمير عن هشام بن سالم عن أبي عبد الله ع قال: لو أنكم إذا بلغكم عن الرجل شيء مشيتم إليه فقلتم يا هذا إما أن تعزلنا و تجتنبنا أو تكف عنا فإن فعل و إلا فاجنبوه.

(The book) 'Majaalis' of the Sheykh – From Al-Husayn Bin Ibrahim al Qazwiny, from Muhammad Bin Wahban, from Ahmad Bin Ibrahim, from Al-Hassan Bin Ali Al Zafrany, from Al Barqy, from his father, from Ibn Abu Umeyr, from Hisham Bin Salim,

²⁸⁵ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 85 H 62

²⁸⁶ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 85 H 63

²⁸⁷ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 85 H 64

²⁸⁸ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 85 H 65

‘From Abu Abdullah^{-asws} having said: ‘When something reaches you from a man, if only you would walk to him and say, ‘O you! Either you avoid us, or keep away from us, or refrain from us!’ If he does (fine), or else, keep away from him!’²⁸⁹

67 وَ مِنْهُ، بِحَدِّ الْإِسْنَادِ عَنِ ابْنِ وَهْبَانَ عَنْ عَلِيِّ بْنِ حَبِشٍ عَنِ الْعَبَّاسِ بْنِ مُحَمَّدٍ بْنِ الْحُسَيْنِ عَنْ أَبِيهِ عَنْ صَفْوَانَ بْنِ يَحْيَى وَ جَعْفَرِ بْنِ عِيسَى عَنِ الْحُسَيْنِ بْنِ أَبِي عُنْدَرٍ عَنْ أَبِيهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَ رَجُلٌ شَيْخٌ نَاسِكٌ يَعْبُدُ اللَّهَ فِي بَنِي إِسْرَائِيلَ فَبَيْنَمَا هُوَ يُصَلِّي وَ هُوَ فِي عِبَادَتِهِ إِذْ بَصُرَ بِعِلَامَتَيْنِ صَبِيَّيْنِ إِذْ أَحَدَا دَبَكَ وَ هُمَا يَنْتَقِمَانِ رِيشَهُ فَأَقْبَلَ عَلَى مَا هُوَ فِيهِ مِنَ الْعِبَادَةِ وَ لَمْ يَنْتَهَمَا عَنْ ذَلِكَ فَأَوْحَى اللَّهُ إِلَى الْأَرْضِ أَنْ سَبِّحِي بِعَبْدِي فَسَاحَتْ بِهِ الْأَرْضُ وَ هُوَ يَهْوِي فِي الدُّرُودِ أَبَدَ الْأَبْدِينَ وَ دَهَرَ الدَّاهِرِينَ.

And from him, by this chain, from Ibn Wahban, from Ali Bin Habashi, from Al Abbas Bin Muhammad Bin Al-Husayn, from his father, from Safwan Bin Yahya and Ja'far Bin Isa, from Al-Husayn bin Abu Gundar, from his father,

‘From Abu Abdullah^{-asws} having said: ‘There was an old man, a hermit, a worshiper, who worshipped Allah^{-azwj} among the children of Israel. While he was praying, and was immersed in his worship, he saw two young boys taking a rooster and plucking its feathers. He turned his attention back to his worship and did not stop them from doing that. So, Allah^{-azwj} Revealed to the earth, “Swallow my servant!”, and the earth swallowed him, and he continued to fall into the abyss for eons and eons!’²⁹⁰

68 وَ مِنْهُ، بِحَدِّ الْإِسْنَادِ عَنِ الْحُسَيْنِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ إِنَّ اللَّهَ أَهْبَطَ مَلَكَيْنِ إِلَى قَرْيَةٍ لِيُهْلِكَهُمَا فَإِذَا هُمَا بِرَجُلٍ تَحْتَ اللَّيْلِ قَائِمٍ يَتَضَرَّعُ إِلَى اللَّهِ وَ يَتَعَبَّدُ

And from him, by this chain from Al-Husayn,

‘From Abu Abdullah^{-asws}, he (the narrator) said, ‘I heard him^{-asws} saying: ‘Allah^{-azwj} Sent down to Angels to a town to destroy them. There, they beheld a man under (darkness of) the night, standing beseeching to Allah^{-azwj} and worshipping’.

قَالَ فَقَالَ أَحَدُ الْمَلَكَيْنِ لِلْآخَرِ إِنِّي أَعَاوِدُ رَبِّي فِي هَذَا الرَّجُلِ وَ قَالَ الْآخَرُ بَلْ تَمُضِي لِمَا أَمَرْتُ وَ لَا تُعَاوِدُ رَبِّي فِيمَا قَدْ أَمَرَ بِهِ

He^{-asws} said: ‘One of the Angels said to the other, ‘I shall return to my Lord^{-azwj} regarding this man!’ and the other said, ‘But, I shall continue to what I have been Commanded and will not refer to my Lord^{-azwj} regarding what He^{-azwj} has already Commanded with!’

قَالَ فَعَاوَدَ الْآخَرُ رَبَّهُ فِي ذَلِكَ فَأَوْحَى اللَّهُ إِلَى الَّذِي لَمْ يُعَاوِدْ رَبَّهُ فِيمَا أَمَرَهُ أَنْ أَهْلِكُهُ مَعَهُمْ فَقَدْ حَلَّ بِهِ مَعَهُمْ سَخَطِي إِنَّ هَذَا لَمْ يَتَمَعَّرْ وَجْهَهُ قَطُّ غَضَبًا لِي

He^{-asws} said: ‘The other one returned to his Lord^{-azwj} regarding that. Allah^{-azwj} Revealed to the one who had not returned to his Lord^{-azwj} regarding what He^{-azwj} had Commanded him: “Destroy him along with them, for My^{-azwj} Wrath has been released with him! This one did not even change his face, at all, in anger for Me^{-azwj}!”

²⁸⁹ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 85 H 66

²⁹⁰ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 85 H 67

و الْمَلَكُ الَّذِي عَاوَدَ رَبَّهُ فِيمَا أَمَرَ سَخِطَ اللَّهُ عَلَيْهِ فَأُهْبِطَ فِي خَزِيرَةٍ فَهُوَ حَتَّى السَّاعَةِ فِيهَا سَاخِطٌ عَلَيْهِ رَبُّهُ.

And the Angel who has returned to his Lord^{-azwj} regarding what He^{-azwj} had Commanded, Allah^{-azwj} was Wrathful upon him, so he was sent down to an island, so he is in it until now. His Lord^{-azwj} being Wrathful upon him”.²⁹¹

69 نَحَجُ الْبَلَاغَةَ، رَوَى ابْنُ جَرِيرٍ الطَّبْرِيُّ فِي تَارِيخِهِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى الْفَقِيهِ وَ كَانَ مِمَّنْ خَرَجَ لِقِتَالِ الْحَجَّاجِ مَعَ ابْنِ الْأَشْعَثِ أَنَّهُ قَالَ: فِيمَا كَانَ يُخَصِّصُ بِهِ النَّاسَ عَلَى الْجِهَادِ إِنِّي سَمِعْتُ عَلِيًّا رَفَعَ اللَّهُ دَرَجَتَهُ فِي الصَّالِحِينَ وَ أَنَابَهُ ثَوَابُ الشُّهَدَاءِ وَ الصِّدِّيقِينَ يَقُولُ يَوْمَ لَقِينَا أَهْلَ الشَّامِ أَيُّهَا الْمُؤْمِنُونَ إِنَّهُ مَنْ رَأَى عُذُونًا يَعْمَلُ بِهِ وَ مُنْكَرًا يُدْعَى إِلَيْهِ فَأَنْكَرَهُ بِقَلْبِهِ فَقَدْ سَلِمَ وَ بَرَأَ

(The book) ‘Nahj Al Balagah’ – It is reported by Ibn Jareer Al Tabari in his history, from Abdul Rahman Bin Abu Layli, and he was from the ones who had gone out for battling Al Hajjaj with Ibn Al Ash’as. He said regarding what happened in urging the people upon the Jihaad,

‘I heard Ali^{-asws}, may Allah^{-azwj} Raise his^{-asws} rank among the righteous ones, and Reward him^{-asws} the reward of the Martyrs, and the truthful, saying on the day he^{-asws} met the people of Syria (in battle): ‘O you Momineen! The one who sees our^{-asws} enemies working evil calling (others) to it, and he dislikes it by his heart, so he is safe and is innocent.

وَ مَنْ أَنْكَرَهُ بِلِسَانِهِ فَقَدْ أُجِرَ وَ هُوَ أَفْضَلُ مِنْ صَاحِبِهِ وَ مَنْ أَنْكَرَهُ بِالسَّيْفِ لِتُكُونَ كَلِمَةُ اللَّهِ هِيَ الْعُلْيَا وَ كَلِمَةُ الظَّالِمِينَ هِيَ السُّفْلَى فَذَلِكَ الَّذِي أَصَابَ سَبِيلَ الْهُدَى وَ قَامَ عَلَى الطَّرِيقِ وَ نَوَّرَ فِي قَلْبِهِ الْبَقِيَّةَ.

And one who denies by his tongue so he has a recompense and he is superior than his companions. And one who denies it with the sword so the Word of Allah^{-azwj} would be the top, and word of the unjust to be lower, so that is the one who has achieved the way of guidance and has stood upon the path and the certainty would radiate in his heart”.²⁹²

70 وَ فِي كَلَامٍ لَهُ عَ آخِرَ يَجْرِي هَذَا الْمَجْرَى فَمِنْهُمْ الْمُنْكَرُ لِلْمُنْكَرِ بِيَدِهِ وَ لِسَانِهِ وَ قَلْبِهِ فَذَلِكَ الْمُسْتَكْمِلُ لِحِصَالِ الْخَيْرِ وَ مِنْهُمْ الْمُنْكَرُ بِلِسَانِهِ وَ قَلْبِهِ وَ التَّارِكُ بِيَدِهِ فَذَلِكَ مُتَمَسِّكٌ بِحُصْلَتَيْنِ مِنْ حِصَالِ الْخَيْرِ وَ مُضَيِّعٌ حُصْلَةً

And in another speech of his flowing this flow: ‘From them is the one disliking the evil, by his hands, and his tongue and his heart. That is one of complete good characteristics; and from them is one disliking (the evil) by his tongue and his heart, and neglects (disliking by) his hands, so that is the one who has withheld two characteristics from the good characteristics and a waster of one characteristic.

وَ مِنْهُمْ الْمُنْكَرُ بِقَلْبِهِ وَ التَّارِكُ بِيَدِهِ وَ لِسَانِهِ - [فَذَلِكَ] فَذَلِكَ الَّذِي صَبَّحَ أَشْرَفَ الْحُصْلَتَيْنِ مِنَ الثَّلَاثِ وَ تَمَسَّكَ بِوَاحِدَةٍ

And from them is the one disliking with his heart, and he neglects (disliking) by his hand and his tongue, so that is the one who wastes the two nobler characteristics from the three and withholds with one.

²⁹¹ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 85 H 68

²⁹² Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 85 H 69

وَمِنْهُمْ تَارِكٌ لِإِنْكَارِ الْمُنْكَرِ بِلسَانِهِ وَ قَلْبِهِ وَ يَدِهِ فَذَلِكَ مَيِّتٌ الْأَحْيَاءِ

And from them is the one neglecting the disliking of evil, by his tongue and his heart and his hand, so that is a living dead.

وَمَا أَعْمَالُ الْبِرِّ كُلُّهَا وَ الْجِهَادُ فِي سَبِيلِ اللَّهِ عِنْدَ الْأَمْرِ بِالْمَعْرُوفِ وَ النَّهْيِ عَنِ الْمُنْكَرِ إِلَّا كَنَفْتَةٍ فِي بَحْرِ لُجِّي

And the righteous deeds, all of them, and the Jihad in the Way of Allah^{-azwj}, in comparison with instructing with the act of kindness and forbidding from the evil isn't except like the spit in the turbulent sea.

وَ إِنَّ الْأَمْرَ بِالْمَعْرُوفِ وَ النَّهْيِ عَنِ الْمُنْكَرِ لَا يُقَرِّبَانِ مِنْ أَجَلٍ وَ لَا يَنْقُصَانِ مِنْ رِزْقٍ وَ أَفْضَلُ مِنْ ذَلِكَ كُلِّهِ كَلِمَةُ عَدْلٍ عِنْدَ إِمَامٍ جَائِرٍ

And instructing with the act of kindness and forbidding from the evil, they neither draw closer to the death nor reduce from the sustenance; and superior to that, all of it is a just word (spoken) in the presence of a tyrannical leader".²⁹³

71 وَ عَنْ أَبِي جَحْفَةَ قَالَ سَمِعْتُ أَمِيرَ الْمُؤْمِنِينَ ع يَقُولُ إِنَّ أَوَّلَ مَا تُقَالُونَ عَلَيْهِ مِنَ الْجِهَادِ الْجِهَادُ بِأَيْدِيكُمْ ثُمَّ بِأَلْسِنَتِكُمْ ثُمَّ بِقُلُوبِكُمْ فَمَنْ لَمْ يَعْرِفْ بِقَلْبِهِ مَعْرُوفًا وَ لَمْ يُنْكِرْ مُنْكَرًا قَلْبٌ فَجُعِلَ أَغْلَاهُ أَسْفَلَهُ.

And from Abu Juheyfa who said,

'I heard Amir Al-Momineen^{-asws} saying: "The first of the Jihad you will be turning upon is the Jihad by your hands, then by your tongues, and by your hearts. The one who does not recognise an act of kindness with his heart and does not dislike an evil is overturned (of heart), for he has made it's top as its bottom, and its bottom as its top".²⁹⁴

72 وَ قَالَ ع إِنَّ الْأَمْرَ بِالْمَعْرُوفِ وَ النَّهْيِ عَنِ الْمُنْكَرِ لَخُلْفَانِ مِنْ خُلُقِ اللَّهِ وَ إِحْتِمَا لَا يُقَرِّبَانِ مِنْ أَجَلٍ وَ لَا يَنْقُصَانِ مِنْ رِزْقٍ.

And he^{-asws} said: 'And the instructing with the acts of kindness and forbidding from the evil are two traits from the Traits of Allah^{-azwj}, and these two will neither draw closer to death nor will they be reducing from sustenance".²⁹⁵

73 تَحَجَّجَ الْبَلَاغَةِ، فَإِنَّ اللَّهَ سُبْحَانَهُ لَمْ يَلْعَنِ الْقَرْنَ الْمَاضِي بَيْنَ أَيْدِيكُمْ إِلَّا لِتَرْكِهِمُ الْأَمْرَ بِالْمَعْرُوفِ وَ النَّهْيِ عَنِ الْمُنْكَرِ فَلَعَنَ اللَّهُ السُّفَهَاءَ لِتُكُوبِ الْمَعَاصِي وَ الْحُكَمَاءَ لِتَرْكِ التَّنَاهِي.

(The book) 'Nahj Al Balaghah' –

'Allah^{-azwj}, the Glorious, did not Curse the past generation except because they had left off asking others to do good acts and refraining them from evil acts. In fact, Allah^{-azwj} has Cursed

²⁹³ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 85 H 70

²⁹⁴ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 85 H 71

²⁹⁵ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 85 H 72

the foolish for committing sins and the wise because they gave up refraining others from evils".²⁹⁶

74 نَحَجُ، نَحَجُ الْبَلَاغَةَ فِي وَصِيَّتِهِ عَ لِلْحَسَنِ وَ أَمَرَ بِالْمَعْرُوفِ تَكُنْ مِنْ أَهْلِهِ وَ أَنْكَرِ الْمُنْكَرَ بِيَدِكَ وَ لِسَانِكَ وَ بَايَنْ مَنْ فَعَلَهُ بِجَهْدِكَ وَ جَاهِدْ فِي اللَّهِ حَقَّ جِهَادِهِ وَ لَا تَأْخُذَكَ فِي اللَّهِ لَوْمَةٌ لَائِمَةٌ.

(The book) 'Nahj Al Balagah' –

In a bequest to Al-Hassan^{-asws}: 'And instruct with the acts of kindness, you^{-asws} will become from its people, and dislike the evil with your^{-asws} hands and your^{-asws} tongue, and distance from the one who does it by your^{-asws} efforts, and fight in the Way of Allah^{-azwj} and is the right of fighting it, and do not let a blame of a blamer seize you^{-asws} regarding Allah^{-azwj}'.²⁹⁷

75 وَ قَالَ فِي وَصِيَّتِهِ لِلْحَسَنِ عَ عِنْدَ وَفَاتِهِ وَ قُولَا بِالْحَقِّ وَ اَعْمَلَا لِلْآخِرِ وَ كُونَا لِلظَّالِمِ خَصْمًا وَ لِلْمَظْلُومِ عَوْنًا

And he^{-asws} said in his^{-asws} bequest to Al-Hassan^{-asws} and Al-Husayn^{-asws} at his^{-asws} expiry: 'And speak the truth and work for the Hereafter and be disputants to the oppressor and supporters to the oppressed'.

ثُمَّ قَالَ عَ اللَّهُ اللَّهُ فِي الْجِهَادِ بِأَمْوَالِكُمْ وَ أَنْفُسِكُمْ وَ أَلْسِنَتِكُمْ فِي سَبِيلِ اللَّهِ لَا تَتْرَكُوا الْأَمْرَ بِالْمَعْرُوفِ وَ النَّهْيِ عَنِ الْمُنْكَرِ فَيَوَلَّى عَلَيْكُمْ أَشْرَارُكُمْ ثُمَّ تَدْعُونَ فَلَا يُسْتَجَابُ لَكُمْ.

Then he^{-asws} said: 'And Allah^{-azwj}! Allah^{-azwj} regarding the Jihad with your wealth and yourselves and your tongues in the Way of Allah^{-azwj}! Do not neglect instructing with the good and forbidding from the evil, for your evil ones will become in charge of your, then you will be supplicating, but these will not be Answered for you!'²⁹⁸

76 كِتَابُ الْغَارَاتِ، لِإِبْرَاهِيمَ بْنِ مُحَمَّدٍ الثَّقَفِيِّ عَنْ مُحَمَّدِ بْنِ هِشَامٍ الْمُرَادِيِّ عَنْ عُمَرَ بْنِ هِشَامٍ عَنْ ثَابِتِ أَبِي حَزْرَةَ عَنْ مُوسَى عَنْ شَهْرِ بْنِ حَوْشَبٍ أَنَّ عَلِيًّا عَ قَالَ لَهُمْ إِنَّهُ لَمْ يَهْلِكْ مَنْ كَانَ قَبْلَكُمْ مِنَ الْأُمَمِ إِلَّا بِحَيْثُ مَا أَتَوْا مِنَ الْمَعَاصِي وَ لَمْ يَنْتَهُهُمْ الرَّبَّائِيُونَ وَ الْأَخْبَارُ فَلَمَّا تَمَادَوْا فِي الْمَعَاصِي وَ لَمْ يَنْتَهُهُمْ الرَّبَّائِيُونَ وَ الْأَخْبَارُ عَثِمَهُمُ اللَّهُ بِعُقُوبَةٍ

(The book) 'Kitab Al Gharaat' of Ibrahim Bin Muhammad Al Saqafy, from Muhammad Bin Hisham Al Murady, from Umar Bin Hisham, from Sabit Abu Hamza, from Musa, from Shahr Bin Hawshab,

'Ali^{-asws} said to them: 'The ones from the communities who were before you were not destroyed except due to what they had committed from the acts of disobedience and the Rabbis and the Monks did not desist them. When they indulged in the disobedience and the Rabbis and the Monks did not forbid them, Allah^{-azwj} Generalised them with Punishment.

فَأَمُرُوا بِالْمَعْرُوفِ وَ انْهَوُوا عَنِ الْمُنْكَرِ قَبْلَ أَنْ يَنْزَلَ بِكُمْ مِثْلُ الَّذِي نَزَلَ بِهِمْ وَ اعْلَمُوا أَنَّ الْأَمْرَ بِالْمَعْرُوفِ وَ النَّهْيِ عَنِ الْمُنْكَرِ لَا يُفَرِّقَانِ مِنْ أَجْلِ وَ لَا يَنْقُصَانِ مِنْ رِزْقٍ فَإِنَّ الْأَمْرَ يَنْزِلُ مِنَ السَّمَاءِ إِلَى الْأَرْضِ كَقَطْرِ الْمَطَرِ إِلَى كُلِّ نَفْسٍ بِمَا قَدَّرَ اللَّهُ لَهَا مِنْ زِيَادَةٍ أَوْ نُقْصَانٍ فِي نَفْسٍ أَوْ أَهْلِ أَوْ مَالٍ

²⁹⁶ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 85 H 73

²⁹⁷ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 85 H 74

²⁹⁸ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 85 H 75

Therefore, instruct with the good and forbid from the evil before there befalls with you similar to that which had befallen them, and know that the instructing with the good and the forbidding from the evil, neither do they draw closer to the death nor do they reduce from the sustenance, for the Commands descend from the sky to the earth like the drops of rain to every soul with whatever Allah^{-azwj} has Determined for it, either from an increase or a reduction, regarding the self, or family or wealth.

فَإِذَا كَانَ لِأَخِيكُمْ نُفْصَانٌ فِي ذَلِكَ يُوَارِي [رَأَى] لِأَخِيهِ عَفْوَاً فَلَا يَكُنْ لَهُ فِتْنَةٌ فَإِنَّ الْمَرْءَ الْمُسْلِمَ مَا لَمْ يَغْشَ دَنَاءَةً يَخْشَعُ لَهَا إِذَا ذُكِرَتْ وَ يُغْرَى بِهَا لِلنَّاسِ كَانَ كَأَنِّيَاسِرٍ الْفَالِجِ يَنْتَظِرُ أَوَّلَ فَوْزَةٍ مِنْ قِدَاحِهِ يُوجِبُ لَهُ بِهَا الْمَغْنَمَ وَ يَذْهَبُ عَنْهُ بِهَا الْمَغْرَمُ

Or if one of you has a deficiency in that, he should conceal it for his brother as an act of forgiveness, and it should not become a trial for him. A Muslim, as long as he does not indulge in lowliness, he humbles himself when he is mentioned, and the lowest of people are driven by it. He is like the one who waits for the first win from his lot, which guarantees him gain and removes his loss.

فَذَلِكَ الْمَرْءُ الْمُسْلِمُ الْبَرِيُّ مِنَ الْخِيَانَةِ يَنْتَظِرُ إِحْدَى الْحُسَيْنَيْنِ إِمَّا دَاعِيَ اللَّهِ فَمَا عِنْدَ اللَّهِ خَيْرٌ لَهُ وَ إِمَّا رِزْقاً مِنَ اللَّهِ وَاسِعاً [وَاسِعاً] فَإِذَا هُوَ ذُو أَهْلٍ وَ مَالٍ وَ مَعَهُ حِجْسُهُ [حَسْبُهُ] الْمَالُ وَ الْبُنُونَ حَرْثُ الدُّنْيَا وَ الْعَمَلُ الصَّالِحُ حَرْثُ الْآخِرَةِ وَ قَدْ يَجْمَعُهُمَا اللَّهُ لِأَقْوَامٍ.

So that is the Muslim who is free from treachery, awaiting one of two good things - either the call of Allah^{-azwj}, so whatever is with Allah^{-azwj} is better for him, or provision from Allah^{-azwj} that is abundant. Then he is one with family and wealth, and with him, his wealth and children are his worldly harvest, while righteous deeds are the harvest of the Hereafter. Allah^{-azwj} may combine both for some people!”²⁹⁹

77 مَشْكَاةُ الْأَنْوَارِ، قَالَ أَمِيرُ الْمُؤْمِنِينَ ع أَيُّهَا الْمُؤْمِنُونَ إِنَّ مَنْ رَأَى عُذْوَاناً يُعْمَلُ بِهِ وَ مُنْكَرًا يُدْعَى إِلَيْهِ وَ أَنْكَرَهُ بِقَلْبِهِ فَقَدْ سَلِمَ وَ بَرَّ وَ مَنْ أَنْكَرَهُ بِلِسَانِهِ فَقَدْ أَجَرَ وَ هُوَ أَفْضَلُ مِنْ صَاحِبِهِ وَ مَنْ أَنْكَرَهُ بِالسَّيْفِ لَتَكُونَ كَلِمَةُ اللَّهِ هِيَ الْعُلْبَا وَ كَلِمَةُ الظَّالِمِينَ السُّقْلَى فَذَلِكَ الَّذِي أَصَابَ الْهُدَى وَ قَامَ عَلَى الطَّرِيقِ وَ نَوَّرَ فِي قَلْبِهِ التَّنْبِيْهُ.

(The book) ‘Mishkat Al Anwaar’ –

‘Amir Al-Momineen^{-asws} said: ‘O you believers! The one who sees aggression being worked with and evil being called to, and he dislikes it with his heart, so he is safe and disavowed; and the one who dislikes it with his tongue so he has a recompense and he is superior to his companions. And one who denies it with the sword so the Word of Allah^{-azwj} would be the top, and word of the unjust to be lower, so that is the one who has achieved the way of guidance and has stood upon the path and the certainty would radiate in his heart”.³⁰⁰

78 وَ عَنِ الْبَاقِرِ ع قَالَ: الْأَمْرُ بِالْمَعْرُوفِ وَ النَّهْيُ عَنِ الْمُنْكَرِ خُلُقَانِ مِنَ خُلُقِ اللَّهِ فَمَنْ نَصَرَهُمَا أَعَزَّهُ اللَّهُ وَ مَنْ خَذَلَهُمَا خَذَلَهُ اللَّهُ.

²⁹⁹ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 85 H 76

³⁰⁰ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 85 H 77

And from Al-Baqir^{-asws} having said: ‘The instructing with the good and the forbidding from the evil are two traits from the Traits of Allah^{-azwj}. The one who helps them, Allah^{-azwj} will Honour him, and the one who abandons them, Allah^{-azwj} will Abandon him’.³⁰¹

79 وَ قَالَ الصَّادِقُ ع إِنَّمَا يَأْمُرُ بِالْمَعْرُوفِ وَ يَنْهَى عَنِ الْمُنْكَرِ مَنْ كَانَتْ فِيهِ ثَلَاثُ خِصَالٍ عَالِمٌ لِمَا يَأْمُرُ بِهِ وَ تَارِكٌ لِمَا يَنْهَى عَنْهُ عَادِلٌ فِيمَا يَأْمُرُ عَادِلٌ فِيمَا يَنْهَى رَفِيقٌ فِيمَا يَأْمُرُ رَفِيقٌ فِيمَا يَنْهَى.

And Al-Sadiq^{-asws} said: ‘But rather, instructing with the good and forbidding from the evil (should be done by) one who has three characteristics in him – a knower of what he is instructing with, and a neglecter of what he is forbidding from, just in what he is instructing and just in what he is forbidding, gentle in what he is instructing, gentle in what he is forbidding’.³⁰²

80 وَ قَالَ رَسُولُ اللَّهِ ص رَأَيْتُ رَجُلًا مِنْ أُمَّتِي فِي الْمَنَامِ قَدْ أَحَدَتْهُ الرِّبَانِيَّةُ مِنْ كُلِّ مَكَانٍ فَجَاءَهُ أَمْرُهُ بِالْمَعْرُوفِ وَ نَهْيُهُ عَنِ الْمُنْكَرِ فَخَلَّصَهُ مِنْ بَيْنِهِمْ وَ جَعَلَهُ مِنَ الْمَلَائِكَةِ.

And Rasool-Allah^{-saww} said: ‘I saw a man from my^{-saww} community in the dream. The Angels of Hell had seized him from every place. His having instructed with the good and having forbidden from the evil, came to him and rescued him from between them, and made him from the Angels’.³⁰³

81 وَ قَالَ الصَّادِقُ ع وَبِئْسَ لِقَوْمٍ لَا يَدِينُونَ اللَّهَ بِالْأَمْرِ بِالْمَعْرُوفِ وَ النَّهْيِ عَنِ الْمُنْكَرِ.

And Al-Sadiq^{-asws} said: ‘Woe be to a people not making a religion of Allah^{-azwj} with instructing the good and forbidding from the evil!’³⁰⁴

82 وَ قَالَ النَّبِيُّ ص كَيْفَ بَكُمْ إِذَا فَسَدَتْ نِسَاؤُكُمْ وَ فَسَقَ شَبَابُكُمْ وَ لَمْ تَأْمُرُوا بِمَعْرُوفٍ وَ لَمْ تَنْهَوْا عَنِ الْمُنْكَرِ

And the Prophet^{-saww} said: ‘How will it be with you all when your women are corrupt, and your youths are corrupt and they do not instruct with good and do not forbid from evil?’

قِيلَ وَ يَكُونُ ذَلِكَ يَا رَسُولَ اللَّهِ

It was said, ‘And that will happen, O Rasool-Allah^{-saww}?’

قَالَ نَعَمْ وَ شَرٌّ مِنْ ذَلِكَ فَكَيْفَ بَكُمْ إِذَا أَتَيْتُمْ بِالْمُنْكَرِ وَ هَكَيْتُمْ عَنِ الْمَعْرُوفِ

He^{-saww} said: ‘Yes, and worse than that! How will it be with you all when you commit the evil and forbid from the good?’

³⁰¹ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 85 H 78

³⁰² Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 85 H 79

³⁰³ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 85 H 80

³⁰⁴ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 85 H 81

فَقِيلَ لَهُ يَا رَسُولَ اللَّهِ وَ يَكُونُ ذَلِكَ

It was said to him^{-saww}, 'O Rasool-Allah^{-saww}, and that will happen?'

قَالَ نَعَمْ وَ شَرٌّ مِنْ ذَلِكَ كَيْفَ بِكُمْ إِذَا رَأَيْتُمُ الْمَعْرُوفَ مُنْكَرًا وَ الْمُنْكَرَ مَعْرُوفًا.

He^{-saww} said: 'Yes, and worse than that! How will it be with you all when you see the good as evil, and the evil as good?'³⁰⁵

83 وَ قَالَ الصَّادِقُ ع لَمَّا نَزَلَتْ هَذِهِ الْآيَةُ يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَ أَهْلِيكُمْ نَارًا جَلَسَ رَجُلٌ مِنَ الْمُسْلِمِينَ يَبْكِي وَ قَالَ أَنَا قَدْ عَجِزْتُ عَنْ نَفْسِي كُلِّفْتُ أَهْلِي

And Al-Sadiq^{-asws} said: 'When this Verse was Revealed: **Save yourselves and your families from a Fire [66:6]**, a man from the Muslims sat down crying, and said, 'I am unable from (saving) myself, and (now) I am encumbered my family (as well)!'

فَقَالَ رَسُولُ اللَّهِ ص حَسْبُكَ أَنْ تَأْمُرَهُمْ بِمَا تَأْمُرُ بِهِ نَفْسُكَ وَ تَنْهَاهُمْ عَمَّا تَنْهَى عَنْهُ نَفْسُكَ.

Rasool-Allah^{-saww} said: 'It suffices you if you were to instruct them with what you instruct with yourself, and forbid them from what you keep yourself away from'.³⁰⁶

84 وَ قَالَ الرِّضَا ع كَانَ رَسُولُ اللَّهِ ص يَقُولُ إِذَا أَمَّتِي تَوَاكَلَتِ الْأُمَرَاءُ بِالْمَعْرُوفِ وَ النَّهْيِ عَنِ الْمُنْكَرِ فَلَتَأْذَنُ بِوَفَاعِ مِنَ اللَّهِ تَعَالَى.

And Al-Reza^{-asws} said: 'Rasool-Allah^{-saww} had said: 'When my^{-saww} community becomes negligent of instructing with the good and forbidding from the evil, let them be proclaimed of a Punishment from Allah^{-azwj} the Exalted!'³⁰⁷

85 وَ قَالَ الصَّادِقُ ع حَسْبُ الْمُؤْمِنِ غَيْرًا إِنْ رَأَى مُنْكَرًا أَنْ يَعْلَمَ اللَّهُ مِنْ نِيَّتِهِ أَنَّهُ لَهُ كَارَةٌ.

And Al-Sadiq^{-asws} said: 'It suffice for the Momin as self-esteem if he sees evil that Allah^{-azwj} Knows from his intention that he dislikes it'.³⁰⁸

86 وَ عَنْ غِيَاثِ بْنِ إِبْرَاهِيمَ قَالَ: كَانَ أَبُو عَبْدِ اللَّهِ ع إِذَا مَرَّ بِجَمَاعَةٍ يَخْتَصِمُونَ لَا يُجَوِّزُهُمْ حَتَّى يَقُولَ ثَلَاثًا اتَّقُوا اللَّهَ يَرْفَعُ بِهَا صَوْتَهُ.

And from Giyas Bin Ibrahim who said,

'Abu Abdullah^{-asws} was such, whenever he^{-asws} passed by a group disputing, he^{-asws} would not pass by them until he^{-asws} said thrice: 'Fear Allah^{-azwj}!', raising his^{-asws} voice by it'.³⁰⁹

³⁰⁵ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 85 H 82

³⁰⁶ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 85 H 83

³⁰⁷ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 85 H 84

³⁰⁸ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 85 H 85

³⁰⁹ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 85 H 86

87 وَعَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ طَلَبَ مَرْضَاةَ النَّاسِ بِمَا يُسْخِطُ اللَّهَ كَانَ حَامِدُهُ مِنَ النَّاسِ دَامًا وَمَنْ آثَرَ طَاعَةَ اللَّهِ عَزَّ وَ جَلَّ بِعَصَبِ النَّاسِ كَفَاهُ اللَّهُ عَزَّ وَ جَلَّ عِدَاةَ كُلِّ عَدُوٍّ وَ حَسَدَ كُلِّ حَاسِدٍ وَ بَغْيَ كُلِّ بَاغٍ وَ كَانَ اللَّهُ عَزَّ وَ جَلَّ لَهُ نَاصِرًا وَ ظَهِيرًا.

And from Abu Ja'far^{-asws} having said: 'Rasool-Allah^{-saww} said: 'One who seeks the Pleasure of the people with what Angers Allah^{-azwj}, his praise from the people would be criticised, and the one who prefers obedience of Allah^{-azwj} Mighty and Majestic by angering the people, Allah^{-azwj} Mighty and Majestic will Suffice him from enmity of every enemy and envy of every envier, and rebellion of every rebel. Allah^{-azwj} Mighty and Majestic will be a Helper of his and a Backer"³¹⁰

88 وَعَنْ مُفَضَّلِ بْنِ زَيْدٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قَالَ يَا مُفَضَّلُ مَنْ تَعَرَّضَ لِسُلْطَانٍ جَائِرٍ فَأَصَابَتْهُ بَلِيَّةٌ لَمْ يُجْزَعْ عَلَيْهَا وَ لَمْ يُرْزَقِ الصَّبْرَ عَلَيْهَا.

And from Mufazzal Bin Zayd,

'From Abu Abdullah^{-asws} having said: 'O Mufazzal! One who objects to a tyrannous ruler, so an affliction hits him, he will not be Recompense upon it, and the patience will not be Graced upon him"³¹¹

89 وَعَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ اللَّهَ قَوَّضَ إِلَى الْمُؤْمِنِ أَمْرَهُ كُلَّهُ وَ لَمْ يُقَوِّضْ إِلَيْهِ أَنْ يَكُونَ ذَلِيلًا أَمَا تَسْمَعُ اللَّهُ يَقُولُ عَزَّ وَ جَلَّ وَ اللَّهُ الْعِزَّةُ وَ لِرَسُولِهِ وَ لِلْمُؤْمِنِينَ فَأَلْمُؤْمِنُ يَكُونُ عَزِيزًا وَ لَا يَكُونُ ذَلِيلًا فَإِنَّ الْمُؤْمِنَ أَعَزُّ مِنَ الْجَبَلِ يُسْتَقَلُّ مِنْهُ بِالْمَعَاوِلِ وَ الْمُؤْمِنُ لَا يُسْتَقَلُّ مِنْ دِينِهِ بِشَيْءٍ.

And from Abu Abdullah^{-asws} having said: 'Allah^{-azwj} has Delegated to the Momin his affairs, the whole of it, and did not Delegate to him that he be humiliated. Have you not heard Allah^{-azwj} Mighty and Majestic Saying: **And for Allah is the Honour, and for His Rasool, and for the Momineen [63:8]**? So, the Momineen would be honourable and not be humiliated, for the Momin is more honourable than the mountain. One can chip away from it (mountain) with the tool, while the Momineen cannot be chipped away from his religion with anything!"³¹²

90 وَعَنْ مُحَمَّدِ بْنِ عَرْفَةَ قَالَ سَمِعْتُ أَبَا الْحُسَيْنِ ع يَقُولُ لَتَأْمُرَنَّ بِالْمَعْرُوفِ وَ لَتَنْهَى عَنِ الْمُنْكَرِ أَوْ لَيَسْتَعْمَلَ عَلَيْكُمْ شِرَارُكُمْ فَيَدْعُو خِيَارَكُمْ فَلَا يُسْتَجَابُ لَهُمْ.

And from Muhammad Bin Arafah who said,

'I heard Abu Al-Hassan^{-asws} saying: 'Either you will instruct with the good and forbid from the evil, or your evil ones will be placed upon you, so your good ones will supplicate but these (supplications) will not be Answered for them!"³¹³

91 وَعَنْ مُفَضَّلِ بْنِ عُمَرَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع لَا يَنْبَغِي لِلْمُؤْمِنِ أَنْ يَذِلَّ نَفْسَهُ

And from Mufazzal Bin Umar who said,

³¹⁰ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 85 H 87

³¹¹ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 85 H 88

³¹² Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 85 H 89

³¹³ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 85 H 90

'Abu Abdullah^{-asws} said: 'It is not befitting for the Momin that he humiliates himself'.

قُلْتُ بِمَا يُذِلُّ نَفْسَهُ

I said, 'With what would he humiliate himself?'

قَالَ لَا يَدْخُلُ فِيْمَا يَعْتَدِرُ مِنْهُ.

He^{-asws} said: 'He should not enter into what he has to apologise from'.³¹⁴

92 وَ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سُئِلَ عَنِ الْأَمْرِ بِالْمَعْرُوفِ وَ النَّهْيِ عَنِ الْمُنْكَرِ أَوْاجِبٌ هُوَ عَلَى الْأُمَّةِ جَمِيعاً

And from Mas'ada Bin Sadaqa,

'From Abu Abdullah^{-asws}, he (the narrator) said, 'He^{-asws} was asked about the instructing with the good and the forbidding from the evil, 'Is it obligatory upon the entire community?'

قَالَ لَا

He^{-asws} said: 'No'.

فَقِيلَ وَ لَمْ

It was said, 'And why not?'

قَالَ إِنَّمَا هُوَ عَلَى الْقَوِيِّ الْمُطَاعِ الْعَالِمِ بِالْمَعْرُوفِ مِنَ الْمُنْكَرِ لَا عَلَى الضَّعِيفَةِ الَّذِينَ لَا يَهْتَدُونَ سَبِيلًا إِلَى آيٍ مِنْ آيٍ يَقُولُ إِلَى الْحَقِّ أَمْ إِلَى الْبَاطِلِ وَ الدَّلِيلُ عَلَى ذَلِكَ مِنْ كِتَابِ اللَّهِ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ وَ لَتَكُنَّ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَ يُأْمُرُونَ بِالْمَعْرُوفِ وَ يَنْهَوْنَ عَنِ الْمُنْكَرِ

He^{-asws} said: 'But rather it is upon the strong, the obeyed, the knowledgeable with the good and the evil, not upon the weak, those who are not guided to a way, to which and from which, saying to the truth or to the falsehood, and the evidence upon that from the Book of Allah^{-azwj}, Words of Allah^{-azwj} Mighty and Majestic: **And let there be a community from you all calling to the better and enjoining with the goodness (acts of kindness) and forbidding from the evil, [3:104].**

فَهَذَا خَاصٌّ غَيْرُ عَامٍّ كَمَا قَالَ اللَّهُ وَ مِنْ قَوْمٍ مُوسَى أُمَّةٌ يَهْدُونَ بِالْحَقِّ وَ بِهِ يَغْدِلُونَ وَ لَمْ يَقُلْ عَلَى أُمَّةٍ مُوسَى وَ لَا عَلَى كُلِّ قَوْمٍ وَ هُمْ يَوْمٌ أُمَّةٌ مُخْتَلِفَةٌ

So this is special, not general, just as Allah^{-azwj} Said: '**And from the people of Musa there is a community is guiding with the Truth and by it they are dispensing justice [7:159]**, and He^{-azwj} did not Say: "Upon the community of Musa^{-as}", nor "Upon every people", and in those days they were of different communities.

³¹⁴ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 85 H 91

وَالْأُمَّةُ وَاحِدَةٌ فَصَاعِدًا كَمَا قَالَ اللَّهُ عَزَّ وَجَلَّ إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِلَّهِ يُثْقِلُ مِطِيعًا لِلَّهِ وَلَيْسَ عَلَى مَنْ يَعْلَمُ ذَلِكَ فِي الْهُدَى مِنْ حَرْجٍ إِذَا كَانَ لَا قُوَّةَ لَهُ وَلَا عَدَدٌ وَلَا طَاعَةٌ.

And ‘**a community**’, is one upwards, just as Allah^{-azwj} Mighty and Majestic Said: **Surely Ibrahim was a community, obedient to Allah, [16:120]**. He^{-azwj} is Saying, obedient to Allah^{-azwj}, and it isn’t any blame upon the one who knows that during the truce when there was neither any strength for him nor numbers (of supporters) nor obedience (from others)”.³¹⁵

93 قَالَ مَسْعَدَةُ وَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ وَ سُئِلَ عَنِ الْحَدِيثِ الَّذِي جَاءَ عَنِ النَّبِيِّ ص أَنَّ أَفْضَلَ الْجِهَادِ كَلِمَةُ عَدْلٍ عِنْدَ إِمَامٍ جَائِرٍ مَا مَعْنَاهُ

Mas’ada said,

‘And I heard Abu Abdullah^{-asws} saying, and he^{-asws} had been asked about the Hadeeth which had come from the Prophet^{-saww}: ‘The best Jihaad is a just word spoken in the presence of a tyrannical imam (leader)’, ‘What is its meaning?’

قَالَ هَذَا أَنْ يَأْمُرَهُ بِغَدٍ مَعْرِفَتِهِ وَ هُوَ مَعَ ذَلِكَ يَقْبَلُ مِنْهُ وَ إِلَّا فَلَا.

He^{-asws} said: ‘This is that he should instruct him (with the good) after his having recognised it (himself), and along with that he would accept from him, or else so no!’³¹⁶

94 وَ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: أَوْحَى اللَّهُ تَعَالَى إِلَى شُعَيْبِ النَّبِيِّ ع أَنِّي مُعَذِّبٌ مِنْ قَوْمِكَ مِائَةَ أَلْفٍ أَرْبَعِينَ أَلْفًا مِنْ شَرَارِهِمْ وَ سِتِّينَ أَلْفًا مِنْ خَيْرِهِمْ

And from Jabir,

‘From Abu Ja’far^{-asws} having said: ‘Allah^{-azwj} the Exalted Revealed to Shuayb^{-as} the Prophet^{-as}: “I^{-azwj} shall be Punishing from your^{-as} people, one hundred and forty thousand from their evil ones, and sixty thousand from their good ones!”

فَقَالَ يَا رَبِّ هَؤُلَاءِ الْأَشْرَارُ فَمَا بَالُ الْآخِيَارِ

He^{-as} said: ‘O Lord^{-azwj}! These are the evil ones, but what is the matter with the good ones?’

فَأَوْحَى اللَّهُ عَزَّ وَجَلَّ إِلَيْهِ دَاهَنُوا أَهْلَ الْمَعَاصِي فَلَمْ يَعْضَبُوا لِعِصْيِي.

Allah^{-azwj} Mighty and Majestic Revealed to him^{-as}: ‘They flattered the disobedient people, so they were not angered for My^{-azwj} Anger!’³¹⁷

95 وَ رُوِيَ عَنِ النَّبِيِّ ص أَنَّهُ قَالَ: لَا يَزَالُ النَّاسُ يُخَيَّرُ مَا أَمَرُوا بِالْمَعْرُوفِ وَ نَهَوْا عَنِ الْمُنْكَرِ وَ تَعَاوَنُوا عَلَى الْبِرِّ فَإِذَا لَمْ يَفْعَلُوا ذَلِكَ نُزِعَتْ عَنْهُمْ الْبَرَكَاتُ وَ سُلِطَ بَعْضُهُمْ عَلَى بَعْضٍ وَ لَمْ يَكُنْ لَهُمْ نَاصِرٌ فِي الْأَرْضِ وَ لَا فِي السَّمَاءِ.

³¹⁵ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 85 H 92

³¹⁶ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 85 H 93

³¹⁷ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 85 H 94

And it is reported from the Prophet^{-saww}, he^{-saww} said: ‘The people will not cease to be with goodness for as long as they instruct with the good and forbid from the evil, and they assist each other upon the righteous acts. When they don’t do that, the Blessings will be snatched away from them and some of them will prevail upon other, and there will neither be any helper for them in the earth nor in the sky!’³¹⁸

96 وَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع فِي كَلَامٍ هَذَا جَنَائِمُهُ مَنْ تَرَكَ إِنْكَارَ الْمُنْكَرِ بِقَلْبِهِ وَ يَدِهِ وَ لِسَانِهِ فَهُوَ مَيِّتٌ الْأَحْيَاءِ.

And Amir Al-Momineen^{-asws} said in a speech, its ending is this: ‘One who neglects disliking the evil with his heart and his hands and his tongue, he is a living dead’.³¹⁹

باب 86 لزوم إنكار المنكر و عدم الرضا بالمعصية و أن من رضي بفعل فهو كمن أتاه

CHAPTER 86 – THE DUTY OF DISLIKING THE EVIL AND IMPERMISSIBILITY OF BEING PLEASED WITH THE DISOBEDIENCE, AND THE ONE WHO IS PLEASED WITH AN ACTION, HE IS LIKE THE ONE WHO COMMITTED IT

الآيات الشعراء قَالَ إِنِّي لَعَمَلِكُمْ مِنَ الْقَالِينَ.

The Verses – (Surah) Al Shoara: **He said: ‘I am from those who detest your deeds [26:168].**

1- شي، تفسير العياشي عَنْ سَمَاعَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ فِي قَوْلِ اللَّهِ قَدْ جَاءَكُمْ رَسُولٌ مِنْ قَبْلِي بِالْبَيِّنَاتِ وَ بِالَّذِي قُلْتُمْ فَلِمَ قَتَلْتُمُوهُمْ إِنْ كُنْتُمْ صَادِقِينَ وَ قَدْ عَلِمَ أَنَّ هَؤُلَاءِ لَمْ يَقْتُلُوا وَ لَكِنْ قَدْ كَانَ هَوَاهُمْ مَعَ الَّذِينَ قَتَلُوا فَسَمَّاهُمْ اللَّهُ قَاتِلِينَ لِمُتَابِعَةِ هَوَاهُمْ وَ رِضَاهُمْ لِذَلِكَ الْفِعْلِ.

Tafseer Al Ayyashi – from Sama’at who said,

‘I heard Abu Abdullah^{-asws} saying regarding Words of Allah^{-azwj}: **‘There have come to you Rasools before me with clear proofs and with that which you said; then why did you kill them if you are truthful?’ [3:183]**, and He^{-azwj} Knew that they had not killed, but it was their desire (to do so) along with those who had killed. So, Allah^{-azwj} Named them as killers due to their following their desires and their agreeing to that deed’.³²⁰

2- شي، تفسير العياشي عُمَرُ بْنُ مَعْمَرٍ قَالَ أَبُو عَبْدِ اللَّهِ ع لَعَنَ اللَّهُ الْقَدْرِيَّةَ لَعَنَ اللَّهُ الْحُرُورِيَّةَ لَعَنَ اللَّهُ الْمُرْجِيَّةَ لَعَنَ اللَّهُ الْمُزَجَّجَةَ

Tafseer Al Ayyashi – Umar bin Ma’mar,

‘Abu Abdullah^{-asws} said: ‘May Allah^{-azwj} Curse the Qadiriyya! May Allah^{-azwj} Curse the Harouriya! May Allah^{-azwj} Curse the Murjiyya! May Allah^{-azwj} Curse the Murjiyya!’

قَالَ قُلْتُ لَهُ جُعِلَتْ فِدَاكَ كَيْفَ لَعَنْتَ هَؤُلَاءِ مَرَّةً وَ لَعَنْتَ هَؤُلَاءِ مَرَّتَيْنِ

³¹⁸ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 85 H 95

³¹⁹ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 85 H 96

³²⁰ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 86 H 1

He (the narrator) said, 'I said to him^{-asws}, 'May I be sacrificed for you^{-asws}! You^{-asws} have cursed these ones once, and you^{-asws} have cursed these ones twice!'

فَقَالَ إِنَّ هَؤُلَاءِ زَعَمُوا أَنَّ الَّذِينَ قَتَلُونَا مُؤْمِنِينَ فَنَبَأْنَهُمْ مُلَطَّخَةً بِدِمَائِنَا إِلَى يَوْمِ الْقِيَامَةِ أَمَا تَسْمَعُ لِقَوْلِ اللَّهِ الَّذِينَ قَالُوا إِنَّ اللَّهَ عٰهَدَ إِلَيْنَا أَلَّا تُؤْمِنَ لِرَسُولٍ حَتَّىٰ يَأْتِيَنَا بِقُرْبَانٍ تَأْكُلُهُ النَّارُ فَلَمَّا جَاءَكُمْ رَسُولٌ مِنْ قَبْلِي بِالْبَيِّنَاتِ إِلَىٰ قَوْلِهِ صَادِقِينَ

He^{-asws} said: 'They claimed, 'Those who killed us were believers, so their clothes are stained with our blood up to the Day of Qiyamah!' Have you not heard the Words of Allah^{-azwj}: **Those who said: 'Allah Covenanted to us that we should not believe in any Rasool until he brings us an offering which the Fire consumes'. Say: 'There have come to you Rasool's before me with clear proofs and with that which you said; then why did you kill them if you are truthful?' [3:183]?**

قَالَ فَكَانَ بَيْنَ الَّذِينَ حُوطُوا بِهَذَا الْقَوْلِ وَ بَيْنَ الْقَاتِلِينَ خَمْسِمِائَةَ عَامٍ فَسَمَّاهُمْ اللَّهُ قَاتِلِينَ بِرِضَاهُمْ بِمَا صَنَعُوا أَوَّلِكَ.

He^{-asws} said: 'Between those who had been Addressed with this and the killers there was (a gap of five hundred years, but Allah^{-azwj} Named them as killers due to their being pleased with what those had done''.³²¹

3- شي، تفسير العياشي مُحَمَّدُ بْنُ هَاشِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَمَّا نَزَلَتْ هَذِهِ الْآيَةُ قُلْ قَدْ جَاءَكُمْ رَسُولٌ مِنْ قَبْلِي بِالْبَيِّنَاتِ وَ بِالَّذِي قُلْتُمْ فَلَمَّ قَتَلْتُمُوهُمْ إِنْ كُنْتُمْ صَادِقِينَ وَ قَدْ عَلِمَ أَنَّ قَالُوا وَ اللَّهُ مَا قَتَلْنَا وَ لَا شَهِدْنَا

Tafseer Al Ayyashi – Muhammad Bin Hashim, from the one who narrated it,

'From Abu Abdullah^{-asws} having said: 'When this Verse was Revealed: **Say: 'There have come to you Rasool's before me with clear proofs and with that which you said; then why did you kill them if you are truthful?' [3:183]?**, and He^{-azwj} had Known. They said, 'By Allah^{-azwj}! We neither killed them not witnessed!'

قَالَ وَ إِنَّمَا قِيلَ لَهُمْ ابْرَأُوا مِنْ قَتَلَتِهِمْ فَأَبَوْا.

He^{-asws} said: 'And rather He^{-azwj} Said: "Disavow from their killing!" But they refused''.³²²

4- شي، تفسير العياشي مُحَمَّدُ بْنُ الْأَرْقَطِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ لِي تَنْزِلُ الْكُوفَةَ

Tafseer Al Ayyashi – Muhammad Bin Al Arqat,

'From Abu Abdullah^{-asws} having said: 'Do you dwell in Al-Kufa?'

قُلْتُ نَعَمْ

I said, 'Yes'.

³²¹ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 86 H 2

³²² Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 86 H 3

قَالَ فَتَرَوْنَ قَتْلَةَ الْحُسَيْنِ بَيْنَ أَظْهُرِكُمْ

He^{-asws} said: 'Do you see the killers of Al-Husayn^{-asws} in your midst?'

قَالَ قُلْتُ جُعِلْتُ فِدَاكَ مَا بَقِيَ مِنْهُمْ أَحَدٌ

He (the narrator) said, 'I said, 'May I be sacrificed for you^{-asws}! Not even one of them remains!'

قَالَ فَإِذَا أَنْتَ لَا تَرَى الْقَاتِلَ إِلَّا مَنْ قَتَلَ أَوْ مَنْ وَلِيَ الْقَتْلَ أَلَمْ تَسْمَعْ إِلَى قَوْلِ اللَّهِ قُلْ قَدْ جَاءَكُمْ رَسُولٌ مِنْ قَبْلِي بِالْبَيِّنَاتِ وَ بِالَّذِي قُلْتُمْ فَلِمَ قَتَلْتُمُوهُمْ إِنْ كُنْتُمْ صَادِقِينَ فَأَيُّ رَسُولٍ اللَّهِ قَتَلَ الَّذِينَ كَانُوا مُحَمَّدٌ ص بَيْنَ أَظْهُرِهِمْ وَ لَمْ يَكُنْ بَيْنَهُ وَ بَيْنَ عِيسَى رَسُولٌ إِمَّا رَضُوا قَتْلَ أَوْلَيْكَ فَسَمُّوا قَاتِلِينَ.

He^{-asws} said: 'So you don't view the killer expect the one who was in charge of the killing. Don't you hear to the Words of Allah^{-azwj}: **Say: 'There have come to you Rasool's before me with clear proofs and with that which you said; then why did you kill them if you are truthful?' [3:183]**? So which Messengers^{-as} of Allah^{-azwj} had killed, those in whose midst was Rasool-Allah^{-saww} and there had not been any Messenger^{-as} between him^{-saww} and Isa^{-as}. But rather, they were pleased with their killing, so they were Named as killers".³²³

5- شي، تفسير العياشي عَنْ أَبِي عَمْرٍو الرُّبَيْرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قَالَ اللَّهُ فِي كِتَابِهِ يَحْكِي قَوْلَ الْيَهُودِ إِنَّ اللَّهَ عَهْدَ إِلَيْنَا أَلَّا نُؤْمِنَ لِرَسُولٍ حَتَّى يَأْتِينَا بِقُرْبَانٍ الْآيَةِ

Tafseer Al Ayyashi – from Abu Amro Al Zubeyri,

'From Abu Abdullah^{-asws} having said: 'Allah^{-azwj} Said in His^{-azwj} Book Narrating the words of the Jews: **'Allah Covenanted to us that we should not believe in any Rasool until he brings us an offering [3:183]** – the Verse.

فَقَالَ فَلِمَ تَقْتُلُونَ أَنْبَاءَ اللَّهِ مِنْ قَبْلُ إِنْ كُنْتُمْ مُؤْمِنِينَ وَ إِمَّا نَزَلَ هَذَا فِي قَوْمٍ يَهُودَ وَ كَانُوا عَلَى عَهْدِ مُحَمَّدٍ ص لَمْ يَقْتُلُوا الْأَنْبِيَاءَ بِأَيْدِيهِمْ وَ لَا كَانُوا فِي زَمَانِهِمْ وَ إِمَّا قَتَلَ أَوَائِلُهُمُ الَّذِينَ كَانُوا مِنْ قَبْلِهِمْ فَتَزَلُّوا بِهِمْ أَوْلَيْكَ الْقَتْلَةَ فَجَعَلَهُمُ اللَّهُ مِنْهُمْ وَ أَصَافَ إِلَيْهِمْ فَعَلَ أَوَائِلُهُمْ بِمَا تَبِعُوهُمْ وَ تَوَلَّوْهُمْ.

He^{-azwj} Said: **'So why are you killing the Prophets of Allah from before, if you are believers?' [2:91]**. And rather this Verse was Revealed regarding a group of Jews, and they were in the era of Muhammad^{-saww}. They had not killed the Prophets^{-as} with their hands nor were in their time, and rather their former ones had killed, those who were from before them. Those killers had descended with them, so Allah^{-azwj} Made them from them and Doubled to them the deeds of their former ones due to their following them and befriending them".³²⁴

6- تَخْرُجُ الْبَلَاغَةُ، قَالَ أَمِيرُ الْمُؤْمِنِينَ ع أَيُّهَا النَّاسُ إِمَّا يَجْمَعُ النَّاسُ الرِّضَا وَ السَّخَطُ وَ إِمَّا عَقَرُ نَاقَةٍ تَمُودَ رَجُلًا وَاحِدًا فَعَمَّهُمُ اللَّهُ بِالْعَذَابِ لَمَّا عَمَّوهُ بِالرِّضَا قَالَ سُبْحَانَهُ فَعَمَّرُوهَا فَأَصْبَحُوا نَادِمِينَ فَمَا كَانَ إِلَّا أَنْ حَارَتْ أَرْضُهُمْ بِالْحُسْفَةِ حَوَارِ السَّيِّئَةِ الْمُخَمَّاءِ فِي الْأَرْضِ الْحَوَازَةِ

(The book) 'Nahj Al Balagah' –

³²³ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 86 H 4

³²⁴ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 86 H 5

‘Amir Al-Momineen^{-asws} said: “O you people! But rather it is the pleasure and hatred which gathers the people, and rather the she-camel of Samood was hamstrung by one man, but Allah^{-azwj} Generalised them with the Punishment due to their generally agreeing with him. The Glorious Said: **But they hamstrung her, then they became regretful [26:157]**. So, it wasn’t except that their land was ploughed with the submerging like the spike of the plough ploughs in the earth with a ploughing.

أَيُّهَا النَّاسُ مَنْ سَلَكَ الطَّرِيقَ الْمَوَاضِعَ وَرَدَّ الْمَاءَ وَ مَنْ خَالَفَ وَقَعَ فِي النَّبَةِ.

O you people! One who travels the clear path will arrive at the water, and one who opposes will fall into the wandering”.³²⁵

7- تَخْرُجُ الْبَلَاغَةُ، قَالَ أَمِيرُ الْمُؤْمِنِينَ ع الرَّاظِي بِفَعْلٍ قَوْمٌ كَالدَّاحِلِ فِيهِ مَعَهُمْ وَ عَلَى كُلِّ دَاخِلٍ فِي بَاطِلٍ إِثْمَانٍ إِثْمُ الْعَمَلِ بِهِ وَ إِثْمُ الرِّضَا بِهِ.

(The book) ‘Nahj Al Balagah’ –

‘Amir Al-Momineen^{-asws}: ‘The one agreeing with a deed of a people is like the entering into it with them, and upon every one entering into a falsehood there are two sins – a sin of the one doing it, and sin of being satisfied with it’”.³²⁶

8- وَ قَالَ ع لَمَّا أَظْفَرَهُ اللَّهُ تَعَالَى بِأَصْحَابِ الْجَمَلِ وَ قَدْ قَالَ لَهُ بَعْضُ أَصْحَابِهِ وَدِدْتُ أَنَّ أَخِي فَلَانًا كَانَ شَاهِدَنَا لِيَرَى مَا نَصَرَكَ اللَّهُ بِهِ عَلَى أَعْدَائِكَ

And he^{-asws} said when Allah^{-azwj} the Exalted Granted him^{-asws} victory with companions of the camel, and of his^{-asws} companions had said to him^{-asws}, ‘I would love it if my so and so brother had attended with us, he would have seen what Allah^{-azwj} has Helped with against your^{-asws} enemies’.

فَقَالَ ع أَهْوَى أَخِيكَ مَعَنَا قَالَ نَعَمْ قَالَ فَقَدْ شَهِدْنَا وَ لَقَدْ شَهِدْنَا فِي عَسْكَرِنَا هَذَا قَوْمٌ فِي أَصْلَابِ الرِّجَالِ وَ أَرْحَامِ النِّسَاءِ سَيَرَعَفُ بِهِمُ الزَّمَانُ وَ يَقْوَى بِهِمُ الْإِيمَانُ.

He^{-asws} said: ‘Does your brother incline to be with us?’ He said, ‘Yes’. He^{-asws} said: ‘So he has attended with us among our soldiers. (Along with) that group who is in the loins of the men and wombs of the women. The times would come up with them, and the Eman would be strengthened by them’ (during the Rajjat)”.³²⁷

³²⁵ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 86 H 6

³²⁶ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 86 H 7

³²⁷ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 86 H 8

باب 87 النهي عن الجلوس مع أهل المعاصي و من يقول بغير الحق

CHAPTER 87 – THE FORBIDDANCE FROM SITTING WITH THE DISOBEDIENT PEOPLE AND ONE WHO SAYS OTHER THAN THE TRUTH

1- شي، تفسير العياشي عن مُحَمَّدِ بْنِ الْقُضَيْلِ عَنْ أَبِي الْحَسَنِ الرِّضَا ع فِي قَوْلِ اللَّهِ تَعَالَى وَ قَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتَابِ أَنْ إِذَا سَمِعْتُمْ آيَاتَ اللَّهِ إِلَى قَوْلِهِ إِنَّكُمْ إِذَا مِثْلُهُمْ قَالَ إِذَا سَمِعْتَ الرَّجُلَ يُحَدِّثُ الْحَقَّ وَ يُكَذِّبُ بِهِ وَ يَقَعُ فِي أَهْلِهِ فَمَنْ مِنْ عِنْدِهِ وَ لَا تُفَاعِدُهُ.

Tafseer Al Ayyashi – from Muhammad Bin Al Fuzeyl,

‘From Abu Al-Hassan Al-Reza^{-asws} regarding Words of Allah^{-azwj} the Exalted: **And He has Revealed unto you in the Book that whenever you hear Signs of Allah** – up to His^{-azwj} Words: **then you would be like them; [4:140]**. He^{-asws} said: ‘When you hear the man rejecting the truth and belying it and talking badly regarding his family, arise from his presence and do not sit with him’³²⁸.

2- شي، تفسير العياشي عن شُعَيْبِ الْعَقْرُقُوفِيِّ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنْ قَوْلِ اللَّهِ وَ قَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتَابِ إِلَى قَوْلِهِ إِنَّكُمْ إِذَا مِثْلُهُمْ فَقَالَ إِنَّمَا عَنِ اللَّهِ يَحْدَا إِذَا سَمِعْتَ الرَّجُلَ يُحَدِّثُ الْحَقَّ وَ يُكَذِّبُ بِهِ وَ يَقَعُ فِي الْأَيْمَةِ فَمَنْ مِنْ عِنْدِهِ وَ لَا تُفَاعِدُهُ كَائِنًا مَنْ كَانَ.

Tafseer Al Ayyashi – from Shueyb Al Aqarquqy who said,

‘I asked Abu Abdullah^{-asws} about Words of Allah^{-azwj}: **And He has Revealed unto you in the Book that whenever you hear Signs of Allah** – up to His^{-azwj} Words: **then you would be like them; [4:140]**. He^{-asws} said: ‘But rather, Allah^{-azwj} Means by this, whenever you hear the man rejecting the truth and belying it, and he talks badly about the Imams^{-asws}, then rise from his presence and do not sit with him, whoever it may be!’³²⁹

3- شي، تفسير العياشي عن أَبِي عَمْرٍو الرُّبَيْرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى فَرَضَ الْإِيمَانَ عَلَى جَوَارِحِ بَنِي آدَمَ وَ قَسَمَهُ عَلَيْهَا فَلَيْسَ مِنْ جَوَارِحِهِ جَارِحَةٌ إِلَّا وَ قَدْ وَكَلَتْ مِنَ الْإِيمَانِ بَعْزَ مَا وَكَلَتْ أُخْثَهَا

Tafseer Al Ayyashi, from Abu Amro Al Zubeyri,

‘From Abu Abdullah^{-asws} having said: ‘Allah^{-azwj} Blessed and Exalted Obligated the Eman upon the limbs of children of Adam^{-as} and Apportioned it upon these. Thus, there isn’t any limb from his limbs except and it has been allocated from the Eman with other than what has been allocated to its counterpart.

فَمِنْهَا أَذْنَاهُ اللَّتَانِ يَسْمَعُ بِهِمَا فَفَرَضَ عَلَى السَّمْعِ أَنْ يَتَنَزَّهَ عَنِ الْإِسْتِمَاعِ إِلَى مَا حَرَّمَ اللَّهُ وَ أَنْ يُعْرِضَ عَمَّا لَا يَحِلُّ لَهُ فِيمَا نَهَى اللَّهُ عَنْهُ وَ الْإِصْغَاءِ إِلَى مَا سَخَطَ اللَّهُ تَعَالَى

From these are his ears, those he hears with. Allah^{-azwj} Obligated upon the hearing that it keeps away from the listening to what Allah^{-azwj} has Prohibited and turning away from what

³²⁸ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 87 H 1

³²⁹ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 87 H 2

is not Permissible for it, regarding what Allah^{-azwj} has Prohibited from, and the listening intently to what Angers Allah^{-azwj} the Exalted.

فَقَالَ فِي ذَلِكَ وَ قَدْ نَزَلَ عَلَيْكُمْ فِي الْكِتَابِ إِلَى قَوْلِهِ حَتَّى يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ

He^{-azwj} Said regarding that: **And He has Revealed unto you in the Book that whenever you hear Signs of Allah being disbelieved in and mocked with, so do not be sitting with them until they engage in a discussion other than it; [4:140].**

ثُمَّ اسْتَشْنَى مَوْضِعَ التَّسْيَانِ فَقَالَ وَ إِنَّمَا يُنْسِيَنَّكَ الشَّيْطَانُ فَلَا تَقْعُدْ بَعْدَ الذِّكْرِى مَعَ الْقَوْمِ الظَّالِمِينَ

Then He^{-azwj} Made and exclusion for the subject of forgetfulness. He^{-azwj} Said: **And as for what the Satan makes you forget, so after remembering, do not sit with the unjust people [6:68].**

وَ قَالَ فَبَشِّرْ عِبَادِ الَّذِينَ يَسْمَعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ إِلَى قَوْلِهِ أُولَئِكَ أُولُوا الْأَلْبَابِ

And Said: **Those who are listening intently to the Word and they are following the best of it, those are they whom Allah Guided, and those, they are the ones of understanding [39:18].**

وَ قَالَ قَدْ أَفْلَحَ الْمُؤْمِنُونَ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ وَ الَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ

And Said: **The believers have succeeded [23:1] Those who are humble in their Salats [23:2] And those who are turning away from the vanities [23:3].**

وَ قَالَ تَعَالَى وَ إِذَا سَمِعُوا اللَّغْوَ أَعْرَضُوا عَنْهُ

And the Exalted Said: **And when they hear the vanities they turn away from it [28:55].**

وَ قَالَ وَ إِذَا مَرُّوا بِاللَّغْوِ مَرُّوا كِرَامًا

And Said: **And those who are not witnessing the falsities, and when they pass by the vanities, they pass by nobly [25:72].**

فَهَذَا مَا فَرَضَ اللَّهُ عَلَى السَّمْعِ مِنَ الْإِيمَانِ وَ لَا يُصْنَعُ إِلَى مَا لَا يَحِلُّ وَ هُوَ عَمَلُهُ وَ هُوَ مِنَ الْإِيمَانِ.

So, this is what Allah^{-azwj} has Obligated from the Eman, upon the hearing and not listening to what is not permissible, and it is its action, and it is from the Eman".³³⁰

³³⁰ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 87 H 3

CHAPTER 88 – OBLIGATION OF THE MIGRATION AND ITS RULINGS

الآيات النساء إِنَّ الَّذِينَ تَوَفَّاهُمُ الْمَلَائِكَةُ ظَالِمِي أَنْفُسِهِمْ قَالُوا فِيمَ كُنْتُمْ قَالُوا كُنَّا مُسْتَضْعَفِينَ فِي الْأَرْضِ قَالُوا أَلَمْ تَكُنْ أَرْضُ اللَّهِ وَاسِعَةً فَتُهَاجِرُوا فِيهَا فَأُولَئِكَ مَأْوَاهُمْ جَهَنَّمُ وَ سَاءَتْ مَصِيرًا

The Verses – (Surah) Al Nisaa: **Those whom the Angels cause to die while they are being unjust to themselves, they are saying, ‘In which state were you?’ They are saying, ‘We were weak in the earth’. They are saying, ‘Did not the earth of Allah happen to be capacious, so you could have emigrated therein?’ So they, their abode is Hell, and it is an evil destination [4:97].**

إِلَّا الْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ لَا يَسْتَطِيعُونَ حِيلَةً وَلَا يَهْتَدُونَ سَبِيلًا

Except for the weak ones from the men and the women and the children, not being capable of dodging (Kufr) nor being guided to a Way [4:98].

فَأُولَئِكَ عَسَى اللَّهُ أَنْ يَعْفُو عَنْهُمْ وَكَانَ اللَّهُ عَفُوًّا غَفُورًا

So they, perhaps Allah would Pardon (their sins) from them; and Allah was always Pardoning, Forgiving [4:99].

وَمَنْ يُهَاجِرْ فِي سَبِيلِ اللَّهِ يَجِدْ فِي الْأَرْضِ مُرَاعِمًا كَثِيرًا وَ سَعَةً وَ مَنْ يُخْرُجْ مِنْ بَيْتِهِ مُهَاجِرًا إِلَى اللَّهِ وَ رَسُولِهِ ثُمَّ يُدْرِكْهُ الْمَوْتُ فَقَدْ وَقَعَ أَجْرُهُ عَلَى اللَّهِ وَ كَانَ اللَّهُ غَفُورًا رَحِيمًا

And the one who emigrates in the Way of Allah would find in the earth a lot of shelter and resources; and the one who goes out from his would emigrating to Allah and His Rasool, then death overtakes him, so his Recompense would fall upon Allah; and Allah was always Forgiving, Merciful [4:100].

الْأَنْفَالِ إِنَّ الَّذِينَ آمَنُوا وَ هَاجَرُوا وَ جَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ وَ الَّذِينَ آوَوْا وَ نَصَرُوا أُولَئِكَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَ الَّذِينَ آمَنُوا وَ لَمْ يُهَاجِرُوا مَا لَكُمْ مِنْ وَلَايَتِهِمْ مِنْ شَيْءٍ حَتَّى يُهَاجِرُوا وَ إِنْ اسْتَنْصَرُوكُمْ فِي الدِّينِ فَعَلَيْكُمُ النَّصْرُ إِلَّا عَلَى قَوْمٍ بَيْنَكُمْ وَ بَيْنَهُمْ مِيثَاقٌ وَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ

(Surah) Al Anfaal: **Surely those who believed and emigrated with their wealth and their selves in the Way of Allah, sheltered and helped (them), they are guardians of each other; and those who believed and did not emigrate, there is nothing for you of their guardianship until they do emigrate; and if they seek your help in the Religion, then the helping is (incumbent) upon you, except upon a people between you and them there is a covenant; and Allah is Seeing with what you are doing [8:72].**

وَ الَّذِينَ كَفَرُوا بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ إِلَّا تَفْعَلُوهُ تَكُنْ فِتْنَةٌ فِي الْأَرْضِ وَ فُسَادٌ كَبِيرٌ

And those who are committing Kufr are friends of each other, (therefore) if you do not do it, Fitna (strife) would occur in the land and a great mischief [8:73].

وَالَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ وَالَّذِينَ آوَوْا وَنَصَرُوا أُولَئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ

And those who are believing and emigrating and fighting in the Way of Allah, and those who are sheltering and helping (them), these ones, they are the true Momineen. For them would be Forgiveness and a Benevolent sustenance [8:74].

وَالَّذِينَ آمَنُوا مِنْ بَعْدُ وَهَاجَرُوا وَجَاهَدُوا مَعَكُمْ فَأُولَئِكَ مِنْكُمْ

And those who would believe from afterwards and emigrate and fight alongside you, so they are from you; [8:75].

التَّوْبَةِ الَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ أَكْثَرُ دَرَجَةً عِنْدَ اللَّهِ وَأُولَئِكَ هُمُ الْفَائِزُونَ

(Surah) Al Tawbah: **Those who believed and emigrated in the Way of Allah with their wealth and their selves are of a greater rank in the Presence of Allah. These, they are the achievers [9:20].**

وَقَالَ تَعَالَى الْأَعْرَابُ أَشَدُّ كُفْرًا وَنِفَاقًا وَأَجْدَرُ أَلَّا يَعْلَمُوا حُدُودَ مَا أَنْزَلَ اللَّهُ عَلَى رَسُولِهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ

And Exalted Said: **The Bedouins are more intense in Kufr and hypocrisy and more likely not to know the Limits of what Allah Revealed unto His Rasool, and Allah is Knowing, Wise [9:97].**

النَّحْلَ وَالَّذِينَ هَاجَرُوا فِي اللَّهِ مِنْ بَعْدِ مَا ظَلَمُوا لَنَبُوَّتَنَّهُمْ فِي الدُّنْيَا حَسَنَةً وَلَآجِرُ الْآخِرَةِ أَكْبَرُ لَوْ كَانُوا يَعْلَمُونَ

(Surah) Al Nahl: **And the ones who emigrate for the Sake of Allah after they are oppressed, We will Give them a good abode in the world, and the Recompense of the Hereafter is greater, if only they knew [16:41].**

وَقَالَ تَعَالَى ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ هَاجَرُوا مِنْ بَعْدِ مَا فُتِنُوا ثُمَّ جَاهَدُوا وَصَبَرُوا إِنَّ رَبَّكَ مِنْ بَعْدِهَا لَعَفُورٌ رَحِيمٌ

And the Exalted Said: **Then, surely your Lord, to those who emigrated from after having been persecuted, then they struggled and were patient, surely your Lord from after it, is Forgiving, Merciful [16:110].**

الْحَجَّ وَالَّذِينَ هَاجَرُوا فِي سَبِيلِ اللَّهِ ثُمَّ قُتِلُوا أَوْ مَاتُوا لَيَرْزُقَنَّهُمُ اللَّهُ رِزْقًا حَسَنًا وَإِنَّ اللَّهَ لَهُوَ خَيْرُ الرَّازِقِينَ

(Surah) Al Hajj: **And those who emigrate in the Way of Allah, then are killed or they die, Allah would Sustain them with a goodly sustenance. And surely Allah, He is the Best of the sustainers [22:58].**

لَيَدْخِلَنَّهُمْ مُدْخَلًا يَرْضَوْنَهُ وَإِنَّ اللَّهَ لَعَلِيمٌ حَلِيمٌ

He will Cause them to enter an entrance which they shall be well pleased with, and surely Allah is Knowing, Forbearing [22:59].

العنكبوت يا عبادي الَّذِينَ آمَنُوا إِنَّ أَرْضِي وَاسِعَةٌ فَإِيَّايَ فَاعْبُدُونِ

(Surah) Al Ankaboot: ***O My servants, those who believe! Surely, My earth is vast, so it is Me (that) you should be worshipping! [29:56].***

الزمر وَ أَرْضُ اللَّهِ وَاسِعَةٌ.

(Surah) Al Zumar: ***and the earth of Allah is vast. [39:10].***

1- هَمَّجُ الْبَلَاغَةِ، قَالَ أَمِيرُ الْمُؤْمِنِينَ ع فِي حُطْبَةٍ وَ الْهِجْرَةُ قَائِمَةٌ عَلَى حَدِّهَا الْأَوَّلِ مَا كَانَ لِلَّهِ فِي أَهْلِ الْأَرْضِ حَاجَةٌ مِنْ مُسْتَسِيرِ الْأُمَّةِ [الْإِمَّةِ] وَ مُغْلِنِهَا لَا يَقَعُ اسْمُ الْهِجْرَةِ عَلَى أَحَدٍ إِلَّا بِمَعْرِفَةِ الْحُجَّةِ فِي الْأَرْضِ فَمَنْ عَرَفَهَا وَ أَقَرَّ بِهَا فَهُوَ مُهَاجِرٌ.

(The book) 'Nahj Al Balagah' –

'Amir Al-Momineen^{-asws} said in his^{-asws} sermon: And the emigration stands upon its former limits. Whatever were to be for Allah^{-azwj} regarding people of the earth is needy of a stable community and its announcements. The name (emigrant) does not fall upon anyone except by recognition of the Divine Authority in the earth. So, the one who recognises it and acknowledges with it, so he is an emigrant".³³¹

2- وَ قَالَ ع فِيمَا كَتَبَهُ إِلَى مُعَاوِيَةَ وَ ذَكَرَتْ أَنَّ زَائِرِي فِي الْمُهَاجِرِينَ وَ الْأَنْصَارِ وَ قَدْ انْقَطَعَتِ الْهِجْرَةُ يَوْمَ أُسِرَ أَخُوكَ.

And he^{-asws} said among what he^{-asws} wrote to Muawiya: 'And you mentioned that you visited me^{-asws} among the Emigrants and the Helpers, and the emigration was terminated on the day your brother was captured".³³²

3 كِتَابُ الْغَارَاتِ، لِإِبْرَاهِيمَ النَّخَعِيِّ بِإِسْنَادِهِ عَنْ ابْنِ نُبَاتَةَ قَالَ قَالَ عَلِيٌّ ع فِي بَعْضِ حُطْبِهِ يَقُولُ الرَّجُلُ هَاجَرْتُ وَ لَمْ يُهَاجِرْ إِنَّمَا الْمُهَاجِرُونَ الَّذِينَ يَهْجُرُونَ السَّيِّئَاتِ وَ لَمْ يَأْتُوا بِهَا.

(The book) 'Kitab Al Garaat' of Ibrahim Al Saqafy, by his chain from Nubata who said,

'Ali^{-asws} said in one of his^{-asws} sermons: 'The man says, 'I have emigrated!', and he did not emigrate. But rather, the emigrants are those who are forsaking the evil deeds and do not commit these".³³³

³³¹ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 88 H 1

³³² Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 88 H 2

³³³ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 88 H 3

كتاب المزار

THE BOOK OF SHRINES

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الحمد لله الذي هدانا لهذا الذي كنا لنهتدي لولا أن هدانا الله. وأصفيائه فجعلها ذريعة للوصول إلى أعلى منازل الفوز و الفلاح و الصلاة على من بالصلاة و السلام عليه فاز من سعد بالارتقاء على أقصى مدارج الكرامة و النجاح محمد و أهل بيته الأطهرين الذين بتقبيل أعتابهم صعد المؤمنون أسنى معارج الشرف و الصلاح و لعنة الله على أعدائهم ما أظلم ليل و استنار صباح.

In the Name of Allah^{-azwj} the Beneficent, the Merciful! All praise is due to Allah^{-azwj} Who has Guided us to visit His^{-azwj} Beloved and Chosen ones, making it a means to attain the highest levels of success and prosperity. And may the Salawaat be upon the one through whom prayers and peace bring triumph to those fortunate enough to ascend to the loftiest ranks of honour and success, Muhammad^{-saww} and People^{-asws} of his^{-saww} Household, the pure ones, those through whose doorstep the believers ascend to the most exalted heights of dignity and righteousness. And may the Curse of Allah^{-azwj} be upon their^{-asws} enemies for as long as the night remains dark and the morning shines bright.

أما بعد فهذا هو المجلد الثاني و العشرون من كتاب بحار الأنوار الكاشف للأستار عن وجوه زيارات النبي و الأئمة الأبرار عليهم صلوات عالم الخفايا و الأسرار و فضلها و آدابها و مقدماتها و ما يتعلق بها على وجه كامل يبتهج به شيعتهم الأخيار مما ألفه خادم أخبار الأئمة الأبرار و تراب أقدام المؤمنين الأخيار محمد باقر بن محمد تقى حشرهما الله مع مواليهما الأطهار.

As for what follows, this is the twenty-second volume of the book Bihar Al Anwaar, which unveils the hidden aspects of the visitations of the Prophet^{-saww} and the righteous Imams^{-asws} upon them be the Salwaat of the Knower of all hidden matters and secrets covering their virtues, and etiquettes, and preliminaries, and all related aspects in a complete manner that brings joy to their righteous followers. It was compiled by the servant of the traditions of the noble Imams^{-asws} and the dust beneath the feet of the virtuous believers, Muhammad Baqir^{-asws} Ibn Muhammad Taqi^{-asws}, may Allah gather them with their pure masters.

باب 1 مقدمات السفر و آدابه

CHAPTER 1 – THE PRELIMINARIES OF THE JOURNEY AND ITS ETIQUETTES

أقول: قد قدمنا في كتاب الآداب جل الأخبار المتعلقة بهذا الباب و بعضها في كتاب الحج لكن نذكر هاهنا ما أورده السيد النقيب الفاضل علي بن طائوس قدس الله روحه في مفتتح كتاب مصباح الزائر لأنه جمع مضامين أكثر الأخبار الواردة في ذلك

I say, 'We have previously presented most of the narrations related to this chapter in the Book of Etiquettes, and some of them in the Book of Hajj. However, we will mention here what the noble and virtuous Sayyid Al Naqib Ali ibn Tawus, may Allah^{-azwj} Sanctify his soul, has included at the beginning of his book Misbah Al Zaa'ir, as it encompasses the meanings of most of the narrations on this subject.

و نضيف إليه ما وجدته في المزار الكبير تأليف محمد بن المشهدي أو السيد فخار أو بعض معاصريهما من الأفاضل الكبار لئلا يخلو هذا المجلد عما يحتاج إليه زائر الأئمة الأطهار.

We will supplement it with what I have found in Al Mazar Al Kabir, authored by Muhammad Ibn Al Mashhadi, or by Sayyid Fakhar, or by some of their esteemed contemporaries, so that this volume does not lack what a visitor to the pure Imams^{-asws} may need.

قال السيد رحمه الله إذا أردت الخروج إلى السفر فينبغي أن تصوم الأربعاء والخميس والجمعة وتختار من أيام الأسبوع يوم السبت.

The Seyyid, may Allah^{-azwj} Mercy him, said, 'When you intend to go out to the journey (for Ziyaarat), it is befitting that you fast the Wednesday, and the Thursday, and the Friday, and chose from the days of the week, the day of Saturday.

بسم الله الرحمن الرحيم و به نستعين المزار الكبير لمحمد بن المشهدي (مخطوط) و قد راجعنا في تصحيح المنقول عنه في هذا الكتاب على نسختين

Note - In the name of Allah^{-azwj} the Beneficent, the Merciful, and in Him^{-azwj} we seek assistance. (The book) Al Mazar Al Kabir by Muhammad Ibn Al Mashhadi (manuscript). In verifying the citations from this book, we have referred to two copies: -

(احدهما) مخطوطة بتاريخ سنة 956 هـ في مكتبة الامام أمير المؤمنين عليه السلام العامة في النجف الأشرف.

The first is a manuscript dated 956 AH, located in the public library of Imam Amir Al-Momineen^{-asws}, may the greeting be upon him^{-asws}, in Najaf Al-Ashraf.

(و ثانيتهما) مخطوطة بتاريخ سنة 1355 هـ في مكتبة السيد الحكيم العامة في النجف الأشرف برقم 652 و قد اعتمدناها في المراجعة و التخریج.

The second is a manuscript dated 1355 AH, housed in the public library of Sayyid Al-Hakim in Najaf Al-Ashraf under catalogue number 652, which we relied upon for review and extraction (referencing).

1- فَقَدْ رُوِيَ عَنِ الصَّادِقِ ع أَنَّهُ قَالَ: مَنْ أَرَادَ سَفَرًا فَلْيُسَافِرْ يَوْمَ السَّبْتِ فَلَوْ أَنَّ حَجْرًا زَالَ عَنْ جَبَلٍ فِي يَوْمِ سَبْتٍ لَرَدَّهُ اللَّهُ إِلَى مَكَانِهِ- أَوْ يَوْمَ الثَّلَاثَاءِ فَإِنَّهُ الْيَوْمُ الَّذِي أَلَانَ اللَّهُ فِيهِ الْحَدِيدَ لِدَاوُدَ ع أَوْ يَوْمَ الْخَمِيسِ فَإِنَّ النَّبِيَّ ص كَانَ يُسَافِرُ يَوْمَ الْخَمِيسِ.

It has been reported from Al-Sadiq^{-asws}, he^{-asws} said: 'One who intends a journey, let him travel on the day of Saturday, for even if a rock were to move away from a mountain during a day of Saturday, Allah^{-azwj} will Return it to its place; or the day of Tuesday, for it is the day in which Allah^{-azwj} Softened the iron for Dawood^{-as}; or the day of Thursday, for the Prophet^{-saww} used to travel on the day of Thursday'.³³⁴

2- وَ قَالَ يَوْمَ الْخَمِيسِ يَوْمٌ يُجِبُّهُ اللَّهُ وَ رَسُولُهُ وَ مَلَائِكَتُهُ-

And he^{-asws} said: 'The day of Thursday is a day loved by Allah^{-azwj} and His^{-azwj} Rasool^{-saww}, and His^{-azwj} Angels.

وَجَنَّبِ السَّفَرَ فِي يَوْمِ الْإِثْنَيْنِ وَالْأَرْبَعَاءِ وَقَبْلَ الظُّهْرِ مِنْ يَوْمِ الْجُمُعَةِ وَيُكْرَهُ أَنْ تُسَافِرَ الْيَوْمَ الثَّلَاثَ مِنَ الشَّهْرِ وَالرَّابِعَ وَالْخَامِسَ مِنْهُ وَالسَّادِسَ مِنْهُ وَالثَّلَاثَ عَشَرَ مِنْهُ وَالسَّادِسَ عَشَرَ مِنْهُ وَالْحَادِيَ وَالْعِشْرِينَ وَالرَّابِعَ وَالْعِشْرِينَ وَالْخَامِسَ وَالْعِشْرِينَ وَالسَّادِسَ وَالْعِشْرِينَ.

And keep away from travelling on the day of Monday and Wednesday, and before Al Zohr on the day of Friday. It is disliked to travel on the third day of the month, and the fourth, and the fifth of it, and the sixth of it, and the thirteenth of it, and the sixteenth of it, and the twenty-fourth of it, and the twenty-fifth of it, and the twenty-sixth".³³⁵

3- وَ رُويَ مِنْ طَرِيقٍ أُخْرَى أَنَّ الْيَوْمَ الرَّابِعَ وَالسَّادِسَ مِنَ الشَّهْرِ وَالْيَوْمَ الْحَادِيَ وَالْعِشْرِينَ مِنْهُ صَالِحَةٌ لِلْأَسْفَارِ وَ لَعِبَرِهَا وَ فِي هَذِهِ الرَّوَايَةِ أَنَّ الثَّامِينَ مِنَ الشَّهْرِ وَالْثَّلَاثَ وَالْعِشْرِينَ مِنْهُ مَكْرُوهَانِ فِي السَّفَرِ وَ لَا تُسَافِرُ فِي الْقَمَرِ فِي بُرْجِ الْعَقْرَبِ.

And it is reported from another path: 'The fourth day and the sixth day of the month, and the eleventh and the twentieth from it are correct for the journeys and for other (such); and in this report: 'The eight of the month, and the twenty-third from it are disliked regarding the travel, and do not travel while the moon is in the constellation of the Scorpio".³³⁶

4- فَقَدْ جَاءَ عَنِ الصَّادِقِ ع أَنَّهُ كَرِهَ السَّفَرَ فِي ذَلِكَ الْوَقْتِ.

It has come from Al-Sadiq^{-asws}, he^{-asws} disliked the travelling during that time'.³³⁷

و إن دعت ضرورة إلى الخروج في هذه الأحوال و الأوقات المكروهة فليعمل المسافر ما سيأتي وصفه في هذا الفصل عند ذكر وداع منزله إن شاء الله تعالى و يفتتح سفره بالصدقة و دعائها على ما سيحيى ذكره أيضا و يخرج متى شاء.

If necessity compels one to travel during these disliked times and circumstances, the traveller should follow the practices that will be described in this chapter when bidding farewell to their home, if Allah^{-azwj} so Desires. They should also begin their journey after giving charity and its associated supplication, as will be mentioned later, and then depart whenever they wish.

5- فَقَدْ رُويَ عَنِ الصَّادِقِ ع أَنَّهُ قَالَ: افْتَتِحْ سَفْرَكَ بِالصَّدَقَةِ وَ اخرجْ إِذَا بَدَأَ لَكَ فَإِنَّكَ تَشْتَرِي سَلَامَةَ سَفْرِكَ.

It has been reported from Al-Sadiq^{-asws}, he^{-asws} said: 'Begin your journey with the charity and go out whenever it comes to you for you will have bought the safety of your journey".³³⁸

6- وَ رُويَ عَنِ الْبَاقِرِ ع أَنَّهُ قَالَ: كَانَ عَلِيُّ بْنُ الْحُسَيْنِ ع إِذَا أَرَادَ الْخُرُوجَ إِلَى بَعْضِ أَمْوَالِهِ اشْتَرَى السَّلَامَةَ مِنَ اللَّهِ عَزَّ وَ جَلَّ بِمَا تيسَّرَ لَهُ.

And it is reported from Al-Baqir^{-asws}, he^{-asws} said: 'Ali^{-asws} Bin Al-Husayn^{-asws}, whenever he^{-asws} wanted to go out to one of his^{-asws} properties, would buy the safety from Allah^{-azwj} Mighty and Majestic with whatever was easy for him^{-asws}".³³⁹

³³⁵ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 1 H 2

³³⁶ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 1 H 3

³³⁷ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 1 H 4

³³⁸ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 1 H 5

³³⁹ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 1 H 6 a

وَذَكَرَ صَاحِبُ كِتَابِ عَوَارِفِ الْمَعَارِفِ حَدِيثاً أُسْنَدَهُ أَنَّ النَّبِيَّ صَلَّى إِذَا سَافَرَ حَمَلَ مَعَهُ خَمْسَةَ أَشْيَاءَ الْمِرْآةَ وَالْمُكْحَلَةَ وَالْمِذْرَى وَالسِّوَاكَ وَالْمُشْطَ.

And the author of the book 'Awarif Al Ma'arif' mentioned a Hadeeth he attributed,

'Whenever the Prophet^{-saww} travelled, he^{-saww} would carry with him^{-asws} five things – the mirror, and the kohl, and the needle, and the toothbrush, and the comb".³⁴⁰

7- وَ فِي رِوَايَةٍ أُخْرَى وَ الْمِقْرَاضَ.

And in another report: 'And the scissors".³⁴¹

وَ فِي الْمَازِرِ الْكَبِيرِ، إِذَا عَزَمْتَ عَلَى الْخُرُوجِ فَاخْتَرِ يَوْماً لَهُ وَ لِيَكُنْ أَحَدَ ثَلَاثَةِ أَيَّامِ السَّبْتِ وَ الثَّلَاثَاءِ أَوْ الْخَمِيسِ.

And in 'Al-Mazar Al-Kabeer' - 'When you have determined upon the going out, choose a day for it, and let it be one of the three days – the Saturday, and the Tuesday, or the Thursday".³⁴²

8- فَقَدْ رُوِيَ عَنِ الصَّادِقِ ع أَنَّهُ قَالَ: مَنْ أَرَادَ سَفَرًا فَلْيُسَافِرْ يَوْمَ السَّبْتِ فَلَوْ أَنَّ حَجَرًا زَالَ مِنْ مَكَانِهِ يَوْمَ السَّبْتِ لَرَدَّهُ اللَّهُ إِلَى مَكَانِهِ.

It has been reported from Al-Sadiq^{-asws}, he^{-asws} said: 'One who intends a journey, let him travel on the day of Saturday, for even if a rock were to move from its place on the day of Saturday, Allah^{-azwj} will Return it to its place".³⁴³

9- وَ أَمَّا يَوْمُ الثَّلَاثَاءِ فَإِنَّهُ رُوِيَ عَنْهُ ع أَنَّهُ قَالَ: سَافِرُوا فِي يَوْمِ الثَّلَاثَاءِ وَ اطْلُبُوا الْحَوَائِجَ فِيهِ فَإِنَّهُ الْيَوْمُ الَّذِي أَلَانَ اللَّهُ عَزَّ وَ جَلَّ فِيهِ الْحَدِيدَ لِدَاوُدَ ع.

And as for the day of Tuesday, it has been reported from him^{-asws} having said: 'Travel during the day of Tuesday and seek the needs during it, for it is the day in which Allah^{-azwj} Mighty and Majestic Softened the iron for Dawood^{-as!}".³⁴⁴

10- وَ أَمَّا يَوْمُ الْخَمِيسِ فَإِنَّهُ رُوِيَ عَنْهُ ع أَنَّهُ قَالَ: كَانَ رَسُولُ اللَّهِ ص يَغْتَرُّ بِأَصْحَابِهِ فِي يَوْمِ الْخَمِيسِ فَيُظْفَرُ فَمَنْ أَرَادَ سَفَرًا فَلْيُسَافِرْ يَوْمَ الْخَمِيسِ.

And as for the day of Thursday, it has been reported from him^{-asws}, he^{-asws} said: 'Rasool-Allah^{-saww} used to go on military expeditions with his^{-saww} companions on the day of Thursday, so the one who intends a journey, let him travel on the day of Thursday".³⁴⁵

و اتق الخروج في يوم الإثنين فإنه اليوم الذي قبض فيه رسول الله ص و انقطع الوحي و ابتز أهل بيته الأمر و قتل الحسين ع و هو يوم نحس و اتق الخروج يوم الأربعاء فإنه اليوم الذي خلقت فيه أركان النار و أهلك فيه الأمم الطاغية-

And beware of going out on Monday, for it is the day in which Rasool-Allah^{-saww} had passed away, and the Revelation ceased, and his^{-saww} Household was deprived of their^{-asws} right, and Imam Hussein^{-asws} was killed. It is an inauspicious day. Also, beware of going out on

³⁴⁰ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 1 H 6 b

³⁴¹ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 1 H 7 a

³⁴² Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 1 H 7 b

³⁴³ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 1 H 8

³⁴⁴ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 1 H 9

³⁴⁵ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 1 H 10

Wednesday, for it is the day the foundations of Hell were created, and the tyrannical nations were destroyed.

11 و اتق الخروج يوم الجمعة قبل الصلاة فإنه- **رُوي عن الرضا ع أنه قال:** مَا يُؤْمِنُ مَنْ سَافَرَ يَوْمَ الْجُمُعَةِ قَبْلَ الصَّلَاةِ أَنْ لَا يَحْفَظَهُ اللَّهُ فِي سَفَرِهِ وَ لَا يَخْلُقُهُ فِي أَهْلِهِ وَ لَا يَزِفَّهُ مِنْ فَضْلِهِ.

And beware of going out on Friday before the Salat, for it is has been reported from Al-Reza^{asws}, he^{asws} said: 'He has not believed, the one who travels on the day of Friday before the Salat. Allah^{azwj} will neither Protect him in his journey, nor Replace him in his family, nor Sustain him from His^{azwj} Grace".³⁴⁶

و اتق الخروج يوم الثالث من الشهر فإنه يوم نحس و هو اليوم الذي سلب فيه آدم و حواء لباسهما و اتق يوم الرابع منه فإنه يخاف على المسافر فيه نزول البلاء و اتق يوم الحادي و العشرين منه فإنه يوم نحس أيضا و هو اليوم الذي ضرب الله تعالى فيه أهل مصر مع فرعون بالآيات فإن اضطرت إلى الخروج في واحد مما عددها فاستخر الله تعالى كثيرا و أسأله العافية و السلامة و تصدق بشيء و اخرج على اسم الله تعالى.

And beware of going out on the third day of the month, for it is an inauspicious day, the day when Adam^{as} and Hawwa^{as} were stripped of their^{as} garments. Also, beware of the fourth day, as it is feared that calamity may befall travellers on this day. Beware of the twenty-first day as well, for it is also an inauspicious day, the day when Allah^{azwj} Struck the people of Egypt along with Pharaoh^{la} with Signs. If you are compelled to go out on any of the days we have mentioned, then seek guidance from Allah^{azwj} abundantly, ask Him^{azwj} for well-being and safety, and give charity, and go out in the name of Allah^{azwj} the Exalted.

ثم قال السيد رحمه الله ذكر ما يعتمد به الإنسان من حين خروجه و ما يتبع ذلك يستحب أن يغتسل قبل التوجه

Then the Seyyid, may Allah^{azwj} Mercy him, mentioned what the person should rely upon where he goes out from, and what recommendations follow that, that he should wash before the heading.

و يَقُولُ عِنْدَ الْغُسْلِ بِسْمِ اللَّهِ وَ بِاللَّهِ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ وَ عَلَى مِلَّةِ رَسُولِ اللَّهِ وَ الصَّادِقِينَ عَنِ اللَّهِ صَلَوَاتُ اللَّهِ عَلَيْهِمْ أَجْمَعِينَ

And he should say during the washing, 'In the Name of Allah^{azwj}, and by Allah^{azwj}, and there is neither might nor strength except with Allah^{azwj}, and upon the nation of Rasool-Allah^{saww}, and the truthful ones from Allah^{azwj}, may the Salawaat of Allah^{azwj} be upon them^{asws} all!

اللَّهُمَّ طَهِّرْ بِهِ قَلْبِي وَ اشْرَحْ بِهِ صَدْرِي وَ نَوِّرْ بِهِ قَلْبِي

O Allah^{azwj}! Clean my heart by it, and expand my chest by it, and irradiate my heart!

اللَّهُمَّ اجْعَلْهُ لِي نُورًا وَ طَهْرًا وَ جِزَاءً وَ شِفَاءً مِنْ كُلِّ دَاءٍ وَ آفَةٍ وَ غَاهَةٍ وَ سُوءٍ وَ بِمَأْ أَحَافٍ وَ أَخَذَرٍ وَ طَهَّرْ قَلْبِي وَ جَوَارِحِي وَ عِظَامِي وَ دَمِي وَ شَعْرِي وَ نَحْيِي وَ عَصَبِي وَ مَا أَقْلَتِ الْأَرْضُ مِنِّي

O Allah^{azwj}! Make it a Noor for me and a cleansing, and a healing from every disease, and disaster, and disability, and evil, and from what I fear, and hazard, and clan my heart, and

³⁴⁶ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 1 H 11 a

limbs, and my bones, and my blood, and my hair, and my brain, and my nerves, and whatever the earth carries!

لَهُمْ اجْعَلْهُ لِي شَهِيداً يَوْمَ حَاجَتِي وَفَقْرِي وَإِلَيْكَ يَا رَبَّ الْعَالَمِينَ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

O Allah^{-azwj}! Make it a witness for me on the day of my need and my poverty and my destitution, O Lord^{-azwj} of the words, You^{-azwj} are Able upon all things!

ثُمَّ تَجْمَعُ أَهْلَكَ بَيْنَ يَدَيْكَ وَتُصَلِّي رَكَعَتَيْنِ وَتَسْأَلُ اللَّهَ الْخَيْرَ وَتَقْرَأُ آيَةَ الْكُرْسِيِّ وَتَحْمَدُ اللَّهَ وَتُثْنِي عَلَيْهِ وَتُصَلِّي عَلَى النَّبِيِّ ص وَتَقُولُ اللَّهُمَّ إِنِّي أَسْتَوْدِعُكَ الْيَوْمَ نَفْسِي وَأَهْلِي وَمَالِي وَوَلَدِي وَمَنْ كَانَ مِنِّي بِسَبِيلِ الشَّاهِدِ مِنْهُمْ وَالْغَائِبِ

Then gather your family members in front of you and pray two units Salat and ask Allah^{-azwj} for the goodness and read Ayat Al Kursi, and praise Allah^{-azwj} and laud upon Him^{-azwj}, and send Salawaat upon the Prophet^{-saww} and say, 'O Allah^{-saww}! Today I entrust to You^{-azwj} myself, and my family, and my wealth, and my children, and the one who had a way from me, the present from them and the absentee!

اللَّهُمَّ احْفَظْنَا بِحِفْظِ الْإِيمَانِ وَاحْفَظْ عَلَيْنَا اللَّهُمَّ اجْعَلْنَا فِي رَحْمَتِكَ وَلَا تَسْلُبْنَا فَضْلَكَ إِنَّا إِلَيْكَ رَاغِبُونَ

O Allah^{-azwj}! Protect upon us with protecting the Mean and Protect upon us! O Allah^{-azwj}! Make us to be in Your^{-azwj} Mercy and do not Strip us of Your^{-azwj} Grace, we are desirous to You^{-azwj}!

اللَّهُمَّ إِنَّا نَعُوذُ بِكَ مِنْ وَعْثَاءِ السَّفَرِ وَكَآبَةِ الْمُنْقَلَبِ وَسُوءِ الْمُنْظَرِ فِي الْأَهْلِ وَالْمَالِ وَالْوَلَدِ فِي الدُّنْيَا وَالْآخِرَةِ اللَّهُمَّ إِنِّي أَتَوَجَّهُ إِلَيْكَ هَذَا التَّوَجُّهُ طَلِباً لِمَرْضَاتِكَ وَتَقَرُّباً إِلَيْكَ اللَّهُمَّ فَبَلِّغْنِي مَا أَوْمَلُهُ وَأَرْجُوهُ فَيْكَ وَفِي أَوْلِيائِكَ يَا أَرْحَمَ الرَّاحِمِينَ

O Allah^{-azwj}! We seek Refuge with You^{-azwj} from the hardships of the journey, and the sorrow of return, and the evil scenarios in the family and the wealth and the children in the world and the Hereafter! O Allah^{-azwj}! I am diverting to You^{-azwj} in this heading seeking Your^{-azwj} Pleasure and drawing closer to You^{-azwj}! O Allah^{-azwj}! Make me reach what I am wishing and hoping for in You^{-azwj} and in Your^{-azwj} Guardians, O most Merciful of the merciful ones!

وَإِنْ شِئْتَ قُلْتَ اللَّهُمَّ إِنِّي خَرَجْتُ فِي وَجْهِ هَذَا بِلَا ثِقَةٍ مِنِّي لِعَبْرِكَ وَلَا رَجَاءٍ يَأْوِي بِي إِلَّا إِلَيْكَ وَلَا قُوَّةَ أَتَكِلُ عَلَيْهَا وَلَا حِيلَةَ أَرْجِعُ إِلَيْهَا إِلَّا طَلَبَ رِضَاكَ وَابْتِغَاءَ رَحْمَتِكَ وَتَعَرُّضاً لِقَوَابِكَ وَشُكُوناً إِلَى حُسْنِ عَائِدَتِكَ وَأَنْتَ أَعْلَمُ بِمَا سَبَقَ لِي فِي عِلْمِكَ فِي وَجْهِ بِمَا أَحْبَبْتُ وَأَكْرَهُ

And if you so desire, you can say, 'O Allah^{-azwj}! I have gone out in this heading of mine without any trust from me to others, nor hoping for any shelter with me except to You^{-azwj}, nor strength I can rely upon nor any means I can hope to except Your^{-azwj} Satisfaction, and seeking Your^{-azwj} Mercy, and exposing to Your^{-azwj} Rewards, and tranquil to Your^{-azwj} excellent return, and You^{-azwj} are more Knowing with what has preceded for me in Your^{-azwj} Knowledge in my heading, from what I like and dislike!

اللَّهُمَّ اصْرِفْ عَنِّي مَقَادِيرَ كُلِّ بَلَاءٍ وَ مَقْضِي كُلِّ لَأْوَاءٍ وَ ابْسُطْ عَلَيَّ كَنَفاً مِنْ رَحْمَتِكَ وَ لُطْفاً مِنْ عَفْوِكَ وَ حِزْزاً مِنْ جَفْظِكَ وَ سَعَةً مِنْ رِزْقِكَ وَ تَمَاماً مِنْ نِعْمَتِكَ وَ جَمَاعاً مِنْ مُعَافَاتِكَ

O Allah-^{azwj}! Turn away from me Pre-determinations of every affliction and Decrees of every hardship. Spread over me a covering of Your-^{azwj} Mercy, a touch of Your-^{azwj} Pardon, a shield of Your-^{azwj} Protection, an abundance of Your-^{azwj} provision, the completion of Your-^{azwj} bounties, and the fullness of Your-^{azwj} Granted well-being.

وَوَقِّ لِي يَا رَبِّ فِيهِ جَمِيعَ قَضَائِكَ عَلَى مُوَافَقَةِ هَوَايَ وَ حَقِيقَةِ أَمَلِي وَ ادْفَعْ عَنِّي مَا أَخْذَرُ وَ مَا لَا أَخْذَرُ عَلَى نَفْسِي بِمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي وَ اجْعَلْ ذَلِكَ خَيْرًا لِي لِأَخِرَتِي وَ دُنْيَايَ

O Lord-^{azwj}, Grant me success in all Your-^{azwj} Decrees in a way that aligns with my desires and fulfils my hopes. Avert from me what I fear and what I do not fear concerning myself, for You-^{azwj} Know better than I do. Make all of this good for me in my Hereafter and my worldly life!

مَعَ مَا أَسْأَلُكَ أَنْ تُخَلِّفَنِي فِي مَنْ خَلَّفْتُ وَرَائِي مِنْ أَهْلِ وَ مَالٍ وَ إِخْوَانٍ وَ جَمِيعِ حَزَانَتِي بِأَفْضَلِ مَا تُخَلِّفُ غَائِبًا مِنَ الْمُؤْمِنِينَ فِي تَحْصِينِ كُلِّ عَوْرَةٍ وَ حِفْظِ كُلِّ مَضِيعَةٍ وَ تَمَامِ كُلِّ نِعْمَةٍ وَ دِفَاعِ كُلِّ سَيِّئَةٍ وَ كِفَايَةِ كُلِّ مَخْذُورٍ وَ صَرْفِ كُلِّ مَكْرُوهٍ وَ كَمَالِ مَا يَجْمَعُ لِي بِهِ الرِّضَا وَ السُّرُورُ فِي الدُّنْيَا وَ الْآخِرَةِ ثُمَّ ارْزُقْنِي ذِكْرَكَ وَ شُكْرَكَ وَ طَاعَتَكَ وَ عِبَادَتَكَ حَتَّى تَرْضَى وَ بَعْدَ الرِّضَا

Along with what I ask You-^{azwj} is to Take care of those I leave behind, my family, wealth, brothers, and all who grieve for me, with the best care You-^{azwj} provide for an absent believer. Safeguard every vulnerability, and protect all that is left behind, and complete every bounty, and ward off every evil, and suffice me from every fear, and turn away every harm. Perfect for me all that brings satisfaction and joy in this world and the Hereafter, then Grant me the ability to remember You-^{azwj}, be grateful to You-^{azwj}, obey You-^{azwj}, and worship You-^{azwj} until You-^{azwj} are Pleased with me and even after Your-^{azwj} Pleasure!"

اللَّهُمَّ إِنِّي أَسْتَوْدِعُكَ يَوْمَ دِينِي وَ نَفْسِي وَ مَالِي وَ أَهْلِي وَ ذُرِّيَّتِي وَ جَمِيعَ إِخْوَانِي اللَّهُمَّ احْفَظِ الشَّاهِدَ مِنَّا وَ الْغَائِبَ اللَّهُمَّ احْفَظْنَا وَ احْفَظْ عَلَيْنَا اللَّهُمَّ اجْعَلْنَا فِي جِوَارِكَ وَ لَا تَسْلُبْنَا نِعْمَتَكَ وَ لَا تُغَيِّرْ مَا بَنَّا مِنْ نِعْمَةٍ وَ عَافِيَةٍ وَ فَضْلٍ.

O Allah-^{azwj}! Today I entrust You-^{azwj} my religion, and myself, and my wealth, and my family, and my offspring and entirety of my brothers! O Allah-^{azwj}! Protect the ones present from us, and the absent! O Allah-^{azwj}! Protect us and Protect upon us! O Allah-^{azwj}! Make us to be in Your-^{azwj} Shelter and do not Strip us for Your-^{azwj} bounties, nor Change what is with us, and well-being and Grace!"³⁴⁷ (P.s., this is not a Hadeeth)

12- وَ رُويَ أَنَّكَ إِذَا أَرَدْتَ التَّوَجُّهَ فِي وَقْتٍ يُكْرَهُ فِيهِ السَّفَرُ أَوْ تَخَافُ فِيهِ شَيْئاً مِنَ الْأُمُورِ فَقَدِّمَ أَمَامَ تَوَجُّهِكَ قِرَاءَةَ الْحَمْدِ وَ الْمُعَوِّذَتَيْنِ وَ آيَةَ الْكُرْسِيِّ وَ الْقَدْرَ وَ آلَ عِمْرَانَ مِنْ قَوْلِهِ تَعَالَى إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَ الْأَرْضِ إِلَى آخِرِهَا

And it is reported, when you intend the heading during a time the travelling is disliked in, or you fear something from the matters in it, advance before your heading reading (Surah) Al Hamd, and Al-Mawazateyn, and Ayat Al-Kursi, and (Surah) Al-Qadr, and (Surah) Aal-e-Imran from His-^{azwj} Words: **in the Creation of the skies and the earth: [3:191]** – up to its end.

³⁴⁷ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 1 H 11 b

ثُمَّ قُلِ اللَّهُمَّ بِكَ يَصُولُ الصَّائِلُ وَ يُدْرِكُكَ الطَّائِلُ وَ لَا حَوْلَ لِكُلِّ ذِي حَوْلٍ إِلَّا بِكَ وَ لَا قُوَّةَ بِمُتَارِكِهَا ذُو قُوَّةٍ إِلَّا مِنْكَ بِصَفْوَتِكَ مِنْ خَلْقِكَ وَ خَيْرَتِكَ مِنْ بَرِيَّتِكَ مُحَمَّدٍ نَبِيِّكَ وَ عِتْرَتِهِ وَ سُلَالَتِهِ عَلَيْهِ وَ عَلَيْهِمُ السَّلَامُ

Then say, 'O Allah^{-azwj}! By You^{-azwj} the assailer attacks and by Your^{-azwj} Power the forbearer forbears, and there is no might for every one with might except through You^{-azwj}, nor is there any strength the one with strength can claim except from You^{-azwj}, by Your^{-azwj} elites from Your^{-azwj} creatures and good ones from Your^{-azwj} beings, Muhammad^{-saww} Your^{-azwj} Prophet^{-saww}, and his^{-saww} family^{-asws}, and his^{-saww} Progeny^{-asws}, may the greeting be upon him^{-saww} and upon them^{-asws}!

صَلِّ عَلَى مُحَمَّدٍ وَ عَلَيْهِمْ وَ أَكْفِنِي شَرَّ هَذَا الْيَوْمِ وَ صَرِّهِ وَ ارْزُقْنِي خَيْرَهُ وَ يُنِّمُهُ وَ أَقْضِ لِي فِي مُتَصَرِّفَاتِي بِحُسْنِ الْعَاقِبَةِ وَ بُلُوغِ الْمَحَبَّةِ وَ الظَّفَرِ بِالْأُمْنِيَّةِ وَ كِفَايَةِ الطَّاعِيَةِ الْعَوِيَّةِ وَ كُلِّ ذِي قُدْرَةٍ لِي عَلَى أَذِيَّةٍ حَتَّى أَكُونَ فِي جَنَّةٍ وَ عِصْمَةٍ وَ نِعْمَةٍ مِنْ كُلِّ بَلَاءٍ وَ نَقَمَةٍ

Send Salawaat upon Muhammad^{-saww} and upon them^{-asws}, and suffice me of the evil of this day and its hand, and Provide me its goodness and its bounties, and Decree for me in my affairs with the excellent outcome, and reaching the love, and the success with the wishes, and sufficing from the tyrants, the deviators, and every one with power upon harming me until I come to be in a shield and protection and bounties from every affliction and scourge!

وَ أَبْدِلْنِي فِيهِ مِنَ الْمَخَافِ أَمْنًا وَ مِنَ الْعَوَاقِقِ فِيهِ بَرًا حَتَّى لَا يَصُدَّنِي صَادٌّ عَنِ الْمُرَادِ وَ لَا يَحُلَّ بِي طَارِقٌ مِنْ أَدَى الْعِبَادِ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَ هُوَ السَّمِيعُ الْبَصِيرُ

And Replace me with security in it from the fears, and my obstacles with righteousness so that nothing may hinder me from my goal, nor may any harm from people befall me. Indeed, You^{-azwj} are Able upon all things, and He^{-azwj} is the All-hearing, the All-Seeing!

ثُمَّ وَدِّعْ أَهْلَكَ وَ أَهْضْ وَ قِفْ بِالْبَابِ فَسَبِّحِ اللَّهَ تَعَالَى بِتَسْبِيحِ الزَّهْرَاءِ ع وَ أَقْرَأْ سُورَةَ الْحَمْدِ أَمَامَكَ وَ عَنْ يَمِينِكَ وَ عَنْ شِمَالِكَ وَ آيَةَ الْكُرْسِيِّ كَذَلِكَ وَ قُلِ اللَّهُمَّ إِلَيْكَ وَجْهْتُ وَجْهِي وَ عَلَيْكَ خَلَفْتُ أَهْلِي وَ مَالِي وَ مَا حَوَّلْتَنِي وَ قَدْ وَثَّقْتُ بِكَ فَلَا تُخَيِّبْنِي يَا مَنْ لَا يُحِبُّ مَنْ أَرَادَهُ وَ لَا يُضَيِّعُ مَنْ حَفِظَهُ

Then bid farewell to your family and get up and pause at the door. Glorify Allah^{-azwj} the Exalted with the Glorification of Al Zahra^{-asws}, and read Surah Al Hamd in front of you, and on your right, and on your left, and Ayat Al Kursi like that, and say, 'O Allah^{-azwj}! To You^{-azwj} I have diverted my heading, and upon You^{-azwj} I have left behind my family, and my wealth, and whatever You^{-azwj} have Bestowed me, and I have trusted with You^{-azwj} so do not disappoint me! O One Who does not disappoint the one intending Him^{-azwj} nor does He^{-azwj} Waste the one who seeks His^{-azwj} Protection!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ وَ احْفَظْنِي فِيمَا غِبْتُ عَنْهُ وَ لَا تَكِلْنِي إِلَى نَفْسِي يَا أَرْحَمَ الرَّاحِمِينَ

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws}, and Protect me in what I am absent from, and do not Allocate me to myself, O most Merciful of the merciful ones!

اللَّهُمَّ بَلِّغْنِي مَا تَوَجَّهْتُ لَهُ وَ سَبِّبْ لِي الْمَزَارَ وَ سَجِّرْ لِي عِبَادَكَ وَ بِلَادَكَ وَ ارْزُقْنِي زِيَارَةَ نَبِيِّكَ وَ وَلِيِّكَ أَمِيرِ الْمُؤْمِنِينَ وَ الْأَيْمَةَ مَنْ وَلَدِهِ وَ جَمِيعَ أَهْلِ بَيْتِهِ عَلَيْهِ وَ عَلَيْهِمُ السَّلَامُ

O Allah-azwj! Grant me the fulfilment of my intentions, and facilitate my journey, and Make Your-azwj servants and lands subservient to me. Bless me with the opportunity to visit Your-azwj Prophet-saww, Your-azwj Guardian Amir Al-Momineen-asws, the Imams-asws from his-asws descendants, and all the members of his-saww household, may the greeting be upon him-saww and upon them-asws!

وَأَمَّا لِي مِنْكَ بِالْمَعُونَةِ فِي جَمِيعِ أَحْوَالِي وَ لَا تَكِلْنِي إِلَى نَفْسِي وَ لَا إِلَى غَيْرِي فَأَكِلَ وَ أَغْطَبَ وَ زَوَّدَنِي التَّقْوَى وَ اغْفِرْ لِي فِي الْآخِرَةِ وَ الْأُولَى اللَّهُمَّ اجْعَلْنِي أَوْجَهَ مَنْ تَوَجَّهَ إِلَيْكَ

Fill me with Your-azwj Support in all my affairs, and do not leave me to myself or to others, lest I falter and perish. Provide me with piety as my sustenance, and Grant me forgiveness in the Hereafter and the former (world)! O Allah-azwj! Make me the most honoured of those who head to You-azwj!

وَ تَقُولُ أَيْضاً بِسْمِ اللَّهِ وَ بِاللَّهِ تَوَكَّلْتُ عَلَى اللَّهِ وَ اسْتَعْنَيْتُ بِاللَّهِ وَ أَلْجَأْتُ ظَهْرِي إِلَى اللَّهِ وَ فَوَّضْتُ أَمْرِي إِلَى اللَّهِ رَهْبَةً مِنَ اللَّهِ وَ رَغْبَةً إِلَى اللَّهِ وَ لَا مَلْجَأَ وَ لَا مُنْجَا وَ لَا مَفَرَّ مِنَ اللَّهِ إِلَّا إِلَى اللَّهِ

And also say, 'In the name of Allah-azwj, and by Allah-azwj! I place my trust in Allah-azwj, seek His-azwj Help, and rely upon Him-azwj! I entrust my affairs to Allah-azwj, out of fear of Him-azwj and in hope of Him-azwj for there is no refuge, no escape, and no fleeing from Allah-azwj except to Him-azwj!

رَبِّ آمَنْتُ بِكِتَابِكَ الَّذِي أَنْزَلْتَ وَ بِنَبِيِّكَ الَّذِي أَرْسَلْتَ لِأَنَّهُ لَا يَأْتِي بِالْخَيْرِ إِلَّا هُوَ إِلَّا أَنْتَ وَ لَا يَصْرِفُ الشُّؤْمَ إِلَّا أَنْتَ عَزَّ جَاوَزَ وَ جَلَّ تَنَازَاكَ وَ تَقَدَّسَتْ أَسْمَاؤُكَ وَ عَظُمَتْ أَلَاؤُكَ وَ لَا إِلَهَ غَيْرُكَ.

My Lord-azwj, I have believed in Your-azwj Book, which You-azwj Revealed, and in Your-azwj Prophet-saww, whom You-azwj Sent, for none brings goodness except You-azwj, my God-azwj, and none averts harm except You-azwj! Exalted is Your-azwj Protection, great is Your-azwj praise, sanctified are Your-azwj Names, immense are Your-azwj bounties, and there is no god apart from You-azwj!³⁴⁸ (p.s., This is not a Hadeeth)

13- فَقَدْ رَوَى أَنَّ مَنْ خَرَجَ مِنْ مَنْزِلِهِ مُصْبِحاً وَ دَعَا بِهَذَا الدُّعَاءِ لَمْ يَطْرُقْهُ بَلَاءٌ حَتَّى يُمَسِّيَ أَوْ يَتُوبَ وَ كَذَلِكَ إِنْ خَرَجَ فِي الْمَسَاءِ وَ دَعَا بِهِ لَمْ يَطْرُقْهُ بَلَاءٌ حَتَّى يُصْبِحَ أَوْ يَتُوبَ إِلَى مَنْزِلِهِ-

It has been reported, 'The one who goes out from his house in the morning and supplicates with this supplication, no affliction will knock him until evening, or he returns, and like that if he goes out in the evening and supplicates with it, no affliction will knock him until morning, or he returns to his house.

ثُمَّ اقْرَأْ قُلْ هُوَ اللَّهُ أَحَدٌ عَشْرَ مَرَّاتٍ وَ إِنَّا أَنْزَلْنَاهُ آيَةً الْكُرْسِيِّ وَ الْمُعَوِّذَتَيْنِ وَ أَمْرَهَا عَلَى جَمِيعِ جَسَدِكَ وَ تَصَدَّقْ بِمَا يَسْهُلُ عَلَيْكَ وَ قُلِ اللَّهُمَّ إِنِّي اشْتَرَيْتُ
هَذِهِ الصَّدَقَةَ سَلَامَتِي وَ سَلَامَةَ سَفَرِي وَ مَا مَعِيَ اللَّهُمَّ احْفَظْنِي وَ احْفَظْ مَا مَعِيَ وَ سَلِّمْ مَا مَعِيَ وَ بَلِّغْنِي وَ بَلِّغْ مَا مَعِيَ بِبَلَاغِكَ الْحَسَنِ
الْجَمِيلِ -

Then read Surah Al Tawheed eleven times, and Surah Al Qadr, and Ayat Al Kursi, and Al Mawazateyn, and pass it (his hand) upon your entire body, and give in charity with whatever is easy to you and say, 'O Allah^{-azwj}! With this charity, I have bought the safety of my journey and whatever is with me! O Allah^{-azwj}! Protect me and Protect what is with me, and Keep me safe and what is with me, and Make me reach and what is with me with Your^{-azwj} excellent, beautiful reaching!

ثُمَّ تَقُولُ لَا إِلَهَ إِلَّا اللَّهُ الْخَلِيمُ الْكَرِيمُ لَا إِلَهَ إِلَّا اللَّهُ الْعَلِيُّ الْعَظِيمُ سُبْحَانَ اللَّهِ رَبِّ السَّمَاوَاتِ السَّبْعِ وَ رَبِّ الْأَرْضِينَ السَّبْعِ وَ مَا فِيهِنَّ وَ مَا بَيْنَهُنَّ وَ رَبِّ
الْعَرْشِ الْعَظِيمِ وَ سَلَامٌ عَلَى الْمُرْسَلِينَ وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ

Then you should say, 'There is no god except Allah^{-azwj} the Lenient, the Benevolent! There is no god except Allah^{-azwj} the Exalted, the Magnificent! Glorious is Allah^{-azwj}, Lord^{-azwj} of the seven skies, and Lord^{-azwj} of the seven earths, and whatever is within these, and whatever is between these, and Lord^{-azwj} of the Magnificent Throne, and greetings be upon the Messengers^{-as}, and the Praise is for Allah^{-azwj}, Lord^{-azwj} of the worlds, and may Allah^{-azwj} Sent Salawaat upon Muhammad^{-saww} and his^{-saww} pure Progeny^{-asws}!

اللَّهُمَّ كُنْ لِي جَارًا مِنْ كُلِّ جَبَّارٍ عَنِيدٍ وَ مِنْ كُلِّ شَيْطَانٍ مَرِيدٍ بِسْمِ اللَّهِ دَخَلْتُ وَ بِسْمِ اللَّهِ خَرَجْتُ اللَّهُمَّ إِنِّي أَقْدِمُ بَيْنَ يَدَيْ نَسْيَانِي وَ عَجَلَتِي بِسْمِ اللَّهِ وَ
مَا شَاءَ اللَّهُ فِي سَفَرِي هَذَا ذَكَرْتُهُ أَمْ نَسِيتُهُ

O Allah^{-azwj}! Be a Shelter for me from every obstinate tyrant, and from every renegade Satan^{-la}! In the Name of Allah^{-azwj} I have entered, and in the Name of Allah^{-azwj} I have exited! O Allah^{-azwj}! I am forwarding in front of me my forgetfulness and my haste! In the Name of Allah^{-azwj}! Whatever Allah^{-azwj} Desires to happen in this journey of mine, whether I have mentioned it or have forgotten it!

اللَّهُمَّ أَنْتَ الْمُسْتَعَانُ عَلَى الْأُمُورِ كُلِّهَا وَ أَنْتَ الصَّاحِبُ فِي السَّفَرِ وَ الْخَلِيفَةُ فِي الْأَهْلِ اللَّهُمَّ هَوِّنْ عَلَيْنَا سَفَرَنَا وَ اطْوِلْ لَنَا الْأَرْضَ وَ سَيِّرْنَا فِيهَا بِطَاعَتِكَ وَ
طَاعَةِ رَسُولِكَ

O Allah^{-azwj}! You^{-azwj} are the Assistance upon all of the affairs, and You^{-azwj} are the Companion, and the Replacement in the family! O Allah^{-azwj}! Ease upon us our journey, and Fold the ground for us, and Cause us to travel in it in obedience to You^{-azwj} and obedience of Your^{-azwj} Rasool^{-saww}!

اللَّهُمَّ أَصْلِحْ لَنَا ظَهْرَنَا وَ بَارِكْ لَنَا فِيْمَا رَزَقْتَنَا وَ قِنَا عَذَابَ النَّارِ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ وَعْثَاءِ السَّفَرِ وَ كَاثِبَةِ الْمُنْقَلَبِ وَ سُوءِ الْمُنْظَرِ فِي الْأَهْلِ وَ الْمَالِ وَ
الْوَلَدِ

O Allah^{-azwj}! Rectify for us our backs, and Bless for us in what You^{-azwj} have Provided us, and Save us from Punishment of the Hellfire! O Allah^{-azwj}! I seek Refuge with You^{-azwj} from the hardships of the journey, and sorrow of the return, and the evil scenario in the family and the wealth and the children!

اللَّهُمَّ أَنْتَ عَضْدِي وَ نَاصِرِي اللَّهُمَّ اقْطَعْ عَنِّي بُعْدَهُ وَ مَشَقَّتَهُ وَ اصْحَبْنِي فِيهِ وَ اخْلُفْنِي فِي أَهْلِي بِخَيْرٍ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ.

O Allah^{-azwj}! You^{-azwj} are my Support and my Helper! O Allah^{-azwj}! Cut off from me its remoteness, and its hardship, and Accompany me in it, and Replace me in my family with goodness, and there is neither might nor strength except with Allah^{-azwj} the Exalted, the Magnificent!

وَ تَأْخُذُ مَعَكَ عَصَا مِنْ شَجَرِ اللُّوزِ الْمُرِّ.

And take with you a walking stick from the bitter almond tree”³⁴⁹

14 فَقَدْ رُوِيَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ: مَنْ خَرَجَ إِلَى السَّفَرِ وَ مَعَهُ عَصَا لُوزٍ مُرٍّ وَ تَلَا قَوْلَهُ تَعَالَى وَ لَمَّا تَوَجَّهَ تِلْقَاءَ مَدْيَنَ قَالَ عَسَى رَبِّي أَنْ يَهْدِيَنِي سَوَاءَ السَّبِيلِ إِلَى قَوْلِهِ وَ اللَّهُ عَلَى مَا نَقُولُ وَكِيلٌ

It has been reported from the Prophet^{-saww}, he^{-saww} said: ‘One who goes out to the journey and with him is a walking stick of bitter almond (tree) and he recites Words of the Exalted: **So he exited from it, fearing, wary. He said: ‘Lord! Deliver me from the unjust people! [28:21] And when he headed towards Madyan, he said: ‘Perhaps my Lord with Guide me in the right way [28:22]** – up to His^{-azwj} Words: **and Allah is a Protector upon what we are saying [28:28]**.

آمَنَهُ اللَّهُ تَعَالَى مِنْ كُلِّ سَبْعٍ ضَارٍّ وَ مِنْ كُلِّ لَيْسٍ عَادٍ وَ مِنْ كُلِّ دَابِّ مُمِةٍ حَتَّى يَرْجِعَ إِلَى مَنْزِلِهِ وَ كَانَ مَعَهُ سَبْعٌ وَ سَبْعُونَ مِنَ الْمُعَقَّبَاتِ يَسْتَعْفِفُونَ لَهُ حَتَّى يَرْجِعَ وَ يَضَعَهَا.

Allah^{-azwj} the Exalted will Secure him from every harmful wild animal, and from every aggressive thief, and from every one with poison until he returns to his house, and with him would be seventy-seven from the protective Angels seeking Forgiveness for him until he returns and places it (luggage) down”³⁵⁰

15- وَ رُوِيَ عَنْهُ صَلَوَاتُ اللَّهِ عَلَيْهِ أَنَّهُ قَالَ: مَرَضَ آدَمُ عَ مَرَضاً شَدِيداً أَصَابَتْهُ فِيهِ وَخْشَةٌ فَشَكَا ذَلِكَ إِلَى جِبْرِئِيلَ ع فَقَالَ لَهُ اقْطَعْ مِنْهَا وَاحِدَةً وَ ضُمَّهَا إِلَى صَدْرِكَ فَفَعَلَ ذَلِكَ فَأَذْهَبَ اللَّهُ عَنْهُ الْوَخْشَةَ.

And it is reported from him^{-saww}, may the Salawaat of Allah^{-azwj} be upon him^{-saww}, he^{-saww} said: ‘Adam^{-as} fell sick with a severe illness in which he^{-as} was afflicted with loneliness. He^{-as} complained of that to Jibraeel^{-as}. He^{-as} said to him^{-as}: ‘Cut off one piece from it (bitter almond branch) and place it upon your^{-as} chest!’ He^{-as} did that and Allah^{-azwj} Removed the loneliness from him^{-as}!’³⁵¹

16- وَ قَالَ عَ مَنْ أَرَادَ أَنْ تُطَوَّى لَهُ الْأَرْضُ فَلْيَتَّخِذِ النُّقْدَ مِنَ الْعَصَا.

³⁴⁹ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 1 H 13

³⁵⁰ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 1 H 14

³⁵¹ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 1 H 15

And he^{-asws} said: 'One who intends the ground to fold for him, let him take the walking stick of bitter almond wood'.³⁵²

17- وَ رُوِيَ عَنِ الْأَيْمَةِ عَ أَيُّضاً أَنَّهُمْ قَالُوا إِذَا أَرَادَ أَحَدُكُمْ أَنْ يُسَافِرَ فَلْيَصْحَبْ مَعَهُ عَصَا مِنْ شَجَرِ اللَّوْزِ الْمُرِّ وَ لِيَكْتُبَ هَذِهِ الْأَحْرُفَ فِي رَقٍّ وَ يَخْفِرُ الْعَصَا وَ يَجْعَلَ الرِّقَّ فِيهَا وَ هِيَ سَلْمَحْلَسٌ وَ هِيَ يَهُو هَ يَا هَابِيه هَ بَاوَبِه ضَاف هَ مَصِينَا بِهِ هَ -

And it is reported from the Imams^{-asws} also, they^{-asws} said: 'If one of you intends to travel, let him take a staff from the bitter almond tree and write these letters on a piece of parchment. Then, carve a hollow in the staff and place the parchment inside it, and these are –

سَلْمَحْلَسٌ وَ هِيَ يَهُو هَ يَا هَابِيه هَ بَاوَبِه ضَاف هَ مَصِينَا بِهِ هَ .

And do not travel alone, but if you must, then say: *Whatever Allah wills. There is no power and no strength except through Allah. O Allah, ease my loneliness, assist me in my solitude, and safeguard me in my absence.*

وَ لَا تَخْرُجْ وَحْدَكَ فِي سَفَرٍ فَإِنْ فَعَلْتَ فَقُلْ مَا شَاءَ اللَّهُ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ اللَّهُمَّ آتِنِي وَحْشَتِي وَ أَعِزِّي عَلَى وَحْدَتِي وَ أَدِّ عَيْبَتِي.

And do not go out alone in a journey. If you do so, then say, 'What Allah^{-azwj} Desires! There is neither might nor strength except with Allah^{-azwj}! O Allah^{-azwj}! Comfort my loneliness and Assist me upon my loneliness and Fulfil (Safeguard me in) my absence!'³⁵³

وَ يَسْتَحِبُّ أَنْ يَخْرُجَ مَعْتَمِلاً مَحْنَكَا

It is recommended to set out wearing a turban with its end wrapped under the chin.

18- فَقَدْ رُوِيَ عَنِ الْكَاطِمِ عَ أَنَّهُ قَالَ: أَنَا ضَامِنٌ لِمَنْ يَخْرُجُ يُرِيدُ سَفَرًا مُعْتَمِلاً تَحْتَ حَنَكِهِ أَنْ لَا يُصِيبَهُ السَّرَقُ وَ لَا الْعَرَقُ وَ لَا الْحَرَقُ.

It has been reported from Al Kazim^{-asws}, he^{-asws} said: 'I^{-asws} am a guarantor for the one who goes out intending a journey wearing a turban with its end wrapped under his chin that he will neither be afflicted with the theft, nor the drowning, nor the burning'.³⁵⁴

وَ تَأْخُذُ مَعَكَ شَيْئاً مِنْ تَرَابَةِ الْحُسَيْنِ عَ وَ قُلْ إِذَا أَخَذْتَهَا اللَّهُمَّ هَذِهِ طِينَةُ قَبْرِ الْحُسَيْنِ عَ وَابْنِ وَلِيِّكَ اتَّخَذْتُهَا حِزْماً لِمَا أَخَافُ وَ مَا لَا أَخَافُ.

And take something from the soil of Al-Husayn^{-asws} and say when you take it, 'O Allah^{-azwj}! This is the clay of the grave of Al-Husayn^{-asws} Your^{-azwj} Guardian, and son^{-asws} of Your^{-azwj} Guardian! I have taken it as a protection for what I fear and for what I don't fear!'³⁵⁵

³⁵² Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 1 H 16

³⁵³ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 1 H 17

³⁵⁴ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 1 H 18 a

³⁵⁵ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 1 H 18 b

19- وَ رُويَ فِي صِفَةِ هَذَا الدُّعَاءِ مِنْ طَرِيقٍ أُخْرَى أَنَّكَ تَقُولُ اللَّهُمَّ إِنِّي أَخَذْتُهُ مِنْ قَبْرِ وَلِيِّكَ وَ ابْنِ وَلِيِّكَ فَاجْعَلْهُ لِي أَمْنًا وَ حِزْزًا بِمَا أَخَافُ وَ بِمَا لَا أَخَافُ.

And it is reported in the description of this supplication, from another part, 'You should be saying, 'O Allah^{-azwj}! I have taken it from the grave of Your^{-azwj} Guardian and son^{-asws} of Your^{-azwj} Guardian, so Make it a safety for me and a protection from what I fear and from what I don't fear!''³⁵⁶

20- فَقَدْ رُويَ أَنَّ مَنْ خَافَ سُلْطَانًا أَوْ غَيْرَهُ وَ خَرَجَ مِنْ مَنْزِلِهِ وَ اسْتَعْمَلَ ذَلِكَ كَانَ حِزْزًا لَهُ وَ إِذَا أَرَدْتَ السَّيْرَ نَهَارًا فَلْيَكُنْ طَرِيقَ النَّهَارِ وَ انْزِلْ وَسْطَهُ.

It has been reported that the one who fears a ruler or someone else, and he goes out from his house and utilises that, it would be a protection for him, and when you intend travel during the daytime, let it be one of the two ends of the days, and descend (rest) in its middle.

وَ إِنْ كَانَ لَيْلًا فَلْيَكُنْ سَيْرُكَ فِي آخِرِهِ فَإِنَّ الْأَرْضَ تُطَوَّى مِنْ آخِرِ اللَّيْلِ كَمَا رُويَ فَإِذَا أَرَدْتَ الرَّكُوبَ فَقُلْ بِسْمِ اللَّهِ وَ اللَّهُ أَكْبَرُ فَإِذَا اسْتَوَيْتَ فَقُلِ الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِلْإِسْلَامِ وَ عَلَّمَنَا الْقُرْآنَ وَ مَنْ عَلَيْنَا بِمُحَمَّدٍ ص سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَ مَا كُنَّا لَهُ مُقْرِنِينَ وَ إِنَّا إِلَى رَبِّنَا لَمُنْقَلِبُونَ وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

And if it was night, let your travel be in its end, for the ground folds from end of the night just as it reported. When you are intending the riding, so say, 'In the Name of Allah^{-azwj}, and Allah^{-azwj} is Greatest!' When you are stabilised, say, 'The Praise is for Allah^{-azwj} Who Guided us to Al Islam and Taught us the Quran and Conferred upon us with Muhammad^{-saww}! ***Glorify be to the One Who Subjugated this one for us, and we were not capable for it [43:13] And we would be returning to our Lord' [43:14]***, and the Praise is for Allah^{-azwj} Lord^{-azwj} of the worlds!

اللَّهُمَّ أَنْتَ الْخَامِلُ عَلَى الظَّهِيرِ وَ الْمُسْتَعَانُ عَلَى الْأَمْرِ اللَّهُمَّ بَلِّغْنَا بَلَاغًا يَبْلُغُ إِلَى خَيْرٍ بَلَاغًا يَبْلُغُ إِلَى رَحْمَتِكَ وَ رِضْوَانِكَ وَ مَغْفِرَتِكَ اللَّهُمَّ لَا ضَيْرَ لَنَا إِلَّا ضَيْرُكَ وَ لَا خَيْرَ لَنَا إِلَّا خَيْرُكَ وَ لَا حَافِظَ غَيْرَكَ

O Allah^{-azwj}! You^{-azwj} are the Carrier upon the backs and the Aider upon the matters! O Allah^{-azwj}! Make us reach a destination reaching to a good destination, reaching to Your^{-azwj} Mercy and Your^{-azwj} Pleasure and Your^{-azwj} Forgiveness! O Allah^{-azwj}! There is no harm for us except Your^{-azwj} harm nor is there any goodness for us except Your^{-azwj} Goodness, nor any Protector apart from You^{-azwj}!

وَ تُسَبِّحُ اللَّهَ سَبْعًا وَ تَحْمَدُهُ سَبْعًا وَ تُكَلِّمُهُ سَبْعًا وَ تَقْرَأُ آيَةَ السُّحْرِ ثُمَّ تَقُولُ أَسْتَغْفِرُ اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ وَ أَتُوبُ إِلَيْهِ اللَّهُمَّ اغْفِرْ لِي ذُنُوبِي إِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ.

And you should glorify Allah^{-azwj} seven (times), and praise Him^{-azwj} seven (times), and extol His^{-azwj} Oneness seven (times), and read Ayat Al Sakhra (43:13). Then say, 'I seek Forgiveness of Allah^{-azwj} Who, there is no god except He^{-azwj}, the Living, the Eternal! O Allah^{-azwj}! Forgive my sins for me, surely no one forgives the sins except You^{-azwj}!'

و إن كان ركوبك في سفينة فسيجيء ذلك في آخر هذا الفصل إن شاء الله تعالى.

And if your travel is by a ship, that will be coming in the end of this chapter, if Allah^{-azwj} the Exalted so Desires.

ثُمَّ تَسِيرُ وَ تَقُولُ فِي مَسِيرِكَ اللَّهُمَّ خَلِّ سَبِيلَنَا وَ أَحْسِنْ تَسِيرَنَا وَ أعْظِمْ عَاقِبَتَنَا

Then travel and say in your travel, 'O Allah^{-azwj}! Clear our path, Guide our journey well, and Grant us the best outcome!'

وَ تَقُولُ اللَّهُمَّ اجْعَلْ مَسِيرِي عِبْرًا وَ صَمْتِي تَفَكُّرًا وَ كَلَامِي ذِكْرًا

And say, 'O Allah^{-azwj}! Make my journey a source of lessons, my silence a moment of reflection, and my speech a remembrance of You^{-azwj}!'

وَ تَقُولُ أَيْضًا فِي طَرِيقِكَ خَرَجْتُ بِحَوْلِ اللَّهِ وَ قُوَّتِهِ بِغَيْرِ حَوْلٍ مِنِّي وَ لَا قُوَّةَ لَكِنِ بِحَوْلِ اللَّهِ وَ قُوَّتِهِ بَرَأْتُ إِلَيْكَ يَا رَبِّ مِنَ الْحَوْلِ وَ الْقُوَّةِ

And you should also say in your road, 'I have gone out by the Might of Allah^{-azwj} and His^{-azwj} Strength without any might from me nor any strength, but by the Might of Allah^{-azwj} and His^{-azwj} Strength! I have detached myself to You^{-azwj}, O Lord^{-azwj}, from the might and the strength!

اللَّهُمَّ إِنِّي أَسْأَلُكَ بَرَكَةَ سَفَرِي هَذَا وَ بَرَكَةَ أَهْلِهِ اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ فَضْلِكَ الْوَاسِعِ رِزْقًا حَالًا لَا طَبِيبًا تَسُوْفُهُ إِلَيَّ وَ أَنَا خَافِضٌ فِي عَاقِبَةِ بِقُوَّتِكَ وَ قُدْرَتِكَ

O Allah^{-azwj}! I ask You^{-azwj} for the Blessings of this journey and for Blessings of its people! O Allah^{-azwj}! I ask You^{-azwj} from Your^{-azwj} vast bounty, for lawful and pure sustenance that You^{-azwj} Bring to me while I am in comfort and well-being, by Your^{-azwj} Strength and Power!

اللَّهُمَّ إِنِّي سِرْتُ فِي سَفَرِي هَذَا بِلَا ثِقَةٍ مِنِّي لِعِزِّكَ وَ لَا رَجَاءٍ لِسِوَاكَ فَارْزُقْنِي فِي ذَلِكَ شُكْرَكَ وَ عَاقِبَتَكَ وَ وَفْقِي لِبَطَاعَتِكَ وَ عِبَادَتِكَ حَتَّى تَرْضَى وَ بَعْدَ الرِّضَا

O Allah^{-azwj}, I embark on this journey with no reliance on anyone but You^{-azwj} and no hope in anyone besides You^{-azwj}, so Grant me in this journey, to thank You^{-azwj} and well-being, and Guidance to Your^{-azwj} obedience and worship until You^{-azwj} are Pleased, and even after Your^{-azwj} Pleasure!

وَ كَانَ رَسُولُ اللَّهِ ص إِذَا هَبَطَ سَبَحَ وَ إِذَا صَعَدَ كَبَّرَ وَ تَقُولُ إِذَا عَلَوْتَ تَلَعَةً أَوْ أَكْمَةً أَوْ قَنْطَرَةً اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ اللَّهُمَّ لَكَ الشَّرْفُ عَلَى كُلِّ شَرَفٍ.

And Rasool-Allah^{-saww}, whenever he^{-saww} descended, glorified, and whenever he^{-saww} ascended, exclaimed Takbeer, and you should say whenever you ascend a hill or mound, or bridge, 'Allah^{-azwj} is Greatest! Allah^{-azwj} is Greatest! Allah^{-azwj} is Greatest! There is no god except Allah^{-azwj} and Allah^{-azwj} is Greatest, and the Praise is for Allah^{-azwj} Lord^{-azwj} of the worlds! O Allah^{-azwj}! For You^{-azwj} is the Nobility upon all nobilities!'

فَإِذَا بَلَغْتَ جِسْرًا فَقُلْ حِينَ تَضَعُ قَدَمَكَ عَلَيْهِ بِسْمِ اللَّهِ اللَّهُمَّ ادْخُرْ عَنِّي الشَّيْطَانَ.

When you reach a bridge, say when you place your food upon it, 'In the Name of Allah^{-azwj}! O Allah^{-azwj}! Drive the Satan^{-la} away from me!'

وَ إِذَا أَشْرَفْتَ عَلَى مَنْزِلٍ أَوْ قَرْيَةٍ أَوْ بَلَدٍ فَقُلِ اللَّهُمَّ رَبَّ السَّمَاوَاتِ السَّبْعِ وَ مَا أَظَلَّتْ وَ رَبَّ الْأَرْضِينَ السَّبْعِ وَ مَا أَقْلَتْ وَ رَبَّ الشَّيَاطِينِ وَ مَا أَضَلَّتْ وَ رَبَّ الرِّيَاحِ وَ مَا دَرَتْ وَ رَبَّ الْبَحَارِ وَ مَا جَرَتْ إِنِّي أَسْأَلُكَ خَيْرَ هَذِهِ الْقَرْيَةِ وَ خَيْرَ مَا فِيهَا وَ أَعُوذُ بِكَ مِنْ شَرِّهَا وَ شَرِّ مَا فِيهَا

And when you overlook upon a dwelling or a town or a city, say, 'O Allah^{-azwj}! Lord^{-azwj} of the seven skies and what they shade, and Lord^{-azwj} of the seven earths and what they carry, and Lord^{-azwj} of the Satans^{-la} and what they stray, and Lord^{-azwj} of the winds and what these scatter, and Lord^{-azwj} of the oceans and what they flow! I ask You^{-azwj} for goodness of this town, and goodness of what is in it, and I seek Refuge with You^{-azwj} from its evil and evil of what is in it!

اللَّهُمَّ يَسِّرْ لِي مَا كَانَ فِيهَا مِنْ يُسْرٍ وَ أَعِثِّي عَلَى قَضَاءِ حَاجَتِي يَا قَاضِيَ الْحَاجَاتِ يَا مُجِيبَ الدَّعَوَاتِ ادْخُلْنِي مُدْخَلَ صِدْقٍ وَ أَخْرِجْنِي مُخْرَجَ صِدْقٍ وَ اجْعَلْ لِي مِنْ لَدُنْكَ سُلْطَانًا نَصِيرًا.

O Allah^{-azwj}! Ease for me what happens in it from easiness, and Assist me upon fulfilling my needs, O Fulfiller of the needs, and O Responder to the supplication! **And say: 'Lord! Cause me to enter a correct entrance, and Cause me to go exit a correct exit, and Make for me from Yourself a (Divine) Authority, a persistent helper [17:80]'**.

رَكْعَتَيْنِ قَبْلَ أَنْ تَجْلِسَ فَقُلِ اللَّهُمَّ ارْزُقْنَا خَيْرَ هَذِهِ الْبُقْعَةِ وَ أَعِدْنَا مِنْ شَرِّهَا فَإِذَا نَزَلْتَ مَنْزِلًا فَقُلِ اللَّهُمَّ أَنْزِلْنِي مُنْزِلًا مُبَارَكًا وَ أَنْتَ خَيْرُ الْمُنْزِلِينَ وَ صَلِّ

When you descend at a dwelling, say, 'O Allah^{-azwj}! **And say: 'Lord! Disembark me in a Blessed landing, and you are the best of the Landers' [23:29]**', and pray two units Salat before you sit down. Say, 'O Allah^{-azwj}! Provide us goodness of this town and we seek Refuge from its evil!

اللَّهُمَّ اطْعِمْنَا مِنْ جَنَاهَا وَ أَعِدْنَا مِنْ وَبَآئِهَا وَ حَبِّبْنَا إِلَى أَهْلِهَا وَ حَبِّبْ صَالِحِي أَهْلِهَا إِلَيْنَا

O Allah^{-azwj}! Feed us from its fruits, Protect us from its ailments, Endear us to its people, and Endear its righteous inhabitants to us!'

وَ قُلْ أَيْضًا أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ وَ أَنَّ عَلِيًّا أَمِيرَ الْمُؤْمِنِينَ وَ الْأَئِمَّةَ مِنْ وَلَدِهِ أئِمَّةً اتَّوَلَاهُمْ وَ أَبْرَأُ مِنْ أَغْدَائِهِمْ

And say as well, 'I testify that there is no god except Allah Alone, there is no associate for Him^{-azwj}, and I testify that Muhammad^{-saww} is His^{-azwj} servant and His^{-azwj} Rasool^{-saww}, and Ali^{-asws} is Emir of the Momineen^{-asws} and the Imams^{-asws} from his^{-asws} sons^{-asws} are Imams^{-asws}! I befriend them and disavow from their^{-asws} enemies!

اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَ هَذِهِ الْبُقْعَةِ وَ أَعُوذُ بِكَ مِنْ شَرِّهَا اللَّهُمَّ وَ اجْعَلْ أَوَّلَ دُخُولِنَا هَذَا صَالِحًا وَ أَوْسَطَهُ فَالِحًا وَ آخِرَهُ نَجَاحًا.

O Allah-azwj! I ask You-azwj for goodness of this spot, and I seek Refuge with You-azwj from its evil! O Allah-azwj, and Make the beginning of this entry righteous, and its middle successful, and its end gainful!

وَ إِذَا نَزَلْتَ مِنْزِلًا تَنْخَوِّفُ مِنْهُ السَّبْعَ فَقُلْ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَ لَهُ الْحَمْدُ بِيَدِهِ الْخَيْرُ وَ هُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ كُلِّ سَعِيرٍ.

And when you descend at a stop, you are fearing the wild animals from, say, 'I testify that there is no god except Allah-azwj Alone, there is no associate for him! For Him-azwj is the Kingdom and for Him-azwj is the Praise. The good is in His-azwj Hand, and He-azwj is Able upon all things! O Allah-azwj! I seek Refuge with You-azwj from every wild animal!'

فَإِذَا خِفْتِ شَيْئًا مِنْ هَوَامِ الْأَرْضِ فَقُلْ فِي الْمَكَانِ الَّذِي تَخَافُ ذَلِكَ فِيهِ يَا دَارِيءُ مَا فِي الْأَرْضِ كُلِّهَا لِعِلْمِكَ بِمَا يَكُونُ بِمَا دَرَأْتَ لَكَ السُّلْطَانُ عَلَى كُلِّ مَنْ دُونَكَ

When you fear something from the vermin of the earth, say in the place in which you fear that, 'O Scatterer of whatever is in the earth, all of it is in Your-azwj Knowledge with what would be happening from what You-azwj have Scattered! For You-azwj is the Authority upon all the ones besides You-azwj!

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ وَ بِقُدْرَتِكَ عَلَى كُلِّ شَيْءٍ مِنَ الضَّرِّ فِي بَدَنِي مِنْ سَبُعٍ أَوْ هَامَّةٍ أَوْ عَارِضٍ مِنْ سَائِرِ الدَّوَابِّ يَا خَالِقَهَا بِقُدْرَتِهِ اذْرَأَهَا عَنِّي وَ اخْجُزْهَا وَ لَا تُسَلِّطْهَا عَلَيَّ وَ عَافِنِي مِنْ شَرِّهَا وَ بَأْسِهَا يَا اللَّهُ يَا ذَا الْعَالَمِ الْعَظِيمِ حُطْنِي بِحِفْظِكَ وَ أَجْنِنِي بِسِتْرِكَ الْوَاقِي فِي تَخَاوُفِي يَا رَحِيمُ.

O Allah-azwj! I seek Refuge with You-azwj and with Your-azwj Power over all things from the harm in by body, from a wild animal, or a vermin, or a presented from rest of the animals! O Its Creator with His-azwj Power! Turn it away from me and Keep it away and do not let it prevail over me, and Excuse me from its evil and its prowess! O Allah-azwj! O Possessor of the Magnificent Knowledge! Surround me with Your-azwj Protection and Shield me with Your-azwj Covering saving me in my fears, O Merciful!

وَ إِذَا خِفْتِ شَيْئًا مِنَ الْأَعْدَاءِ وَ اللَّصُوصِ فَقُلْ فِي الْمَكَانِ الَّذِي تَخَافُ ذَلِكَ فِيهِ يَا أَحْذَأَ بِنَوَاصِي خَلْقِهِ وَ السَّابِقِ بِمَا إِلَى قُدْرَتِهِ وَ الْمُنفِذِ فِيهَا حُكْمَهُ وَ خَالِقَهَا وَ جَاعِلِ قَضَائِهِ لَهَا غَالِيًا

And when you fear something from the enemies and the thieves, say in the place in which you fear that 'O Seizer with the forelocks of His-azwj creatures and the Preceder with it to His-azwj Power, and the Implementer in it of His-azwj Judgment, and its Creator, and Maker of its Decree for it as prevailing!

إِنِّي مُكِيدٌ لِصَغْفِي وَ لِقُوَّتِكَ عَلَى مَنْ كَادَنِي تَعَرَّضْتُ لَكَ فَإِنْ خَلْتُ بَيْنِي وَ بَيْنَهُمْ فَذَلِكَ مَا أَرْجُو وَ إِنْ أَسْلَمْتَنِي إِلَيْهِمْ غَيَّرُوا مَا بِي مِنْ نِعْمَتِكَ يَا خَيْرَ الْمُنْعِمِينَ لَا تَجْعَلْ أَحَدًا مُغَيِّرًا نِعْمَتِكَ الَّتِي أَنْعَمْتَ بِهَا عَلَيَّ سِوَاكَ وَ لَا تُغَيِّرْهَا أَنْتَ رَبِّي قَدْ تَرَى الَّذِي نَزَلَ بِي فَخُلْ بَيْنِي وَ بَيْنَ شَرِّهِمْ بِحَقِّ مَا بِهِ تَسْتَجِيبُ الدُّعَاءَ يَا اللَّهُ يَا رَبَّ الْعَالَمِينَ

Indeed, I am weak and Your-azwj Strength over those who plot against me, I have turned to You-azwj. If You-azwj Place a barrier between me and them, that is what I hope for. But if You-azwj leave me to them, they will change what You-azwj have Blessed me with, O Bestower of

bounties! Do not Allow anyone to change the bounties You^{-azwj} have Granted me, except You^{-azwj}, and do not Alter them! You^{-azwj} are my Lord^{-azwj}! You^{-azwj} can See that which has befallen me, so Loosen between me and their evil by the right of is what is with me, and Answer the supplication, O Allah^{-azwj}! O Lord^{-azwj} of the worlds!’

وَتَقُولُ أَيْضاً بِسْمِ اللَّهِ وَ بِاللَّهِ وَ مِنَ اللَّهِ وَ إِلَى اللَّهِ وَ فِي سَبِيلِ اللَّهِ اللَّهُمَّ عَلَيْكَ أَسْلَمْتُ نَفْسِي وَ إِلَيْكَ وَجَّهْتُ وَجْهِي وَ إِلَيْكَ قَوَّضْتُ أَمْرِي فَاحْفَظْنِي بِحِفْظِ الْإِيمَانِ مِنْ بَيْنِ يَدَيْ وَ مِنْ خَلْفِي وَ عَنْ يَمِينِي وَ عَنْ شِمَالِي وَ مِنْ فَوْقِي وَ مِنْ تَحْتِي وَ ادْفَعْ عَنِّي بِحَوْلِكَ وَ قُوَّتِكَ فَإِنَّهُ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ.

And you should say as well, ‘In the Name of Allah^{-azwj}, and by Allah^{-azwj}, and from Allah^{-azwj}, and to Allah^{-azwj}, and in the Way of Allah^{-azwj}! O Allah^{-azwj}! To You^{-azwj} I have submitted myself, and to You^{-azwj} I have diverted my face, and to You^{-azwj} I have delegated my affairs, so Protect me with the Protection of Eman, from my front, and from behind me, and on my right and on my left, and from above me and from beneath me, Defend e by Your^{-azwj} Might and Your^{-azwj} Strength! There is neither might nor strength except with Allah^{-azwj} the Exalted, the Magnificent!’³⁵⁷

21- فَقَدْ رُوِيَ عَنْ زَيْنِ الْعَابِدِينَ ع أَنَّهُ قَالَ: مَا أَتَانِي إِذَا قُلْتُ هَذِهِ الْكَلِمَاتِ لَوْ اجْتَمَعَ عَلَىَّ الْجِنُّ وَ الْإِنْسُ-

It has been reported from Zayn Al Abideen^{-asws}, he^{-asws} said: ‘I^{-asws} don’t care (worry) when I^{-asws} say these phrases, even if the Jinn and the humans were to unite against me^{-asws}!’

وَ إِذَا خِفْتُ جِنًّا أَوْ شَيْطَانًا فَقُلْ يَا اللَّهُ إِلَاكَ الْأَكْبَرُ الْفَاهِرُ بِقُدْرَتِهِ جَمِيعَ عِبَادِهِ الْمُطَاعُ لِعَظَمَتِهِ عِنْدَ كُلِّ خَلْقَتِهِ وَ الْمُضَى مَشِيئَتُهُ لِسَابِقِ قُدْرَتِهِ

And when you fear a Jinn of a Satan^{-la}, say, ‘O Allah^{-azwj}, the Greatest God, the Dominant Who Subdues all His^{-azwj} servants by His^{-azwj} Power, the One obeyed by all His^{-azwj} creation due to His^{-azwj} Greatness, whose Desire is carried out by His^{-azwj} supreme Authority.

أَنْتَ الَّذِي تَكَلَّمْتَ مَا خَلَقْتَ بِاللَّيْلِ وَ النَّهَارِ لَا يَمْتَنِعُ مِنْ أَرَذَتْ بِهِ سُوءاً بِشَيْءٍ دُونَكَ مِنْ ذَلِكَ الشَّيْءِ وَ لَا يَحُولُ أَحَدٌ دُونَكَ بَيْنَ أَحَدٍ وَ بَيْنَ مَا تُرِيدُهُ مِنَ الْخَيْرِ كُلِّ مَا يُرَى وَ مَا لَا يُرَى فِي قَبْضَتِكَ وَ جَعَلْتَ قَبَائِلَ الْجِنِّ وَ الشَّيَاطِينِ يَرَوْنَنَا وَ لَا نَرَاهُمْ وَ أَنَا لِكَيْدِهِمْ خَائِفٌ قَامِتِي مِنْ شَرِّهِمْ وَ بَأْسِهِمْ بِحَقِّي سُلْطَانِكَ الْعَزِيزِ يَا عَزِيزُ-

You^{-azwj} are the One Who watches over what You^{-azwj} have Created, by night and by day. No one can escape the harm You^{-azwj} Intend for them except by You^{-azwj}, and no one can stand between anyone and the good You^{-azwj} Desire for them. All that is seen and unseen is in Your^{-azwj} Grasp. You^{-azwj} have made the tribes of Jinn and Satans^{-la} see us while we cannot see them, and I fear their plots. So Grant me safety from their evil and their harm by the truth of Your^{-azwj} Mighty Authority, O Almighty’.

وَتَقُولُ فِي جَمِيعِ أَحْوَالِكَ هَذِهِ الدُّعَاءَ لِحِفْظِ نَفْسِكَ وَ رَدِّكَ إِلَى وَطَنِكَ سَالِمًا يَا جَامِعًا بَيْنَ أَهْلِ الْجَنَّةِ عَلَى تَأْلُفٍ مِنَ الْقُلُوبِ وَ شِدَّةِ تَوَاصُلٍ هُمْ فِي الْمَحَبَّةِ وَ يَا جَامِعًا بَيْنَ أَهْلِ طَاعَتِهِ مِنْ خَلْقِهِ وَ يَا مُفَرِّجَ حُزْنٍ كُلِّ حُزْنٍ وَ يَا مُسَهِّلَ كُلِّ عُسْرَةٍ

And you should say this supplication in entirety of your situations for your protection and your returning to your homeland safely – ‘O Gatherer between the people of Paradise upon the

³⁵⁷ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 1 H 20

unity of hearts and strong bonds of love! O You^{-azwj} Who Gathers those who are obedient to You^{-azwj} among Your^{-azwj} creation! O Reliever of every sorrowful heart, O Easer for every estrangement!

و يَا أَرْحَمَ الرَّاحِمِينَ اَرْحَمِي فِي غُرْبَتِي بِحُسْنِ الْحِفْظِ وَ الْكَلَاءَةِ وَ الْمَعُونَةِ وَ فَرِّجْ مَا بِي مِنَ الصِّيقِ وَ الْحُزْنِ بِالْجَمْعِ بَيْنِي وَ بَيْنَ أَجْبَائِي وَ لَا تَفْجَعْنِي بِانْقِطَاعِ رُؤْيَا أَهْلِي عَنِّي وَ لَا تَفْجَعْ أَهْلِي بِانْقِطَاعِ رُؤْيَايَ عَنْهُمْ بِكُلِّ مَسْأَلَةٍ أَسْأَلُكَ وَ أَدْعُوكَ فَاسْتَجِبْ لِي -

O most Merciful of the merciful ones! Mercy me in my estrangement with Your^{-azwj} perfect protection, care, and assistance. Relieve me from my distress and sorrow by reuniting me with my loved ones. Do not afflict me with the pain of being cut off from seeing my family, nor afflict my family with the pain of being cut off from seeing me. By all Your^{-azwj} means, I ask and supplicate to You^{-azwj}, so Answer (my supplication for) me!

وَ إِذَا أَرَدْتَ الرَّحِيلَ مِنْ مَنْزِلٍ فَصَلِّ رَكْعَتَيْنِ وَ ادْعُ اللَّهَ بِالْحِفْظِ وَ وَدِّعِ الْمَوْضِعَ وَ أَهْلَهُ فَإِنَّ لِكُلِّ مَوْضِعٍ أَهْلًا مِنَ الْمَلَائِكَةِ وَ قُلِ السَّلَامَ عَلَى مَلَائِكَةِ اللَّهِ الْحَافِظِينَ السَّلَامَ عَلَيْنَا وَ عَلَى عِبَادِ اللَّهِ الصَّالِحِينَ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ -

And you intend to depart from a place, pray two units Salat and supplicate to Allah^{-azwj} for the Protection and bid farewell to the place and its people, for there are residents from the Angels for every place, and say, 'The greetings be upon the Angel of Allah^{-azwj}, the protectors! The greetings be upon us and upon the righteous servants of Allah^{-azwj}, and Mercy and His^{-azwj} Blessings!'

وَ قُلِ اللَّهُمَّ قَدْ ارْتَحَلْنَا مِنْ مَنْزِلِنَا هَذَا وَ نَحْنُ عَنْكَ رَاضُونَ فَارْضَ عَنَّا بِرَحْمَتِكَ -

And say, 'O Allah^{-azwj}! We are departing from this place of our and we are pleased with You^{-azwj}, so be Pleased with us with Your^{-azwj} Mercy!'

وَ إِذَا ضَلَلْتَ عَنِ الطَّرِيقِ فَنادِ يَا صَالِحُ وَ يَا أَبَا صَالِحٍ أَرْشِدُونَا إِلَى الطَّرِيقِ يَرْحَمُكُمُ اللَّهُ.

And when you stray from the road (lost), call out, 'O Salih, and O Abu Salih! Guide us to the (correct) road, may Allah^{-azwj} Mercy you!'³⁵⁸

22- فَقَدْ رُوِيَ عَنِ الصَّادِقِ ع أَنَّ الْبَرَّ مُوَكَّلٌ بِهِ صَالِحٌ وَ الْبَخْرُ مُوَكَّلٌ بِهِ حَمْزَةُ

It has been reported from Al-Sadiq^{-asws}: 'The land has been allocated with (the Angel) Salih, and the ocean has been allocated with (the Angel) Hamza'.

وَ رُوِيَ إِذَا ضَلَلْتُمْ فَتَيَّامُمُوا وَ إِذَا اسْتَصْعَبَتْ عَلَيْكَ ذَاتُكَ فِي الطَّرِيقِ فَأَقْرَأْ فِي أُذُنِهَا الْيَمْنَى وَ لَهُ أَسْلَمَ مَنْ فِي السَّمَاوَاتِ وَ الْأَرْضِ طَوْعًا وَ كَرْهًا وَ إِلَيْهِ يُرْجَعُونَ

And it has been reported, 'When you stray (are lost), perform Tayammum; and when your animal is difficult upon you in the road, read in its right ear, '**And to Him submit the ones is in**

the skies and the earth, willingly and unwillingly, and to Him they would be returning [3:83]’.

فَإِذَا رَكِبْتَ فِي سَفِينَةٍ فَكَبِّرِ اللَّهَ تَعَالَى مِائَةً تَكْبِيرَةً وَ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ مِائَةً مَرَّةً وَ الْعَنْ ظَالِمِي آلِ مُحَمَّدٍ مِائَةً مَرَّةً وَ قُلْ بِسْمِ اللَّهِ وَ بِاللَّهِ وَ الصَّلَاةُ عَلَى رَسُولِ اللَّهِ ص وَ عَلَى الصَّادِقِينَ

When you sail in a ship, exclaim Takbeer of Allah^{-azwj} the Exalted one hundred Takbeers, and send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} one hundred times, and curse the oppressors of Progeny^{-asws} of Muhammad^{-saww} one hundred times, and say, ‘In the Name of Allah^{-azwj}, and by Allah^{-azwj}, and may the Salawaat be upon Rasool-Allah^{-saww}, and upon the truthful!

اللَّهُمَّ أَحْسِنْ مَسِيرَتَنَا وَ عَظِّمْ أَجُورَنَا اللَّهُمَّ بِكَ انْتَشَرْنَا وَ إِلَيْكَ تَوَجَّهْنَا وَ بِكَ آمَنَّا وَ بِحَبْلِكَ اعْتَصَمْنَا وَ عَلَيْكَ تَوَكَّلْنَا

O Allah^{-azwj}! Make our journey excellent and Magnify our Rewards! O Allah^{-azwj}! O Allah^{-azwj}! With You^{-azwj} we disperse, and to You^{-azwj} we head, and by You^{-azwj} we are safe, and with Your^{-azwj} rope we hold one, and upon You^{-azwj} we are reliant!

اللَّهُمَّ أَنْتَ ثِقَتُنَا وَ رَجَاؤُنَا وَ نَاصِرُنَا لَا تَخُلْ بَيْنَا مَا لَا نُحِبُّ اللَّهُمَّ بِكَ تَخَلَّ وَ بِكَ نَسِيرُ اللَّهُمَّ خَلِّ سَبِيلَنَا وَ اعْظِمْ عَافِيَتَنَا أَنْتَ الْخَلِيفَةُ فِي الْأَهْلِ وَ الْمَالِ وَ أَنْتَ الْخَامِلُ فِي الْمَاءِ وَ عَلَى الظَّهْرِ

O Allah^{-azwj}! You^{-azwj} are our Trust and our Hope and our Helper! Do not Release with us what we don't like. O Allah^{-asws}! With You^{-azwj} we depart and with You^{-azwj} we travel. O Allah^{-azwj}! Free our way and Magnify our well-being. You^{-azwj} are the Replacement regarding the family and the wealth, and Your^{-azwj} are the Carrier in the water and upon the surface (of the earth)!

وَ قَالَ اكْتُبُوا فِيهَا بِسْمِ اللَّهِ جَرَاهَا وَ مُرْسَاهَا إِنَّ رَبِّي لَغَفُورٌ رَحِيمٌ وَ مَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ وَ الْأَرْضُ جَمِيعاً قَبْضَتُهُ يَوْمَ الْقِيَامَةِ وَ السَّمَاوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ سُبْحَانَهُ وَ تَعَالَى عَمَّا يُشْرِكُونَ

And he said: ‘Embark in it, in the Name of Allah would be its sailing and its anchoring; surely my Lord is Forgiving, Merciful’ [11:41] And they are not appreciating Allah with the appreciation that is due to Him; and the whole of the earth would be in His Grip on the Day of Judgement, and the skies having been rolled up in His Right Hand. Glorious is He and Exalted from what they are associating [39:67].

اللَّهُمَّ أَنْتَ خَيْرُ مَنْ وَقَدَ إِلَيْهِ الرَّجَالُ وَ شَدَّتْ إِلَيْهِ الرِّجَالُ وَ أَنْتَ سَيِّدِي أَكْرَمُ مَزُورٍ وَ مَقْصُودٍ وَ قَدْ جَعَلْتَ لِكُلِّ زَائِرٍ كَرَامَةً وَ لِكُلِّ وَافِدٍ تُخَفَّةً

O Allah^{-azwj}! You^{-azwj} are Best of the one the men delegate to and the luggage is tied to, and You^{-azwj} my Master are most Honourable of the ones visited and aimed for, and You^{-azwj} had Made honour to be for every visitor and a gift for every delegate!

فَأَسْأَلُكَ أَنْ تَجْعَلَ تُخَفَّتَكَ إِلَيَّ فَكَأَنَّكَ رَقَبَتِي مِنَ النَّارِ وَ اشْكُرْ سَعْيِي وَ ارْحَمْ مَسِيرِي مِنْ أَهْلِي بِعَبْرٍ مَرَّةٍ مَتَى عَلَيْكَ بَلْ لَكَ الْمِنَّةُ عَلَيَّ أَنْ جَعَلْتَ لِي سَبِيلًا إِلَى زِيَارَةِ وَلِيِّكَ وَ عَرَفْتَنِي فَضْلَهُ وَ حَفِظْتَنِي فِي لَيْلِي وَ نَهَارِي حَتَّى بَلَغْتَنِي هَذَا الْمَكَانَ وَ قَدْ رَجَوْتُكَ فَلَا تَقْطَعْ رَجَائِي وَ قَدْ أَمَلْتُكَ فَلَا تُخَيِّبْ أَمَلِي وَ اجْعَلْ مَسِيرِي هَذَا كَفَّارَةً لِدُنُوبِي يَا أَرْحَمَ الرَّاحِمِينَ.

I ask You^{-azwj} to Make Your^{-azwj} Gift to me as being liberation of my neck from the Hellfire, and Appreciate my striving, and Mercy my traveling away from my family without any conferment from me upon You^{-azwj}, but for You^{-azwj} is the Conferment upon me! Make for me a way to visit Your^{-azwj} Guardian, and Introduce me to his^{-asws} merit, and Protect me during my night and my day until You^{-azwj} Make me reach this place, and I have hoped so do not Cut off my hopes, and I have wished, so do not disappoint my wishes, and Make this journey of mine as an expiation for my sins, O most Merciful of the merciful ones!”³⁵⁹

23- يب، تهذيب الأحكام لمحمد بن أحمد بن داود القمي عن محمد بن الحسين بن أحمد عن عبد الله بن جعفر الحميري عن محمد بن الفضل البغدادي قال: كتبت إلى أبي الحسن العسكري ع جعلت فداك تدخل شهر رمضان على الرجل فيقنع بقلبه زيارة الحسين ع- وزيارة أبيك بعقد فتيقن في منزله حتى يخرج عنه شهر رمضان ثم يزورهم أو يخرج في شهر رمضان ويطير

(The book) ‘Tahzeeb Al Ahkaam’ – Muhammad Bin Ahmad Bin Dawood Al Qummi, from Muhammad Bin Al-Husayn Bin Ahmad, from Abdullah Bin Ja’far Al Himeyri, from Muhammad Bin Al Fazl Al Baghdadi who said,

‘I wrote to Abu Al-Hassan Al Askari^{-asws}, ‘May I be sacrificed for you^{-asws}! A month of Ramazan enters upon the man, and it occurs in his heart to perform visitation of Al-Husayn^{-asws} and visitation of your^{-asws} father^{-asws} at Baghdad. So he stays in his house until a month of Ramazan exits from him. Then he visits them^{-asws}, or should he go out during a month of Ramazan and break (the fasts)?’

فكتب لشهر رمضان من الفضل والأجر ما ليس لغيره من الشهور فإذا دخل فهو المأثور.

He^{-asws} wrote: ‘There are merits and the Rewards for a month of Ramazan which aren’t for other months. When it enters, it is the preferred.’³⁶⁰

24- يب، تهذيب الأحكام لمحمد بن علي بن محبوب عن هارون بن الحسن بن جبلة عن سماعة عن أبي بصير عن أبي عبد الله ع قال: قلت له جعلت فداك تدخل علي شهر رمضان فأصوم بعضه فيحضرني نية زيارة قبر أبي عبد الله ع فأزوره وأفطر ذاهباً و جائياً أو أفيم حتى أفطر وأزوره بعد ما أفطر يوم أو يومين

(The book) ‘Tahzeeb Al Ahkaam’ – Muhammad Bin Ali Bin Mahboub, from Haroun Bin Al-Hassan Bin Jabalah, from Sama’at, from Abu Baseer,

‘I said to him^{-asws}, ‘May I be sacrificed for you^{-asws}! A month of Ramazan enters upon me, so I fast part of it. Then an intention presented to me to perform visitation of the grave of Abu Abdullah^{-asws}. Shall I visit him^{-asws} and break while going and coming or shall I stay until I break, and visit him^{-asws} after having broken a day or two days?’

فقال أفيم حتى أفطر

He^{-asws} said: ‘Stay until you break’.

قلت له جعلت فداك فهو أفصأ

³⁵⁹ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 1 H 22

³⁶⁰ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 1 H 23

I said to him^{-asws}, 'May I be sacrificed for you^{-asws}! It is better?'

قَالَ نَعَمْ أَمَا تَقْرَأُ فِي كِتَابِ اللَّهِ فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ.

He^{-asws} said: 'Yes. Have you not read in the Book of Allah^{-azwj}: **therefore whoever of you is present in the Month, so let him Fast it [2:185]**'³⁶¹

بيان: هذان الخبران يدلان على مرجوحية إفطار الصوم لزيارتهم ع و قد وردت الأخبار في الترغيب على الإفطار لما هو أقل فضلاً منها كتشجيع المؤمن و استقباله.

Explanation: These two reports indicate the undesirability of breaking one's fast for their^{-asws} visitation. However, there are narrations that encourage breaking the fast for acts of lesser merit, such as attending a believer's funeral or welcoming them.

و قد ورد الحث على زيارة الحسين ع في ليالي القدر و غيرها من ليالي الشهر و لا يتأتى لأكثر الناس بدون الإفطار و لا يبعد حملهما على التقية و الله يعلم.

There are also narrations urging the visitation of Imam Hussein^{-asws} on Laylat Al-Qadr and other nights of the month, which most people cannot manage without breaking their fast. It is not far-fetched to interpret these reports as being influenced by Taqiyya (dissimulation), and Allah Knows.

باب 2 ثواب تعمير قبور النبي و الأئمة صلوات الله عليهم و تعاهدها و زيارتها و أن الملائكة يزورونهم ع

CHAPTER 2 – THE REWARD OF MAINTAINING GRAVES OF THE PROPHET^{-saww} AND THE IMAMS^{-asws}, MAY THE SALAWAAT OF ALLAH^{-azwj} BE UPON THEM^{-asws}, AND TENDING TO THESE, AND VISITING THESE, AND THAT THE ANGELS TEND TO VISIT THEM^{-asws}.

1- ن، عيون أخبار الرضا عليه السلام ع، علل الشرائع ابن الوليد ع الصَّفَّار ع ابن عيسى ع الْوُشَّاء قَالَ سَمِعْتُ الرِّضَا ع يَقُولُ إِنَّ لِكُلِّ إِمَامٍ عَهْدًا فِي عُنُقِ أَوْلِيَائِهِ وَ شِبَعَتِهِ وَ إِنَّ مِنْ تَمَامِ الْوَفَاءِ بِالْعَهْدِ وَ حُسْنِ الْأَدَاءِ زِيَارَةُ قُبُورِهِمْ فَمَنْ زَارَهُمْ رَغْبَةً فِي زِيَارَتِهِمْ وَ تَصَدِيقًا بِمَا رَغِبُوا فِيهِ كَانَ أَثْمَتُهُمْ شَفَعَاءَهُمْ يَوْمَ الْقِيَامَةِ.

(The book) 'Uyoun Akhbar Al-Reza^{-asws}', may the greeting be upon him^{-asws}, (and) 'Ilal Al Sharaie' – Ibn Al Waleed, from Al Saffar, from Ibn Isa, from Al Washa who said,

'I heard Al-Reza^{-asws} saying: 'For every Imam^{-asws} there is a pact in the necks of his^{-asws} friends and his^{-asws} Shias, and from the completion of loyalty with the pact and excellent fulfilment is visitation of their^{-asws} graves. The one who visits them^{-asws} being desirous in visiting them^{-asws} and the ratification of they are desiring in, their Imams^{-asws} would be their interceders on the Day of Qiyamah''³⁶²

³⁶¹ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 1 H 24

³⁶² Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 2 H 1

2- مل، كامل الزيارات أبي و أخى و علي بن الحسين و ابن الوليد جميعاً عن أحمد بن إدريس عن عبيد الله بن موسى عن الوشاء مثله.

(The book) 'Kamil Al-Ziyaraat' – My father, and my brother, and Ali Bin Al-Husayn and Ibn Al Waleed, both together from Ahmad Bin Idrees, from Ubeydullah Bin Musa, from Al Washa, similar to it.³⁶³

3- مل، كامل الزيارات الكليني عن أحمد بن إدريس مثله.

(The book) 'Kamil Al-Ziyaraat' – Al Kulayni, from Ahmad Bin Idrees, similar to it.³⁶⁴

4- كا، الكافي أبو علي الأشعري عن عبد الله بن موسى عن الوشاء مثله.

(The book) 'Al Kafi' – Abu Ali Al Ash'ary, from Abdullah Bin Musa, from Al Washa, similar to it.³⁶⁵

5- ن، عيون أخبار الرضا عليه السلام ع، علل الشرائع أبي عن محمد العطار عن ابن أبي الخطاب عن ابن بريع عن صالح بن عتبة عن زيد الشحام قال: قلت لأبي عبد الله ع ما لمن زار واحداً منكم

(The book) 'Uyoun Akhbar Al-Reza^{-asws}', may the greeting he upon him^{-asws}, (and) 'Ilal Al Sharaie' – My father, from Muhammad Al Attar, from Ibn Abu Al Khattab, from Ibn Bazie, from Salih Bin Uqba, from Zayd Al Shahaam who said,

'I said to Abu Abdullah^{-asws}, 'What (Rewards) are for one who visits one of you^{-asws}?'

قال كمن زار رسول الله ص.

He^{-asws} said: 'Like the one who visited Rasool-Allah^{-saww}!³⁶⁶

6- مل، كامل الزيارات الكليني عن محمد بن يحيى عن ابن أبي الخطاب مثله.

(The book) 'Kamil Al-Ziyaraat' – Al Kulayni, from Muhammad Bin Yahya, from Ibn Abu Al Khattab, similar to it.³⁶⁷

7- فس، تفسير القمي قال أبو عبد الله ع قال رسول الله ص ما من شيء خلق الله أكثر من الملائكة وإنه ليهبط في كل يوم أو في كل ليلة سبعون ألف ملك فيأتون البيت الحرام فيطوفون به ثم يأتون رسول الله ص ثم يأتون أمير المؤمنين ع فيسلمون عليه ثم يأتون الحسين فيقيمون عنده فإذا كان السحر وضع لهم مغارج إلى السماء ثم لا يعودون أبداً.

Tafseer Al Qummi –

'Abu Abdullah^{-asws} said: 'Rasool-Allah^{-saww} said: 'There is none from a thing Allah^{-azwj} Created which are more than the Angels, and seventy thousand Angels tend to descend every day or every night. They come to the Sacred House and perform Tawaaf of it. Then they come to

³⁶³ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 2 H 2

³⁶⁴ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 2 H 3

³⁶⁵ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 2 H 4

³⁶⁶ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 2 H 5

³⁶⁷ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 2 H 6

Rasool-Allah^{-saww}. Then they come to Amir Al-Momineen^{-asws} and greetings unto him^{-asws}. Then they come to Al-Husayn^{-asws} and stay with him^{-asws}. When it is dawn, a ladder is placed for them to heaven, but then (are told) never return!”³⁶⁸

8- ثَوَابُ الْأَعْمَالِ ابْنُ الْمُتَوَكِّلِ عَنِ الْحِمَيْرِيِّ عَنِ ابْنِ عِيسَى عَنِ ابْنِ مُحَمَّدٍ عَنْ دَاوُدَ الرِّقِّيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ مَا خَلَقَ اللَّهُ خَلْقًا أَكْثَرَ مِنَ الْمَلَائِكَةِ وَ إِنَّهُ لَيُنَزِّلُ مِنَ السَّمَاءِ كُلِّ مَسَاءٍ سَبْعُونَ أَلْفَ مَلَكٍ يَطُوفُونَ بِالْبَيْتِ لَيْلَتَهُمْ حَتَّى إِذَا طَلَعَ الْفَجْرُ انْصَرَفُوا إِلَى قَبْرِ النَّبِيِّ ص

(The book) ‘Sawaab Al Amaal’ – Ibn Al Mutawakkil, from Al Himeyri, from Ibn Isa, from Ibn Mahboub, from Dawood Al Rawqy who said,

‘I heard Abu Abdullah^{-asws} saying: ‘Allah^{-azwj} has not Created any creation who are more than the Angels, and seventy thousand Angels tend to descend from the sky every evening. They perform Tawaaf of the House (Kaaba) until when the dawn emerges, they leave to go to the grave of the Prophet^{-saww}.

فَسَلَّمُوا عَلَيْهِ ثُمَّ يَأْتُونَ قَبْرَ أَمِيرِ الْمُؤْمِنِينَ ع فَيَسْلِمُونَ عَلَيْهِ ثُمَّ يَأْتُونَ قَبْرَ الْحُسَيْنِ بْنِ عَلِيٍّ ع فَيَسْلِمُونَ عَلَيْهِ ثُمَّ يَأْتُونَ قَبْرَ الْحُسَيْنِ ع فَيَسْلِمُونَ عَلَيْهِ ثُمَّ يَرْجِعُونَ إِلَى السَّمَاءِ قَبْلَ أَنْ تَطْلُعَ الشَّمْسُ

They greet unto him^{-saww}, then they come to the grave of Amir Al-Momineen^{-asws}. They greet unto him^{-asws}, then they come to the grave of Al-Hassan^{-asws} Bin Ali^{-asws}. They greet unto him^{-asws}, then they come to the grave of Al-Husayn^{-asws}. They greet unto him^{-asws}, then they return to the sky before emergence of the sun.

ثُمَّ تَنْزِلُ مَلَائِكَةُ النَّهَارِ سَبْعُونَ أَلْفَ مَلَكٍ فَيَطُوفُونَ بِالْبَيْتِ نَهَارَهُمْ حَتَّى إِذَا دَنَتِ الشَّمْسُ لِلْغُرُوبِ انْصَرَفُوا إِلَى قَبْرِ رَسُولِ اللَّهِ ص فَيَسْلِمُونَ عَلَيْهِ ثُمَّ يَأْتُونَ قَبْرَ أَمِيرِ الْمُؤْمِنِينَ ع فَيَسْلِمُونَ عَلَيْهِ ثُمَّ يَأْتُونَ قَبْرَ الْحُسَيْنِ ع فَيَسْلِمُونَ عَلَيْهِ ثُمَّ يَأْتُونَ قَبْرَ الْحُسَيْنِ ع فَيَسْلِمُونَ عَلَيْهِ ثُمَّ يَرْجِعُونَ إِلَى السَّمَاءِ قَبْلَ أَنْ تَغِيبَ الشَّمْسُ.

Then seventy thousand Angels of the day descend. They perform Tawaaf of the Sacred House (Kaaba) during their day until when the sun is close to the setting, they leave to go to the grave of Rasool-Allah^{-saww}. They greet unto him^{-saww}, then they come to the grave of Amir Al-Momineen^{-asws}. They greet unto him^{-asws}, then they come to the grave of Al-Hassan^{-asws}. They greet unto him^{-asws}, then they come to the grave of Al-Husayn^{-asws}. They greet unto him^{-asws}, then they are ascending to the sky before the sun disappears (sets)”³⁶⁹.

9- مل، كامل الزيارات الحسين بن عبد الله بن محمد عن أبيه عن ابن محبوب مثله.

(The book) ‘Kamil Al-Ziyaraat’ – Al-Hassan Bin Abdullah Bin Muhammad, from his father, from Ibn Mahboub – similar to it.³⁷⁰

10- ثَوَابُ الْأَعْمَالِ قَالَ الصَّادِقُ ع مَنْ زَارَ وَاحِدًا مِنْكَ كَانَ كَمَنْ زَارَ الْحُسَيْنَ ع.

³⁶⁸ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 2 H 7

³⁶⁹ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 2 H 8

³⁷⁰ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 2 H 9

(The book) 'Sawaab Al Amaal' –

'Al-Sadiq^{asws} said: 'One who visits one of us would be like the one who visits Al-Husayn^{asws}' 371

11- مل، كامل الزيارات ابن الوليد عن سعد بن أبي السرح عن صفوان بن الحُسَيْن بن أبي عذرة عن عمرو بن شمر عن جابر عن أبي جعفر ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع زَارَنَا رَسُولُ اللَّهِ ص وَ قَدْ أَهَدَتْ لَنَا أُمُّ أَيْمَنَ لَبَنًا وَ زُبْدًا وَ تَمَرًا فَذَمَمْنَا مِنْهُ فَأَكَلْنَا ثُمَّ قَامَ إِلَى زَاوِيَةِ الْبَيْتِ فَصَلَّى رَكَعَاتٍ فَلَمَّا كَانَ فِي آخِرِ سُجُودِهِ بَكَى بُكَاءً شَدِيدًا فَلَمْ يَسْأَلْهُ أَحَدٌ مِنَّا إِجْلَالًا وَ إِعْظَامًا لَهُ

(The book) 'Kamil Al-Ziyaraat' – Ibn Al Waleed, from Sa'ad, from Al Yaqteeny, from Safwan, from Al-Husayn Bin Abu Gundar, from Amro Bin Shimir, from Jabir,

'From Abu Ja'far^{asws}, having said: 'Amir Al-Momineen^{asws} said: 'Rasool-Allah^{saww} visited us^{asws}, and Umm Ayman^{ra} had gifted some milk and butter and dates for us^{asws}. We forwarded from it, so he^{saww} ate. Then he^{saww} stood to a corner of the house and prayed two units Salat. When he^{saww} in his^{saww} last Sajdah, he^{saww} cried an intense crying. No one from us^{asws} asked him^{saww} out of reverence and respect for him^{saww}.

فَقَامَ الْحُسَيْنُ فَقَعَدَ فِي حَجْرِهِ وَ قَالَ لَهُ يَا أَبَتِي لَقَدْ دَخَلْتُ بَيْتَنَا فَمَا سُرَرْنَا بِشَيْءٍ كَسُرَرْنَا بِدُخُولِكَ ثُمَّ بَكَيتُ بُكَاءً عَمَنَّا فَمَا أَبْكَاكَ

Al-Husayn^{asws} stood up and sat in his^{saww} lap and said to him^{saww}: 'O (grand) father^{saww}! You^{saww} entered our^{asws} house, so we^{asws} have not been happier than our^{asws} happiness with your^{saww} entrance. Then you^{saww} cried with a crying saddening us^{asws}, so what made you^{saww} cry?'

فَقَالَ يَا بُنَيَّ أَتَانِي جِبْرِيلُ ع أَنِفًا فَأَخْبَرَنِي أَنَّكُمْ قُتِلْتُمْ وَ أَنَّ مَصَارِعَكُمْ شَتَّى

He^{saww} said: 'O my^{saww} (grand) son^{asws}! Jibraeel^{as} came to me^{saww} just now. He^{as} informed me^{saww} that you^{asws} all will be killed in various places'.

فَقَالَ يَا أَبَتِي فَمَا لِمَنْ يَزُورُ قُبُورَنَا عَلَى تَشْتَتِهَا

He^{asws} said: 'O (grand) father^{saww}! What (Reward) is there for one who visits our^{asws} graves upon their scattered places?'

فَقَالَ يَا بُنَيَّ أَوَّلَئِكَ طَوَائِفٌ مِنْ أُمَّتِي يَزُورُونَكُمْ فَيَلْتَمِسُونَ بِذَلِكَ الْبَرَكَةَ وَ حَقِيقٌ عَلَيَّ أَنَّ آتِيَهُمْ يَوْمَ الْقِيَامَةِ حَتَّى أَخْلَصَهُمْ مِنْ أَهْوَالِ السَّاعَةِ مِنْ دُنُوبِهِمْ وَ يُسْكِنَهُمُ اللَّهُ الْجَنَّةَ.

He^{saww} said: 'O my^{saww} (grand) son^{asws}! These are groups from my^{saww} community who will be visiting you^{asws} all seeking the Blessings with that, and will have rights upon me that I^{saww} come to them on the Day of Qiyamah until I^{saww} rescue them from the horrors of the House from their sins and Allah^{azwj} Settles them in the Paradise'' 372

371 Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 2 H 10

372 Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 2 H 11

12- مل، كامل الزيارات ابن الوليد عن محمد بن أبي القاسم عن الكوفي عن عبيد بن يحيى عن محمد بن الحسين بن علي عن أبيه عن جدّه عن علي بن أبي طالب ع مثله.

(The book) 'Kamil Al-Ziyaraat' – Ibn Al Waleed, from Muhammad Bin Abu Al Qasim, from Al Kufy, from Ubeyd Bin Yahya, from Muhammad Bin Al-Husayn Bin Ali, from his father, from his grandfather, from Ali Bin Abu Talib^{-asws}, similar to it.³⁷³

13- ما، الأماي للشيخ الطوسي الحسين بن إبراهيم عن محمد بن وهبان عن علي بن حبيش عن العباس بن محمد بن الحسين عن أبيه عن صفوان بن يحيى و جعفر بن عيسى بن يقطين عن الحسين بن أبي عنده مثله.

(The book) 'Al Amaali' of the Sheykh Al Tusi – Al-Husayn Bin Ibrahim, from Muhammad Bin Wahban, from Ali Bin Habashi, from Al Abbasi Bin Muhammad Bin Al-Husayn, from his father, from Safwan Bin Yahya, and Ja'far Bin Isa Bin Yaqteen, from Al-Husayn Bin Abu Gundar, similar to it.³⁷⁴

14- مل، كامل الزيارات الحسن بن عبد الله بن محمد عن أبيه عن ابن محبوب عن علي بن شجرة عن عبد الله بن محمد الصنعائي عن أبي جعفر ع قال: كان رسول الله ص إذا دخل الحسين ع اجتذبه إليه ثم يقول لأمر المؤمنين أمسكوه ثم يقع عليه فيقبله و يبكي فيقول يا أبا له لم تبكي

(The book) 'Kamil Al-Ziyaraat' – Al-Hassan Bin Abdullah Bin Muhammad, from his father, from Ibn Mahboub, from Ali bin Shajara, from Abdullah Bin Muhammad Al San'any,

'From Abu Ja'far^{-asws} having said: 'Rasool-Allah^{-saww} was such that whenever Al-Husayn^{-asws} would enter, he^{-saww} would pull him^{-asws} to himself^{-saww} then say to Amir Al-Momineen^{-asws}: 'Hold him^{-asws}!' Then he^{-saww} devote to him^{-asws}, kissing him^{-asws} and crying. He^{-asws} said, 'O (grand) father^{-saww}! Why are you^{-saww} crying?'

فيقول يا بني أقبل موضع السيف منك و أبكي

He^{-saww} said: 'O my^{-saww} (grand) son^{-asws}! I^{-saww} am kissing the places from you^{-asws} the swords (will strike) and I^{-saww} cry!'

He^{-asws} said: 'O (grand) father^{-saww}, and I^{-asws} will be killed?'

قال يا أبا و أقتل قال إي و الله و أبوك و أخوك و أنت

He^{-saww} said: 'Yes, by Allah^{-azwj}, and (so will) your^{-asws} father^{-asws}, and your^{-asws} brother^{-asws}, and you^{-asws}!'

قال يا أبا فمصادرنا شئ

He^{-asws} said: 'O (grand) father^{-saww}! Our^{-asws} graves will be scattered?'

قال نعم يا بني

³⁷³ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 2 H 12

³⁷⁴ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 2 H 13

He^{-saww} said: ‘Yes, my^{-saww} (grand) son^{-asws}!’

قَالَ فَمَنْ يَزُورُنَا مِنْ أُمَّتِكَ

He^{-asws} said: ‘So the one from your^{-saww} community who visits us^{-asws}?’

قَالَ لَا يَزُورُنِي وَ يَزُورُ أَبَاكَ وَ أَخَاكَ وَ أَنْتَ إِلَّا الصِّدِّيقُونَ مِنْ أُمَّتِي.

He^{-saww} said: ‘They will not be visiting me^{-saww}, and visiting your^{-asws} father^{-asws}, and your^{-asws} brother^{-asws}, and you^{-asws} except the truthful ones from my^{-saww} community!’³⁷⁵

15- مل، كامل الزيارات أَبِي عَنْ الْحَسَنِ بْنِ مَتَّيْلٍ عَنْ سَهْلٍ عَنْ مُحَمَّدٍ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ صَالِحِ بْنِ عُقْبَةَ عَنْ زَيْدِ الشَّحَامِ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَ مَا لِمَنْ زَارَ الْحُسَيْنَ ع

(The book) ‘Kamil Al-Ziyaraat’ – My father, from Al-Hassan Bin Mateel, from Sahl, from Muhammad Bin Al-Husayn, from Muhammad Bin Ismail, from Salih Bin Uqba, from Zayd Al Shahaam who said,

‘I said to Abu Abdullah^{-asws}, ‘What is for the one who visit Al-Husayn^{-asws}?’

قَالَ كَمَنْ زَارَ اللَّهَ فِي عَرْشِهِ

He^{-asws} said: ‘Like the who visits Allah^{-azwj} in His^{-azwj} Throne’.

قَالَ قُلْتُ فَمَا لِمَنْ زَارَ أَحَدًا مِنْكُمْ

He (the narrator) said, ‘I said, ‘So what is for the one visits anyone of you^{-asws}?’

قَالَ كَمَنْ زَارَ رَسُولَ اللَّهِ ص.

He^{-asws} said: ‘Like the one who visits Rasool-Allah^{-saww}’³⁷⁶

16- مل، كامل الزيارات مُحَمَّدُ بْنُ جَعْفَرٍ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ مِثْلَهُ.

(The book) ‘Kamil Al-Ziyaraat’ – Muhammad Bin Ja’far, from Muhammad Bin Al-Husayn, similar to it.³⁷⁷

17- كآ، الكافي الْعِدَّةُ عَنْ سَهْلٍ مِثْلَهُ وَ فِيهِ مَا لِمَنْ زَارَ رَسُولَ اللَّهِ ص.

(The book) ‘Al Kafi’ – The number from Sahl, similar to it, and in it, ‘What is for the one visits Rasool-Allah^{-saww}’³⁷⁸

³⁷⁵ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 2 H 14

³⁷⁶ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 2 H 15

³⁷⁷ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 2 H 16

³⁷⁸ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 2 H 17

18- مل، كامل الزيارات أبي عن سعد عن الحسن بن علي الرضائي عن هارون بن مسلم عن عيسى بن راشد قال: سألت أبا عبد الله ع فقلت جعلت فداك ما لمن زار قبر الحسين ع و صلى عنده ركعتين

(The book) 'Kamil Al Ziyarat' – My father, from Sa'ad, from Al-Hassan Bin Ali Al Zaytuni, from Haroun Bin Muslim, from Isa Bin Rashid who said,

'I asked Abu Abdullah^{-asws}. I said, 'May I be sacrificed for you^{-asws}! What is for the one who visits the grave of Al-Husayn^{-asws} and prays two units Salat in his^{-asws} presence?'

قال كُتِبَتْ لَهُ حَجَّةٌ وَ عُمْرَةٌ

He^{-asws} said: 'For him is a Hajj and an Umrah'.

قال قلت له جعلت فداك وكذلك كل من أتى قبر إمام مفترض طاعته

He (the narrator) said, 'I said to him^{-asws}, 'May I be sacrificed for you^{-asws}, and like that is every one who come to a grave of an Imam^{-asws} the obedience to whom is obligatory?'

قال وكذلك كل من أتى قبر إمام مفترض طاعته.

He^{-asws} said: 'And like that is every one whom comes to the grave of an Imam^{-asws}, the obedience to whom is obligatory'.³⁷⁹

19- مل، كامل الزيارات علي بن الحسين عن محمد العطار عن محمد بن أحمد و حدثني محمد بن الحسين بن ميثم الجوهري عن محمد بن أحمد عن هارون بن مسلم عن أبي علي الحارثي قال: قلت لأبي عبد الله ع ما لمن زار قبر الحسين ع

(The book) 'Kamil Al-Ziyaraat' – Ali Bin Al-Husayn, from Muhammad Al Attar, from Muhammad Bin Ahmad, and it is narrated to me by Muhammad Bin Al-Husayn Bin Mattin Al Jowhary, from Muhammad Bin Ahmad, from Haroun Bin Muslim, from Abu Ali Al Harrany who said,

'I said to Abu Abdullah^{-asws}, 'What is for the one who visits the grave of Al-Husayn^{-asws}?'

قال من أتاه و زاره و صلى عنده ركعتين أو أربع ركعات كُتِبَتْ لَهُ حَجَّةٌ وَ عُمْرَةٌ

He^{-asws} said: 'The one who comes to him^{-asws} and prays two units Salat in his^{-asws} presence or four units, a Hajj and an Umrah will be written for him'.

قال قلت جعلت فداك وكذلك لكل من أتى قبر إمام مفترض طاعته

He (the narrator) said, 'I said, 'May I be sacrificed for you^{-asws}, and like that is for every one who comes to an Imam^{-asws}, the obedience to whom is obligatory?'

قال وكذلك لكل إمام مفترض طاعته.

³⁷⁹ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 2 H 18

He^{-asws} said: 'And like that is for every Imam^{-asws}, the obedience to whom is obligatory'.³⁸⁰

20- يب، تهذيب الأحكام مُحَمَّدُ بْنُ أَحْمَدَ بْنِ دَاوُدَ عَنِ ابْنِ عُفَّةَ عَنْ أَحْمَدَ بْنِ يُوسُفَ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ الْحَرَّانِيِّ مِثْلَهُ.

(The book) 'Tahzeeb Al Ahkaam' – Muhammad Bin Ahmad Bin Dawood, from Ibn Uqda, from Ahmad Bin Yusuf, from Haroun Bin Muslim, from Abu Abdullah Al-Hassany, similar to it.³⁸¹

21- مل، كامل الزيارات أَبِي عَنْ سَعْدٍ عَنْ هَارُونَ بْنِ مُسْلِمٍ مِثْلَهُ.

(The book) 'Kamil Al-Ziyaraat' – My father, from Sa'ad, from Haroun Bin Muslim, similar to it.³⁸²

22- حة، فرحة الغري يَحْيَى بْنُ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ أَبِي الْبَرَكَاتِ عَنْ إِبْرَاهِيمَ الصَّنْعَانِيِّ عَنْ الْحُسَيْنِ بْنِ رُطْبَةَ عَنْ أَبِي عَلِيٍّ عَنِ الشَّيْخِ عَنِ الْمُفِيدِ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ دَاوُدَ عَنْ مُحَمَّدِ بْنِ مُوسَى الْأَحْوَلِ عَنْ مُحَمَّدِ بْنِ أَبِي السَّرِيِّ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ الْبَلَوِيِّ عَنْ عُمَارَةَ بْنِ زَيْدٍ عَنْ أَبِي عَامِرٍ النَّبَّانِيِّ وَاعْظُ أَهْلَ الْحِجَازِ قَالَ:

(The book) 'Farhat Al Gary' – Yahya Bin Saeed, from Muhammad Bin Abu Al Barkat, from Ibrahim Al San'any, from Al-Husayn Bin Ratba, from Abu Ali, from the Sheykh, from Al Mufeed, from Muhammad Bin Ahmad Bin Dawood, from Muhammad Bin Musa Al Ahowl, from Muhammad Bin Abu Al Sary, from Abdullah Bin Muhammad Al Balwy, from Umarah Bin Yazeed, from Abu Aamir Al Tabbany, speaker of the people of Al Hijaz who said,

أَتَيْتُ أَبَا عَبْدِ اللَّهِ جَعْفَرَ بْنَ مُحَمَّدٍ ع وَ قُلْتُ لَهُ يَا ابْنَ رَسُولِ اللَّهِ مَا لِمَنْ زَارَ قَبْرَهُ يَعْنِي أَمِيرَ الْمُؤْمِنِينَ ع وَ عَمَرَ تُرْبَتَهُ

'I came to Abu Abdullah Ja'far^{-asws} Bin Muhammad^{-asws} and said to him^{-asws}, 'O son^{-asws} of Rasool-Allah^{-saww}! What is for one who visits his^{-asws} grave, meaning Amir Al-Momineen^{-asws}, and maintain his^{-asws} soil (Shrine)?'

قَالَ يَا أَبَا عَامِرٍ حَدَّثَنِي أَبِي عَنْ أَبِيهِ عَنْ جَدِّهِ الْحُسَيْنِ بْنِ عَلِيٍّ ع- عَنْ عَلِيٍّ ع أَنَّ رَسُولَ اللَّهِ ص قَالَ لَهُ وَ اللَّهُ لَتَقْتُلَنَّ بِأَرْضِ الْعِرَاقِ وَ تُدْفَنُ بِهَا

He^{-asws} said: 'O Abu Aamir! My^{-asws} father^{-asws} narrated to me^{-asws} from his^{-asws} father^{-asws}, from his^{-asws} grandfather^{-asws} Al-Husayn^{-asws} Bin Ali^{-asws}, from Ali^{-asws} that Rasool-Allah^{-saww} had said to him^{-asws}: 'By Allah^{-azwj}, you^{-asws} will be killed in the land of Al-Iraq and be buried at it!'

قُلْتُ يَا رَسُولَ اللَّهِ مَا لِمَنْ زَارَ قُبُورَنَا وَ عَمَرَهَا وَ تَعَاهَدَهَا

I^{-asws} said: 'O Rasool-Allah^{-saww}! What is for the one who visits our^{-asws} graves and maintains these and attends to these?'

فَقَالَ لِي يَا أَبَا الْحَسَنِ إِنَّ اللَّهَ تَعَالَى جَعَلَ قَبْرَكَ وَ قَبْرَ وَلَدِكَ بِقَاعاً مِنْ بَقَاعِ الْجَنَّةِ وَ عَرْصَةً مِنْ عَرْصَاتِهَا وَ إِنَّ اللَّهَ جَعَلَ قُلُوبَ نَجَبَاءٍ مِنْ خَلْقِهِ وَ صَفْوَةٍ مِنْ عِبَادِهِ تَحِبُّ إِلَيْكُمْ وَ تَحْتَمِلُ الْمَذَلَّةَ وَ الْأَذَى فَيَعْمُرُونَ قُبُورَكُمْ وَ يُحْكِرُونَ زِيَارَتَهَا تَقَرُّباً مِنْهُمْ إِلَى اللَّهِ وَ مَوَدَّةً مِنْهُمْ لِرَسُولِهِ

He^{-saww} said to me^{-asws}: 'O Abu Al-Hassan^{-asws}! Allah^{-azwj} the Exalted will Make your^{-asws} grave and grave of your^{-asws} children at spots from the spots of Paradise, and its land from its land,

³⁸⁰ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 2 H 19

³⁸¹ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 2 H 20

³⁸² Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 2 H 21

and Allah-azwj will Make hearts of the nobles ones of His-azwj creatures and its elites from His-azwj servants to yearn to you-asws all, and endure the humiliation and the harm. They will be maintaining your-asws graves and visit these as a means from them of drawing near to Allah-azwj and as a cordiality from them for His-azwj Rasool-saww!

أُولَئِكَ يَا عَلِيُّ الْمُخْصُصُونَ بِشَفَاعَتِي الْوَارِدُونَ حَوْضِي وَ هُمْ زُؤَارِي عِدَا فِي الْجَنَّةِ

O Ali-asws! They are the ones particularised for my-saww intercession, and the ones arriving to my-saww Fountain, and they will be my-saww visitors tomorrow in the Paradise!

يَا عَلِيُّ مَنْ عَمَرَ قُبُورَكُمْ وَ تَعَاهَدَهَا فَكَأَنَّمَا أَعَانَ سُلَيْمَانَ بْنِ دَاوُدَ عَلَى بِنَاءِ بَيْتِ الْمَقْدِسِ وَ مَنْ زَارَ قُبُورَكُمْ عَدَلَ ذَلِكَ ثَوَابَ سَبْعِينَ حَجَّةً بَعْدَ حَجَّةٍ الْإِسْلَامِ وَ خَرَجَ مِنْ ذُنُوبِهِ حَتَّى يَرْجِعَ مِنْ زِيَارَتِكُمْ كَيَوْمٍ وَلَدَتْهُ أُمُّهُ

O Ali-asws! One who maintains your-asws graves and tends to these so rather they have assisted Suleyman Bin Dawood-as upon building Bayt Al-Maqdis; and the one who visits your-asws graves, the Rewards of that would equate to seventy Hajj after the Hajj of Al Islam, and he would come out from his sins until he returns having visited you-asws, to be like the day his mother had given him birth!

فَأُبَشِّرْ وَ بَشِّرْ أَوْلِيَاءَكَ وَ مُحِبِّيكَ مِنَ النَّعِيمِ وَ قُرَّةَ الْعَيْنِ بِمَا لَا عَيْنٌ رَأَتْ وَ لَا أُذُنٌ سَمِعَتْ وَ لَا خَطَرَ عَلَى قَلْبٍ بَشِيرٍ

Receive glad tidings and give glad tidings to your-asws friends and your-asws loved ones of the bounties and delight of the eyes with what neither any eye has seen nor has an ear heard, nor has it occurred upon the heart of a mortal!

وَ لَكِنَّ خِثْلَةً مِنَ النَّاسِ يُعَيِّرُونَ زُؤَارَ قُبُورِكُمْ كَمَا تَغْيِرُ [تُعَيِّرُ] الزَّانِيَةُ بِرِثَائِهَا أُولَئِكَ شِرَارُ أُمَّتِي لَا أَنَالَهُمُ اللَّهُ شَفَاعَتِي وَ لَا يَرُدُّونَ حَوْضِي.

But the worthless ones from the people will be rebuking the visitors to your-asws graves just as the adulteress is rebuked for her adultery. They are evil ones of my-saww community! Allah-azwj will not let them attain my-saww intercession nor will they be arriving at my-saww Fountain!''³⁸³

23- حقه، فرحة الغري الوزير السعيد نصير الدين الطوسي عن والده عن القطب الراوندي عن ذي الفقار بن معبد عن شيخ الطائفة عن المفيد عن محمد بن أحمد بن داود عن إسحاق بن محمد عن أحمد بن زكريا بن طهمان عن الحسن بن عبد الله بن المغيرة عن علي بن حسان عن عمه عبد الرحمن عن أبي عبد الله ع مثله.

(The book) 'Farhat Al Gary' – The minister Al Saeed Naseer Al Deen Al Tusi, from his father, from Al Qutb Al Rawandy, from Zul Al Faqar Bin Saeed, from sheykh Al Taifa, from Al Mufeed, from Muhammad Bin Ahmad Bin Dawood, from Is'haq Bin Muhammad, from Ahmad Bin Zakariyya Bin Tahman, from Al-Hassan Bin Abdullah Bin Al Mugheira, from Ali Bin Hassan, from his uncle Abdul Rahman, from Abu Abdullah-asws, similar to it.³⁸⁴

24- وَ قَالَ أَيْضاً أَخْبَرَنَا مُحَمَّدُ بْنُ عَلِيٍّ بْنِ الْفَضْلِ عَنْ إِسْحَاقَ بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ زَكْرِيَّا بْنِ طَهْمَانَ مِثْلَهُ.

³⁸³ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 2 H 22

³⁸⁴ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 2 H 23

And he said as well, 'We are informed by Muhammad Bin Ali Bin Al Fazl Bin Is'haq Bin Muhammad, from Ahmad Bin Zakariya Bin Tuhman, similar to it.³⁸⁵

25- يب، تهذيب الأحكام مُحَمَّدُ بْنُ عَلِيٍّ بْنِ الْفَضْلِ عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ بْنِ الْفَرَزْدَقِ عَنْ عَلِيٍّ بْنِ مُوسَى الْأَحْوَلِ عَنْ مُحَمَّدِ بْنِ أَبِي السَّرِيِّ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ الْبَلَوِيِّ مِثْلَهُ.

(The book) 'Tahzeeb Al Ahkaam' – Muhammad Bin Ali Bin Al Fazl, from Al-Husayn Bin Muhammad Bin Al Farazdaq, from Ali Bin Musa Al Ahwal, from Muhammad Bin Abu Al Sary, from Abdullah Bin Muhammad Al Balwy, similar to it.³⁸⁶

26- مل، كامل الزيارات أَحْمَدُ بْنُ جَعْفَرٍ الْبَلَدِيِّ عَنْ مُحَمَّدِ بْنِ يَزِيدَ الْبَكْرِيِّ عَنْ مَنْصُورٍ بْنِ نَصْرِ الْمَدَائِنِيِّ عَنْ عَبْدِ الرَّحْمَنِ بْنِ مُسْلِمٍ قَالَ: دَخَلْتُ عَلَى الْكَاطِمِ عَ فَقُلْتُ لَهُ أَتَمَّا أَفْضَلُ الزِّيَارَةِ لِأَمِيرِ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ أَوْ لِأَبِي عَبْدِ اللَّهِ عَ أَوْ لِفُلَانٍ أَوْ فُلَانٍ وَ سَمِيتُ الْأَيْمَةَ وَاحِدًا وَاحِدًا

(The book) 'Kamil Al-Ziyaraat' – Ahmad Bin Ja'far Al Balady, from Muhammad Bin Yazeed Al Bakry, from Mansour Bin Nasr Al Madainy, from Abdul Rahman Bin Muslim who said,

'I entered to see Al-Kazim^{-asws}. I said to him^{-asws}, 'Which of these is best, the visitation to Amir Al-Momineen^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, or to Abu Abdullah^{-asws}, or to so and so, or so and so?' – and I named the Imams^{-asws} one by one.

فَقَالَ لِي يَا عَبْدَ الرَّحْمَنِ بْنِ مُسْلِمٍ مَنْ زَارَ أَوَّلَنَا فَقَدْ زَارَ آخِرَنَا وَ مَنْ زَارَ آخِرَنَا فَقَدْ زَارَ أَوَّلَنَا وَ مَنْ تَوَلَّى أَوَّلَنَا فَقَدْ تَوَلَّى آخِرَنَا وَ مَنْ تَوَلَّى آخِرَنَا فَقَدْ تَوَلَّى أَوَّلَنَا وَ مَنْ قَضَى حَاجَةً لِأَحَدٍ مِنْ أَوْلِيَانَا فَكَأَنَّمَا قَضَاهَا لِجَمِيعِنَا

He^{-asws} said to me: 'O Abdul Rahman Bin Muslim! One who visits our^{-asws} first one has visited our^{-asws} last one, and one who visits our^{-asws} last one have visited our^{-asws} first one, and the one who befriends our^{-asws} first one has befriended our^{-asws} last one, and one who befriends our^{-asws} last one has befriended our^{-asws} first one, and one who fulfils a need for anyone of our^{-asws} friends, it is as if he has fulfil for all of us^{-asws}!

يَا عَبْدَ الرَّحْمَنِ أَخْبِنَا وَ أَحِبِّ فِينَا وَ أَحِبِّ لَنَا وَ تَوَلَّنا وَ تَوَلَّ مَنْ يَتَوَلَّانَا وَ أَبْغِضْ مَنْ يُبْغِضُنَا

O Abdul Rahman! Love us^{-asws}, and love for our^{-asws} sake, and cause (others to be) beloved to us^{-asws}, and befriend us^{-asws} and befriend the one befriending us^{-asws}, and hate the one hating us^{-asws}!

أَلَا وَ إِنَّ الرَّادَّ عَلَيْنَا كَالرَّادِّ عَلَى رَسُولِ اللَّهِ ص جَدِّنا وَ مَنْ رَدَّ عَلَى رَسُولِ اللَّهِ ص فَقَدْ رَدَّ عَلَى اللَّهِ

Indeed, and the rejecter upon us^{-asws} is like the rejecter upon Rasool-Allah^{-saww} our^{-asws} grandfather^{-saww}, and the one rejecting upon Rasool-Allah^{-saww} has rejected upon Allah^{-azwj}!

أَلَا يَا عَبْدَ الرَّحْمَنِ مَنْ أَبْغَضَنَا فَقَدْ أَبْغَضَ مُحَمَّدًا – وَ مَنْ أَبْغَضَ مُحَمَّدًا فَقَدْ أَبْغَضَ اللَّهَ جَلَّ وَ عَلَا وَ مَنْ أَبْغَضَ اللَّهَ جَلَّ وَ عَلَا كَانَ حَقًّا عَلَى اللَّهِ أَنْ يُصْلِيَهُ النَّارَ وَ مَا لَهُ مِنْ نَصِيرٍ.

³⁸⁵ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 2 H 24

³⁸⁶ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 2 H 25

Indeed, O Abdul Rahman! One who hates us^{-asws} has hated Muhammad^{-saww}, and the one hating Muhammad^{-saww} has hated Allah^{-azwj} Majestic and Exalted, and one hating Allah^{-azwj} Majestic and Exalted, there would be a right for Allah^{-azwj} that He^{-azwj} Makes him arrive to the Hellfire, and there will be no helper for him!”³⁸⁷

27- بشاء، بشارة المصطفى ابْنُ شَيْخِ الطَّائِفَةِ عَنْ أَبِيهِ عَنِ الْمُفِيدِ عَنِ ابْنِ قُؤْلُوبِ عَنْ أَبِيهِ عَنْ سَعْدِ عَنِ ابْنِ عَيْسَى عَنِ ابْنِ مُحْبُوبٍ عَنِ ابْنِ رِيَّابٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَا خَلَقَ اللَّهُ خَلْقًا أَكْثَرَ مِنَ الْمَلَائِكَةِ وَ إِنَّهُ لَيَنْزِلُ كُلَّ يَوْمٍ سَبْعُونَ أَلْفَ مَلَكٍ فَيَأْتُونَ الْبَيْتَ الْمَعْمُورَ فَيَطُوفُونَ بِهِ فَإِذَا هُمْ طَافُوا بِهِ نَزَلُوا فَطَافُوا بِالْكَعْبَةِ

(The book) ‘Bashaarat Al-Mustafa^{-saww}’ – Ibn Sheykh Al Taaifa, from his father, from Al Mufeed, from Ibn Qawlawayi, from his father, from Sa’ad, from Ibn Isa, from Ibn Mahboub, from Ibn Riab, from Muhammad Bin Muslim,

‘From Abu Abdullah^{-asws} having said: ‘Allah^{-azwj} has not Created any creature more numerous than the Angels, and seventy thousand Angels descend every day. They come to Al Bayt Al Mamour and perform Tawaaf of it. When they have performed Tawaaf of it, they descend and perform Tawaaf of the Kaaba.

فَإِذَا طَافُوا أَتَوْا قَبْرَ النَّبِيِّ ص فَسَلَّمُوا عَلَيْهِ ثُمَّ أَتَوْا قَبْرَ أَمِيرِ الْمُؤْمِنِينَ ع فَسَلَّمُوا عَلَيْهِ ثُمَّ أَتَوْا قَبْرَ الْحُسَيْنِ ع فَسَلَّمُوا عَلَيْهِ ثُمَّ عَرَجُوا وَ يَنْزِلُ مِنْهُمْ أَبَدًا إِلَى يَوْمِ الْقِيَامَةِ.

When they has performed Tawaaf of the Kaaba, they come to the grave of the Prophet^{-saww} and greet unto him^{-as}, then they come to the grave of Amir Al-Momineen^{-asws}. They greet unto him^{-asws}, then they come to the grave of Al-Husayn^{-asws}. They greet unto him^{-asws}, then they ascend and the likes of them descend, forever up to the Day of Qiyamah!”³⁸⁸

28- بشاء، بشارة المصطفى أَبُو عَلِيٍّ بْنُ شَيْخِ الطَّائِفَةِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ الْمَعْرُوفِ بِابْنِ الصَّقَّالِ عَنْ مُحَمَّدِ بْنِ مَغْقَلٍ الْعَجَلِيِّ عَنْ مُحَمَّدِ بْنِ أَبِي الصُّهْبَانِ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ فَضَّالٍ عَنْ حَمْرَةَ بْنِ حُمْرَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع أَبِيهِ ع عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ قَالَ قَالَ رَسُولُ اللَّهِ ص فِي خَيْرِ طَوِيلٍ إِنَّ اللَّهَ قَدْ وَكَّلَ بِفَاطِمَةَ رَعِيلاً مِنَ الْمَلَائِكَةِ يَحْفَظُوهَا مِنْ بَنِي يَدِيهَا وَ مِنْ خَلْفِهَا وَ عَنْ يَمِينِهَا وَ عَنْ يَسَارِهَا وَ هُمْ مَعَهَا فِي حَيَاتِهَا وَ عِنْدَ قَبْرِهَا بَعْدَ مَوْتِهَا يُكْتَبُونَ الصَّلَاةَ عَلَيْهَا وَ عَلَى أَبِيهَا وَ بَغْلِهَا وَ بَنِيهَا

(The book) ‘Bashaarat Al Mustafa^{-saww}’ – Abu Ali Bin Sheykh Al Taaifa, from Muhammad Bin Al-Husayn, well-known as Ibn Saqqal, from Muhammad Bin Ma’tal Al Ijaly, from Muhammad Bin Abu Al Suhban, from Al-Hassan Bin Ali Bin Fazzal, from Hamza Bin Humran,

‘From Abu Abdullah^{-asws}, from his^{-asws} father^{-asws}, from Jabir Bin Abdullah^{-ra} Al-Ansari who said, ‘Rasool-Allah^{-saww} said in a lengthy Hadeeth: ‘Allah^{-azwj} has Allocated a group of Angels with Fatima^{-asws}, protecting her^{-asws} from in front of her^{-asws}, and from behind her^{-asws}, and from her^{-asws} right and from her^{-asws} left, and they would be with her^{-asws} during her^{-asws} lifetime and by her^{-asws} grave after her^{-asws} passing away, frequenting the Salawaat upon her^{-asws} and upon her^{-asws} father^{-saww}, and her^{-asws} husband^{-asws}, and her^{-asws} two sons^{-asws}.

³⁸⁷ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 2 H 26

³⁸⁸ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 2 H 27

فَمَنْ زَارَنِي بَعْدَ وَفَاتِي فُكَاثِمًا زَارَ فَاطِمَةَ وَ مَنْ زَارَ فَاطِمَةَ فُكَاثِمًا زَارَنِي وَ مَنْ زَارَ عَلِيَّ بْنَ أَبِي طَالِبٍ فُكَاثِمًا زَارَ فَاطِمَةَ وَ مَنْ زَارَ الْحُسَيْنَ وَ الْحُسَيْنَ فُكَاثِمًا زَارَ عَلِيًّا وَ مَنْ زَارَ ذُرِّيَّتَهُمَا فُكَاثِمًا زَارَهُمَا.

The one who visits me^{-asws} after my^{-saww} expiry, so it is as if he has visited me^{-saww} during my^{-saww} lifetime, and the one who visits (Syeda) Fatima^{-asws} it is as if he has visited me^{-saww}, and the one who visits Ali^{-asws} Bin Abu Talib^{-asws}, so it is as if he has visited (Syeda) Fatima^{-asws}, and the one who visits Al-Hassan^{-asws} and Al-Husayn^{-asws}, so it is as if he has visited Ali^{-asws}, and the one who visits their^{-asws} offspring^{-asws}, so it is as if he has visited the two of them^{-asws}.³⁸⁹

29- كذا، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ عَلِيٍّ بْنِ الْحُسَيْنِ النَّيْشَابُورِيِّ عَنْ إِبْرَاهِيمَ بْنِ أَحْمَدَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَعِيدٍ الْمَكِّيِّ عَنْ يَحْيَى بْنِ سُلَيْمَانَ الْمَازِنِيِّ عَنْ أَبِي الْحُسَيْنِ مُوسَى ع قَالَ: إِذَا كَانَ يَوْمُ الْقِيَامَةِ كَانَ عَلَى عَرْشِ الرَّحْمَنِ أَرْبَعَةٌ مِنَ الْأَوَّلِينَ وَ أَرْبَعَةٌ مِنَ الْآخِرِينَ

(The book) 'Al Kafi' – Muhammad Bin Yahya, from Ali Bin Al-Husayn Al Neshapuri, from Ibrahim Bin Ahmad, from Abdul Rahman Bin Saeed Al Makky, from Yahya Bin Suleyman Al Maziny,

'From Abu Al-Hassan^{-asws} having said: 'When it will be the Day of Qiyamah, upon the Throne of the Beneficent there will be four from the former ones and four from the latter ones!

فَأَمَّا الْأَرْبَعَةُ الَّذِينَ هُمْ مِنَ الْأَوَّلِينَ فَنُوحٌ وَ إِبْرَاهِيمُ وَ مُوسَى وَ عِيسَى ع وَ أَمَّا الْأَرْبَعَةُ مِنَ الْآخِرِينَ مُحَمَّدٌ وَ عَلِيٌّ وَ الْحُسَيْنُ وَ الْحُسَيْنُ ع

As for the four, those who are from the former ones – Noah^{-as}, and Ibrahim^{-as}, and Musa^{-as} and Isa^{-as}; and as for the four from the latter ones – Muhammad^{-saww}, and Ali^{-asws}, and Al-Hassan^{-asws} and Al-Husayn^{-asws}!

ثُمَّ يَمُدُّ الطَّعَامَ فَيَقْعُدُ مَعَنَا مَنْ زَارَ قُبُورَ الْأَيِّمَةِ إِلَّا إِنْ أَعْلَاهُمْ دَرَجَةً وَ أَفْرَهُمْ حَبْوَةً زَوَّارٌ قَبْرٍ وَلَدِي ع.

Then the meal would be extended so there shall sit with us^{-asws}, the ones who had visited the graves of the Imams^{-asws}. Indeed! Their highest of rank and their closest in honour would be visitors of the grace of my^{-asws} son^{-asws} (Al-Reza^{-asws})!³⁹⁰

أقول: سيأتي الخبر بتمامه برواية الصدوق رحمه الله في باب ثواب زيارة الرضا ع و فيه ثم يمد المطمار.

I say, 'I shall be bringing the Hadeeth in its complete version by a report of Al Sadouq, may Allah^{-azwj} Mercy him, in the chapter on 'Rewards of visiting Al-Reza^{-asws}', and in it the line will be extended'.

30- كذا، الكافي أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ رَفَعَهُ قَالَ قَالَ رَسُولُ اللَّهِ ص يَا عَلِيُّ مَنْ زَارَنِي فِي حَيَاتِي أَوْ بَعْدَ مَوْتِي أَوْ زَارَكَ فِي حَيَاتِكَ أَوْ بَعْدَ مَوْتِكَ أَوْ زَارَ ابْنَتَكَ فِي حَيَاتِهَا أَوْ بَعْدَ مَوْتِهَا ضَمِنْتُ لَهُ يَوْمَ الْقِيَامَةِ أَنْ أُحْلِصَهُ مِنْ أَهْوَالِهَا وَ شَدَائِدِهَا حَتَّى أَصِيرَهُ مَعِيَ فِي دَرَجَتِي.

(The book) 'Al Kafi' – Abu Ali Al Ash'ary, from Muhammad Bin Abdul Jabbar, from Muhammad Bin Sinan, from Muhammad Bin Ali, raising it,

³⁸⁹ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 2 H 28

³⁹⁰ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 2 H 29

'He^{-asws} said: 'Rasool-Allah^{-saww} said: 'O Ali^{-asws}! One who visits me during my^{-saww} lifetime or after my^{-saww} expiry, or visits you^{-asws} during your^{-asws} lifetime or after your^{-asws} expiry, or visits your^{-asws} two sons^{-asws} during their^{-asws} lifetime or after their^{-asws} expiry, I^{-saww} guarantee for him on the Day of Qiyamah that I^{-saww} will rescue him from its horrors and its hardships until I^{-saww} make him come to me^{-saww} in my^{-saww} rank''.³⁹¹

31- مل، كامل الزيارات الكليني عن عِدَّةٍ مِنْ أَصْحَابِنَا مِنْهُمْ أَحْمَدُ بْنُ إِدْرِيسَ وَ مُحَمَّدُ بْنُ يَحْيَى عَنِ الْعَمْرِيِّ عَنْ يَحْيَى وَ كَانَ خَادِمًا لِأَبِي جَعْفَرٍ الثَّانِي ع عَنْ بَعْضِ أَصْحَابِنَا رَفَعَهُ إِلَى مُحَمَّدِ بْنِ عَلِيٍّ بْنِ الْحُسَيْنِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ زَارَنِي أَوْ زَارَ أَحَدًا مِنْ ذُرِّيَّتِي زُرْتُهُ يَوْمَ الْقِيَامَةِ فَأَنْقَذْتُهُ مِنْ أَهْوَالِهَا.

(The book) 'Kamil Al-Ziyaraat' – Al-Kulayni, from a number of our companions, from them being Ahmad Bin Idrees, and Muhammad Bin Yahya, from Al-Amraky, from Yahya, and he was a servant of Abu Ja'far^{-asws} the 2nd, from one of our companions raising it to Muhammad Bin Ali Bin Al-Husayn^{-asws} having said: 'Rasool-Allah^{-saww} said: 'One who visits me, or visits anyone of my^{-saww} offspring, I^{-saww} will visit him on the Day of Qiyamah, so I^{-saww} will rescue him from its horrors''.³⁹²

32- لد، بلد الأمين زوي أن من زار إماماً مفترض الطاعة بعد وفاته و صلى عنده أربع ركعات كُتِبَتْ لَهُ حَجَّةٌ وَ عُمْرَةٌ.

(The book) 'Balad Al-Ameen' – It is reported that the one who visits an Imam^{-asws} the obedience to whom is obligatory, after his^{-asws} expiry, and prays four units Salat in his^{-asws} presence, a Hajj and an Umrah will be written for him''.³⁹³

33- مؤلف المزار الكبير، عن شيخه عبد الله بن جعفر الدورستى ره و شاذان بن جبرئيل بإسنادهما إلى الصدوق محمد بن بابويه عن أبيه عن سعد بن البرقي عن الوشاء قال: قلت للرضا ع ما لمن زار قبر أحد من الأئمة

The compiler of 'Al Mazar Al Kabeer' – from his ender Abdullah Bin Ja'far Al Dorosty and Shazan Bin Jibreel, by their chains to Al Sadouq Muhammad Bin Babuwayh, from his father, from Sa'ad, from Al Barqy, from Al Washa who said,

'I said to Al-Reza^{-asws}, 'What is for one who visits the grave of any one of the Imams^{-asws}?'

قَالَ لَهُ مِثْلُ مَنْ أَتَى قَبْرَ أَبِي عَبْدِ اللَّهِ ع

He^{-asws} said: 'For him is similar to the one who comes to the grave of Abu Abdullah^{-asws}'.

قَالَ قُلْتُ لَهُ وَ مَا لِمَنْ زَارَ قَبْرَ أَبِي عَبْدِ اللَّهِ ع

He (the narrator) said, 'I said to him, 'And what is for the one who visits the grave of Abu Abdullah^{-asws}?'

قَالَ الْجَنَّةُ وَ اللَّهُ.

³⁹¹ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 2 H 30

³⁹² Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 2 H 31

³⁹³ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 2 H 32

He^{-asws} said: 'The Paradise, by Allah^{-azwj!}'³⁹⁴

34- وَ يَسْنَادُهُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ: مَنْ زَارَنَا فِي مَمَاتِنَا فُكَاثِمًا زَارَنَا فِي حَيَاتِنَا وَمَنْ جَاهَدَ عَدُوَّنَا فُكَاثِمًا جَاهَدَ مَعَنَا وَمَنْ تَوَلَّى مُحِبَّنَا فَقَدْ أَحَبَّنَا وَمَنْ سَرَّ مُؤْمِنًا فَقَدْ سَرَّنَا وَمَنْ أَعَانَ فَعِيرَنَا كَانَ مُكَافَأْتُهُ عَلَى جَدِّنا مُحَمَّدٍ ص.

And by his chain, from Abdul Rahman Bin Muslim,

'From Abu Abdullah^{-asws}, he^{-asws} said: 'One who visits us^{-asws} in our^{-asws} expired terms, it is as if he has visited us^{-asws} during our^{-asws} lifetimes, and the one who fights against our^{-asws} enemies, it is as if he has fought alongside us^{-asws}, and the one who befriends our^{-asws} loved ones so he has loved us^{-asws}, and the one who cheers a Momin has cheered us^{-asws}, and the one who assists our^{-asws} poor ones his reciprocation would be upon our^{-asws} grandfather^{-saww} Muhammad^{-saww!}'³⁹⁵

أَقُولُ وَجَدْتُ فِي بَعْضِ مَوْثِقَاتِ مُتَأَخَّرِي أَصْحَابِنَا قَالَ فِي كِتَابِ تَحْرِيرِ الْعِبَادَةِ رُوِيَ عَنْ أَبِي جَعْفَرٍ ع أَنَّهُ قَالَ: مَنْ تَوَلَّى مِنْ بَنِيهِ زِيَارَةَ قَبْرِ إِمَامٍ مُفْتَرَضٍ طَاعَتُهُ وَ أَخْرَجَ لِنَفْسِهِ دِرْهَمًا وَاحِدًا كَتَبَ اللَّهُ جَلَّ ذِكْرُهُ لَهُ سَبْعِينَ أَلْفَ حَسَنَةٍ وَ مَحَا عَنْهُ سَبْعِينَ أَلْفَ سَيِّئَةٍ وَ كَتَبَ اسْمُهُ فِي دِيْوَانِ الصَّادِقِينَ وَ الشُّهَدَاءِ أَسْرَفَ فِي تِلْكَ التَّفَقُّهِ أَوْ لَمْ يُسْرِفْ.

I say, 'I found in one of the compilations our late companions who said in 'Kitab Tahreer Al Ibadah',

'It is reported from Abu Ja'far^{-asws} having said: 'One who intends from his intention to visit the grave of an Imam^{-asws}, the obedience to whom is obligatory, and extracts one Dirham for his expenditure, Allah^{-azwj}, Majestic is His^{-azwj} Mention, will Write for him seventy thousand good deeds, and Delete from him seventy thousand evil deeds, and Write his name in the register of the truthful and the martyrs, whether he spends extravagantly in that expenditure or is not extravagant!'³⁹⁶

باب 3 آداب الزيارة و أحكام الروضات و بعض النوادر

CHAPTER 3 – ETIQUETTES OF THE VISITATION AND RULINGS OF THE SHRINES, AND SOME OF THE MISCELLANEOUS

الآيات طه فَاخْلَعْ نَعْلَيْكَ إِنَّكَ بِالْوَادِ الْمُقَدَّسِ طُوًى

The Verses – (Surah) Ta Ha: **therefore remove your slippers! You are in the Holy valley of Tuwa! [20:12].**

الحجرات يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوا لَهُ بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ أَن تَحْبَطَ أَعْمَالُكُمْ وَأَنتُمْ لَا تَشْعُرُونَ

³⁹⁴ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 2 H 33

³⁹⁵ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 2 H 34

³⁹⁶ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 2 H 35

(Surah) Al Hujuraat: ***O you those who believe! Do not raise your voices above the voice of the Prophet, and do not be loud to him with the talk like the loudness of some of you to the others, lest your deeds become Nullified while you are not aware [49:2].***

إِنَّ الَّذِينَ يُعْضُونَ أَصْوَاهَهُمْ عِنْدَ رَسُولِ اللَّهِ أُولَئِكَ الَّذِينَ امْتَحَنَ اللَّهُ قُلُوبَهُمْ لِلتَّقْوَى لَهُمْ مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ

Surely those who are lowering their voices in the presence of Rasool-Allah, they are those whose hearts Allah has Tested for piety. They shall have Forgiveness and a Mighty Recompense [49:3].

تفسير أقول الآية الأولى تومئ إلى إكرام الروضات المقدسة و خلع النعلين فيها بل عند القرب منها لا سيما في الطف و الغري لما روي أن الشجرة كانت في كربلاء و أن الغري قطعة من الطور

Interpretation – The first Verse indicates honouring the Holy Shrines and taking off the slippers in these, or even near these, especially in Karbala and Al Ghary, as it has been narrated that the tree (mentioned in the Verse) was in Karbala and that Al Ghary is a part of Mount Sinai.

و الثانية تدل على لزوم خفض الصوت عند قبر النبي ص و عدم جهر الصوت لا بالزيارة و لا بغيرها. لما روي أن حرمتهم بعد موتهم كحرمتهم في حياتهم و كذا عند قبور سائر الأئمة ع لما ورد أن حرمتهم كحرمة النبي ص.

And the second (Verse) evidence's upon the necessity of lowering one's voice at the grave of the Prophet^{-saww} and refraining from the loud voice, neither with (reciting) the visitation nor anything else, due to what is reported that their^{-asws} sanctity after their^{-asws} passing away is the same as their^{-asws} sanctity during their^{-asws} lifetimes, and like that is by the graves of rest of the Imams^{-asws} due to what is referred that their^{-asws} sanctity is like the sanctity of the Prophet^{-saww}.

1- وَ يُؤَيِّدُ مَا ذَكَرْنَا مَا رَوَاهُ الْكَلْبِيُّ رَه بِإِسْنَادِهِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ع فِي خَبَرٍ طَوِيلٍ يَذْكُرُ فِيهِ وَفَاةَ الْحَسَنِ بْنِ عَلِيٍّ صَلَوَاتُ اللَّهِ عَلَيْهِمَا قَالَ فَلَمَّا أَنَّ صَلِيَّ عَلَيْهِ جُمْلَ فَأَدْخَلَ الْمَسْجِدَ فَلَمَّا أُوقِفَ عَلَى قَبْرِ رَسُولِ اللَّهِ ص بَلَغَ عَائِشَةَ الْخَبَرَ وَ قِيلَ لَهَا إِنَّهُمْ قَدْ أَقْبَلُوا بِالْحَسَنِ لِيُدفَنَ مَعَ رَسُولِ اللَّهِ ص

And what we mentioned is supported by what is reported by Al Kulayni by his chain, from Muhammad Bin Muslim,

'From Abu Ja'far^{-asws} said in a lengthy Hadeeth mentioning in it the expiry of Al-Hassan^{-asws} Bin Ali^{-asws}, may the Salawaat of Allah^{-azwj} be upon them^{-asws} both. He^{-asws} said: 'When (funeral) Salat had been prayed upon him^{-asws}, he^{-asws} was carried and entered the Masjid. When he^{-asws} was paused by the grave of Rasool-Allah^{-saww}, the new reached Al Ayesha and it was said to her, 'They have come with Al-Hassan^{-asws} for him^{-asws} to be buried alongside Rasool-Allah^{-saww}!'

فَخَرَجَتْ مُبَادِرَةً عَلَى بَعْضٍ بِسَرِّجٍ فَكَانَتْ أَوَّلَ امْرَأَةٍ رَكِبَتْ فِي الْإِسْلَامِ سَرَجًا فَوَقَفَتْ فَقَالَتْ نَحْنُ ابْنُكُمْ عَنْ بَنِي فَإِنَّهُ لَا يُدفَنُ فِيهِ شَيْءٌ وَ لَا يُهْتَكُ عَلَى رَسُولِ اللَّهِ جِجَاهُهُ

She went out rushing upon a saddled mule. She was the first woman to have ridden a saddle in Al-Islam. She paused. She said, 'Move your^{-asws} son^{-asws} from my house, for nothing will be buried in it nor will there be any violation upon Rasool-Allah^{-saww} of his^{-saww} veil!'

فَقَالَ لَهَا الْحُسَيْنُ بْنُ عَلِيٍّ صَلَوَاتُ اللَّهِ عَلَيْهِمَا قَدِيمًا هَتَكْتَ أَنْتِ وَ أَبُوكِ حِجَابَ رَسُولِ اللَّهِ ص وَ أَذْخَلْتَ بَيْتَهُ مَنْ لَا يُحِبُّ رَسُولَ اللَّهِ ص قُرْبَهُ وَ إِنَّ اللَّهَ سَائِلُكَ عَنْ ذَلِكَ

Al-Husayn^{-asws} Bin Ali^{-asws}, may the Salawaat of Allah^{-azwj} be upon them^{-asws} both, said to her: 'For a long time you and your father have violated the veil of Rasool-Allah^{-saww}, and you entered into his^{-saww} house some whose nearness Rasool-Allah^{-saww} did not like, and Allah^{-azwj} will be Questioning you about that!

يَا عَائِشَةُ إِنَّ أَخِي أَمَرَنِي أَنْ أَقْرِبَهُ مِنْ أَبِيهِ رَسُولِ اللَّهِ ص لِيُخَدِّثَ بِهِ عَهْدًا وَ أَغْلَمِي أَنَّ أَخِي أَعْلَمُ النَّاسِ بِاللَّهِ وَ رَسُولِهِ وَ أَعْلَمُ بِتَأْوِيلِ كِتَابِهِ مِنْ أَنْ يَهْتِكَ عَلَى رَسُولِ اللَّهِ ص سِتْرَهُ لِأَنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى يَقُولُ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ لَكُمْ

O Ayesha! My^{-asws} brother^{-asws} had instructed me^{-asws} that I^{-asws} draw him^{-asws} closer to his^{-asws} (grand) father^{-saww} Rasool-Allah^{-saww} so that he^{-asws} would renew his^{-asws} pact with him^{-saww}, and know that my^{-asws} brother^{-asws} is the most knowledgeable of the people with Allah^{-azwj} and His^{-azwj} Rasool^{-saww}, and the most knowledgeable with interpreting His^{-azwj} Book than for him^{-asws} to violate upon Rasool-Allah^{-saww} of his^{-saww} veil, because Allah^{-azwj} Blessed and Exalted Says: ***O you those who believe! Do not enter the houses of the Prophet unless there is permission for you [33:53].***

وَ قَدْ أَذْخَلْتَ أَنْتِ بَيْتَ رَسُولِ اللَّهِ ص الرِّجَالَ بِغَيْرِ إِذْنِهِ وَ قَدْ قَالَ اللَّهُ عَزَّ وَ جَلَّ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَ لَعَمْرِي لَقَدْ ضَرَبْتَ أَنْتِ لِأُيُوكِ وَ فَارُوقِهِ عِنْدَ أُذُنِ رَسُولِ اللَّهِ ص الْمَعَاوِلَ وَ قَالَ اللَّهُ عَزَّ وَ جَلَّ إِنَّ الَّذِينَ يَعْضُونَ أَصْوَاهُمْ عِنْدَ رَسُولِ اللَّهِ أُولَئِكَ الَّذِينَ امْتَحَنَ اللَّهُ قُلُوبَهُمْ لِلتَّقْوَى

And you have entered men into the house of Rasool-Allah^{-saww} without his^{-saww} permission, and Allah^{-azwj} Mighty and Majestic Said: ***O you those who believe! Do not raise your voices above the voice of the Prophet, [49:2]!*** And by my^{-asws} life! You and your father (Abu Bakr) and his Farouq (Umar) had struck a pickaxe near to the ears of Rasool-Allah^{-saww}, and Allah^{-azwj} Mighty and Majestic Said: ***Surely those who are lowering their voices in the presence of Rasool-Allah, they are those whose hearts Allah has Tested for piety. [49:3].***

وَ لَعَمْرِي لَقَدْ أَذْخَلَ أَبُوكَ وَ فَارُوقُهُ عَلَى رَسُولِ اللَّهِ ص بِغُرْبِمَا مِنْهُ الْأَذَى وَ مَا رَغَبَا مِنْ حَقِّهِ مَا أَمَرَهُمَا اللَّهُ بِهِ عَلَى لِسَانِ رَسُولِهِ ص إِنَّ اللَّهَ حَزَمَ مِنَ الْمُؤْمِنِينَ أَمْوَائًا مَا حَزَمَ مِنْهُمْ أَحِبَاءَ

And by my^{-asws} life! Your father (Abu Bakr) and his Farouq (Umar), due to their being buried nearby, is harming to Rasool-Allah^{-azwj}, and they never respected his^{-saww} rights whatever Allah^{-azwj} had Commanded them both with, upon the tongue of Rasool-Allah^{-saww}, that Allah^{-azwj} has Prohibited the dead Momineen from the same as what Allah^{-azwj} has Prohibited from those living from them!

وَ تَاللَّهِ يَا عَائِشَةُ لَوْ كَانَ هَذَا الَّذِي كَرِهْتِيهِ مِنْ دَفْنِ الْحَسَنِ عِنْدَ أَبِيهِ ع جَائِزًا فِيمَا بَيْنَنَا وَ بَيْنَ اللَّهِ لَعَلِمْتَ أَنَّهُ سَيُذَنُّ وَ إِنَّ رَغَمَ مَعْطُسِكَ.

And I^{-asws} swear by Allah^{-azwj}, O Ayesha! If it was such that this which you are disliking, from the burial of Al-Hassan^{-asws} by his^{-asws} (grand) father Rasool-Allah^{-saww}, was allowed, in what is between us^{-asws} and Allah^{-azwj}, you would have known that he^{-asws} would be buried, and even if it would rub your nose (break your pride)!”³⁹⁷

أقول: هذا الخبر يدل على أنه ينبغي أن يراعى في روضاتهم ما كان ينبغي أن يراعى في حياتهم من الآداب و التعظيم و الإكرام.

I say, 'This narration indicates that the same etiquettes, respect, and reverence that should have been observed during their lifetime must also be observed at their sacred Shrines'.

2- ب، قرب الإسناد ابن سَعْدٍ عَنِ الْأَزْدِيِّ قَالَ: خَرَجْنَا مِنَ الْمَدِينَةِ نُرِيدُ مَنْزِلَ أَبِي عَبْدِ اللَّهِ ع فَلَجَّئْنَا أَبُو بَصِيرٍ خَارِجاً مِنْ رُقَاقٍ مِنَ أَرْقَةِ الْمَدِينَةِ وَ هُوَ جُنُبٌ وَ نَحْنُ لَا عَلَمَ لَنَا حَتَّى دَخَلْنَا عَلَى أَبِي عَبْدِ اللَّهِ ع فَسَلَّمْنَا عَلَيْهِ فَرَفَعَ رَأْسَهُ إِلَى أَبِي بَصِيرٍ فَقَالَ لَهُ يَا أَبَا بَصِيرٍ أَمَا تَعْلَمُ أَنَّهُ لَا يَنْبَغِي لِلْجُنُبِ أَنْ يَدْخُلَ بُيُوتَ الْأَنْبِيَاءِ فَرَجَعَ أَبُو بَصِيرٍ وَ دَخَلْنَا.

(The book) 'Qurb Al Isnaad' – Ibn Sa'ad, from Al Azdy who said,

'We went out from Al-Medina intending the house of Abu Abdullah^{-asws}. We met Abu Baseer coming out from an alleyway from the alleyways of Al-Medina and he was in need of a major ceremonial bath³⁹⁸ and there was no knowledge for us until we entered to see Abu Abdullah^{-asws}. We greeted unto him^{-asws}. He^{-asws} raised his^{-asws} head towards Abu Baseer. He^{-asws} said to him: 'O Abu Baseer! Don't you know that it is not befitting for the one in need of a major ceremonial bath to enter houses of the Prophets^{-as}?' Abu Baseer returned and we entered”³⁹⁹.

3- ع، علل الشرائع أَبِي عَنْ سَعْدٍ عَنِ ابْنِ عِيْسَى عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْخَلِيجِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَا تَشْرَبْ وَ أَنْتَ قَائِمٌ وَ لَا تَطْفُئْ بَقَرٍ وَ لَا تَبُلْ فِي مَاءٍ يَفِيعُ فَإِنَّهُ مَنْ فَعَلَ ذَلِكَ فَأَصَابَهُ شَيْءٌ فَلَا يُلَوِّمَنَّ إِلَّا نَفْسَهُ وَ مَنْ فَعَلَ شَيْئاً مِنْ ذَلِكَ لَمْ يَكُنْ يُفَارِقُهُ إِلَّا مَا شَاءَ اللَّهُ.

(The book) 'Ilal Al Sharaie' – My father, from Sa'ad, from Ibn Isa, from Ibn Abu Umeyr, from Hamad, from Al Halby,

'From Abu Abdullah^{-asws} having said: 'Neither drink while you are standing, nor perform Tawaaf of a grave, nor urinate in stagnant water! One who does that, so something afflicts him, he should not blame except himself, and the one who does something from that, it will not separate from him except what Allah^{-azwj} so Desires!”⁴⁰⁰

بيان: يحتمل أن يكون النهي عن الطواف بالعدد المخصوص الذي يطاف بالبيت. و سيأتي في بعض الزيارات إلا أن نطوف حول مشاهدكم و في بعض الروايات قبل جوانب القبر.

Explanation - It is possible that the prohibition is about the specific number of times one should perform the Tawaaf specific with Tawaaf of the House (Kabah). This will be mentioned in some

³⁹⁷ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 3 H 1

³⁹⁸ Ghusal e Janabat

³⁹⁹ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 3 H 2

⁴⁰⁰ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 3 H 3

of the visitations (Ziyaraat), although it may refer to doing Tawaaf around your shrines (graves), and in some narrations, it refers to the sides of the grave.

4- وَ رَوَى الْكُلَيْبِيُّ عَنْ مُحَمَّدِ بْنِ يَحْيَى وَ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ أَحْمَدَ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ طَيْبٍ عَنْ عَبْدِ الْوَهَّابِ بْنِ مَنْصُورٍ عَنْ مُحَمَّدِ بْنِ أَبِي الْعَلَاءِ قَالَ: سَمِعْتُ يَحْيَى بْنَ أَكْثَمَ قَاضِيَّ سَامَرَاءَ بَعْدَ مَا جَهَّذْتُ بِهِ وَ نَاطَرْتُهُ وَ حَاوَرْتُهُ وَ وَاصَلْتُهُ وَ سَأَلْتُهُ عَنْ غُلُومِ آلِ مُحَمَّدٍ قَالَ بَيْنَا أَنَا ذَاتَ يَوْمٍ دَخَلْتُ أَطُوفُ بِقَبْرِ رَسُولِ اللَّهِ ص فَرَأَيْتُ مُحَمَّدَ بْنَ عَلِيٍّ الرِّضَا ع يَطُوفُ بِهِ فَنَاطَرْتُهُ فِي مَسَائِلٍ عِنْدِي فَأَخْرَجَهَا إِلَيَّ الْحَبْرَ.

And it is reported by Al Kulayni, from Muhammad Bin Yahya, and Ahmad Bin Muhammad, from Muhammad Bin Al-Hassan, from Ahmad Bin Al-Husayn, from Muhammad Bin Tayyib, from Abdul Wahaab Bin Mansour, from Muhammad Bin Abu Al A'ala who said,

‘I heard Yahya Bin Aksam, judge of Samarra, after I had exerted myself with him, debated with him, conversed with him, and asked him about the knowledge of the Progeny^{-asws} of Muhammad^{-saww}.

He said, ‘One day, while I was entering to perform the Tawaaf around the grave of Rasool-Allah^{-saww}, I saw Muhammad^{-asws} Ibn Ali Al-Reza^{-asws} performing Tawaaf of it. I then conversed with him^{-asws} on certain issues I had, and he^{-asws} brought me the answer’⁴⁰¹.

5- أَنَّهُ رَوَى الْكُلَيْبِيُّ بِسَنَدٍ صَحِيحٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: مَنْ تَخَلَّى عِنْدَ قَبْرِ أَوْ بَالَ قَائِمًا أَوْ بَالَ فِي مَاءٍ قَائِمٍ أَوْ مَشَى فِي حِدَاءٍ وَاحِدٍ أَوْ شَرِبَ قَائِمًا أَوْ خَلَّى فِي بَيْتٍ وَخَذَهُ أَوْ بَاتَ عَلَى غَمَرٍ فَأَصَابَهُ شَيْءٌ مِنَ الشَّيْطَانِ لَمْ يَدْعُهُ إِلَّا أَنْ يَشَاءَ اللَّهُ وَ أَسْرَعَ مَا يَكُونُ الشَّيْطَانُ إِلَى الْإِنْسَانِ وَ هُوَ عَلَى بَعْضِ هَذِهِ الْحَالَاتِ.

It is reported by Al Kulayni by a correct chain, from Muhammad Bin Muslim,

‘From Abu Ja’far^{-asws} having said: ‘One who defecates by a grave or urinates standing, or urinates in still water, or walks in one shoe, or drinks standing, or secludes along in a house, or spends a night upon an empty stomach, so something from the Satan^{-la} afflicts him, it will not leave him except if Allah^{-azwj} so Desires, and the quickest of what the Satan^{-la} can be to the human is while he is upon one of these states’⁴⁰².

6- مَعَ أَنَّهُ رُوِيَ أَيْضًا بِسَنَدٍ آخَرَ فِيهِ ضَعْفٌ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ رَاوِي هَذَا الْحَدِيثِ عَنْ أَحَدِهِمَا ع أَنَّهُ قَالَ: لَا تَشْرَبْ وَ أَنْتَ قَائِمٌ وَ لَا تَبُلْ فِي مَاءٍ نَقِيعٍ وَ لَا تَطُفْ بِقَدْرٍ وَ لَا تَخُلْ فِي بَيْتٍ وَخَذَكَ وَ لَا تَمْشِ بِتَعْلٍ وَاحِدَةٍ فَإِنَّ الشَّيْطَانَ أَسْرَعَ مَا يَكُونُ إِلَى الْعَبْدِ إِذَا كَانَ عَلَى بَعْضِ هَذِهِ الْحَالَاتِ

It has been reported also by another chain having weakness in it, from Muhammad Bin Muslim,

He reported this Hadeeth from one of the two (5th or 6th Imam^{-asws}) having said: ‘Neither drink while you are standing, nor urinate in stagnant water, nor perform Tawaaf of a grave, nor be in a house alone, nor walk with one slipper, for the Satan^{-la} is quickest as can be to the servant when he was upon one of these states!’

وَ قَالَ إِنَّهُ مَا أَصَابَ أَحَدًا شَيْءٌ عَلَى هَذِهِ الْحَالِ فَكَأَدَ أَنْ يُفَارِقَهُ إِلَّا أَنْ يَشَاءَ اللَّهُ عَزَّ وَ جَلَّ.

⁴⁰¹ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 3 H 4

⁴⁰² Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 3 H 5

And he^{-asws} said: 'Whatever something afflicts anyone being upon this state, it will almost not separate except if Allah^{-azwj} Mighty and Majestic so Desires!'"⁴⁰³

7- ع، علل الشرائع ابْنُ الْمُتَوَكِّلِ عَنْ عَلِيٍّ عَنْ أَبِيهِ عَنْ حَمَّادٍ عَنْ خَرِيزٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: قُلْتُ لَهُ الصَّلَاةُ بَيْنَ الْقُبُورِ

(The book) 'Ilal Al Sharaie' – Ibn Al Mutawakkil, from Ali, from his father, from Hammad, from Hareez, from Zurarah,

'From Abu Ja'far^{-asws}, he (the narrator) said, 'I said to him^{-asws}, 'The Salat prayed between the graves'.

قَالَ صَلِّ بَيْنَ خِلَالِهَا وَ لَا تَتَّخِذْ شَيْئاً مِنْهَا قِبْلَةً فَإِنَّ رَسُولَ اللَّهِ ص هَمَى عَنْ ذَلِكَ وَ قَالَ لَا تَتَّخِذُوا قَبْرِي قِبْلَةً وَ لَا مَسْجِداً فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ لَعَنَ الَّذِينَ اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ مَسَاجِدَ.

He^{-asws} said: 'Pray between its vacant spaces and do not take anything from these as a Qiblah, for Rasool-Allah^{-saww} prohibited from that and said: 'Do not be taking my^{-saww} grave as a Qiblah nor as a Masjid. Allah^{-azwj} Mighty and Majestic has Cursed those who are taking graves of their Prophets^{-as} as Masjids".⁴⁰⁴

8- ج، الإحتجاج كَتَبَ الْحِمَيْرِيُّ إِلَى النَّاجِيَةِ الْمُقَدَّسَةِ يَسْأَلُ عَنِ الرَّجُلِ يَزُورُ قُبُورَ الْأَئِمَّةِ ع هَلْ يُجُوزُ أَنْ يَسْجُدَ عَلَى الْقَبْرِ أَمْ لَا وَ هَلْ يُجُوزُ لِمَنْ صَلَّى عِنْدَ بَعْضِ قُبُورِهِمْ ع أَنْ يَقُومَ وَرَاءَ الْقَبْرِ وَ يَجْعَلَ الْقَبْرَ قِبْلَةً أَمْ يَقُومُ عِنْدَ رَأْسِهِ أَوْ رِجْلَيْهِ وَ هَلْ يُجُوزُ أَنْ يَتَقَدَّمَ الْقَبْرَ وَ يُصَلِّيَ وَ يَجْعَلَ الْقَبْرَ خَلْفَهُ أَمْ لَا

(The book) 'Al Ihtijaj' –

'Al Himeyri wrote to the Holy Area asking about the man who visits the graves of the Imams^{-asws}, 'It is allowed if he does Sajdah upon the grave or not, and it is allowed for the one who prays Salat by their^{-asws} graves that he stands being the grave and makes the graves as Qiblah, or stand by his^{-asws} head, or by his^{-asws} legs, and it is allowed that he goes in front of the grave and prays Salat and make the grave behind him, or not?'

فَأَجَابَ ع أَنَّ السُّجُودَ عَلَى الْقَبْرِ فَلَا يُجُوزُ فِي نَافِلَةٍ وَ لَا فَرِيضَةٍ وَ لَا زِيَارَةٍ وَ الَّذِي عَلَيْهِ الْعَمَلُ أَنْ يَضَعَ خَدَّهُ الْأَيْمَنَ عَلَى الْقَبْرِ وَ أَنَّ الصَّلَاةَ فَإِنَّهَا خَلْفَهُ وَ يَجْعَلُ الْقَبْرَ أَمَامَهُ وَ لَا يُجُوزُ أَنْ يُصَلِّيَ بَيْنَ يَدَيْهِ وَ لَا عَنْ يَمِينِهِ وَ لَا عَنْ شِمَالِهِ لِأَنَّ الْإِمَامَ صَلَّى اللَّهُ عَلَيْهِ لَا يُتَقَدَّمُ عَلَيْهِ وَ لَا يُسَاوَى.

He^{-ajfj} answered: 'As for the Sajdah upon the grave, it is not allowed, neither regarding an optional nor Prescribed, nor a Ziaarat, and that which is upon him to do is that he should place his right cheek upon the grave; and as for the Salat, it is behind it and he should make the grave to be in front of him, and it is not allowed to pray in front of it, nor on its right, nor on its left because the Imam^{-asws}, may the Salawaat of Allah^{-azwj} be upon him, no one can precede upon him^{-asws} nor equate!"⁴⁰⁵

بيان: يمكن حمل الخبر السابق على التقية أو على أنه لا يجوز أن يجعل قبورهم بمنزلة الكعبة قبله يتوجه إليها من كل جانب و من الأصحاب من حمل الخبر الأول على الصلاة جماعة و الخبر الثاني على الصلاة فرادى و سيأتي الأخبار المؤيدة للخبر الثاني في أبواب الزيارات.

⁴⁰³ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 3 H 6

⁴⁰⁴ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 3 H 7

⁴⁰⁵ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 3 H 8

Explanation: The previous narration could be interpreted as being due to Taqiyyah (dissimulation) or that it is not allowed to treat their graves as the Kaaba, a Qiblah to which one faces from every direction. Some of the companions have interpreted the first narration as referring to congregational Salat and the second as referring to individual Salat. The narrations that support the second narration will be mentioned in the chapters on visitations.

9- كَف، المصباح للكفعمي يَقُولُ فِي أَثْنَاءِ غُسْلِ الزِّيَارَةِ مَا ذَكَرَهُ ابْنُ عَبَّاسٍ فِي كِتَابِ الْأَعْسَالِ اللَّهُمَّ طَهِّرْنِي مِنْ كُلِّ ذَنْبٍ وَ نَجِّنِي مِنْ كُلِّ كَرْبٍ وَ ذَلِّلْ لِي كُلَّ صَغْبٍ إِنَّكَ نِعَمَ الْمَوْلَى وَ نِعَمَ الرَّبِّ رَبِّ كُلِّ يَابِسٍ وَ رَطْبٍ-

(The book) 'Al Misbah' of Al Kafamy –

'He should say in laudation of ritual bathing for the visitation what is mentioned by Ibn Ayyash in 'Kitab Al-Aghsaal', 'O Allah^{-azwj}! Cleanse me from every sin and rescue me from every distress, and Humble for me every difficulty, You^{-azwj} are the Best Master and the Best Lord^{-azwj}, Lord^{-azwj} of every dry and wet!'

وَ تَقُولُ أَيْضاً مَا رُوِيَ فِي غُسْلِ الزِّيَارَةِ بِسْمِ اللَّهِ وَ بِاللَّهِ اللَّهُمَّ اجْعَلْهُ لِي نُوراً وَ طَهُوراً وَ حِزْزاً وَ شِفَاءً مِنْ كُلِّ دَاءٍ وَ آفَةٍ وَ غَاةٍ اللَّهُمَّ طَهِّرْ بِهِ قَلْبِي وَ اشْرَحْ بِهِ صَدْرِي وَ سَهِّلْ بِهِ أَمْرِي.

And you should say also what is reported regarding the ritual bathing of the Ziyarat, 'In the Name of Allah^{-azwj}, and by Allah^{-azwj}! O Allah^{-azwj}! Make it a Noor for me and a cleansing, and a protection, and healing from every illness, and calamity and disability! O Allah^{-azwj}! Clean my heart by it, and Expand my chest with it, and Ease my affairs with it!''⁴⁰⁶

10- مل، كامل الزيارات أَبِي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ ابْنِ عِيْسَى عَنْ ابْنِ بَرِيْعٍ عَنْ بَعْضِ أَصْحَابِهِ يَرْفَعُهُ إِلَى أَبِي عَبْدِ اللَّهِ ع قَالَ: قُلْتُ نَكُونُ بِمَكَّةَ أَوْ بِالْمَدِينَةِ أَوْ الْحَبَرِ أَوْ الْمَوَاضِعِ الَّتِي يُرْجَى فِيهَا الْفَضْلُ فَرُبَّمَا يَخْرُجُ الرَّجُلُ يَتَوَضَّأُ فَيَجِيءُ آخِرُ فَيَصِيرُ مَكَانَهُ

(The book) 'Kamil Al Ziyarat' – My father, from Muhammad Bin Yahya, from Ibn Isa, from Ibn Bazie, from one of his companions raising it to,

Abu Abdullah^{-asws}, he (the narrator) said, 'I said, 'We happen to be at Makkah or at Al-Medina, or Al-Ha'air, or the places in which one hopes for the merit. Sometime, the man goes out to perform Wud'u, so another one comes and takes his place'.

قَالَ مَنْ سَبَقَ إِلَى مَوْضِعٍ فَهُوَ أَحَقُّ بِهِ يَوْمَهُ وَ لَيْلَتَهُ.

He^{-asws} said: 'Whoever precedes to a place, he is more rightful with it for his day and his night''.⁴⁰⁷

11- مل، كامل الزيارات أَبِي عَنْ سَعْدٍ عَنْ ابْنِ عِيْسَى مِثْلَهُ.

⁴⁰⁶ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 3 H 9

⁴⁰⁷ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 3 H 10

(The book) 'Kamil Al Ziaraat' – My father, from Sa'ad, from Ibn Isa, similar to it.⁴⁰⁸

12- يب، تهذيب الأحكام ابن عيسى مثله.

(The book) 'Tahzeeb Al Ahkaam' – Ibn Isa, similar to it.⁴⁰⁹

13- مل، كامل الزيارات أبي و الكليني عن محمد بن يحيى و غيره عن أحمد بن محمد عن علي بن الحكم عن زياد بن أبي الحلال عن أبي عبد الله ع قال: ما من نبي و لا وصي نبي يبقى في الأرض أكثر من ثلاثة أيام حتى يرفع روحه و عظمه و لحمه إلى السماء فإنما تؤتى مواضع آثارهم لأنهم يبلعون من بعيد السلام و يسمعونهم في مواضع آثارهم من قريب.

(The book) 'Kamil Al-Ziyaraat' – My father and Al Kulayni, from Yahya and others, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Ziyad Bin Abu Al Hallal,

'From Abu Abdullah^{asws} having said: 'There is none from a Prophet^{saww} nor a successor^{as} of a Prophet^{as} in the earth who remained for more than three days in the earth until his^{as} soul, and his bones, and his flesh was raised to the sky. But rather, you are coming to the places of their impacts, because they^{as} the greeting from afar and they^{as} are hearing them in the places of their^{as} impacts from nearby!''⁴¹⁰

14- يب، تهذيب الأحكام محمد بن أحمد بن داود القمي عن أبيه عن الصغار عن أحمد بن محمد مثله.

(The book) 'Tahzeeb Al Ahkaam' – Muhammad Bin Ahmad Bin Dawood Al Qummi, from his father, from Al Saffar, from Ahmad Bin Muhammad, similar to it.⁴¹¹

15- صبا، مصباح الزائر عن الصادق ع قال: من زار إماماً مفترض الطاعة بعد وفاته و صلى عنده أربع ركعات كتبت له حجة و عرفة.

(The book) 'Misbah Al Zaair' –

'From Al-Sadiq^{asws} having said: 'One who visits an Imam^{asws} of obligatory obedience after his^{asws} expiry and prays four units Salat, a Hajj and an Umrah will be Written for him''.⁴¹²

16- كش، رجال الكشي حمدويه عن اليفطيني عن يونس عن أبي الحسن المكفوف عن رجل عن بكر قال: لقيت أبا بصير المرادي فقلت أين تريد

(The book) 'Rijal' of Al Kashi – Hamdawiya, from Al Yaqteeny, from Yunus, from Abu Al-Hassan Al Makfouf, from a man from Bukeyr who said,

'I met Abu Baseer Al-Murady. I said, 'Where are you intending?'

قال أريد مولاي

He said, 'I intend your Master^{asws}'.

⁴⁰⁸ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 3 H 11

⁴⁰⁹ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 3 H 12

⁴¹⁰ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 3 H 13

⁴¹¹ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 3 H 14

⁴¹² Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 3 H 15

قُلْتُ أَنَا أَتَّبِعُكَ

I said, 'I shall follow you!'

فَمَضَىٰ مَعِيَ فَدَخَلْنَا عَلَيْهِ وَ أَحَدَ النَّظَرِ فَقَالَ هَكَذَا تَدْخُلُ بُيُوتَ الْأَنْبِيَاءِ وَأَنْتَ جُنُبٌ

He continued with me. We entered to see him^{-asws} and he^{-asws} stared the look. He^{-asws} said: 'Is this how you enter the houses of Prophets^{-as} while you are in need of ceremonial bath?'

قَالَ أَعُوذُ بِاللَّهِ مِنْ عَذَابِ اللَّهِ وَ عَذَابِكَ

He said, 'I seek Refuge with Allah^{-azwj} from the Wrath of Allah^{-azwj} and your^{-asws} anger!'

فَقَالَ أَسْتَغْفِرُ اللَّهَ وَ لَا أَعُوذُ

He said, 'I seek Forgiveness of Allah^{-azwj} and I will not repeat!'

رَوَى ذَلِكَ أَبُو عَبْدِ اللَّهِ الْبَرْقِيُّ عَنْ بُكَيْرٍ.

That is reported by Abu Abdullah Al-Barqy, from Bukeyr".⁴¹³

17- يب، تهذيب الأحكام المفيد عن مُحَمَّدِ بْنِ أَحْمَدَ بْنِ طَاهِرٍ الْمُوسَوِيِّ عَنِ ابْنِ عُقْدَةَ عَنْ عَلِيِّ بْنِ فَضَّالٍ عَنْ أُخْبِيهِ أَحْمَدَ عَنِ الْعَلَاءِ بْنِ يَحْيَىٰ أَخِي مَغَالِسٍ عَنْ عَمْرِو بْنِ زِيَادٍ عَنْ عَطِيَّةِ الْأَنْبَارِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ لَا تَمُوتُ جُنَّةً نَبِيٍّ وَ لَا وَصِيٍّ نَبِيٍّ فِي الْأَرْضِ أَكْثَرَ مِنْ أَرْبَعِينَ يَوْمًا.

(The book) 'Tahzeeb Al Ahkaam' – Al Mufeed, from Muhammad Bin Ahmad Bin Tahir Al Musawi, from Ibn Uqda, from Ali Bin Fazzal, from his brother Ahmad, from Al A'ala Bin Yahya brother of Mugallis, from Amro Bin Ziyad, from Atiyya Al Anbary who said,

'I heard Abu Abdullah^{-asws} saying, 'Neither a carcass of a Prophet^{-as}, nor of a successor^{-as} of a Prophet^{-as} remains in the earth for more than forty days".⁴¹⁴

وَ قَدْ وَرَدَ عَنِ النَّبِيِّ ص أَنَّهُ قَالَ: أَنَا أَكْرَمُ عَلَى اللَّهِ مِنْ أَنْ يَدْعَنِي فِي الْأَرْضِ أَكْثَرَ مِنْ ثَلَاثٍ.

And it has been reported from the Prophet^{-saww}, he^{-saww} said: 'We^{-as} are more honourable to Allah^{-azwj} than for Him^{-azwj} to Leave me in the earth for more than three (days)".⁴¹⁵

قَالَ النَّبِيُّ ص لَوْ مَاتَ نَبِيٌّ بِالْمَشْرِقِ وَ مَاتَ وَصِيُّهُ بِالْمَغْرِبِ لَجَمَعَ اللَّهُ بَيْنَهُمَا.

The Prophet^{-saww} said: 'If a Prophet^{-as} were to die in the east and his^{-as} successor^{-as} dies in the west, Allah^{-azwj} will Gather between the two".⁴¹⁶

⁴¹³ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 3 H 16

⁴¹⁴ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 3 H 17 a

⁴¹⁵ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 3 H 17 b

⁴¹⁶ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 3 H 17 c

18- كَأ، الكافي عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ عِدَّةٍ مِنْ أَصْحَابِنَا قَالَ: لَمَّا فُيْضَ أَبُو جَعْفَرٍ عَ أَمَرَ أَبُو عَبْدِ اللَّهِ عَ بِالسَّجَّاحِ فِي الْبَيْتِ الَّذِي كَانَ يَسْكُنُهُ حَتَّى فُيْضَ أَبُو عَبْدِ اللَّهِ ثُمَّ أَمَرَ أَبُو الْحَسَنِ عَ بِمِثْلِ ذَلِكَ فِي بَيْتِ أَبِي عَبْدِ اللَّهِ عَ - حَتَّى خَرَجَ بِهِ إِلَى الْعِرَاقِ ثُمَّ لَا أَدْرِي مَا كَانَ.

(The book) 'Al Kafi' – A number of our companions, from Sahl Bin Ziyad, from Usman Bin Isa, from a number of our companions who said,

'When Abu Ja'far^{-asws} passed away, Abu Abdullah^{-asws} instructed for a lamp (to be lit) in the house which he^{-asws} had dwelled in until Abu Abdullah^{-asws} passed away. Then Abu Al-Hassan^{-asws} instructed with similar to that in the house of Abu Abdullah^{-asws} until he^{-asws} was taken with to Al Iraq. Then I don't know what happened''⁴¹⁷

19- يب، تهذيب الأحكام مُحَمَّدُ بْنُ أَبِي عُمَيْرٍ عَنْ خُفْصِ بْنِ الْبُخْتَرِيِّ قَالَ: مَنْ خَرَجَ مِنْ مَكَّةَ أَوْ الْمَدِينَةِ أَوْ مَسْجِدِ الْكُوفَةِ أَوْ حَائِرِ الْحُسَيْنِ صَلَوَاتُ اللَّهِ عَلَيْهِ قَبْلَ أَنْ يَنْتَظِرَ الْجُمُعَةَ نَادَتْهُ الْمَلَائِكَةُ أَيْنَ تَذْهَبُ لَا رَدَّكَ اللَّهُ.

(The book) 'Tahzeeb Al Ahkaam' – Muhammad Bin Abu Umeyr, from Hafs Bin Al Bakhtari who said,

'One who goes out from Makkah or Al Medina, or Masjid Al-Kufa, or Ha'air (enclosure) of Al-Husayn^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, before he awaits the Friday, the Angels call out, 'Where are you going? May Allah^{-azwj} not return you!''⁴¹⁸ (not a Hadeeth)

20- يب، تهذيب الأحكام مُحَمَّدُ بْنُ أَحْمَدَ بْنِ دَاوُدَ الْقُمِّيِّ عَنِ الْحُسَيْنِ بْنِ أَحْمَدَ بْنِ إِدْرِيسَ عَنْ أَبِيهِ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الدَّقَاقِيِّ عَنْ إِبْرَاهِيمَ بْنِ الرِّيَّاتِ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ زُرْقَانَ عَنْ عَلِيٍّ بْنِ مُحَمَّدٍ الْعَسْكَرِيِّ عَ قَالَ قَالَ لِي يَا زُرْقَانُ إِنَّ تُرْبَتَنَا كَانَتْ وَاحِدَةً فَلَمَّا كَانَ أَيَّامُ الطُّوفَانِ افْتَرَقَتِ التُّرْبَةُ فَصَارَتْ قُبُورُنَا شَتَّى وَ التُّرْبَةُ وَاحِدَةً.

(The book) 'Tahzeeb Al Ahkaam' – Muhammad Bin Ahmad Bin Dawood Al Qummi, from Al-Husayn Bin Ahmad Bin Idrees, from his father, from Al-Hassan Bin Ali Al Daqqaq, from Ibrahim Bin Al Zayyat, from Muhammad Bin Suleyman Zurqan,

'From Ali^{-asws} Bin Muhammad Al-Askari^{-asws}, he (the narrator) said, 'He^{-asws} said to me: 'O Zurqan! Our^{-asws} soil used to be one. When it was the days of the flood (of Noah^{-as}), the soil separated, so our^{-asws} graves came to be scattered and the soil is one''⁴¹⁹

21- يب، تهذيب الأحكام مُحَمَّدُ بْنُ أَحْمَدَ بْنِ دَاوُدَ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ يَحْيَى عَنْ رَجُلٍ عَنِ الزُّبَيْرِ بْنِ عُثْبَةَ عَنْ فَضَّالِ بْنِ مُوسَى التَّهْلُودِيِّ عَنِ الْعَلَاءِ بْنِ سَيَّابَةَ عَنْ أَبِي عَبْدِ اللَّهِ عَ فِي قَوْلِهِ تَعَالَى لِحُدُودِ نَبْتِكُمْ عِنْدَ كُلِّ مَسْجِدٍ قَالَ الْغُسْلُ عِنْدَ كُلِّ إِمَامٍ.

(The book) 'Tahzeeb Al Ahkaam' – Muhammad Bin Ahmad Bin Dawood, from Muhammad Bin Al-Hassan, from Muhammad Bin Yahya, from Muhammad Bin Ahmad Bin Yahya, from a man from Al Zubeyr Bin Uqba, from Fazzal Bin Musa Al Nahdy, from Al A'ala Bin Sayaba,

'From Abu Abdullah^{-asws} regarding Words of the Exalted: **Take to your adornments at every Masjid, [7:31]**. He^{-asws} said: 'The ritual bath at meeting every Imam^{-asws}''⁴²⁰

⁴¹⁷ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 3 H 18

⁴¹⁸ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 3 H 19

⁴¹⁹ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 3 H 20

⁴²⁰ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 3 H 21

22- يب، تهذيب الأحكام مُحَمَّدُ بْنُ أَحْمَدَ بْنِ دَاوُدَ عَنْ أَبِي بَشْرٍ بْنِ إِبْرَاهِيمَ الْقُمِّيِّ عَنْ أَبِي مُحَمَّدٍ الْحَسَنِ بْنِ عَلِيٍّ الرَّعْفَرِيِّ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ الثَّقَفِيِّ قَالَ: كَانَ أَبُو عَبْدِ اللَّهِ ع يَقُولُ فِي غُسْلِ الزِّيَارَةِ إِذَا فَرَغَ مِنَ الْغُسْلِ اللَّهُمَّ اجْعَلْهُ لِي نُورًا وَطَهْرًا وَحِزْزًا وَكَافِيًا مِنْ كُلِّ دَاءٍ وَ سُمٍّْ وَمِنْ كُلِّ آفَةٍ وَ عَاهَةٍ وَ طَهْرٍ بِهِ قَلْبِي وَ جَوَارِحِي وَ عِظَامِي وَ لَحْمِي وَ دَمِي وَ شَعْرِي وَ بَشْرِي وَ نَحْيِي وَ عَصْبِي وَ مَا أَقْلَبَتِ الْأَرْضُ مِنِّي وَ اجْعَلْهُ لِي شَاهِدًا يَوْمَ الْقِيَامَةِ يَوْمَ حَاجَتِي وَ فَقْرِي وَ فَاقَتِي.

(The book) 'Tahzeeb Al Ahkaam' – Muhammad Bin Ahmad Bin Dawood, from Abu Bishr Bin Ibrahim Al Qummi, from Abu Muhammad Al-Hassan Bin Ali Al Zafrany, from Ibrahim Bin Muhammad Al Saqafy who said,

'Abu Abdullah^{-asws} had said regarding ritual bathing for the Ziyaraat when he^{-asws} was free from the bathing: 'O Allah^{-azwj}! Make is a Noor for me, and a cleansing, and a protection, and a sufficer from every illness and sickness, and from every disaster and disability, and Clean my heart with it, and my limbs, and my bones, and my flesh, and my blood, and my hair, and my skin, and my brain, and my nerves, and whatever the earth carries from me, and Make it a witness for me on the Day of Qiyamah, the day of my need, and my poverty, and my destitution!''⁴²¹

23- يب، تهذيب الأحكام مُوسَى بْنُ الْقَاسِمِ عَنْ مُحَمَّدِ بْنِ غَدَافٍ عَنْ عُمَرَ بْنِ يَزِيدَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ اغْتَسَلَ بَعْدَ طُلُوعِ الْفَجْرِ كَفَّاهُ غُسْلُهُ إِلَى اللَّيْلِ فِي كُلِّ مَوْضِعٍ يَجِبُ فِيهِ الْغُسْلُ وَ مَنْ اغْتَسَلَ لَيْلًا كَفَّاهُ غُسْلُهُ إِلَى طُلُوعِ الْفَجْرِ.

(The book) 'Tahzeeb Al Ahkaam' – Musa Bin Al Qasim, from Muhammad Bin Uzafir, from Umar Bin Yazeed,

'From Abu Abdullah^{-asws} having said: 'One who bathes after the emergence of the dawn, his bathing will suffice him up to the night in every place the bathing is obligated in, and one who bathes at night, his bathing will suffice him up to the emergence of dawn''⁴²²

24- سر، السرائر جَمِيلٌ عَنْ حُسَيْنِ الْخُرَاسَانِيِّ عَنْ أَحَدِهِمَا ع أَنَّهُ سَمِعَهُ يَقُولُ غُسْلُ يَوْمِكَ يُجْزِيكَ لِلَّيْلِ وَ غُسْلُ لَيْلِكَ يُجْزِيكَ لِيَوْمِكَ.

(The book) 'Al Saraair' – Jameel, from Husayn Al Khurasani,

'From one of the two (5th or 6th Imam^{-asws}), he (the narrator) heard him^{-asws} saying: 'Bathing of your day suffices for your night, and bathing for your night suffices for your day''⁴²³

ثُمَّ أَقُولُ سَيَأْتِي فِي الزِّيَارَةِ الْكُبْرَى لِلْحُسَيْنِ ع بِرَوَايَةِ الثُّمَالِيِّ عَنِ الصَّادِقِ ع أَنَّهُ قَالَ: فِي سِيَاقِ كَيْفِيَّةِ زِيَارَتِهِ ع وَ صَلَّيْ عِنْدَ رَأْسِهِ رُكْعَتَيْنِ تَقْرَأُ فِي الْأُولَى الْحَمْدَ وَ يَسُ وَ فِي الثَّانِيَةِ الْحَمْدَ وَ الرَّحْمَنَ وَ إِنْ شِئْتَ صَلَّيْتَ خَلْفَ الْقَبْرِ وَ عِنْدَ رَأْسِهِ أَفْضَلُ فَإِذَا فَرَغْتَ فَصَلِّ مَا أَحْبَبْتَ إِلَّا أَنَّ رُكْعَتِي الزِّيَارَةِ لَا بُدَّ مِنْهُمَا عِنْدَ كُلِّ قَبْرٍ.

Then I say, 'I shall bring regarding 'Ziyarat Al-Kabira' of Al-Husayn^{-asws} by a report of Al-Sumali, from Al-Sadiq^{-asws}, he^{-asws} said in continuation of the method of his^{-asws} visitation: 'And pray two units Salat by his^{-asws} head reading in the first, Surah Al Hamd and Surah Yaseen, and in the second Surah Al Hamd and Surah Al Rahman, and if you like you can pray behind the grave, and by his^{-asws} head is better. When you are free, pray whatever Salat you like, except

⁴²¹ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 3 H 22

⁴²² Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 3 H 23

⁴²³ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 3 H 24 a

that the two units of the Ziyarat, there is no escape from these, at every grave".⁴²⁴ (not a Hadeeth)

25- أَقُولُ وَجَدْتُ بِحِطِّ الشَّيْخِ حُسَيْنِ بْنِ عَبْدِ الصَّمَدِ رَهْ مَا هَذَا لَفْظُهُ ذَكَرَ الشَّيْخُ أَبُو الطَّيِّبِ الْحُسَيْنُ بْنُ أَحْمَدَ الْفَقِيهَ مَنْ زَارَ الرِّضَا عَ أَوْ وَاحِدًا مِنَ الْأَئِمَّةِ عَ فَصَلَّى عِنْدَهُ صَلَاةَ جَعْفَرٍ فَإِنَّهُ يُكْتَبُ لَهُ بِكُلِّ رَكْعَةٍ ثَوَابٌ مِنْ حَجِّ أَلْفِ حَجَّةٍ وَ اعْتَمَرَ أَلْفَ عُمْرَةٍ وَ اعْتَقَ أَلْفَ رَقَبَةٍ وَ وَقَفَ أَلْفَ وَقْفَةٍ فِي سَبِيلِ اللَّهِ مَعَ نَبِيِّ مُرْسَلٍ وَ لَهُ بِكُلِّ حُطْوَةٍ ثَوَابٌ مِائَةِ حَجَّةٍ وَ مِائَةِ عُمْرَةٍ وَ عِتْقِ مِائَةِ رَقَبَةٍ فِي سَبِيلِ اللَّهِ وَ كُتِبَ لَهُ مِائَةُ حَسَنَةٍ وَ حُطَّ مِنْهُ مِائَةُ سَيِّئَةٍ.

I say, 'I found in the handwriting of the Sheykh Husayn Bin Abdul Samad what it this wording mentioned by the sheykh Abu Al Tayyib Al-Husayn Bin Ahmad Al Faqeeh,

'One who visits Al-Reza^{-asws} or one of the Imams^{-asws}, so he prays by him^{-asws}, Salat of Ja'far^{-ra}, it will be Written for him with each unit, Rewards of the one performing a thousand Hajj and performing a thousand Umrah, and liberating a thousand necks, and pausing a thousand pauses in the Way of Allah^{-azwj}, with every Messenger Prophet^{-as}, and for him, with every step, are Rewards of one hundred Hajj and on hundred Umrah and liberation of hundred necks in the Way of Allah^{-azwj}, and one hundred good deeds will be Written for him, and a hundred evil deeds will be dropped off from him".⁴²⁵ (not a Hadeeth)

وَسَيَاتِي فِي بَابِ زِيَارَةِ النَّبِيِّ مِنَ الْبُعِيدِ بِرَوَايَةِ أَبِي الدُّنْيَا عَنِ النَّبِيِّ ص أَنَّهُ قَالَ: لَا تَتَّخِذُوا قَبْرِي مَسْجِدًا.

And I shall bring in the chapter on Ziyarat of the Prophet^{-saww} from afar by a report of Abu Al Dunya, from the Prophet^{-saww}, he^{-saww} said: 'Do not take my^{-saww} grave as a Masjid (place of prostration)!' "⁴²⁶

26- كِتَابُ مُحَمَّدِ بْنِ الْمُثَنَّى عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ بْنِ شُرَيْحٍ عَنْ ذَرِيحِ الْمُحَارِبِيِّ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَ الرَّجُلُ يُرَوُّ الْقَبْرَ كَيْفَ الصَّلَاةُ عَلَى صَاحِبِ الْقَبْرِ

The book of Muhammad Bin Al Musanna, from Ja'far Bin Muhammad Bin Shureyh, from Zareeh Al Muhariby who said,

'I said to Abu Abdullah^{-asws}, 'The man visits the grave, how is the Salat upon the occupant of the grave?'

قَالَ يُصَلِّي عَلَى النَّبِيِّ ص وَ عَلَى صَاحِبِ الْقَبْرِ وَ لَيْسَ فِيهِ شَيْءٌ مُؤَقَّتٌ.

He^{-asws} said: 'He should send Salawaat upon the Prophet^{-saww} and upon the occupant of the grave, and there isn't anything specified regarding it'.⁴²⁷

⁴²⁴ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 3 H 24 b

⁴²⁵ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 3 H 25 a

⁴²⁶ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 3 H 25 b

⁴²⁷ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 3 H 26

أبواب زيارة النبي ص و سائر المشاهد في المدينة

CHAPTERS ON ZIYARAT (VISITATION) OF THE PROPHET^{-saww} AND REST OF THE SHRING IN AL-MEDINA

باب فضل زيارة النبي ص و فاطمة صلوات الله عليها و الأئمة بالبقيع صلوات الله عليهم أجمعين

CHAPTER 4 – MERIT OF ZIYARAT OF THE PROPHET^{-saww}, AND FATIMA^{-asws}, MAY THE SALAWAAT OF ALLAH^{-azwj} BE UPON THEM^{-asws}, AND THE IMAMS^{-asws} AT AL BAQIE, MAY THE SALAWAAT OF ALLAH^{-azwj} BE UPON THEM^{-asws} ALL

1- ع، علل الشرائع ن، عيون أخبار الرضا عليه السلام السنياني عن ابن زكريا القطان عن ابن حبيب عن ابن جلول عن أبيه عن إسماعيل بن مهران عن الصادق ع قال: إذا حج أحدكم فليحتم حجة بزيارتنا لأن ذلك من تمام الحج.

(The book) 'Ilal Al Sharaie', (and) 'Uyoun Akhbar Al-Reza^{-asws}', may the greeting be upon him^{-asws} – Al Sinani, from Ibn Zakariya Al Qattan, from Ibn Habeeb, from Ibn Bahloul, from Ismail Bin Mihran,

'From Al-Sadiq^{-asws} having said: 'Whenever one of you performs Hajj, let him end his Hajj by visiting us^{-asws}, because that is from completion of the Hajj'.⁴²⁸

2- ب، قرب الإسناد هارون عن ابن صدقة عن الصادق ع أبيه ع أن النبي ص قال: من زارني حياً و ميتاً كنت له شفيعاً يوم القيامة.

(The book) 'Qurb Al Isnaad' – Haroun, from Ibn Sadaqah,

'From Al-Sadiq^{-asws}, from his^{-asws} father^{-asws}: 'The Prophet^{-saww} said: 'One who visits me^{-saww}, when I^{-saww} am alive and when dead, I^{-saww} would be an interceder for him on the Day of Qiyamah''.⁴²⁹

3- ل، الخصال الأربعة قال أمير المؤمنين صلوات الله عليه أتوا رسول الله ص حجكم إذا خرجتم إلى بيت الله فإن تزكته جفاء و بذلك أمرتم و أتوا بالقبور التي ألزمكم الله عز و جل زيارتها و حققها و اطلبوا الرزق عندها.

(The book) 'Al Khisaal' –

'The Four hundred (Ahadeeth), 'Amir Al-Momineen^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, said: 'Complete your Hajj with Rasool-Allah^{-saww} when you go out to the House of Allah^{-azwj}, for neglecting him^{-saww} is disloyalty, and with that I^{-asws} am instructing you, and complete with the graves which Allah^{-azwj} Mighty and Majestic to visit these, and it is their right (to be visited), and seek the sustenance at these!''⁴³⁰

4- ن، عيون أخبار الرضا عليه السلام الهمداني عن علي ع أبيه ع الهروي قال: قلت لرضا ع يا ابن رسول الله ما تقول في الحديث الذي يرويه أهل الحديث أن المؤمنين يزورون ربه من منازلهم في الجنة

⁴²⁸ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 4 H 1

⁴²⁹ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 4 H 2

⁴³⁰ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 4 H 3

(The book) 'Uyoun Akhbar Al-Reza^{-asws}', may the greeting be upon him^{-asws} – Al Hamdany, from Ali, from his father, from Al Harwy who said,

'I said to Al-Reza^{-asws}, 'O son^{-asws} of Rasool-Allah^{-saww}! What are you^{-asws} saying regarding the Hadeeth which the people of Al-Hadeeth are reporting that the Momineen will be visiting their Lord^{-azwj} from their dwellings in the Paradise?'

فَقَالَ ع يَا أَبَا الصَّلْتِ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى فَضَّلَ نَبِيَّهُ مُحَمَّدًا ص عَلَى جَمِيعِ خَلْقِهِ مِنَ النَّبِيِّينَ وَالْمَلَائِكَةِ وَ جَعَلَ طَاعَتَهُ طَاعَتَهُ وَ مُبَايَعَتَهُ مُبَايَعَتَهُ وَ زِيَارَتَهُ فِي الدُّنْيَا وَ الْآخِرَةِ زِيَارَتَهُ

He^{-asws} said: 'O Abu Al-Salt! Allah^{-azwj} Blessed and Exalted Merited His^{-azwj} Prophet^{-saww} Muhammad^{-saww} over entirety of His^{-azwj} creatures, from the Prophets^{-as} and the Angels, and Made obedience to him^{-saww} as obedience to Him^{-azwj}, and pledging allegiance to him^{-saww} as pledging allegiance to Him^{-azwj}, and visiting him^{-saww} in the world and the hereafter as visiting Him^{-azwj}.

فَقَالَ اللَّهُ عَزَّ وَ جَلَّ مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ- وَ قَالَ إِنَّ الدِّينَ يُبَايَعُونَكَ إِنَّمَا يُبَايَعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ

Allah^{-azwj} Mighty and Majestic Said: **one who obeys the Rasool, so he has obeyed Allah, [4:80];** and Said: **Surely, those pledging allegiance to you are rather pledging their allegiances to Allah, the Hand of Allah being Above their hands [48:10].**

وَ قَالَ النَّبِيُّ ص مَنْ زَارَنِي فِي حَيَاتِي أَوْ بَعْدَ مَوْتِي فَقَدْ زَارَ اللَّهَ تَعَالَى وَ دَرَجَةُ النَّبِيِّ ص فِي الْجَنَّةِ أَرْفَعُ الدَّرَجَاتِ فَمَنْ زَارَهُ فِي دَرَجَتِهِ فِي الْجَنَّةِ مِنْ مَنْزِلِهِ فَقَدْ زَارَ اللَّهَ تَبَارَكَ وَ تَعَالَى.

And the Prophet^{-saww} said: 'One who visits me^{-saww} during my^{-saww} lifetime or after my^{-saww} expiry, so he has visited Allah^{-azwj} the Exalted', and the rank of the Prophet^{-saww} in the Paradise is the highest of the ranks. So, the one who visits him^{-saww} in his^{-saww} rank in the Paradise from his dwelling, so he has visited Allah^{-azwj} Blessed and Exalted".⁴³¹

5- ع، علل الشرائع أَبِي عَنْ سَعْدٍ عَنْ عَبَّادِ بْنِ سُلَيْمَانَ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ الدَّيْلَمِيِّ عَنْ إِبْرَاهِيمَ بْنِ أَبِي حُجْرٍ الْأَسْلَمِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ مَنْ أَتَى مَكَّةَ حَاجًّا وَ لَمْ يَزُرْنِي إِلَى الْمَدِينَةِ جَفَوْتُهُ يَوْمَ الْقِيَامَةِ وَ مَنْ جَاءَنِي زَائِرًا وَجَبَتْ لَهُ شَفَاعَتِي وَ مَنْ وَجَبَتْ لَهُ شَفَاعَتِي وَجَبَتْ لَهُ الْجَنَّةُ.

(The book) 'Ilal Al Sharaie' – My father, from Sa'ad, from Abbad Bin Suleyman, from Muhammad Bin Suleyman Al Daylami, from Ibrahim Bin Abu Hujar Al Aslamy,

'From Abu Abdullah^{-asws}, he (the narrator) said, 'He^{-asws} said: 'Rasool-Allah^{-saww} said: 'One whom comes to Makkah as a pilgrim and does not visit me^{-saww} to Al-Medina, I^{-saww} will turn away from him on the Day of Qiyamah, and the one who comes to be as a visitor my^{-saww} intercession will be obligated for him, and the one for whom my^{-saww} intercession is obligation, the Paradise is for him!'"⁴³²

⁴³¹ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 4 H 4

⁴³² Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 4 H 5

6- مل، كامل الزيارات ابن الوليد و الكليني عن علي بن محمد بن بNDAR عن إبراهيم بن إسحاق عن محمد بن سليمان عن أبي حنيفة الأسدي قال قال رسول الله ص و ذكر مثله و زاد في آخره و من مات في أحد الحرمين - مكة أو المدينة لم يعرض إلى الحساب و مات مهاجراً إلى الله و خير يوم القيامة مع أصحاب بدر.

(The book) 'Kamil Al Ziyaraat' – Ibn Al Waleed and Al Kulayni, from Ali Bin Muhammad Bin Bundar, from Ibrahim Bin Is'haq, from Muhammad Bin Suleyman, from Abu Hajr Al Aslami who said,

'Rasool-Allah^{-saww} said', and he mentioned similar to it, and added in its end: 'And the one who dies in one of the two sanctuaries of Makkah or Al-Medina, he will not be presented to the Reckoning and will die as an emigrant to Allah^{-azwj}, and will be Resurrect on the Day of Qiyamah with the companions of Badr'.⁴³³

7- ع، علل الشرائع ابن المونكل عن السعدآبادي عن البرقي عن عثمان بن عيسى عن المعلی بن شهاب عن أبي عبد الله ع قال: قال الحسن بن علي ع لرسول الله ص يا أبتاه ما جزاء من زارك

(The book) 'Ilal al Sharaie' – Ibn Al Mutawakkil, from Al Sa'dabady, from Al Barqy, from Usman Bin Isa, from Al Moalla Bin Shihab,

'From Abu Abdullah^{-asws} having said: 'Al-Hassan^{-asws} Bin Ali^{-asws} said to Rasool-Allah^{-saww}: 'O (grand) father^{-asws}! What is the Reward of the one who visits you^{-saww}?'

فقال رسول الله ص يا بُني من زارني حياً أو ميتاً أو زار أباه أو أخاه أو زارك كان حقاً علي أن أزوره يوم القيامة فأخلصه من ذنوبه.

Rasool-Allah^{-saww} said: 'O my^{-saww} son^{-asws}! One who visits me^{-saww}, alive or dead, or visits your^{-asws} father^{-asws}, or your^{-asws} brother^{-asws}, or visits you would have a right upon me^{-saww} that I^{-saww} visit him on the Day of Qiyamah, so I^{-saww} will Rescue him from his sins'.⁴³⁴

8- مل، كامل الزيارات أبي عن سعد بن ابن عيسى عن علي بن أسباط عن عثمان بن عيسى عن المعلی بن أبي شهاب مثله.

(The book) 'Kamil Al Ziyaraat' – My father, from Sa'ad, from Ibn Isa, from Ali Bin Asbaat, from Usman Bin Isa, from Moallah Bin Abu Shihab, similar to it.⁴³⁵

9- مل، كامل الزيارات محمد بن الحسن بن علي بن مهزيار عن أبيه عن جدّه علي عن عثمان بن عيسى عن المعلی مثله.

(The book) 'Kamil Al Ziyaraat' – Muhammad Bin Al-Hassan Bin Ali Bin Mahziyar, from his father, from his grandfather Ali, from Usman Bin Isa, from Moalla, similar to it.⁴³⁶

10- مل، كامل الزيارات أبي عن سعد بن ابن عيسى عن الحسن بن عبيد عن عثمان بن عيسى مثله.

⁴³³ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 4 H 6

⁴³⁴ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 4 H 7

⁴³⁵ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 4 H 8

⁴³⁶ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 4 H 9

(The book) 'Kamil Al Ziyaraat' – My father, from Sa'ad, from Ibn Isa, from Al-Husayn Bin Saeed, from Usman Bin Saeed, similar to it.⁴³⁷

11- مل، كامل الزيارات أبي عن ابن أبي عن الحسين بن سعيد مثله.

(The book) 'Kamil Al Ziyaraat' – my father, from Ibn Aban, from Husayn Bin Saeed, similar to it.⁴³⁸

12- لي، الأمالي للصدوق ابن إدريس عن أبيه عن ابن أبي الخطاب عن عثمان بن عيسى عن العلاء بن المسيب عن الصادق عن آبائه ع قال: قال الحسن بن علي ع لرسول الله ص - يا أبا ما جزاء من زارك

(The book) 'Al Amaali' of Al Sadouq – Ibn Idrees, from his father, from Ibn Abu Al Khattab, from Usman Bin Isa, from Al A'ala Bin Al Musayyib,

'From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Al-Husayn^{-asws} Bin Ali^{-asws} said to Rasool-Allah^{-saww}: 'O (grand) father^{-saww}! What is a Reward of the one who visits you^{-saww}?'

فقال من زارني أو زار أباك أو زارك أو زار أخاك كان حقاً علي أن أزوره يوم القيامة - حتى أخلصه من ذنوبه.

He^{-saww} said: 'One who visits me^{-saww} of visits your^{-asws} father^{-asws}, or visits your^{-asws} brother^{-asws} would have a right upon me^{-saww} than I^{-saww} visit him on the Day of Qiyamah until I^{-saww} rescue him from his sins".⁴³⁹

13- ثو، ثواب الأعمال أبي عن سعد بن ابن أبي الخطاب مثله.

(The book) 'Sawaab Al Amaal' – My father, from Sa'ad, from Ibn Abu Al Khattab, similar to it.⁴⁴⁰

14- لي، الأمالي للصدوق ابن موسى الأسدي عن النخعي عن الثؤلي عن ابن البطائني عن أبيه عن ابن جبير عن ابن عباس عن النبي ص قال: من زار الحسن بن علي بقيع ثبت قدمه على الصراط يوم تزل فيه الأقدام.

(The book) 'Al Amaali' of Al Sadouq – Ibn Musa Al Asady, from Al Nakhaie and Al Nowfaly, from Ibn Al Batainy, from his father, from Ibn Jubeyr, from Ibn Abbas,

'From the Prophet^{-saww} having said: 'One who visits Al-Hassan^{-asws} in Baqie, his feet will be affirmed upon the Bridge on a Day the feet will slip".⁴⁴¹

15- ثو، ثواب الأعمال حمزة العلوي عن ابن عفة عن علي بن حمدة عن محمد بن الحسين القواريري عن جعفر بن أمين عن عثمان بن عيسى عن العلاء بن المسيب عن الصادق ع عن أبيه عن جدّه ع قال: قال الحسين صلوات الله عليه يا أبا ما لمن زارنا

(The book) 'Sawaab Al Amaal' – Hamza Al Alawy, from Ibn Uqdah, from Ali Bin Humdoun, from Muhammad Bin Al-Husayn Al Qawariry, from Ja'far Bin Ameen, from Usman Bin Isa, from Al A'ala Bin Al Musayyib,

⁴³⁷ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 4 H 10

⁴³⁸ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 4 H 11

⁴³⁹ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 4 H 12

⁴⁴⁰ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 4 H 13

⁴⁴¹ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 4 H 14

'From Al-Sadiq^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} grandfather^{-asws}, he^{-asws} said: 'Al-Husayn^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, said: 'O (grand) father^{-asws}! What is for the one who visits us^{-asws}?'

قَالَ يَا بُنَيَّ مَنْ زَارَنِي حَيًّا وَ مَيِّتًا وَ مَنْ زَارَ أَبَاكَ حَيًّا وَ مَيِّتًا وَ مَنْ زَارَ أَخَاكَ حَيًّا وَ مَيِّتًا وَ مَنْ زَارَكَ حَيًّا وَ مَيِّتًا كَانَ حَقِيقًا عَلَيَّ أَنْ أُرَوِّدَهُ يَوْمَ الْقِيَامَةِ وَ أُخْلِصَهُ مِنْ دُؤْبِهِ وَ أُدْخِلَهُ الْجَنَّةَ.

He^{-saww} said: 'O my^{-saww} (grand) son^{-asws}! One who visits us^{-asws} alive and dead, and one who visits your^{-asws} father^{-asws} alive and dead, and one who visits your^{-asws} brother^{-asws} alive and dead, and one who visits you^{-asws} alive and dead, would have a right upon me that I^{-saww} visit him on the Day of Qiyamah and Rescue him from his sins and enter him into the Paradise".⁴⁴²

(The book) 'Kamil Al Ziyaraat' – My father, from Sa'ad, from Ibn Isa, from Muhammad Al Barqy, from Al Qasim Bin Yahya, from his grandfather Al-Hassan Bin Rashid, from Abdullah Bin Sinan,

'From Abu Abdullah^{-asws} having said: 'While Al-Husayn^{-asws} Bin Ali^{-asws} was in the lap of Rasool-Allah^{-saww} when he^{-asws} raised his^{-asws} head. He^{-asws} said: 'O (grand) father^{-saww}! What is for the one who visits you^{-saww} after your^{-saww} expiry?'

16- مل، كامل الزيارات أبي ره عَنْ سَعْدٍ عَنِ ابْنِ عِيْسَى عَنْ مُحَمَّدٍ الْبَرْقِيِّ عَنِ الْقَاسِمِ بْنِ يَحْيَى عَنْ جَدِّهِ الْحُسَيْنِ بْنِ زَائِدٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: بَيْنَا الْحُسَيْنُ بْنُ عَلِيٍّ ع فِي حَجَرٍ رَسُولُ اللَّهِ ص - إِذْ رَفَعَ رَأْسَهُ فَقَالَ يَا أَبَهُ مَا لِمَنْ زَارَكَ بَعْدَ مَوْتِكَ فَقَالَ يَا بُنَيَّ مَنْ أَتَانِي زَائِرًا بَعْدَ مَوْتِي فَلَهُ الْجَنَّةُ وَ مَنْ أَتَى أَبَاكَ زَائِرًا بَعْدَ مَوْتِهِ فَلَهُ الْجَنَّةُ وَ مَنْ أَتَى أَخَاكَ زَائِرًا بَعْدَ مَوْتِهِ فَلَهُ الْجَنَّةُ وَ مَنْ أَتَاكَ زَائِرًا بَعْدَ مَوْتِكَ فَلَهُ الْجَنَّةُ.

He^{-saww} said: 'O my^{-saww} son^{-asws}! One who comes to me^{-saww} as a visitor after my^{-saww} expiry, for him is the Paradise, and one whom comes to your^{-asws} father^{-asws} as a visitor after his^{-asws} expiry, for him is the Paradise, and one who comes to your^{-asws} brother^{-asws} after his^{-asws} expiry, for him is the Paradise, and one who comes to you^{-asws} as a visitor after your^{-asws} expiry, for him is the Paradise".⁴⁴³

17- مل، كامل الزيارات أبي وَ الْكَلْبِيِّ عَنْ أَحْمَدَ بْنِ إِدْرِيسَ عَمَّنْ ذَكَرَهُ عَنْ مُحَمَّدٍ بْنِ سِنَانٍ عَنْ مُحَمَّدٍ بْنِ عَلِيٍّ رَفَعَهُ قَالَ قَالَ رَسُولُ اللَّهِ ص يَا عَلِيُّ مَنْ زَارَنِي فِي حَيَاتِي أَوْ بَعْدَ مَوْتِي أَوْ زَارَكَ فِي حَيَاتِكَ أَوْ بَعْدَ مَوْتِكَ أَوْ زَارَ ابْنَتَكَ فِي حَيَاتِهَا أَوْ بَعْدَ مَوْتِهَا ضَمِنْتُ لَهُ يَوْمَ الْقِيَامَةِ أَنْ أُخْلِصَهُ مِنْ أَهْوَالِهَا وَ شِدَائِدِهَا حَتَّى أَصِيرَهُ مَعِيَ فِي دَرَجَتِي.

(The book) 'Kamil Al Ziyaraat' – My father and Al Kulayni, from Ahmad Bin Idrees, from the one who mentioned it, from Muhammad Bin Sinan, from Muhammad Bin Ali, raising it,

'He^{-asws} said: 'Rasool-Allah^{-saww} said: 'O Ali^{-asws}! One who visits me during my^{-saww} lifetime or after my^{-saww} expiry, or visits you^{-asws} during your^{-asws} lifetime or after your^{-asws} expiry, or visits your^{-asws} two sons^{-asws} during their^{-asws} lifetimes or after their^{-asws} expiries, I^{-saww} guarantee for him on the Day of Qiyamah that I^{-saww} will Rescue him from its horrors and its severities until I^{-saww} make him come to be with me in my^{-saww} level!"⁴⁴⁴

⁴⁴² Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 4 H 15

⁴⁴³ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 4 H 16

⁴⁴⁴ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 4 H 17

18- مل، كامل الزيارات أبي ره عَنْ سَعْدٍ عَنِ ابْنِ عِيسَى عَنِ ابْنِ مَحْبُوبٍ عَنْ أَبِيهِ عَنِ السَّدُوسِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ أَتَانِي زَائِرًا كُنْتُ شَفِيعَهُ يَوْمَ الْقِيَامَةِ.

(The book) 'Kamil Al Ziyaraat' – My father, from Sa'ad, from Ibn Isa, from Ibn Mahboub, from Aban, from Al Sadousy,

'From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} said: 'One who comes to me^{-saww} as a visitor, I^{-saww} would be his intercessor on the Day of Qiyamah''.⁴⁴⁵

19- مل، كامل الزيارات الحسن بن عبد الله بن محمد بن أبيه عن ابن محبوب مثله.

(The book) 'Kamil Al Ziyaraat' – Al-Hassan Bin Abdullah Bin Muhammad, from his father, from Ibn Mahboub – similar to it.⁴⁴⁶

20- مل، كامل الزيارات حكيم بن داود بن حكيم عن سلمة عن جعفر بن بشير عن أبان مثله.

(The book) 'Kamil Al Ziyaraat' – Hakeem Bin Dawood, from Salama, from Ja'far Bin Bashir, from Aban, similar to it.⁴⁴⁷

21- مل، كامل الزيارات أبي و جماعة مشايخي ره عَنْ سَعْدٍ عَنِ ابْنِ عِيسَى عَنِ ابْنِ مَحْبُوبٍ عَنْ أَبِيهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ أَتَانِي زَائِرًا كُنْتُ شَفِيعَهُ يَوْمَ الْقِيَامَةِ.

(The book) 'Kamil Al Ziyaraat' – My father and a group of elders, from Sa'ad, from Ibn Isa, from Ibn Mahboub, from Aban, similar to it.⁴⁴⁸

22- مل، كامل الزيارات ابن الوليد عن الصغار عن ابن عيسى عن ابن أبي نجران قال: قُلْتُ لِأَبِي جَعْفَرٍ الثَّانِي ع جُعِلْتُ فِدَاكَ مَا لِمَنْ زَارَ رَسُولَ اللَّهِ ص مُتَعَدِّدًا

(The book) 'Kamil Al Ziyaraat' – Ibn Al Waleed, from Al Saffar, from Ibn Isa, from Ibn Abu Najran who said,

'I said to Abu Ja'far^{-asws} the 2nd, 'May I be sacrificed for you^{-asws}! What is for one who visits Rasool-Allah^{-saww}, deliberately?'

قَالَ لَهُ الْجَنَّةُ.

He^{-asws} said: 'For him is the Paradise''.⁴⁴⁹

23- مل، كامل الزيارات الكليني عن عدّة من رجاله عن ابن عيسى مثله.

⁴⁴⁵ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 4 H 18

⁴⁴⁶ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 4 H 19

⁴⁴⁷ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 4 H 20

⁴⁴⁸ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 4 H 21

⁴⁴⁹ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 4 H 22

(The book) 'Kamil Al Ziyaraat' – Al Kulayni, from a number of his men, from Ibn Isa, similar to it.⁴⁵⁰

24- مل، كامل الزيارات جماعة عن مشايخنا رحمهم الله عن محمد بن يحيى عن ابن عيسى عن معاوية بن حكيم عن ابن أبي نجران قال: سألت أبا جعفر ع عن زار قبر النبي ص متعمداً قاصداً قال له الجنة.

(The book) 'Kamil Al Ziyaraat' – A group of our elders, may Allah^{-azwj} Mercy them, from Muhammad Bin Yahya, from Ibn Isa, from Muawiya Bin Hukeym, from Ibn Abu Najran who said,

'I asked Abu Ja'far^{-asws} about the one who visits the grave of the Prophet^{-saww} deliberately, aiming. He^{-asws} said: 'For him is the Paradise'".⁴⁵¹

25- مل، كامل الزيارات بهذا الإسناد عن ابن أبي نجران عن أبي جعفر الثاني ع قال: قلت ما لمن زار رسول الله ص متعمداً

(The book) 'Kamil Al Ziyaraat' – By this chain, from Ibn Abu Najran,

'From Abu Ja'far^{-asws} the 2nd, he (the narrator) said, 'I said, 'What is for the one who visits Rasool-Allah^{-saww} deliberately?'

قال يدخله الله الجنة إن شاء الله.

He^{-asws} said: 'Allah^{-azwj} will Admit him into the Paradise, if Allah^{-azwj} so Desires!'"⁴⁵²

26- مل، كامل الزيارات حكيم بن داود عن سلمة عن علي بن سيف عن الفضل بن مالك النخعي عن إبراهيم بن أبي يحيى المدني عن صفوان بن سليم عن أبيه عن النبي ص قال: من زارني في حياتي و بعد موتي كان في جوار يوم القيامة.

(The book) 'Kamil Al Ziyaraat' – Hakeem Bin Dawood, from Salama, from Ali Bin Sayf, from Al Fazl Bin Malik Al Nakhaie, from Ibrahim Bin Abu Yahya Al Madany, from Safwan Bin Suleym, from his father,

'From the Prophet^{-saww} having said: 'One who visits me^{-saww} during my^{-saww} lifetime and after my^{-saww} expiry would be in my^{-saww} neighbourhood on the Day of Qiyamah'".⁴⁵³

27- مل، كامل الزيارات بهذا الإسناد عن ابن سيف عن سليمان بن عمرو النخعي عن عبد الله بن الحسن عن أبيه عن علي بن أبي طالب قال قال رسول الله ص من زارني بعد وفاتي كان كمن زارني في حياتي و كنت له شهيداً و شافعاً يوم القيامة.

(The book) 'Kamil Al Ziyaraat' – By this chain, from Ibn Sayf, from Suleyman Bin Amro Al Nakhaie, from Abdullah Bin Al-Hassan, from his father,

'From Ali Bin Abu Talib^{-asws} having said: 'Rasool-Allah^{-saww} said: 'One who visits me after my^{-saww} expiry is like the one who visits me during my^{-saww} lifetime, and I^{-asws} would be a witness for him and an intercessor on the Day of Qiyamah'".⁴⁵⁴

⁴⁵⁰ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 4 H 23

⁴⁵¹ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 4H 24

⁴⁵² Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 4 H 25

⁴⁵³ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 4 H 26

⁴⁵⁴ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 4 H 27

28- مل، كامل الزيارات جماعة مشايخي رحمهم الله عن محمد بن يحيى و أحمد بن إدريس جميعاً عن سلمة عن بعض أصحابنا عن ابن أبي نجران قال: قُلْتُ لَهُ مَا لِمَنْ زَارَ رَسُولَ اللَّهِ ص مُتَعَمِّدًا

(The book) 'Kamil Al Ziyaraat' – A group of elders, may Allah^{-azwj} Mercy them, from Muhammad Bin Yahya and Ahmad Bin Idrees, altogether from Salama, from one of our companions, from Ibn Abu Najran who said,

'I said to him^{-asws}, 'What is for one who visits Rasool-Allah^{-saww} deliberately?'

قَالَ يُدْخِلُهُ اللَّهُ الْجَنَّةَ.

He^{-asws} said: 'Allah^{-azwj} will Admit him into the Paradise'.⁴⁵⁵

بيان: قوله ع متعمدا أي يكون مجيئه لمحض الزيارة لا لشيء آخر تكون الزيارة مقصودة بالتبع.

Explanation – His^{-asws} word 'Deliberately', i.e. he should have come purely for the Ziyarah nor for something else where the visitation happens incidentally.

29- مل، كامل الزيارات محمد بن أحمد بن سليمان عن موسى بن محمد بن موسى عن محمد بن الأشعث عن أبي الحسن موسى بن إسماعيل بن موسى بن جعفر عن أبيه عن جدّه جعفر بن محمد عن أبيه عن علي بن الحسين قال قال رسول الله ص مَنْ زَارَ قَبْرِي بَعْدَ مَوْتِي كَانَ كَمَنْ هَاجَرَ إِلَيَّ فِي حَيَاتِي فَإِنْ لَمْ تَسْتَطِيعُوا فَأَبْعَثُوا إِلَيَّ بِالسَّلَامِ فَإِنَّهُ يَبْلُغُنِي.

(The book) 'Al Kamil Al Ziyaraat' – Muhammad Bin Ahmad Bin Suleyman, from Musa Bin Muhammad Bin Musa, from Muhammad Bin Muhammad Bin Al Ash'as, from Abu Al-Hassan Musa Bin Ismail Bin Musa Bin Musa Bin Ja'far, from his brother,

'From his grandfather^{-asws} Ja'far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father^{-asws}, from Ali Bin Al-Husayn^{-asws} having said: 'Rasool-Allah^{-saww} said: 'One who visits my^{-saww} grave after my^{-saww} expiry is like the one who has emigrated to me^{-saww} during my^{-saww} lifetime. If you are not capable, then send the greetings to me^{-saww}, for it does reach me^{-saww}!''⁴⁵⁶

30- مل، كامل الزيارات محمد بن جعفر الرزاز عن ابن أبي الخطاب عن جميل بن صالح عن الفضيل عن أبي جعفر ع قال: إِنَّ زِيَارَةَ قَبْرِ رَسُولِ اللَّهِ ص تَعْدِلُ حَجَّةَ مَعَ رَسُولِ اللَّهِ ص مَبْرُورَةً.

(The book) 'Kamil Al Ziyaraat' – Muhammad Bin Ja'far Al Razzaz, from Ibn Abu Al Khattab, from Ibn Mahboub, from Jameel Bin Salih, from Al Fuzeyl,

'From Visiting the grave of Rasool-Allah^{-saww} equates to (having performed) an accomplished Hajj with Rasool-Allah^{-saww}'.⁴⁵⁷

31- مل، كامل الزيارات عنه عن ابن أبي الخطاب عن محمد بن إسماعيل عن صالح بن عتبة عن زيد قال: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع مَا لِمَنْ زَارَ قَبْرَ رَسُولِ اللَّهِ ص -

⁴⁵⁵ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 4 H 28

⁴⁵⁶ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 4 H 29

⁴⁵⁷ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 4 H 30

(The book) 'Kamil Al Ziyaraat' – From him, from Ibn Abu Al Khattab, from Muhammad Bin Ismail Bin Uqba, from Zayd who said,

'I said to Abu Abdullah^{-asws}, 'What is for the one who visits the grave of Rasool-Allah^{-saww}?'

قَالَ كَمَنْ زَارَ اللَّهَ فِي عَرْشِهِ.

He^{-asws} said: 'Like the one who visits Allah^{-azwj} in His^{-azwj} Throne'.⁴⁵⁸

32- يب، تهذيب الأحكام الكُتَيْبِيُّ عَنِ الْعَدَّةِ عَنْ سَهْلِ بْنِ أَبِي الْخَطَّابِ وَ ذَكَرَ مِثْلَهُ.

(The book) 'Tahzeeb Al Ahkaam' – Al Kulayni, from the number, from Sahl, from Ibn Abu Al Khattab, and he mentioned, similar to it.⁴⁵⁹

ثم قال قال الشيخ ره معنى قول الصادق ع من زار رسول الله ص كان كمن زار الله فوق عرشه. هو أن لزاره ع من المثوبة و الأجر العظيم و التبجيل في يوم القيامة كمن رفعه الله إلى سمائه و أدناه من عرشه الذي تحمله الملائكة و أراه من خاصة ملائكته ما يكون به تأكيد كرامته و ليس على ما تظنه العامة من مقتضى التشبيه.

Then the Sheykh said, 'The meaning of the words of Al-Sadiq^{-asws}: 'The one who visits Rasool-Allah^{-saww} is like the one who visits Allah^{-azwj} above His^{-azwj} Throne', it is that for his^{-saww} visitor is great reward, immense recompense, and honour on the Day of Qiyamah, similar to one whom Allah^{-azwj} has Raised to His^{-azwj} skies, Brought near to His^{-azwj} Throne, which is carried by the Angels, and shown His^{-azwj} special Angels as a confirmation of his dignity. However, it is not as the common people assume based on a literal interpretation of the comparison'.

33- مل، كامل الزيارات ابنُ عَامِرٍ عَنِ الْمُعَلَّى عَنِ ابْنِ أَسْبَاطٍ عَنِ الْحُسَيْنِ بْنِ الْجَهْمِ قَالَ: قُلْتُ لِأَبِي الْحُسَيْنِ الرِّضَا ع أَيُّهُمَا أَفْضَلُ رَجُلٌ يَأْتِي مَكَّةَ وَ لَا يَأْتِي الْمَدِينَةَ أَوْ رَجُلٌ يَأْتِي النَّبِيَّ ص وَ لَا يَبْلُغُ مَكَّةَ

(The book) 'Kamil Al Ziyaraat' – Aamir, from Al Moalla, from Ibn Asbat, from Al-Husayn Bin Al Jahm who said,

'I said to Abu Al-Hassan Al-Reza^{-asws}, 'Which of the two is better, a man coming to Makkah and he does not come to Al-Medina, or a man coming to the Prophet^{-saww} and not reaching Makkah?'

قَالَ فَقَالَ لِي أَيُّ شَيْءٍ تَقُولُونَ أَنْتُمْ

He (the narrator) said, 'He^{-asws} said to me: 'Which thing are you all saying?'

فَقُلْتُ نَحْنُ نَقُولُ فِي الْحُسَيْنِ ع فَكَيْفَ فِي النَّبِيِّ ص-

I said, 'We are saying regarding Al-Husayn^{-asws}, so how it is regarding the Prophet^{-saww}?'

⁴⁵⁸ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 4 H 31

⁴⁵⁹ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 4 H 32

قَالَ أَمَا لَعْنُ قُلْتُ ذَلِكَ لَقَدْ شَهِدَ أَبُو عَبْدِ اللَّهِ عَ عِيداً بِالْمَدِينَةِ فَأَنْصَرَفَ فَدَخَلَ عَلَى النَّبِيِّ ص فَسَلَّمَ عَلَيْهِ ثُمَّ قَالَ لِمَنْ حَضَرَهُ أَمَا لَقَدْ فَضَّلْنَا أَهْلَ الْبُلْدَانِ كُلَّهُمْ مَكَّةَ فَمَنْ دُونَهَا لِسَلَامِنَا عَلَى رَسُولِ اللَّهِ ص.

He^{-asws} said: 'As for you saying that, Abu Abdullah^{-asws} had attended an Eid at Al-Medina. He^{-asws} left and entered to see the Prophet^{-saww}. He^{-asws} greeted unto him^{-saww}, then said to the ones present: 'We^{-asws} have been merited over people of the cities, all of them, Makkah and below it, due to our^{-asws} greeting unto Rasool-Allah^{-saww}!'⁴⁶⁰

34- يب، تهذيب الأحكام رُوِيَ عَنِ الصَّادِقِ ع أَنَّهُ قَالَ: مَنْ زَارَنِي غُفِرَتْ لَهُ ذُنُوبُهُ وَ لَمْ يَمُتْ فَقِيْرًا.

(The book) 'Tahzeeb Al Ahkaam' –

'It is reported from Al-Sadiq^{-asws}, he^{-asws} said: 'One who visits me^{-asws}, his sins will be Forgiven for him, and he will not die poor!'⁴⁶¹

35- يب، تهذيب الأحكام رُوِيَ عَنْ أَبِي مُحَمَّدٍ الْحَسَنِ الْعَسْكَرِيِّ ع أَنَّهُ قَالَ: مَنْ زَارَ جَعْفَرًا وَ أَبَاهُ لَمْ يَشْكُ عَيْنَهُ وَ لَمْ يُصِبْهُ سُقْمٌ وَ لَمْ يَمُتْ مُبْتَلًى.

(The book) 'Tahzeeb Al Ahkaam' –

It has been reported from Abu Muhammad Al-Hassan Al-Askari^{-asws}, he^{-asws} said: 'One who visits Ja'far^{-asws} and his^{-asws} father^{-asws} will not have complaint of his eye, and a sickness will not afflict him, and he will not die in distress''.⁴⁶²

36- مل، كامل الزيارات مُحَمَّدُ الْحَمَيْرِيُّ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ بْنِ سَالِمٍ عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنْ عَبْدِ اللَّهِ بْنِ حَمَّادٍ الْبَصْرِيِّ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ الْأَصَمِّ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ فِي حَدِيثٍ لَهُ طَوِيلٍ أَنَّهُ أَنَا رَجُلٌ فَقَالَ هَلْ يَزَارُ وَالِدُكَ

(The book) 'Kamil Al Ziyaraat' – Muhammad Al Himeyri, from his father, from Ali Bin Muhammad Bin Salim, from Muhammad Bin Khalid, from Abdullah Bin Hammad Al Basry, from Abdullah Bin Abdul Rahman Al Asamma, from Hisham Bin Salim,

'From Abu Abdullah^{-asws}, he^{-asws} said in a lengthy Hadeeth of his^{-asws}, a man had come to him. He said, 'Should one visit your^{-asws} father^{-asws}?'

فَقَالَ نَعَمْ

He^{-asws} said: 'Yes'.

قَالَ فَمَا لِمَنْ زَارَهُ

He said, 'So what is for the one who visits him^{-asws}?'

قَالَ الْجَنَّةُ إِنْ كَانَ يَأْتُمُّ بِهِ

⁴⁶⁰ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 4 H 33

⁴⁶¹ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 4 H 34

⁴⁶² Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 4 H 35

He^{-asws} said: 'The Paradise, if he was led by him^{-asws}'.

قَالَ فَمَا لِمَنْ تَرَكُهُ رَغْبَةً عَنْهُ

He said, 'So what is for the one who neglects it turning away from him^{-asws}'?

قَالَ الْحُسْرَى يَوْمَ الْحُسْرَى وَ ذَكَرَ الْحَدِيثَ بِطَوْلِهِ.

He^{-asws} said: 'The regret' – and he mentioned the Hadeeth with its (full) length".⁴⁶³

بيان: ظاهر ما أورده من الخبر أنه سأله عن زيارة الباقر ع لكن ابن قولويه ره أورده في باب من ترك زيارة الحسين ع فلذا أوردها في البابين.

Explanation – Apparently what is referred to from the Hadeeth is that he had asked him^{-asws} about Ziyarat of Al-Baqir^{-asws}, but Ibn Babuwayh referred it in the chapter on one who neglects Ziyarat of Al-Husayn^{-asws}, for that reason we have referred it in the chapters.

37- كِتَابُ الْفُصُولِ، لِلسَّيِّدِ الْمُرتَضَى نَقْلًا عَنْ شَيْخِهِ الْمُفِيدِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ص لِلْحَسَنِ مِنْ زَارَكَ بَعْدَ مَوْتِكَ أَوْ زَارَ أَبَاكَ أَوْ زَارَ أَخَاكَ فَلَهُ الْجَنَّةُ

(The book) 'Kitab Al Fusoul' of the Seyyid Al Murtaza, copying from his elder Al Mufeed, may Allah^{-azwj} be Pleased from them both, said,

'Rasool-Allah^{-saww} said to Al-Hassan^{-asws}: 'One who visits you^{-asws} after your^{-asws} expiry, or visits your^{-asws} father^{-asws}, or visits your^{-asws} brother^{-asws}, for him is the Paradise'.

وَقَالَ لَهُ ع فِي حَدِيثٍ لَهُ أَوَّلِ مَشْرُوحٍ فِي غَيْرِ هَذَا الْكِتَابِ تَزُورُكَ طَائِفَةٌ يُرِيدُونَ بِهِ بَرِّي وَ صِلَتِي فَإِذَا كَانَ يَوْمُ الْقِيَامَةِ زُرْتُمْ فِي الْمَوْقِفِ فَأَخَذْتُ بِأَعْصَادِهَا فَأُنْجِيَتْهَا مِنْ أَهْوَالِهِ وَ شَدَائِدِهِ.

And he^{-saww} said to him in a Hadeeth of his^{-saww}, the beginning is explained in other than this book: 'A group will be visiting you^{-asws} intending to be righteous with me^{-saww} and connecting with me^{-saww}. So, when it will be the Day of Qiyamah, I^{-saww} shall visit it (this group) during the pausing and grab hold of their arms and Rescue it from its horrors and its hardships".⁴⁶⁴

⁴⁶³ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 4 H 35

⁴⁶⁴ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 4 H 36

باب زيارته ع من قريب و ما يستحب أن يعمل في المسجد و فضل مواضعه

CHAPTER 5 – HIS^{-saww} ZIYARAT FROM NEAR AND WHAT IS RECOMMENDED TO DO IN THE MASJID AND THE MERITS OF ITS PLACES

1- كا، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ فَضَّالٍ عَنْ جَمِيلٍ عَنْ أَبِي بَكْرٍ الْخَضْرَمِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَا بَيْنَ بَيْتِي وَ مَنْبَرِي رَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ وَ مَنْبَرِي عَلَى ثُرْعَةٍ مِنْ ثُرَعِ الْجَنَّةِ وَ قَوَائِمُ مَنْبَرِي رُتَبٌ فِي الْجَنَّةِ

(The book) 'Al Kafi' – Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazzal, from Jameel, from Abu Bakr Al Hazramy,

'From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Whatever is between my^{-saww} house and my^{-saww} pulpit is a garden from the Gardens of Paradise, and my^{-saww} pulpit is upon a conduit from the conduits of Paradise, and the pillars of my^{-saww} pulpit are ranks in the Paradise'.

قَالَ قُلْتُ هِيَ رَوْضَةُ الْيَوْمِ

He (the narrator) said, 'I said, 'Is it a garden today?'

قَالَ نَعَمْ إِنَّهُ لَوْ كُشِفَ الْغِطَاءُ لَرَأَيْتُمْ.

He^{-asws} said: 'Yes, surely if the covering were to be removed, you will be seeing!'⁴⁶⁵

2- كا، الكافي أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ حَبِيبٍ عَنْ مُرَازِمٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَمَّا يَقُولُ النَّاسُ فِي الرَّوْضَةِ فَقَالَ قَالَ رَسُولُ اللَّهِ ص مَا بَيْنَ بَيْتِي وَ مَنْبَرِي رَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ وَ مَنْبَرِي عَلَى ثُرْعَةٍ مِنْ ثُرَعِ الْجَنَّةِ

(The book) 'Al Kafi' – Ahmad Bin Muhammad, from Ali Bin Hadeed, from Murazim who said,

'I asked Abu Abdullah^{-asws} about what the people are saying regarding the garden. He^{-asws} said: 'Rasool-Allah^{-saww} said: 'Whatever is between my^{-saww} house and my^{-saww} pulpit is a garden from the Gardens of Paradise, and my pulpit is upon a conduit from the conduits of Paradise!'

فَقُلْتُ لَهُ جُعِلَتْ فِدَاكَ فَمَا حَدُّ الرَّوْضَةِ

I said to him^{-asws}, 'May I be sacrificed for you^{-asws}! So what is a boundary of the garden?'

فَقَالَ بُعْدَ أَرْبَعِ أَسَاطِينٍ مِنَ الْمَنْبَرِ إِلَى الظَّلَالِ

He^{-asws} said: 'A distance of four pillars from the pulpit up to the shade'.

فَقُلْتُ جُعِلَتْ فِدَاكَ مِنَ الصَّخْرِ فِيهَا شَيْءٌ

⁴⁶⁵ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 5 H 1

I said, 'May I be sacrificed for you^{-asws}! Is there anything in it from the courtyard?'

قَالَ لَا.

He^{-asws} said: 'No!'⁴⁶⁶

3- كَأ، الكافي العِدَّة عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ عَلِيِّ بْنِ النُّعْمَانِ عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ عَنْ أَبِي بصيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: حَدُّ الرُّوضَةِ فِي مَسْجِدِ الرَّسُولِ ص إِلَى طَرَفِ الظَّلَالِ وَ حَدُّ الْمَسْجِدِ إِلَى الْأُسْطُوَانَتَيْنِ عَنْ يَمِينِ الْمِنْبَرِ إِلَى الطَّرِيقِ بِمَا يَلِي سَوْقَ اللَّيْلِ.

The number, from Ahmad Bin Muhammad, from Muhammad Bin Ismail, from Ali Bin Al Numan, from Abdullah Bin Muskan, from Abu Baseer,

'From Abu Abdullah^{-asws} having said: 'A boundary of the garden in the Masjid of the Rasool^{-saww} is up to an edge of the shade, and a boundary of the Masjid is up to the two pillars on the right of the pulpit up to the road, from what follows the night market''⁴⁶⁷.

4- كَأ، الكافي العِدَّة عَنْ سَهْلِ بْنِ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنْ جَمِيلِ بْنِ ذَرَّاجٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ قَالَ رَسُولُ اللَّهِ ص مَا بَيْنَ مَنبَرِي وَ بُيُوتِي رَوْضَةٌ مِنْ رِياضِ الْجَنَّةِ وَ مَنبَرِي عَلَى ثُرْعَةٍ مِنْ ثُرْعِ الْجَنَّةِ وَ صَلَاةٌ فِي مَسْجِدِي تَعْدِلُ أَلْفَ صَلَاةٍ فِيمَا سِوَاهُ مِنَ الْمَسَاجِدِ إِلَّا الْمَسْجِدَ الْحَرَامَ قَالَ جَمِيلٌ

(The book) 'Al Kafi' – The number, from Sahl, from Ahmad Bin Muhammad, from Hammad Bin Usman, from Jameel Bin Darraj who said,

'I heard Abu Abdullah^{-asws} saying: 'Rasool-Allah^{-saww} said: 'Whatever is between my^{-saww} pulpit and my^{-saww} houses is a garden from the Gardens of Paradise, and my^{-saww} pulpit is upon a channel from the conduits of Paradise, and Salat prayed in my^{-saww} Masjid equates to a thousand Salat prayed elsewhere from the Masjids except the Sacred Masjid'.

قُلْتُ لَهُ بُيُوتُ النَّبِيِّ ص - وَ بَيْتُ عَلِيِّ مِنْهَا

Jameel (the narrator) said, 'I said to him^{-asws}, 'The houses of the Prophet^{-saww}, and is the house of Ali^{-asws} from these?'

قَالَ نَعَمْ وَ أَفْضَلُ.

He^{-asws} yes, and superior''⁴⁶⁸.

5- كَأ، الكافي العِدَّة عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبِي سَلَمَةَ عَنْ هَارُونَ بْنِ خَارِجَةَ قَالَ: الصَّلَاةُ فِي مَسْجِدِ الرَّسُولِ ص تَعْدِلُ عَشْرَةَ آلَافِ صَلَاةٍ.

⁴⁶⁶ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 5 H 2

⁴⁶⁷ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 5 H 3

⁴⁶⁸ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 5 H 4

(The book) 'Al Kafi' – The number, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Abu Salama, from Haroun Bin Kharjah who said,

'The Salat in Masjid of the Rasool^{-saww} equates to ten thousand Salats''⁴⁶⁹

6- ك، الكافي علي عن أبيه عن حماد عن الحلبي عن أبي عبد الله ع قال: إذا دخلت المسجد فإن استطعت أن تقيم ثلاثة أيام الأربعاء والخميس والجمعة فصل ما بين القبر والمنبر يوم الأربعاء عند الأستوانة التي تلي القبر فتدعو الله عندها وتساله كل حاجة تريد في آخره أو دنيا

(The book) 'Al Kafi' – Ali, from his father, from Hammad, from Al Halby,

'From Abu Abdullah^{-asws} having said: 'When you enter the Masjid, if you are able to stay for three days, the Wednesday, and the Thursday, and the Friday, pray Salat what is between the grave and the pulpit on the day of Wednesday by the pillars which follow the grave. Supplicate to Allah^{-azwj} by these and ask Him^{-azwj} for every need you want regarding the Hereafter or the world.

و اليوم الثاني عند أستوانة التوبة و يوم الجمعة عند مقام النبي ص مقابل الأستوانة الكثيرة الخلق فتدعو الله عندهن لكل حاجة و تصوم تلك الثلاثة الأيام.

And on the second day, by the pillars is the repentance, and on the day of Friday, by the standing place of the Prophet^{-saww} facing the pillars with a lot of perfume, supplicate to Allah^{-azwj} by these for every need, and fast those three days''⁴⁷⁰

7- ك، الكافي ابن أبي عمير عن معاوية بن عمار قال قال أبو عبد الله ع صم الأربعاء والخميس والجمعة و صل ليلة الأربعاء و يوم الأربعاء عند الأستوانة التي تلي رأس النبي ص و ليلة الخميس و يوم الخميس عند أستوانة أبي لبابة

(The book) 'Al Kafi' – Ibn Abu Umeir, from Muawiya Bin Ammar who said,

'Abu Abdullah^{-asws} said: 'Fast the Wednesday, and the Thursday, and the Friday, and pray Salat on the night of Wednesday, and the day of Wednesday by the pillars which follow the head of the Prophet^{-saww}, and the night of Thursday and the day of Thursday by the pillars of Abu Lubaba.

و ليلة الجمعة و يوم الجمعة عند الأستوانة التي تلي مقام النبي ص و ادع بهذا الدعاء لحاجتك و هو اللهم إني أسألك بعزتك و قوتك و قدرتك و جميع ما أحاط به علمك أن تصلي على محمد و على آل محمد و أن تفعل بي كذا و كذا.

And on night of Friday and the day of Friday by the pillars which follow the standing place of the Prophet^{-saww} and supplicate with this supplication for your needs, and it is – 'O Allah^{-azwj}! I ask You^{-azwj} by Your^{-azwj} Might, and Your^{-azwj} Strength, and Your^{-azwj} Power, and entirety of what Your^{-azwj} Knowledge contains, to Send Salawaat upon Muhammad^{-saww} and upon the Progeny^{-asws} of Muhammad^{-saww}, and to Do such and such with me!''⁴⁷¹

⁴⁶⁹ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 5 H 5

⁴⁷⁰ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 5 H 6

⁴⁷¹ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 5 H 7

8- كا، الكافي علي بن إبراهيم عن أبيه و محمد بن إسماعيل عن الفضل بن شاذان عن صفوان بن يحيى عن معاوية بن عمار قال قال أبو عبد الله ع
 آيت مقام جبرئيل و هو تحت الميزاب فإنه كان مقامه إذا استأذن على رسول الله ص و قل أي جواد أي كريم أي قريب أي بعيد أسألك أن تصلي على
 محمد و أهل بيته و أسألك أن ترد علي نعمتك-

(The book) 'Al Kafi' – Ali Bin Ibrahim, from his father and Muhammad Bin Ismail, from Al Fazl Bin Shazan, from
 Safwan Bin Yahya, from Muawiya Bin Ammar who said,

'Abu Abdullah^{-asws} said: 'Come to the standing place of Jibraeel^{-as}, and it is beneath the spout.
 It was his^{-as} standing place when he^{-as} sought permission to (speak to) Rasool-Allah^{-saww}, and
 say, 'O Generous! O Benevolent! O Near) O Far! I ask You^{-azwj} to Send Salawaat upon
 Muhammad^{-saww} and People^{-asws} of his^{-saww} Household, and I ask You^{-azwj} to Return Your^{-azwj}
 bounties to me!'

قال و ذلك مقام لا تدعو فيه حائض تستقبل القبلة ثم تدعو بدعاء الدم إلا رأت الطهر إن شاء الله.

He^{-asws} said: 'And that is a place no menstruating one supplicates in it facing the Qiblah, then
 supplicates with 'Dua Al Damm', except she will see the cleanliness, if Allah^{-azwj} so Desires'.⁴⁷²

9- به، من لا يحضره الفقيه ثم أنت مقام جبرئيل إلى قوله و ذلك مقام لا تدعو فيه حائض تستقبل القبلة إلا رأت الطهر

(The book) 'Man La Yahzar Al Faqeeh' –

'Then come to the standing place of Jibraeel^{-as}' – up to his^{-asws} words – 'And that is the standing
 pace where no menstruating one will supplicate in it facing the Qiblah except she will see the
 cleanliness.

ثم تدعو بدعاء الدم اللهم إني أسألك بكل اسم هو لك أو تسميت به لأحد من خلقك أو هو مأثور في علم الغيب عنك

Then she should supplicate with 'Dua Al-Damm' – 'O Allah^{-azwj}! I ask You^{-azwj} with every Name
 which is Yours^{-azwj}, or You^{-azwj} have been Named it for anyone of Your^{-azwj} creatures, or it is
 preferable in knowledge of the unseen with You^{-azwj}!

و أسألك باسمك الأعظم الأعظم و بكل حرف أنزلته على موسى و بكل حرف أنزلته على عيسى و بكل حرف أنزلته على محمد صلواتك عليه
 و آله و على أنبياء الله إلا فعلت بي كذا و كذا

And I ask You^{-azwj} by Your^{-azwj} Name the most Magnificent! The most Magnificent! The most
 Magnificent, and with every letter You^{-azwj} had Revealed unto Musa^{-as}, and with every letter
 You^{-azwj} had Revealed unto Isa^{-as}, and with every letter You^{-azwj} Revealed unto
 Muhammad^{-saww}, may Your^{-azwj} Salawaat be upon him^{-saww} and his^{-saww} Progeny^{-asws}, and upon
 the Prophets^{-as} of Allah^{-azwj}, please Do such and such with me!'

و الحائض تقول إلا أذهبت عني هذا الدم.

⁴⁷² Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 5 H 8

And the menstruating one should say, ‘Please Remove this blood away from me!’⁴⁷³

بيان: المراد بالحائض المستحاضة التي لا ينقطع عنها الدم.

Explanation – *The intended with the ‘menstruating one’ is the one with post-childbirth bleeding which the blood does not terminate from her.*

(The book) ‘Tahzeeb Al Ahkaam’ – Al-Husayn Bin Saeed, from Muawiya Bin Ammar,

‘From Abu Abdullah^{-asws}, he (the narrator) said, ‘Ibn Abu Yafour asked him^{-asws}, ‘How much should I pray?’

10- يب، تهذيب الأحكام الحسين بن سعيد عن معاوية بن عمار عن أبي عبد الله ع قال: سألته ابن أبي يعفور كم أصلي فقال صل ثمان ركعات عند زوال الشمس فإن رسول الله ص قال الصلاة في مسجدك كألف صلاة في غيره إلا المسجد الحرام فإن الصلاة في المسجد الحرام تعدل ألف صلاة في مسجدك.

He^{-asws} said: ‘Eight units at midday, for Rasool-Allah^{-saww} said: ‘The Salat in my^{-saww} Masjid is like a thousand Salats elsewhere except the Sacred Masjid, for the Salat in the Sacred Masjid equates to a thousand Salats in my^{-saww} Masjid’.⁴⁷⁴

بيان: المراد بالثمان إما نافلة الزوال أو نافلة أخرى لسقوط نافلة الزوال عنه لكونه مسافرا إلا أن يقال لكونه من مواضع التخيير لا يسقط فيه النافلة و يحتمل أن يكون المراد أنه يصلي الظهرين تماما لا يقصر فيهما لأن الأفضل في ذلك الموضع التمام و إنما يصليهما في أول الزوال لسقوط النافلة في السفر إن قلنا بسقوطها في هذا الموضع و قد مر الكلام فيه و سيأتي أيضا.

Explanation: *The reference to the ‘eight’ is either the voluntary Salat of noon or another voluntary Salat, as the voluntary Salat of noon is waived for him due to being a traveller. However, it could be said that because this is one of the places of choice, the voluntary Salat is not waived. It is also possible that it means he prays both the noon and afternoon Salats in full, without shortening them, because the preferable action at that location is to pray in full. He prays them at the beginning of noon, as the voluntary Salat is waived during travel, if we say it is waived in this location, as has been discussed earlier and will also be addressed later.*

11- يب، تهذيب الأحكام الحسين بن سعيد عن علي بن حديد عن مزارع قال قال أبو عبد الله ع الصلاة بالمدينة و القيام عند الأساطين ليس بمفروض و لكن من شاء فليصم فإنه خير له إنما المفروض صلاة الخمس و صيام شهر رمضان فأكثروا الصلاة في هذا المسجد ما استطعتم فإنه خير لكم

(The book) ‘Tahzeeb Al Ahkaam’ – Al-Husayn Bin Saeed, from Ali Bin Hadeed, from Murazim who said,

‘Abu Abdullah^{-asws} said: ‘The Salat prayed at Al-Medina and the standing (for the Salat) by the pillars isn’t from the obligations, but the one who so desires, let him fast, for it would be better for him. But rather, the obligatory are the five Salats and fasting the month of Ramazan,

⁴⁷³ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 5 H 9

⁴⁷⁴ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 5 H 10

therefore frequent the Salat in this Masjid as much as you are capable for it would be better for you!

وَاعْلَمُوا أَنَّ الرَّجُلَ قَدْ يَكُونُ كَيِّسًا فِي أَمْرِ الدُّنْيَا فَيُفْقَأُ مَا أَكْبَسَ فَلَانًا فَكَيْفَ مَنْ كَسَى فِي أَمْرِ آخِرَتِهِ.

And know that the man happens to be clever in matters of the world, so it is said, ‘How clever is so and so!’ So how is the one who is clever in matters of his Hereafter?’⁴⁷⁵

12- كف، المصباح للكفعمي زيارته للنبي ص السلام على رسول الله و أمين الله على وحيه و عزائم أمره الخاتم لما سبق و الفاتح لما استقبل و المهين على ذلك كله و رحمه الله و بركاته

(The book) ‘Al Misbah’ of Al Ka’famy –

‘Ziyarat of the Prophet^{-saww} – ‘The greeting be upon the Messenger^{-saww} of Allah^{-azwj}, and the trustee of Allah^{-azwj} upon His^{-azwj} Revelation and His^{-azwj} Decisive Commands, the Seal (end) of what had preceded, and the beginner of what is in the future, and the dominant upon all of that, and the Mercy of Allah^{-azwj} and His^{-azwj} Blessings!

السلام على صاحب السكينة السلام على المدفون بالمدينة السلام على المنصور المؤيد السلام على أبي القاسم محمد و رحمه الله و بركاته.

The greetings be upon the one with tranquillity! The greetings be upon the one buried at Al-Medina! The greetings be upon the Helped and the Assisted! The greetings be upon Abu Al-Qasim Muhammad^{-saww}, and Mercy of Allah^{-azwj}, and His^{-azwj} Blessings!’⁴⁷⁶

13- ب، قرب الإسناد محمد بن عبد الحميد عن ابن فضال قال: قلت للإرضا ع رأيتك تسلم على النبي ص في غير الموضع الذي تسلم نحن فيه عليه من استقبال القبر

(The book) ‘Qurb Al Isnaad’ – Muhammad Bin Abdul Hameed, from Ibn Fazzal who said,

‘I said to Al-Reza^{-asws}, ‘I saw you^{-asws} greeting upon the Prophet^{-saww} in other than the place in which we tend to greet in upon him^{-saww}, from facing the grave’.

قال فقال تسلم أنت من حيث تسلمون.

He (the narrator) said, ‘He^{-asws} said: ‘You can greet from wherever you are greeting’^{.477}

14- ب، قرب الإسناد قال ابن الجهم سمعت الرضا ع يقول موضع الأسطوانة مما يلي صحن المسجد مسجد فاطمة صلى الله عليها.

(The book) ‘Qurb Al Isnaad’ – Ibn Al Jahm said,

⁴⁷⁵ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 5 H 11

⁴⁷⁶ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 5 H 12

⁴⁷⁷ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 5 H 13

'I heard Al Reza^{-asws} saying: 'The place of the pillars is from what follows the courtyard of the Masjid, Masjid (Syeda) Fatima^{-asws}, may the Salawaat of Allah^{-azwj} be upon her^{-asws}'.⁴⁷⁸

15- ن، عيون أخبار الرضا عليه السلام أبي عن سعد عن ابن عيسى عن ابن فضال قال: رأيت أبا الحسن ع وهو يريد أن يودع للخروج إلى الغمرة فأتى القبر من موضع رأس النبي ص بعد المغرب فسلم على النبي ص ولزق بالقبر

(The book) 'Uyoun Akhbar Al-Reza^{-asws}, may the greeting be upon him^{-asws} – My father, from Sa'ad, from Ibn Isa, from Ibn Fazzal who said,

'I saw Abu Al-Hassan^{-asws} and he^{-asws} wanted to bid farewell for the going out to the Umrah. He^{-asws} came to the grave from the place of head of the Prophet^{-saww} after Al-Maghrib. He^{-asws} greeted unto the Prophet^{-as} and adhered with the grave.

ثم انصرف حتى أتى القبر فقام إلى جانبه يصلي فالزق منكبه الأيسر بالقبر قريباً من الأسطوانة التي دون الأسطوانة المعلقة عند رأس النبي ص فصلت ست ركعات أو ثمان ركعات في نعليه

Then he^{-asws} left until he^{-asws} came to the grave. He^{-asws} stood to its side and adhered his^{-asws} left shoulder with the grave, nearby to the pillars which other than the perfumed pillars by the head of the Prophet^{-saww}. He^{-asws} prayed six or eight units in his^{-asws} slippers'.

قال وكان مقدار ركوعه وسجوده ثلاث تسبيحات أو أكثر فلما فرغ سجد سجدة أطال فيها حتى بل عرقه الحصى

He (the narrator) said, 'And a measurement of his^{-asws} Ruk'u and his^{-asws} Sajdah was of three glorifications or more. When he^{-asws} was free, he performed a Sajdah prolonging in it until his^{-asws} swear wetted the pebbles'.

قال وذكر بعض أصحابنا أنه ألصق خدي به بأرض المسجد.

He (the narrator) said, 'And some of our companions mentioned he^{-asws} adhered his^{-asws} cheek with the ground of the Masjid'.⁴⁷⁹

16- جاء المجالس للمفيد أحمد بن الوليد عن أبيه عن سعد عن ابن عيسى عن ابن سنان عن إسحاق بن عمار قال: سمعت أبا عبد الله ع يقول وهو قائم عند قبر رسول الله ص أسأل الله الذي انتخبك و اصطفاك و هداك و هدى بك أن يصلي عليك إن الله و ملائكته يصلون على النبي يا أيها الذين آمنوا صلوا عليه و سلموا تسليماً.

(The book) 'Al Majalis' of Al Mufeed – Ahmad Bin Al Waleed, from his father, from Sa'ad, from Ibn Isa, from Ibn Sinan, from Is'haq Bin Ammar who said,

'I heard Abu Abdullah^{-asws} saying while he^{-asws} was standing by the grave of Rasool-Allah^{-saww}: 'I ask Allah^{-azwj} Who Selected you^{-saww}, and Chose you^{-saww}, and Purified you^{-saww}, and Guided you^{-saww}, and Guided though you^{-saww}, to Send Salawaat upon you^{-saww}! **Surely, Allah and His**

⁴⁷⁸ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 5 H 14

⁴⁷⁹ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 5 H 15

Angels are Sending Salawat upon the Prophet. O you those who believe! Send Salawat upon him and submit submissively [33:56]’⁴⁸⁰

17- مل، كامل الزيارات أبي و ابن الوليد معاً عن ابن أبي عن الحسين بن سعيد عن فضالة و الحسن عن صفوان و ابن أبي عمير معاً عن معاوية بن عمار عن أبي عبد الله ع قال: إذا دخلت المدينة فاعقبيل قبل أن تدخلها أو حين تريد أن تدخلها ثم تأتي قبر النبي ص فتسلم على رسول الله ص - ثم تقوم عند الأستوانة المقدمة من جانب القبر الأيمن عند رأس القبر و أنت مستقبل القبلة و منكبك الأيسر إلى جانب القبر و منكبك الأيمن بما يلي المنبر فإنه موضع رأس رسول الله ص و تقول

(The book) ‘Kamil Al Ziyaraat’ – My father and Ibn Al Waleed, both together from Ibn Aban, from Al-Husayn Bin Saeed, from Fazalah and Al-Hassan from Safwan, and Ibn Abu Umeyr together from Muawiya Bin Ammar,

‘From Abu Abdullah^{-asws} having said: ‘When you enter Al-Medina, bathe before you enter it or when you are intending to enter it. Then come to the grave of the Prophet^{-azwj}, greet unto Rasool-Allah^{-saww}, then stand by the old pillars from the right side of the grave by the head of the grave while you are facing the Qiblah and your left shoulder to the side of the grave and your right should from what follows the pulpit, for it is the place of the head of Rasool-Allah^{-saww}, and you should say: -

أشهد أن لا إله إلا الله وحده لا شريك له و أشهد أن محمداً عبده و رسوله و أشهد أنك رسول الله و أنك محمد بن عبد الله-

‘I testify that there is no god except Allah^{-azwj} Alone, there is no associate for Him^{-azwj}; and I testify that Muhammad^{-saww} is His^{-azwj} servant and His^{-azwj} Rasool^{-saww}; and I testify that you^{-saww} are a Messenger^{-saww} of Allah^{-azwj}, and you^{-saww} are Muhammad^{-saww} Bin Abdullah^{-as}!

و أشهد أنك قد بلغت رسالات ربك و نصحت لأمتك و جاهدت في سبيل الله و عبدت الله حتى أتاك اليقين بالحكمة و المؤظفة الحسنة و أدبت الذي عليك من الحق و أنك قد رؤفت بالمؤمنين و غلظت على الكافرين فبلغ الله بك أفضل شرف محل المكرمين الحمد لله الذي استعقدنا بك من الشريك و الضلالة

And I testify that you^{-saww} did deliver Messages of your^{-saww} Lord^{-azwj}, and advised your^{-saww} community, and fought in the Way of Allah^{-azwj}, and worshipped Allah^{-azwj} until the certainty (death) came to you^{-saww}, with the wisdom and the goodly preaching, and you have fulfilled the truth which was upon you^{-asws}, and you^{-saww} were kind with the believers and harsh upon the Kafirs! So, Allah^{-azwj} Reached with you^{-saww} the best nobility in the place of the esteemed ones. The Praise is for Allah^{-azwj} Who Saved us through you^{-saww}, from the Shirk and the straying!

اللهم اجعل صلواتك و صلوات ملائكتك المقربين و عبادك الصالحين و أنبيائك المرسلين و أهل السماوات و الأرضين و من سبّح لك يا رب العالمين من الأولين و الآخرين على محمد عبدك و رسولك و نبيك و أمينك و نجيبك و حبيبك و صفيك و خاصتك و صفوتك و خيرتك من خلقك

O Allah^{-azwj}! Make Your^{-azwj} Salawaat and Salawaat of Your^{-azwj} Angels of Proximity and of Your^{-azwj} righteous servants, and of Your^{-azwj} Messenger Prophets^{-as}, and inhabitants of the skies and the earths, and one ones glorifying to You^{-azwj}, O Lord^{-azwj} of the worlds, from the former ones and the latter ones, be upon Muhammad^{-saww} Your^{-azwj} servant, and Your^{-azwj} Rasool^{-saww}, and Your^{-azwj} Prophet^{-saww}, and Your^{-azwj} Trustee, and Your^{-azwj} Captain, and Your⁻

azwj Beloved, and Your^{-azwj} Ambassador, and Your^{-azwj} Special one, and Your^{-azwj} Elite, and Your^{-azwj} best from Your^{-azwj} creatures!

اللَّهُمَّ وَاعْظِهِ الدَّرَجَةَ وَالْوَسِيلَةَ مِنَ الْجَنَّةِ وَابْعَثْهُ مَقَاماً مَحْمُوداً يَعْظِيهِ بِهِ الْأَوَّلُونَ وَالْآخِرُونَ

O Allah^{-azwj}, and Grant him^{-saww} the rank, and the mediation from the Paradise, and Resurrect him^{-saww} in the Praiseworthy Position to be envied by the former ones and the latter ones!

اللَّهُمَّ إِنَّكَ قُلْتَ وَ لَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَ اسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّاباً رَحِيماً وَ إِنِّي أَتَيْتُ نَبِيَّكَ مُسْتَغْفِراً تَائِباً مِنْ ذُنُوبِي وَ إِنِّي أَتَوَجَّهُ إِلَيْكَ بِنَبِيِّكَ نَبِيِّ الرَّحْمَةِ مُحَمَّدٍ ص

O Allah^{-azwj}! You^{-azwj} Said: **and had they, when they were unjust to themselves, come to you and sought Forgiveness of Allah and the Rasool had (also) sought Forgiveness for them, they would have found Allah Oft-turning (to Mercy), Merciful [4:64]**! And I have come to Your^{-azwj} Prophet^{-saww} seeking Forgiveness, repenting from my sins, and I divert to You^{-azwj} through Your^{-azwj} Prophet^{-saww}, the Prophet^{-saww} of Mercy, Muhammad^{-saww}!

يَا مُحَمَّدُ إِنِّي أَتَوَجَّهُ إِلَى اللَّهِ رَبِّي وَ رَبِّكَ لِيُغْفِرَ لِي ذُنُوبِي -

O Muhammad^{-saww}! I divert to Allah^{-azwj} my Lord^{-azwj} and your^{-saww} Lord^{-azwj} for Him^{-azwj} to Forgive my sins!

وَ إِنْ كَانَتْ لَكَ حَاجَةٌ فَاجْعَلْ قَبْرَ النَّبِيِّ ص خَلْفَ كَتِفَيْكَ وَ اسْتَقْبِلِ الْقِبْلَةَ وَ ارْفَعْ يَدَيْكَ وَ سَلِّ حَاجَتَكَ فَإِنَّهُ أُخْرَى أَنْ تُقْضَى إِنْ شَاءَ اللَّهُ.

And if there was a request for you, make the grave of the Prophet^{-saww} behind your shoulders and face the Qiblah and raise your hands, and ask your need, for it is worthier for it to be fulfilled, if Allah^{-azwj} so Desires".⁴⁸¹

18- به، من لا يحضره الفقيه فإذا دخلت المدينة فاعتسل قبل أن تدخلها أو حين تدخلها ثم أتت قبر النبي ص و ادخل المسجد من باب جبرئيل ثم ذكر نحوه.

(The book) 'Man La Yahzar Al Faqeeh' -

'When you enter Al-Medina, bather before you enter it, or when you are entering it. Then come to the grave of the Prophet^{-saww} and enter the Masjid from the 'Door of Jibraeel'^{-as} - then he^{-asws} mentioned approximate to it".⁴⁸²

19- مل، كامل الزيارات جعفر بن محمد بن إبراهيم الموسوي عن عبد الله بن هبيل عن ابن أبي عمير عن معاوية بن عمار قال قال أبو عبد الله ع إذا فرغت من الدعاء عند القبر فأت المنبر و امسح يديك و اخط برؤسائك و هما السفلان و امسح عينيك و وجهك به فإنه يقال إنه شفاء للعين و ثم عنده فاحمد الله و أتني عليه و سل حاجتك

⁴⁸¹ Bihar Al-Anwaar V 97 - The Book of Shrines - Ch 5 H 17

⁴⁸² Bihar Al-Anwaar V 97 - The Book of Shrines - Ch 5 H 18

(The book) 'Kamil Al Ziyaraat' – Ja'far Bin Muhammad Bin Ibrahim Al Mowsawy, from Abdullah Bin Naheyk, from Ibn Abu Umeyr, from Muawiya Bin Ammar who said,

'Abu Abdullah^{-asws} said: 'When you are free from the supplication by the grave, come to the pulpit and caress it with your hand and hold on to its two knobs, and these are the two lower ones, and caress your eyes and your face with it, for it has been said that it is a healing for the eyes; and stand by it and praise Allah^{-azwj} and laud upon Him^{-azwj} and ask your need.

فَإِنَّ رَسُولَ اللَّهِ ص قَالَ مَا بَيْنَ مِنْبَرِي وَ بَيْتِي رَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ وَ إِنَّ مِنْبَرِي عَلَى ثُرْعَةٍ مِنْ ثُرَعِ الْجَنَّةِ وَ قَوَائِمُ الْمِنْبَرِ رُتَبٌ فِي الْجَنَّةِ وَ الثُّرْعَةُ هِيَ الْبَابُ الصَّغِيرُ

Rasool-Allah^{-saww} said: 'Whatever is between my^{-saww} pulpit and my^{-saww} house is a garden from the Gardens of Paradise, and my^{-saww} pulpit is upon a conduit from the conduits of Paradise, and the legs of the pulpit are ranks in the Paradise!

ثُمَّ تَأْتِي مَقَامَ النَّبِيِّ ص فَصَلِّ مَا بَدَا لَكَ فَإِذَا دَخَلْتَ الْمَسْجِدَ فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ وَ إِذَا خَرَجْتَ فَاصْنَعْ مِثْلَ ذَلِكَ وَ أَكْثِرْ مِنَ الصَّلَاةِ فِي مَسْجِدِ الرَّسُولِ ص.

Then come to the standing place of the Prophet^{-saww} and pray whatever comes to you. When you enter the Masjid, send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws}, and when you go exit do similar to that, and frequent from the Salat in Masjid of the Rasool^{-saww} 483

20- مل، كامل الزيارات مُحَمَّدُ بْنُ أَحْمَدَ بْنِ الْحُسَيْنِ الْعَسْكَرِيِّ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ مَهْرَبَارٍ عَنْ أَبِيهِ عَنْ عَلِيٍّ بْنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ عُمَرَ بْنِ عَلِيٍّ بْنِ الْحُسَيْنِ عَنْ عَلِيٍّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى عَنْ أَبِيهِ عَنْ جَدِّهِ ع قَالَ: كَانَ عَلِيُّ بْنُ الْحُسَيْنِ صَلَوَاتُ اللَّهِ عَلَيْهِ يَقِفُ عَلَى قَبْرِ النَّبِيِّ ص فَيُسَلِّمُ وَ يَشْهَدُ لَهُ بِالْبَلَاغِ وَ يَدْعُو بِمَا حَضَرَهُ

(The book) 'Kamil Al Ziyaraat' – Muhammad Bin Ahmad Bin Al-Husayn Al Askari, from Al-Hassan Bin Ali Bin Mahziyar, from his father, from Ali Bin Al-Hassan Bin Ali Bin Umar Bin Ali Bin Al-Husayn,

'From Ali son of Ja'far^{-asws}, from his brother Musa^{-asws}, from his father^{-asws}, from his grandfather^{-asws}, said: 'Ali^{-asws} Bin Al-Husayn^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws} had paused at the grave of the Prophet^{-saww}. He^{-asws} greeted and testified for him^{-saww} with having delivered and supplicated with what had presented to him^{-asws}.

ثُمَّ يُسْنِدُ ظَهْرَهُ إِلَى قَبْرِ النَّبِيِّ ص إِلَى الْمَرْوَةِ الْخَضِرَاءِ الدَّقِيقَةِ الْعَرَضِ مِمَّا يَلِي الْقَبْرَ وَ يَلْتَرِقُ بِالْقَبْرِ وَ يُسْنِدُ ظَهْرَهُ إِلَى الْقَبْرِ وَ يَسْتَقْبِلُ الْقِبْلَةَ

Then he^{-asws} leant his^{-asws} back to the grave of the Prophet^{-saww} towards the fine, narrow green marble on the side of the grave, and he^{-asws} adhered his^{-asws} back with the grave and rested his^{-asws} back to the grave and faced the Qiblah.

فَيَقُولُ اللَّهُمَّ إِنَّكَ الْجَائِئُ أَمْرِي وَ إِلَى قَبْرِ مُحَمَّدٍ ص عَبْدِكَ وَ رَسُولِكَ أَسْنَدْتُ ظَهْرِي وَ الْقِبْلَةَ الَّتِي رَضِيتَ لِمُحَمَّدٍ ص اسْتَقْبَلْتُ اللَّهُمَّ إِنِّي أَصْبَحْتُ لَا أَمْلِكُ لِنَفْسِي خَيْرَ مَا أَرْجُو لَهَا وَ لَا أَدْفَعُ عَنْهَا شَرَّ مَا أَخْذَرُ عَلَيْهَا وَ أَصْبَحْتُ الْأُمُورُ بِيَدِكَ وَ لَا فُقِيرَ أَفْقَرُ مِنِّي إِنِّي لِمَا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ

He^{-asws} said: 'O Allah^{-azwj}! To You^{-azwj} I^{-asws} seek shelter of my affairs, and to the grave of Muhammad^{-saww} Your^{-azwj} servant and Your^{-azwj} Rasool^{-saww}. I have leaned my back. I have turned to the Qibla that You^{-azwj} have approved for Muhammad^{-saww}. O Allah^{-azwj}! I have awoken without possessing for myself the good that I hope for, nor can I avert from it the harm that I fear. All matters are in Your^{-azwj} Hand, and there is no one poorer than me. **Lord! I stand in need of whatever good You may Send down upon me' [28:24]!**

اللَّهُمَّ ارْزُقْنِي مِنْكَ بِخَيْرٍ وَلَا رَادَّ لِفَضْلِكَ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ أَنْ تُبَدِّلَ اسْمِي أَوْ أَنْ تُعَيِّرَ جِسْمِي أَوْ تُزِيلَ نِعْمَتَكَ عَنِّي اللَّهُمَّ زَيِّنِي بِالتَّقْوَى وَاجْعَلْنِي بِالنِّعَمِ وَاعْمُرْنِي بِالْعَافِيَةِ وَارْزُقْنِي شُكْرَ الْعَافِيَةِ.

O Allah^{-azwj}! I want good from You^{-azwj} and there is no repeller of Your^{-azwj} Grace! O Allah^{-azwj}! I seek Refuge with You^{-azwj} from You^{-azwj} Replacing my name, or Changing my body, or Declining Your^{-azwj} bounties away from me! O Allah^{-azwj}! Adorn me with the piety and Load upon me with the bounties, and Cause me to live with the well-being, and Grace me to thank for the well-being!"⁴⁸⁴

21- مل، كامل الزيارات مُحَمَّدُ بْنُ الْحُسَيْنِ بْنِ مَهْزِيَارَ عَنْ أَبِيهِ عَنْ جَدِّهِ مِنْهُ.

(The book) 'Kamil Al Ziyaraat' – Muhammad Bin Al-Hassan Bin Mahziyar, from his father, from his grandfather, similar to it.⁴⁸⁵

22- كا، الكافي أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ الْكُوفِيِّ عَنْ عَلِيٍّ بْنِ مَهْزِيَارَ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ عُثْمَانَ بْنِ عَلِيٍّ بْنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ عَنْ عَلِيٍّ بْنِ جَعْفَرٍ مِنْهُ.

(The book) 'Al Kafi' – Abu Ali Al Ash'ary, from Al-Hassan Bin Ali Al Kufi, from Ali Bin Mahziyar, from Al-Hassan Bin Ali Bin Usman Bin Ali Bin Al-Husayn Bin Ali Bin Abu Talib, from Ali Bin Ja'far, similar to it.⁴⁸⁶

23- مل، كامل الزيارات أَبِي عَنْ سَعْدٍ عَنِ ابْنِ عِيْسَى عَنِ ابْنِ أَبِي نَجْرَانَ وَ الْأَهْوَازِيِّ وَ غَيْرِ وَاحِدٍ عَنْ حَمَّادٍ بْنِ عِيْسَى عَنْ مُحَمَّدٍ بْنِ مَسْعُودٍ قَالَ: رَأَيْتُ أَبَا عَبْدِ اللَّهِ عِ اتَّهَى إِلَى قَبْرِ النَّبِيِّ ص فَوَضَعَ يَدَهُ عَلَيْهِ وَ قَالَ أَسْأَلُ اللَّهَ الَّذِي اجْتَبَاكَ وَ اخْتَارَكَ وَ هَدَاكَ بِكَ أَنْ يُصَلِّيَ عَلَيْكَ

(The book) 'Kamil Al Ziyaraat' – My father, from Sa'ad, from Ibn Isa, from Ibn Abu Najran and Al Ahwazy, and someone else from Hammad Bin Isa, from Muhammad Bin Masoud who said,

'I saw Abu Abdullah^{-asws} end up to the grave of the Prophet^{-saww}. He^{-asws} placed his^{-asws} hand upon it and said: 'I^{-asws} ask Allah^{-azwj} Who Selected you^{-saww}, and Guided you^{-saww}, and Guided through you^{-saww}, to Send Salawaat upon you^{-saww}!'

ثُمَّ قَالَ إِنَّ اللَّهَ وَ مَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَ سَلِّمُوا تَسْلِيمًا.

Then he^{-asws} said: **Surely, Allah and His Angels are Sending Salawat upon the Prophet. O you those who believe! Send Salawat upon him and submit submissively [33:56]!**"⁴⁸⁷

⁴⁸⁴ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 5 H 20

⁴⁸⁵ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 5 H 21

⁴⁸⁶ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 5 H 22

⁴⁸⁷ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 5 H 23

24- مل، كامل الزيارات الحسن بن عبد الله بن محمد بن عيسى عن أبيه عن إبراهيم بن أبي البلاد قال: قال لي أبو الحسن ع كيف تقول في التسليم على النبي ص

(The book) 'Kamil Al Ziyaraat' – Al-Hassan Bin Abdullah Bin Muhammad Bin Isa, from his father, from Ibrahim Bin Abu Al Bilaad who said,

'Abu Al-Hassan^{-asws} said to me: 'How are you saying in the salutation upon the Prophet^{-saww}?'

فَقُلْتُ الَّذِي نَعْرِفُهُ وَرُؤْيَاهُ

I said, 'That which we know of and are reporting it!'

قَالَ أَوْ لَا أَعْلَمُكَ مَا هُوَ أَفْضَلُ مِنْ هَذَا

He^{-asws} said: 'Shall I^{-asws} teach you what is better than this?'

فَقُلْتُ نَعَمْ جُعِلْتُ فِدَاكَ

I said, 'Yes, may I be sacrificed for you^{-asws}!'

فَكَتَبَ لِي وَ أَنَا قَاعِدٌ يَخْطُهُ وَ قَرَأَهُ عَلَيَّ إِذَا وَقَفْتُ عَلَى قَبْرِهِ ص فَقُلْتُ أَشْهَدُ أَنَّ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَشْهَدُ أَنَّكَ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ - وَ أَشْهَدُ أَنَّكَ رَسُولُ اللَّهِ وَ أَشْهَدُ أَنَّكَ خَاتَمُ النَّبِيِّينَ وَ أَشْهَدُ أَنَّكَ قَدْ بَلَغْتَ رِسَالَةَ رَبِّكَ وَ نَصَحْتَ لِأُمَّتِكَ وَ جَاهَدْتَ فِي سَبِيلِ رَبِّكَ وَ عَبْدَتَهُ حَتَّى أَتَاكَ الْيَقِينُ وَ أَدْبَيْتَ الَّذِي عَلَيْكَ مِنَ الْحَقِّ

He^{-asws} wrote for me in his^{-asws} handwriting while I was seated, and read it to me: 'When you paused at his^{-saww} grave, say, 'I testify that there is no god except Allah^{-azwj} Alone, there is no associate for Him^{-azwj}, and I testify you^{-saww} are Muhammad^{-saww} Bin Abdullah^{-as}, and I testify you^{-saww} are Rasool^{-saww} of Allah^{-azwj}, and I testify you^{-asws} are last of the Prophets^{-as}, and I testify you^{-saww} have delivered the Message of your^{-saww} Lord^{-azwj}, and advised your^{-saww} community, and fought in the Way of your^{-saww} Lord^{-azwj}, and worshipped Him^{-azwj} until the certainty (death) came to you^{-asws}, and fulfil the truth which was upon you^{-saww}!'

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ وَ رَسُولِكَ وَ نَجِيِّكَ وَ أَمِينِكَ وَ صَفِيِّكَ وَ خَيْرَتِكَ مِنْ خَلْقِكَ أَفْضَلُ مَا صَلَّيْتَ عَلَى أَحَدٍ مِنْ أَنْبِيَائِكَ وَ رُسُلِكَ

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} Your^{-azwj} servant, and Your^{-azwj} Rasool^{-saww}, and Your^{-azwj} Captain, and Your^{-azwj} Trustee, and Your^{-azwj} Ambassador, and Your^{-azwj} best from Your^{-azwj} creatures, the best of what You^{-azwj} have Sent upon anyone of Your^{-azwj} Prophets^{-as} and Your^{-azwj} Rasools^{-as}!

اللَّهُمَّ سَلِّمْ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ كَمَا سَلَّمْتَ عَلَى نُوحٍ فِي الْعَالَمِينَ وَ امْنُ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ كَمَا مَنَنْتَ عَلَى مُوسَى وَ هَارُونَ وَ بَارِكْ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَ آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مُجِيدٌ

O Allah^{-azwj}! Greet unto Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} just as You^{-azwj} had Greeted unto Noah in the worlds, and Confer upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} just as You^{-azwj} had Conferred upon Musa^{-as} and Haroun^{-as}, and Bless upon

Muhammad^{-saww} and Progeny^{-asws} just as You^{-azwj} had Blessed upon Ibrahim^{-as} and the Progeny of Ibrahim^{-as}, You^{-azwj} are Praised, Glorified!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ تَرَحَّمْ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and Mercy upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}!

اللَّهُمَّ رَبَّ الْبَيْتِ الْحَرَامِ وَ رَبَّ الْمَسْجِدِ الْحَرَامِ وَ رَبَّ الرُّكْنِ وَ الْمُقَامِ وَ رَبَّ الْبَلَدِ الْحَرَامِ وَ رَبَّ الْحِلِّ وَ الْحَرَامِ وَ رَبَّ الْمَشْعَرِ الْحَرَامِ بَلِّغْ رُوحَ مُحَمَّدٍ صَ مِي السَّلَامِ.

O Allah^{-azwj}, Lord^{-azwj} of the Sacred House, and Lord^{-azwj} of the Sacred Masjid, and Lord^{-azwj} of the (Yemeni) corner, and the Maqam (of Ibrahim^{-as}), and Lord^{-azwj} of the sacred city, and Lord^{-azwj} of the de-consecrated area and the consecrated area, and Lord^{-azwj} of the Sacred Monuments! Deliver to the soul of Muhammad^{-saww}, the greeting from me!''⁴⁸⁸

25- مل، كامل الزيارات الكليني عن عِدَّةٍ مِنْ أَصْحَابِنَا عَنْ سَهْلِ عَنِ الْبَرْزَنْطِيِّ قَالَ: قُلْتُ لِأَبِي الْحَسَنِ عَ كَيْفَ السَّلَامُ عَلَى رَسُولِ اللَّهِ صَ عِنْدَ قَبْرِهِ

(The book) 'Kamil Al Ziyaraat' – Al Kulayni, from a number of our companions, from Sahl, from Al Bazanty who said,

'I said to Abu Al-Hassan^{-asws}, 'How is the greeting upon Rasool-Allah^{-saww} at his^{-saww} grave?'

فَقَالَ السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ السَّلَامُ عَلَيْكَ يَا حَبِيبَ اللَّهِ السَّلَامُ عَلَيْكَ يَا صَفْوَةَ اللَّهِ السَّلَامُ عَلَيْكَ يَا أَمِينَ اللَّهِ

He^{-asws} said: 'The greeting be upon you^{-saww}, O Rasool-Allah^{-saww}! The greeting be upon you^{-saww} O Beloved of Allah^{-azwj}! The greeting be upon you^{-saww} O Elite of Allah^{-azwj}! The greeting be upon you^{-saww}, O Trustee of Allah^{-azwj}!

أَشْهَدُ أَنَّكَ رَسُولُ اللَّهِ وَ أَشْهَدُ أَنَّكَ قَدْ نَصَحْتَ لِأُمَّتِكَ وَ جَاهَدْتَ فِي سَبِيلِ اللَّهِ وَ عَبْدْتَهُ حَتَّى أَتَاكَ الْيَقِينُ فَجَزَاكَ اللَّهُ أَفْضَلَ مَا جَزَى نَبِيًّا عَنْ أُمَّتِهِ

I testify you^{-saww} are Rasool^{-saww} of Allah^{-azwj}, and I testify you^{-saww} have advised to your^{-saww} community and fought in the Way of Allah^{-azwj} and worshipped Him^{-azwj} until the certainty (death) came to you^{-saww}! May Allah^{-azwj} Recompense you^{-saww} the best of what He^{-azwj} Recompenses any Prophet^{-as} on behalf of his^{-as} Prophet^{-as}!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ أَفْضَلَ مَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَ آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ.

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, best of what You^{-azwj} have Sent upon Ibrahim^{-as} and Progeny^{-asws} of Ibrahim^{-as}, You^{-azwj} are Praised, Glorified!''⁴⁸⁹

⁴⁸⁸ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 5 H 24

⁴⁸⁹ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 5 H 25

26- كَأ، الكافي العِدَّة عَنْ سَهْلٍ عَنْ عَلِيِّ بْنِ حَسَّانٍ عَنْ بَعْضِ أَصْحَابِنَا قَالَ: حَضَرْتُ أَبَا الْحَسَنِ الْأَوَّلَ ع وَ هَارُونَ الْخَلِيفَةَ وَ عِيسَى بْنَ جَعْفَرٍ وَ جَعْفَرَ بْنَ يَحْيَى بِالْمَدِينَةِ قَدْ جَاءُوا إِلَى قَبْرِ رَسُولِ اللَّهِ ص - فَقَالَ هَارُونَ لِأَبِي الْحَسَنِ ع تَقَدَّمَ فَأَبَى فَتَقَدَّمَ هَارُونَ وَ سَلَّمَ وَ قَامَ نَاحِيَةً

(The book) 'Al Kafi' – The number, from Sahl, from Ali Bin Hassan, from one of our companions, said,

'I was present with Abu Al-Hassan^{-asws} the 1st and the caliph Haroun (Al-Rasheed), and Isa Bin Ja'far, and Ja'far Bin Yahya at Al-Medina and they had come to the grave of Rasool-Allah^{-saww}. Haroun said to Abu Al-Hassan^{-asws}, 'Proceed!' He^{-asws} refused, so Haroun proceeded and greeted and stood in a corner.

وَ قَالَ عِيسَى بْنُ جَعْفَرٍ لِأَبِي الْحَسَنِ ع - تَقَدَّمَ فَأَبَى فَتَقَدَّمَ عِيسَى فَسَلَّمَ وَ وَقَفَ مَعَ هَارُونَ

And Isa Bin Ja'far said to Abu Al-Hassan^{-asws}, 'Proceed!' He^{-asws} refused, so Isa proceeded. He greeted and paused with Haroun.

فَقَالَ جَعْفَرُ لِأَبِي الْحَسَنِ ع تَقَدَّمَ فَأَبَى فَتَقَدَّمَ جَعْفَرُ فَسَلَّمَ وَ وَقَفَ مَعَ هَارُونَ

Ja'far said to Abu Al-Hassan^{-asws}, 'Proceed!' He^{-asws} refused, so Ja'far proceeded. He greeted and paused with Haroun.

وَ تَقَدَّمَ أَبُو الْحَسَنِ ع فَقَالَ السَّلَامُ عَلَيْكَ يَا أَبَتِ أَسْأَلُ اللَّهَ الَّذِي اصْطَفَاكَ وَ اجْتَبَاكَ وَ هَدَاكَ وَ هَدَى بِكَ أَنْ يُصَلِّيَ عَلَيْكَ

And Abu Al-Hassan^{-asws} proceeded. He^{-asws} said: 'The greeting be upon you^{-saww} O (fore) father^{-saww}! I^{-asws} ask Allah^{-azwj} Who Chose you^{-saww}, and Selected you^{-saww}, and Guided you^{-saww}, and Guided through you^{-saww}, to Send Salawaat upon you^{-saww}!'

فَقَالَ هَارُونَ لِعِيسَى سَمِعْتَ مَا قَالَ

Haroun said to Isa, 'Did you hear what he^{-asws} said?'

قَالَ نَعَمْ

He said, 'Yes'.

فَقَالَ هَارُونَ أَشْهَدُ أَنَّهُ أَبُوهُ حَقًّا.

Haroun said, 'I testify that he^{-saww} is truly his^{-asws} (fore) father^{-saww}!''⁴⁹⁰

27- مل، كامل الزيارات علي بن الحسين بن علي بن إبراهيم عن محمد بن عيسى عن زكريا المؤمن عن إبراهيم بن ناجية عن إسحاق بن عمار قال: قلت لأبي عبد الله ع علمني تسليماً خفيفاً على النبي ص

(The book) 'Kamil Al Ziyaraat' – Ali Bin Al-Husayn, from Ali Bin Ibrahim, from Muhammad Bin Isa, from Zakariya Al Momin, from Ibrahim Bin Nahiya, from Is'haq Bin Ammar who said,

‘I said to Abu Abdullah^{-asws}, ‘Teach me a light salutation upon the Prophet^{-saww}!’

قَالَ قُلْ أَسْأَلُ اللَّهَ الَّذِي أَنْتَجَبَكَ وَاصْطَفَاكَ وَاخْتَارَكَ وَهَدَى بِكَ أَنْ يُصَلِّيَ عَلَيْكَ صَلَاةً كَثِيرَةً طَيِّبَةً.

He^{-asws} said: ‘Say, ‘I ask Allah^{-azwj} Who Selected you^{-saww}, and Chose you^{-saww}, and Nominated you^{-saww}, and Guided you^{-saww} and Guided through you^{-saww}, to Send Salawaat upon you^{-asws}, abundant Salawaat, goodly!’⁴⁹¹

28- مل، كامل الزيارات أبي عن سعد عن ابن عيسى و ابن يزيد و موسى بن عمر جميعاً عن البرنطلي عن أبي الحسن الرضا ع قال: قلت كيف السلام على رسول الله ص عند قبره

(The book) ‘Kamil Al Ziyaraat’ – My father, from Sa’ad, from Ibn Isa, and Ibn Yazeed and Musa Bin Umar, altogether from Al Bazanty,

‘From Abu Al-Hassan Al-Reza^{-asws}, he (the narrator) said, ‘I said, ‘How is the greeting upon Rasool-Allah^{-saww} at his^{-saww} grave?’

فَقَالَ تَقُولُ السَّلَامُ عَلَى رَسُولِ اللَّهِ ص السَّلَامُ عَلَيْكَ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ السَّلَامُ عَلَيْكَ يَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ السَّلَامُ عَلَيْكَ يَا خَيْرَةَ اللَّهِ السَّلَامُ عَلَيْكَ يَا حَبِيبَ اللَّهِ السَّلَامُ عَلَيْكَ يَا صَفْوَةَ اللَّهِ السَّلَامُ عَلَيْكَ يَا أَمِينَ اللَّهِ

He^{-asws} said: ‘You should say, ‘The greeting be upon Rasool-Allah^{-azwj}! The greeting be upon you^{-saww} and Mercy of Allah^{-azwj} and His^{-azwj} Blessings! The greeting be upon you^{-saww}, O Rasool-Allah^{-saww}! The greeting be upon you^{-saww} O Muhammad^{-saww} Bin Abdullah^{-as}! The greeting be upon you^{-saww}, O Choice of Allah^{-azwj}! The greeting be upon you^{-asws}, O Beloved of Allah^{-azwj}! The greeting be upon you^{-asws}, O Elite of Allah^{-azwj}! The greeting be upon you^{-saww} O Trustee of Allah^{-azwj}!

أَشْهَدُ أَنَّكَ رَسُولُ اللَّهِ وَ أَشْهَدُ أَنَّكَ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ وَ أَشْهَدُ أَنَّكَ قَدْ نَصَحْتَ لَأُمَّتِكَ وَ جَاهَدْتَ فِي سَبِيلِ اللَّهِ وَ عَبْدَهُ حَتَّى أَتَاكَ الْيَقِينُ فَجَزَاكَ اللَّهُ أَفْضَلَ مَا جَزَى نَبِيًّا عَنْ أُمَّتِهِ

I testify you^{-saww} are a Rasool^{-saww} of Allah^{-azwj}, and I testify you^{-azwj} are Muhammad^{-saww} Bin Abdullah^{-as}, and I testify you^{-saww} have advised your^{-saww} community and fought in the Way of Allah^{-azwj} and worshipped Him^{-azwj} until the certainty (death) came to you^{-saww}! May Allah^{-azwj} Recompense you^{-saww} better than what He^{-azwj} Recompenses any Prophet^{-as} on behalf of his^{-as} community!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ أَفْضَلَ مَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَ آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مُجِيدٌ.

O Allah^{-azwj}! Sent Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} better than what You^{-azwj} had Sent upon Ibrahim^{-as} and Progeny^{-asws} of Ibrahim^{-as}, You^{-azwj} are praised, glorified!’⁴⁹²

⁴⁹¹ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 5 H 27

⁴⁹² Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 5 H 28

29- ك، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ صَفْوَانَ بْنِ يَحْيَى قَالَ: سَأَلْتُ أَبَا الْحَسَنِ عَنِ الْمَمَرِ فِي مُؤَخَّرِ مَسْجِدِ رَسُولِ اللَّهِ ص وَ لَا أُسَلِّمُ عَلَى النَّبِيِّ

(The book) 'Al Kafi' – Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Safwan Bin Yahya who said,

'I asked Abu Al-Hassan^{-asws} (Al-Reza^{-asws}) about the passing in the rear of the Masjid of Rasool-Allah^{-saww} and I don't greet unto the Prophet^{-saww}.

فَقَالَ لَمْ يَكُنْ أَبُو الْحَسَنِ عَ يَصْنَعُ ذَلِكَ

He^{-asws} said: 'Abu Al-Hassan^{-asws} (Al Kazim^{-asws}) would not do that'.

قُلْتُ فَيَدْخُلُ الْمَسْجِدَ فَيُسَلِّمُ مِنْ بَعِيدٍ لَا يَدْخُلُ مِنَ الْقَبْرِ

I said, 'Can one enter the Masjid, so he greets from afar, not going near the grave?'

فَقَالَ لَا

He^{-asws} said: 'No'.

قَالَ سَلِّمُ عَلَيْهِ حِينَ تَدْخُلُ وَ حِينَ تَخْرُجُ وَ مِنْ بَعِيدٍ.

He^{-asws} said: 'Greet unto him^{-saww} when you enter, and when you exit, and from afar'⁴⁹³

30- ك، الكافي الْعِدَّةُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ عَنْ مُعَاوِيَةَ بْنِ وَهَبٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع صَلُّوا إِلَى جَانِبِ قَبْرِ النَّبِيِّ ص وَ إِنْ كَانَتْ صَلَاةُ الْمُؤْمِنِينَ تَبْلُغُهُ أَتَيْنَا كَانُوا.

(The book) 'Al Kafi' – The number, from Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Fazalat, from Muawiya Bin Wahb who said,

'Abu Abdullah^{-asws} said: 'Pray Salat to a side of the grave of the Prophet^{-saww} and even though the Salat of the Momineen reach him^{-saww}, wherever they may be!'⁴⁹⁴

31- مل، كامل الزيارات رُوِيَ عَنْ بَعْضِهِمْ قَالَ: إِذَا كَانَ لَكَ مُقَامٌ بِالْمَدِينَةِ صُمْتَ ثَلَاثَةَ أَيَّامٍ صُمْتَ يَوْمَ الْأَرْبَعَاءِ وَ صَلَّ لَيْلَةَ الْأَرْبَعَاءِ عِنْدَ أُسْطُوَانَةِ النَّبِيِّ وَ هِيَ أُسْطُوَانَةُ أَبِي لُبَابَةَ الَّتِي كَانَ رَتَبَ إِلَيْهَا نَفْسُهُ حَتَّى نَزَلَ عَذْرُهُ مِنَ السَّمَاءِ وَ تَفَعَّدُ عَنْهَا يَوْمَ الْأَرْبَعَاءِ

(The book) 'Kamil Al Ziyaraat' –

'It has been reported from one of them^{-asws} having said: 'When there happens to be a stay for you in Al-Medina, fast three days. Fast the day of Wednesday, and pray Salat the night of Wednesday by the pillar of repentance, and these are pillar of Abu Lubaba which he had tied himself to until his excuse was Revealed from the sky, and sit by it on the day of Wednesday.

⁴⁹³ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 5 H 29

⁴⁹⁴ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 5 H 30

ثُمَّ تَأْتِي لَيْلَةُ الْخَمِيسِ الَّتِي تَلِيهَا مِمَّا يَلِي مَقَامَ النَّبِيِّ ص - فَتَقْعُدُ عِنْدَهَا لَيْلَتَكَ وَ يَوْمَكَ وَ تَصُومُ يَوْمَ الْخَمِيسِ

Then on the night of Thursday come to that which follows if from what follows the standing place of the Prophet^{-saww}. Sit by it for your night and your day and fast on the day of Thursday.

ثُمَّ تَأْتِي الْأُسْطُوَانَةُ الَّتِي تَلِي مَقَامَ النَّبِيِّ ص لَيْلَةُ الْجُمُعَةِ فَتُصَلِّيْ عِنْدَهَا لَيْلَتَكَ وَ يَوْمَكَ وَ تَصُومُ فِيهِ يَوْمَ الْجُمُعَةِ فَإِنْ اسْتَطَعْتَ أَنْ لَا تَتَكَلَّمَ بِشَيْءٍ فِي هَذِهِ الثَّلَاثَةِ الْأَيَّامِ إِلَّا مَا لَا بُدَّ لَكَ مِنْهُ وَ لَا تَخْرُجَ مِنَ الْمَسْجِدِ إِلَّا لِلْحَاجَةِ وَ لَا تَنَامَ فِي لَيْلٍ وَ لَا نَهَارٍ فَافْعَلْ فَإِنَّ ذَلِكَ مِمَّا يُعَدُّ فِيهِ الْقُضْلُ

Then come to the pillar which follows the standing place of the Prophet^{-saww} on the night of Friday. Pray Salat by it for your night and your day and fast in it the day of Friday. If you are able not to talk with anything during these three days except what there is no escape from, and not exit from the Masjid except for a need, and not sleep during a night or day, then do so, for that is from what the merit is counted in.

ثُمَّ اْحْمَدِ اللَّهَ فِي يَوْمِ الْجُمُعَةِ وَ أَثْنِ عَلَيْهِ وَ صَلِّ عَلَى النَّبِيِّ ص وَ اسْأَلْ حَاجَتَكَ وَ لِيَكُنْ فِيْمَا تَقُولُ اللَّهُمَّ مَا كَانَتْ لِي إِلَيْكَ مِنْ حَاجَةٍ شَرَعْتُ أَنَا فِي طَلِبِهَا وَ الْيَمَاسِيهَا أَوْ لَمْ أَشْرَعْ سَأَلْتُكَهَا أَوْ لَمْ أَسْأَلْكَهَا فَإِنِّي أَتَوَجَّهُ إِلَيْكَ بِنَبِيِّكَ مُحَمَّدٍ ص نَبِيِّ الرَّحْمَةِ فِي قَضَاءِ حَوَائِجِي صَغِيرِهَا وَ كَبِيرِهَا.

Then praise Allah^{-azwj} during the day of Friday and laud upon Him^{-azwj}, and send Salawaat upon the Prophet^{-saww} and ask your need, and let it be among what you say, 'O Allah^{-azwj}! Whatever need I have before You^{-azwj}, whether I have begun seeking it and striving for it or not, whether I have asked You^{-azwj} for it or not, I now turn to You^{-azwj} through Your Prophet Muhammad^{-saww}, the Prophet^{-saww} of Mercy, in the fulfilment of all my needs, both small and big!"⁴⁹⁵

32- يب، تهذيب الأحكام موسى بن القاسم عن معاوية بن عمار عن أبي عبد الله ع قال: إِذَا كَانَ لَكَ مُقَامٌ بِالْمَدِينَةِ ثَلَاثَةَ أَيَّامٍ صُمْتَ أَوَّلَ يَوْمٍ يَوْمِ الْأَرْبَعَاءِ وَ ذَكَرَ نَحْوًا مِمَّا مَرَّ وَ زَادَ فِي آخِرِهِ فَإِنَّكَ خَيْرٌ أَنْ تُقْضَى حَاجَتُكَ إِنْ شَاءَ اللَّهُ.

(The book) 'Tahzeeb Al Ahkaam' – Musa Bin Al Qasim, from Muawiya Bin Ammar,

'From Abu Abdullah^{-asws} having said: 'When there happens to be a stay for you in Al-Medina of three days, fast the first day, the day of Wednesday' – and he mentioned approximately to what has passed, and there is an addition in its end: 'So you will be worthier that your need be fulfilled, if Allah^{-azwj} so Desires".⁴⁹⁶

زيارة الوداع.

ZIYARAT OF BIDDING THE FAREWELL

33- مل، كامل الزيارات جماعة مشايخي عن سعد بن عيسى عن ابن فضال عن يونس بن يعقوب قال: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنْ وَدَاعِ قَبْرِ النَّبِيِّ ص فَقَالَ تَقُولُ صَلَّى اللَّهُ عَلَيْكَ السَّلَامُ عَلَيْكَ لَا جَعَلَهُ اللَّهُ آخِرَ تَسْلِيمِي عَلَيْكَ.

⁴⁹⁵ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 5 H 31

⁴⁹⁶ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 5 H 32

(The book) 'Kamil Al Ziyaraat' – A group of elders, from Sa'ad, from Ibn Isa, from Ibn Fazzal, from Yunus Bin Yaqoub who said,

'I asked Abu Abdullah^{-asws} about bidding farewell to the grave of the Prophet^{-saww}. He^{-asws} said: 'You should say, 'May Allah^{-azwj} Send Salawaat upon you^{-asws}! The greeting be upon you^{-asws}! May Allah^{-azwj} not Make it the last of my greeting upon you^{-saww}!''⁴⁹⁷

34- كَا، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ ابْنِ عِيسَى مِثْلَهُ.

(The book) 'Al Kafi' – Muhammad Bin Yahya, from Ibn Isa, similar to it.⁴⁹⁸

35- مل، كامل الزيارات بِهَذَا الْإِسْنَادِ عَنْ ابْنِ فَضَّالٍ قَالَ: رَأَيْتُ أَبَا الْحُسَيْنِ ع- وَهُوَ يُرِيدُ أَنْ يُودَعَ لِلخُرُوجِ إِلَى الْعُمْرَةِ فَأَتَى الْقَبْرَ مِنْ مَوْضِعِ رَأْسِ رَسُولِ اللَّهِ ص بَعْدَ الْمَغْرِبِ فَسَلَّمَ عَلَى النَّبِيِّ ص وَلَزِقَ بِالْقَبْرِ

(The book) 'Kamil Al Ziyaraat' – By this chain from Ibn Fazzal who said,

'I saw Abu Al-Hassan^{-asws}, and he^{-asws} wanted for bid farewell for the going out to the Umrah. He^{-asws} came to the grave from the place of the head of Rasool-Allah^{-saww}, after Al-Maghrib. He^{-asws} greeted unto the Prophet^{-saww} and adhered with the grave.

ثُمَّ انْصَرَفَ حَتَّى أَتَى الْقَبْرَ فَقَامَ إِلَى جَانِبِهِ يُصَلِّي وَالزَّقَ مِنْكِبَهُ الْأَيْسَرَ بِالْقَبْرِ قَرِيباً مِنَ الْأُسْطُوَانَةِ الَّتِي دُونَ الْأُسْطُوَانَةِ الْمُحَلَّقَةِ الَّتِي عِنْدَ رَأْسِ النَّبِيِّ ص فَصَلَّى سِتَّ رَكَعَاتٍ أَوْ ثَمَانٍ رَكَعَاتٍ فِي نَعْلَيْهِ

Then he^{-asws} left until he^{-asws} came to the grave. He^{-asws} stood to its side and prays Salat, and adhered his^{-asws} left shoulder with the grave, nearby the pillar which is other than the perfumed pillar which is by the head of the Prophet^{-saww}. He^{-asws} prayed six units Salat or eight units in his^{-asws} slippers'.

قَالَ فَكَانَ مِقْدَارُ رُكُوعِهِ وَ سُجُودِهِ ثَلَاثَ تَسْبِيحَاتٍ أَوْ أَكْثَرَ فَلَمَّا فَرَغَ سَجَدَ سَجْدَةً أَطَالَ فِيهَا السُّجُودَ حَتَّى بَلَغَ عَرْقُهُ الْحَصَى

He (the narrator) said, 'A measurement of his^{-asws} Ruk'u and his^{-asws} Sajdah was of three glorification or more. When he^{-asws} was free, he^{-asws} performed a Sajdah, prolonging the Sajdah in it until his^{-asws} sweat wetted the pebbles'.

قَالَ وَ ذَكَرَ بَعْضُ أَصْحَابِنَا أَنَّهُ رَأَاهُ لَصِقَ خَدَّهُ بِأَرْضِ الْمَسْجِدِ.

He (the narrator) said, 'And one of our companions mentioned that he saw him^{-asws} adhere his^{-asws} cheek with the ground of the Masjid''⁴⁹⁹

36- مل، كامل الزيارات مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ أَبِيهِ عَنْ جَدِّهِ عَلِيِّ بْنِ مَعْرِيَا عَنْ الْحُسَيْنِ 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 ائْتِ قَبْرَ النَّبِيِّ ص بَعْدَ مَا تَفَرَّغَ مِنْ حَوَائِجِكَ فَوَدِّعْهُ وَ اصْنَعْ مِثْلَ مَا

⁴⁹⁷ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 5 H 33

⁴⁹⁸ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 5 H 34

⁴⁹⁹ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 5 H 35

صَنَعْتَ عِنْدَ دُخُولِكَ وَ قُلِ اللَّهُمَّ لَا تَجْعَلْهُ آخِرَ الْعَهْدِ مِنْ زِيَارَةِ قَبْرِ نَبِيِّكَ - فَإِنْ تَوَفَّيْتَنِي قَبْلَ ذَلِكَ فَلْيَنْ أَشْهَدْ فِي مَمَاتِي عَلَى مَا أَشْهَدُ عَلَيْهِ فِي حَيَاتِي أَنْ لَا إِلَهَ إِلَّا أَنْتَ وَ أَنَّ مُحَمَّدًا عَبْدُكَ وَ رَسُولُكَ.

(The book) 'Kamil Al Ziyaraat' – Muhammad Bin Al-Hassan, from his father, from his grandfather Ali Bin Mahziyar, from Al-Hassan Bin Saeed, from Safwan Bin Yahya, and Ibn Abu Umeyr and Fazalah, from Muawiya Bin Ammar who said,

'Whenever you intend to exit from Al-Medina, bath, then come to the grave of the Prophet^{-saww} after having been free from your needs. Bid farewell to him^{-saww} and do similar to what you had done during your entry, and say, 'O Allah^{-azwj}! Do not Make it the last pact of Ziyarat of the grave of Your^{-azwj} Prophet^{-saww}. If You^{-azwj} Cause me to die before that, then I testify during my death what I am testifying upon during my life, that there is no god except You^{-azwj}, and Muhammad^{-saww} is Your^{-azwj} servant and Your^{-azwj} Rasool^{-saww}!''⁵⁰⁰

37- كا، الكافي علي بن إبراهيم عن ابن أبي عمير مثله.

(The book) 'Al Kafi' – Ali Bin Ibrahim, from Ibn Abu Umeyr, similar to it.⁵⁰¹

38- به، من لا يحضره الفقيه إذا أردت أن تخرج من المدينة فأت موضع رأس النبي ص - فسلم عليه ثم أت المنبر و صل عند النبي ص ما استطعت و ادع لنفسك بما أحببت للدين و الدنيا ثم ارجع إلى قبر النبي ص و ألق منكبك الأيسر على القبر قريباً من الأسطوانة التي دون الأسطوانة المخلقة عند رأس النبي ص و صل ست ركعات أو ثمان ركعات و اقرأ في كل ركعة الحمد و سورة و افنت في كل ركعتين

(The book) 'Man La Yahzar Al Faqeeh' –

'When you want to exit from Al-Medina, come to the place of the head of the Prophet^{-saww} whatever you can and supplicate for yourself with whatever you like, for the religion and the world. Then return to the grave of the Prophet^{-saww} and adhere your left shoulder upon the grave nearby to the pillar which is other than the perfumed pillar by the head of the Prophet^{-saww}, and pray six or eight units Salat, and read in each unit Surah Al Hamd and a chapter, and Perform Qunout in each unit.

فإذا فرغت منها استقبلت رسول الله ص و قلت مودعاً له عليه السلام صلى الله عليك السلام لا جعله الله آخر تسليمي عليك اللهم لا تجعله آخر العهد إلى آخر ما مر.

When you are free from it, face Rasool-Allah^{-saww} say farewell to him^{-saww}, the greeting be upon him^{-saww}, 'May Allah^{-azwj} Send Salawaat upon you^{-asws}! The greeting be upon you^{-saww}! May Allah^{-azwj} not Make is the last of my greeting upon you^{-saww}! O Allah^{-azwj}! Do not Make it the last of the pacts' – up to the end of what has passed''⁵⁰².

39- أروي من موسى بن جعفر ع أنه قال: يستحب إذا قدم المدينة مدينة الرسول ص أن يصوم ثلاثة أيام فإن كان له بها مقام أن يجعل صومها في يوم الأربعاء والخميس والجمعة.

⁵⁰⁰ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 5 H 36

⁵⁰¹ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 5 H 37

⁵⁰² Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 5 H 38

It is reported from Musa^{-asws} Bin Ja'far^{-asws}, he^{-asws} said: 'It is recommended, when he arrives at the city of the Rasool^{-saww} he should fast three days. If there happens to be a stay for him, he should fast these during the days of Wednesday, and the Thursday, and the Friday'.⁵⁰³

40- وَ رُوي عَنِ النَّبِيِّ ص أَنَّهُ قَالَ: مَنْ زَارَ قَبْرِي حَلَّتْ لَهُ شَفَاعَتِي وَ مَنْ زَارَنِي مِتًّا فَكَأَنَّمَا زَارَنِي حَيًّا

It is reported from the Prophet^{-saww}, he^{-saww} said: 'One who visits my grave, my^{-saww} intercession will be released with him, and one who visits me^{-asws} when I^{-saww} have passed away, it is as if he has visited me^{-saww} while I^{-saww} am alive!'

ثُمَّ قَفَّ عِنْدَ رَأْسِهِ مُسْتَقْبِلَ الْقِبْلَةِ وَ سَلَّمَ وَ قُلَّ السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ السَّلَامُ عَلَيْكَ يَا أَبَا الْقَاسِمِ السَّلَامُ عَلَيْكَ يَا سَيِّدَ الْأَوَّلِينَ وَ الْآخِرِينَ السَّلَامُ عَلَيْكَ يَا زَيْنَ الْقِيَامَةِ السَّلَامُ عَلَيْكَ يَا شَفِيعَ الْقِيَامَةِ

The pause by his^{-saww} head facing the Qiblah, and greet and say, 'The greeting be to you^{-saww}, O Prophet^{-saww}, and Mercy of Allah^{-azwj} and His^{-azwj} Blessings! The greetings be to you^{-saww}, O Abu Al-Qasim^{-saww}! The greeting be to you^{-saww} O Chief of the former ones and the latter ones! The greeting be to you^{-saww} O adornment of the Qiyamah! The greeting be to you^{-saww} O interceders of the Qiyamah!

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَشْهَدُ أَنَّكَ عَبْدُهُ وَ رَسُولُهُ بَلَّغْتَ الرِّسَالَةَ وَ أَدَّيْتَ الْأَمَانَةَ وَ نَصَحْتَ أُمَّتَكَ وَ جَاهَدْتَ فِي سَبِيلِ رَبِّكَ حَتَّى أَتَاكَ الْيَقِينُ

I testify there is no god except Allah^{-azwj} Alone, there is no associate for Him^{-azwj}, and I testify you^{-saww} as His^{-azwj} servant and His^{-azwj} Rasool^{-saww}! You^{-saww} delivered the Message and fulfilled the entrustment and advised your^{-saww} community, and fought in the Way of your^{-saww} Lord^{-azwj} until the certainty (death) came to you^{-saww}!

صَلَّى اللَّهُ عَلَيْكَ وَ عَلَى أَهْلِ بَيْتِكَ طِبْتَ حَيًّا وَ طِبْتَ مِتًّا صَلَّى اللَّهُ عَلَيْكَ وَ عَلَى أَحَبِّكَ وَ وَصِيِّكَ وَ ابْنِ عَمِّكَ أَمِيرِ الْمُؤْمِنِينَ وَ عَلَى ابْنَتِكَ سَيِّدَةِ نِسَاءِ الْعَالَمِينَ وَ عَلَى وَلَدَيْكَ الْحُسَيْنِ وَ الْحُسَيْنِ أَفْضَلَ السَّلَامِ وَ أَطْيَبَ التَّحِيَّةِ وَ أَطْهَرَ الصَّلَاةِ وَ عَلَيْنَا مِنْكُمْ السَّلَامُ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ-

May Allah^{-azwj} Send Salawaat upon you^{-saww}, and upon People^{-asws} of your^{-saww} Household! You^{-saww} were good when alive and are good when expired! May Allah^{-azwj} Send Salawaat upon you^{-saww} and upon your^{-saww} brother^{-asws}, and your^{-saww} successor^{-asws}, and son^{-asws} of your^{-saww} uncle^{-as}, Amir Al-Momineen^{-asws}, and upon your^{-saww} daughter^{-asws} chieftess of women of the worlds, and upon your^{-saww} two (grand) sons^{-asws} Al-Hassan^{-asws} and Al-Husayn^{-asws}, the superior greetings, and the best salutation, and the cleanest of the Salawaat, and upon us be the greetings from you^{-asws}, and Mercy of Allah^{-azwj} and His^{-azwj} Blessings!'

وَ تَدْعُو لِنَفْسِكَ وَ اجْتَهِدْ فِي الدُّعَاءِ لِلْمُؤْمِنِينَ وَ لِوَالِدَيْكَ ثُمَّ تُصَلِّيْ عِنْدَ أَسْطُوَانَةِ التَّوْبَةِ وَ عِنْدَ الْحَنَانَةِ وَ فِي الرُّوْضَةِ وَ عِنْدَ الْمَنْبَرِ أَكْثَرَ مَا قَدَّرْتَ مِنَ الصَّلَاةِ فِيهَا وَ اثْبِ مَقَامَ جَبْرِئِيلَ وَ هُوَ عِنْدَ الْمِيزَابِ

And supplicate for yourself, and make efforts in supplicating for the Momineen and for your parents. Then pray Salat by the pillar of repentance, and by Al Hananah, and in Al Rowza, and

⁵⁰³ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 5 H 39

by the pulpit, whatever you are able from the Salats in it, and come to the standing place of Jibraeel^{as}, and it is by the spout.

إِذَا خَرَجْتَ مِنَ الْبَابِ الَّذِي يُقَالُ لَهُ بَابُ فَاطِمَةَ ع وَهُوَ الْبَابُ الَّذِي بِحِجَالِ رُقَاقِ الْبَقِيعِ فَصَلِّ هُنَاكَ رَكَعَتَيْنِ وَ قُلْ يَا جَوَادُ يَا كَرِيمُ يَا قَرِيبُ غَيْرَ بَعِيدٍ أَسْأَلُكَ بِأَنَّكَ أَنْتَ اللَّهُ لَيْسَ كَمِثْلِكَ شَيْءٌ أَنْ تَعْصِمَنِي مِنَ الْمَهَالِكِ وَأَنْ تُسَلِّمَنِي مِنْ آفَاتِ الدُّنْيَا وَالْآخِرَةِ وَوَعَاءِ السَّفَرِ وَ سُوءِ الْمُتَقَلِّبِ وَأَنْ تَرْدِنِي سَالِمًا إِلَى وَطَنِي بَعْدَ حَجٍّ مُقْبُولٍ وَ سَعْيٍ مُشْكُورٍ وَ عَمَلٍ مُتَقَبَّلٍ وَ لَا تَجْعَلْهُ آخِرَ الْعَهْدِ مِنْ حَرَمِكَ وَ حَرَمِ نَبِيِّكَ ص-

When you exit from the door which is called, 'The door of (Syeda) Fatima^{asws}', and it is the door which is parallel to the alleyway of Al-Baqie, pray Salat of two units over there and say, 'O Generous! O Benevolent! O Near nor far! I ask You^{azwj} because You^{azwj} are Allah^{azwj}, there isn't anything like You^{azwj}, to Protect me from the destruction, and to Keep me safe from disasters of the world and the Hereafter, and fatigue of the journey and the evil transfer, and to Return me safely to my homeland after an Accepted Hajj, and striving Appreciated, and deeds Accepted, and do not Make it last of the pact from Your^{azwj} Sanctuary and sanctuary of Your^{azwj} Prophet^{saww}!'

ثُمَّ أَتَيْتُ قُبُورَ السَّادَةِ بِالْبَقِيعِ وَ مَسْجِدَ فَاطِمَةَ فَصَلِّ فِيهَا رَكَعَتَيْنِ وَ زُرْ قَبْرَ حَمْزَةَ وَ قُبُورَ الشُّهَدَاءِ وَ مَسْجِدَ الْفَتْحِ وَ مَسْجِدَ السُّقْمَا وَ مَسْجِدَ قُبَاءٍ فَإِنَّ فِيهَا فَضْلًا كَثِيرًا وَ مَسْجِدَ الْخُلُوةِ وَ بَيْتَ عَلِيِّ بْنِ أَبِي طَالِبٍ وَ دَارَ جَعْفَرِ بْنِ مُحَمَّدٍ ع عِنْدَ بَابِ الْمَسْجِدِ تُصَلِّي فِيهَا رَكَعَتَيْنِ

Then come to the graves of the chiefs Imams^{asws} at Al-Baqie, and Masjid of (Syeda) Fatima^{asws}. Pray Salat in it of two units, and visit the grave of Hamza^{ra}, and graves of the martyrs, and Masjid of Al-Fatah, and Masjid Al-Suqya, and Masjid of Quba for therein are a lot of merits, and masjid Al-Khalwa, and house of Ali^{asws} Bin Abu Talib^{asws}, and the house of Ja'far^{asws} Bin Muhammad^{asws} at the door of the Masjid. Pray two units Salat in it.

ثُمَّ إِذَا أَرَدْتَ أَنْ تَخْرُجَ مِنَ الْمَدِينَةِ تُودِعُ قَبْرَ النَّبِيِّ ص تَفْعَلُ مِثْلَ مَا فَعَلْتُ فِي الْأَوَّلِ تُسَلِّمُ وَ تَقُولُ اللَّهُمَّ لَا تَجْعَلْ آخِرَ الْعَهْدِ مِنِّي مِنْ زِيَارَةِ قَبْرِ نَبِيِّكَ وَ حَرَمِهِ فَإِنِّي أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ فِي حَيَاتِي إِنْ تَوَفَّيْتَنِي قَبْلَ ذَلِكَ وَ أَنَّ مُحَمَّدًا عَبْدُكَ وَ رَسُولُكَ ص-

Then when you want to go out from Al-Medina, bid farewell to the grave of the Prophet^{saww}. Do similar to what you have done in the first greeting and say, 'O Allah^{azwj}! Do not make (it) last of the pacts of me of visiting the grave of Your^{azwj} Prophet^{saww} and his^{saww} sanctuary, for I testify that there is no god except Allah^{azwj} during my lifetime. If You^{azwj} Cause me to die before that, and that Muhammad^{saww} is Your^{azwj} servant and Your^{azwj} Rasool^{saww}!'

وَ لَا تُودِعِ الْقَبْرَ إِلَّا وَ أَنْتَ قَدْ اغْتَسَلْتَ أَوْ أَنْتَ مُتَوَضِّئٌ إِنْ لَمْ يُمْكِنْكَ الْغُسْلُ وَ الْغُسْلُ أَفْضَلُ.

And do not bid farewell to the grave except and you have bathed, or you are with Wud'u, if the bathing is not possible for you, but the bathing is better".⁵⁰⁴

41- قَالَ: إِذَا وَرَدْتَ إِنْ شَاءَ اللَّهُ مَدِينَةَ النَّبِيِّ ص فَاعْتَزِلْ لِلزِّيَارَةِ فَإِذَا أَرَدْتَ الدُّخُولَ فَقِفْ عَلَى الْبَابِ وَ قُلِ اللَّهُمَّ إِنِّي وَقَفْتُ عَلَى بَابِ بَيْتِ مَنْ يُبُوتُ نَبِيِّكَ وَ آلِ نَبِيِّكَ عَلَيْهِ وَ عَلَيْهِمُ السَّلَامُ وَ قَدْ مَنَعْتَ النَّاسَ الدُّخُولَ إِلَى بُيُوتِهِ إِلَّا بِإِذْنِ نَبِيِّكَ- فَقُلْتُ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ لَكُمْ

⁵⁰⁴ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 5 H 40

He (Al-Mufeed) said, 'When you arrive, if Allah^{-azwj} so Desires, at the city of the Prophet^{-saww}, perform a ritual bath for the visitation. When you intend to enter, stand at the door and say: 'O Allah^{-azwj}! I have stood at the door of a house from the houses of Your Prophet^{-saww} and Progeny^{-asws} of Your^{-azwj} Prophet^{-saww}, upon him^{-saww} and upon them^{-asws} be the greeting, and You^{-azwj} have Prohibited people from entering their houses except with the permission of Your Prophet^{-saww}! You^{-azwj} Said: ***O you those who believe! Do not enter the houses of the Prophet unless there is permission for you [33:53].***

اللَّهُمَّ وَ إِنِّي أَعْتَقِدُ حُرْمَةَ نَبِيِّكَ فِي غَيْبِهِ كَمَا أَعْتَقِدُهَا فِي حُضْرِهِ وَ أَعْلَمُ أَنَّ رُسُلَكَ وَ خُلَفَاءَكَ أَحْيَاءُ عِنْدَكَ يُرْزَقُونَ مَكَانِي فِي وَفْتِي هَذَا وَ زَمَانِي وَ يَسْمَعُونَ كَلَامِي فِي وَفْتِي هَذَا وَ يَرُدُّونَ عَلَيَّ سَلَامِي وَ أَنَّكَ حَجَبْتَ عَنِّي كَلَامَهُمْ وَ فَتَحْتَ بَابَ فَهْمِي بِلَذِيذِ مُنَاجَاتِهِمْ

O Allah^{-azwj}! I believe in the sanctity of Your^{-azwj} Prophet^{-saww} in his^{-saww} absence just as I believe in it in his^{-saww} presence. I know that Your^{-azwj} Messengers^{-as} and successors^{-as} are alive with You^{-azwj} receiving sustenance. They^{-as} see my position at this moment and in this time, they^{-as} hear my words at this moment, and they^{-as} respond to my greetings, while You^{-azwj} have Veiled their^{-as} speech from my hearing while opening the door of my understanding to the sweetness of their^{-as} intimate discourse!

فَإِنِّي أَسْتَأْذِنُكَ يَا رَبِّ أَوَّلًا وَ أَسْتَأْذِنُ رُسُلَكَ صَلَوَاتِكَ عَلَيْهِ وَ آلِهِ ثَانِيًا وَ أَسْتَأْذِنُ خَلِيفَتَكَ الْمُفْرُوضَ عَلَيَّ طَاعَتُهُ فِي الدُّخُولِ فِي سَاعَتِي هَذِهِ إِلَى نَبِيِّهِ وَ أَسْتَأْذِنُ مَلَائِكَتَكَ الْمُؤَكَّلِينَ بِهَذِهِ الْبُقْعَةِ الْمُبَارَكَةِ الْمُطْبِيعَةِ لِلَّهِ السَّامِعَةِ السَّلَامَ عَلَيْكُمْ أَيُّهَا الْمَلَائِكَةُ الْمُؤَكَّلُونَ بِهَذِهِ الْمَشَاهِدِ الْمُبَارَكَةِ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ بِإِذْنِ اللَّهِ وَ إِذْنِ رُسُولِهِ وَ إِذْنِ خُلَفَائِهِ وَ إِذْنِكُمْ صَلَوَاتِ اللَّهِ عَلَيْكُمْ أَجْمَعِينَ

O Lord^{-azwj}! I first seek Your^{-azwj} Permission, then I seek the permission of Your^{-azwj} Rasool^{-saww}, may Your^{-azwj} Salawaat be upon him^{-saww} and his^{-saww} Progeny^{-asws}!. Next, I seek the permission of Your^{-azwj} Appointed successor^{-asws}, obedience to whom is obligatory upon me, to enter his house at this moment. I also seek the permission of Your^{-azwj} Angels assigned to this Blessed place, who are obedient to You^{-azwj} and are attentive. The greetings be upon you, O Angels entrusted with these sacred sites, and the Mercy of Allah^{-azwj} and His^{-azwj} Blessings. By the permission of Allah^{-azwj}, and permission of His^{-azwj} Rasool^{-saww} and permission of his^{-saww} Caliphs. May the Salawaat of Allah^{-azwj} be upon you all!

أَدْخُلْ هَذَا الْبَيْتَ مُتَقَرِّبًا إِلَى اللَّهِ بِاللهِ وَ رُسُولِهِ مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ فَكُونُوا مَلَائِكَةَ اللَّهِ أَعْوَانِي وَ كُونُوا أَنْصَارِي حَتَّى أَدْخُلَ هَذَا الْبَيْتَ وَ أَدْعُو اللَّهَ بِقُنُونِ الدَّعَوَاتِ وَ أَعْتَرِفَ لِلَّهِ بِالْعُبُودِيَّةِ وَ لِلرُّسُولِ وَ لِأَبْنَائِهِ صَلَوَاتِ اللَّهِ عَلَيْهِمْ بِالطَّاعَةِ-

I enter this house seeking closeness to Allah^{-azwj} through Allah^{-azwj} Himself^{-azwj}, His Messenger Muhammad^{-azwj}, and his^{-saww} Purified Progeny^{-asws}. O Angels of Allah^{-azwj}, be my helpers and supporters as I enter this house, so that I may supplicate to Allah^{-azwj} with various supplications, acknowledge my servitude to Him^{-azwj}, and affirm my obedience to the Rasool^{-saww} and his^{-saww} sons^{-asws}, may the Salawaat of Allah^{-azwj} be upon them^{-asws}, with the obedience'.

ثُمَّ ادْخُلْ مُقَدِّمًا رَجُلَكَ الْيُمْنَى وَ أَنْتَ تَقُولُ بِسْمِ اللَّهِ وَ بِاللَّهِ وَ فِي سَبِيلِ اللَّهِ وَ عَلَى مِلَّةِ رَسُولِ اللَّهِ رَبِّ أَدْخُلْنِي مُدْخَلَ صِدْقٍ وَ أَخْرِجْنِي مُخْرَجَ صِدْقٍ وَ اجْعَلْ لِي مِنْ لَدُنْكَ سُلْطَانًا نَصِيرًا- ثُمَّ كَبَّرِ اللَّهَ تَعَالَى مِائَةً مَرَّةً

Then enter the front of your right leg while you are saying, 'In the Name of Allah^{-azwj}, and by Allah^{-azwj}, and in the Way of Rasool-Allah^{-saww}, and upon the religion of Rasool-Allah^{-saww}! **'Lord! Cause me to enter a correct entrance, and Cause me to go exit a correct exit, and Make for me from Yourself a (Divine) Authority, a persistent helper [17:80]!**' Then exclaim Takbeer of Allah^{-azwj} the Exalted one hundred times.

وَقَالَ السَّيِّدُ رَهْ بَعْدَ ذَلِكَ فَإِذَا دَخَلَ فَلْيُصَلِّ رُكْعَتَيْنِ نَحْيَةَ الْمَسْجِدِ ثُمَّ يَمْشِي إِلَى الْحُجْرَةِ فَإِذَا وَصَلَهَا اسْتَلَمَهَا وَ قَبَّلَهَا وَ قَالَ السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ
السَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ السَّلَامُ عَلَيْكَ يَا مُحَمَّدَ بْنَ عَبْدِ اللَّهِ السَّلَامُ عَلَيْكَ يَا خَاتَمَ النَّبِيِّينَ

And the Seyyid said after that, 'When he enters, let him pray two units Salat in salutation to the Masjid. Then he should walk to the chamber. When he arrives at it, he should touch it and kiss it, and say, 'The greeting he upon you^{-saww}, O Rasool-Allah^{-saww}! The greeting be upon you^{-saww}, O Prophet^{-saww} of Allah^{-azwj}! The greeting be upon you^{-saww} O Muhammad Bin Abdullah^{-saww}! The greeting be upon you^{-saww}, O last of the Prophets^{-as}!

أَشْهَدُ أَنَّكَ قَدْ بَلَغْتَ الرِّسَالَةَ وَأَقَمْتَ الصَّلَاةَ وَآتَيْتَ الزَّكَاةَ وَأَمَرْتَ بِالْمَعْرُوفِ وَنَهَيْتَ عَنِ الْمُنْكَرِ وَعَبَدْتَ اللَّهَ تَخْلِصًا حَتَّى أَتَاكَ الْيَقِينُ فَصَلَّوَاتُ اللَّهِ
عَلَيْكَ وَرَحْمَتُهُ وَ عَلَى أَهْلِ بَيْتِكَ الطَّاهِرِينَ-

I testify you^{-saww} have delivered the Message and established the Salat and gave the Zakat, and instructed with the good and forbade from the evil, and worshipped Allah^{-azwj} sincerely until the certainty (death) came to you^{-saww}! May the Salawaat be upon you^{-saww} and His^{-azwj} Mercy, and upon People^{-asws} of your^{-saww} Household, the Pure!

ثُمَّ قَالُوا وَ قِفْ عِنْدَ الْأُسْطُوَانَةِ مِنْ جَانِبِ الْقَبْرِ الْأَيْمَنِ وَ أَنْتَ مُسْتَقْبِلُ الْقِبْلَةِ وَ مِنْكَبُكَ الْأَيْسَرُ إِلَى جَانِبِ الْقَبْرِ وَ مِنْكَبُكَ الْأَيْمَنُ مِمَّا يَلِي الْمَنِيرَ فَإِنَّهُ مَوْضِعُ
رَأْسِ رَسُولِ اللَّهِ ص وَ قُلْ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ ص وَ أَشْهَدُ أَنَّكَ رَسُولُ اللَّهِ وَ أَنَّكَ مُحَمَّدُ بْنُ عَبْدِ
اللَّهِ-

Then they said, 'And pause at the pillar from the right side of the grave and you are facing the Qiblah, and your left shoulder should be to a side of the grave and your right shoulder from what follows the pulpit, for it is a place of the head of Rasool-Allah^{-saww} and say, 'I testify that there is no god except Allah^{-azwj} Alone, there is no associate for Him, and I testify that Muhammad^{-saww} is His^{-azwj} servant and His^{-azwj} Rasool^{-saww}, and I testify you^{-saww} are a Rasool^{-saww} of Allah^{-azwj}, and you^{-saww} are Muhammad^{-saww} Bin Abdullah^{-as}!

وَ أَشْهَدُ أَنَّكَ قَدْ بَلَغْتَ رِسَالَاتِ رَبِّكَ وَ نَصَحْتَ لِأُمَّتِكَ وَ جَاهَدْتَ فِي سَبِيلِ اللَّهِ حَقَّ جِهَادِهِ دَاعِيًا إِلَى طَاعَتِهِ زَاجِرًا عَنْ مَعْصِيَتِهِ وَ أَنَّكَ لَمْ تَزَلْ تَنْزِلُ بِالْمُؤْمِنِينَ
رُءُوفًا رَحِيمًا وَ عَلَى الْكَافِرِينَ غَلِيظًا حَتَّى أَتَاكَ الْيَقِينُ فَبَلَغَ اللَّهُ بِكَ أَشْرَفَ مَحَلِّ الْمُكْرَمِينَ الْحَمْدُ لِلَّهِ الَّذِي اسْتَنْقَذَنَا بِكَ مِنَ الشِّرْكِ وَ الضَّلَالِ

And I testify you^{-saww} have delivered Messages of your^{-saww} Lord^{-azwj}, and advised your^{-saww} community, and fought in the Way of Allah^{-azwj} as is right of its fight, a caller to obey Him^{-azwj}, a rebuker from disobeying Him^{-azwj}, and you^{-saww} did not cease to be kind with the Momineen, and harsh upon the Kafirs until the certainty (death) came to you^{-saww}. May Allah^{-azwj} Reach with you^{-saww} the place of the honoured ones! The Praise is for Allah^{-azwj} Who Saved us through you^{-saww} from the Shirk and the straying!

اللَّهُمَّ فَاجْعَلْ صَلَوَاتِكَ وَ صَلَوَاتِ مَلَائِكَتِكَ الْمُقَرَّبِينَ وَ عِبَادِكَ الصَّالِحِينَ وَ أَنْبِيَائِكَ الْمُرْسَلِينَ وَ أَهْلَ السَّمَاوَاتِ وَ الْأَرْضِينَ مِنْ سَبَّحَ لَكَ يَا رَبَّ الْعَالَمِينَ مِنْ الْأَوَّلِينَ وَ الْآخِرِينَ عَلَى مُحَمَّدٍ عَبْدِكَ وَ رَسُولِكَ وَ نَبِيِّكَ وَ أَمِينِكَ وَ نَحْيِكَ وَ حَبِيبِكَ وَ خَاصَّتِكَ وَ صَفْوَتِكَ وَ خَيْرَتِكَ مِنْ خَلْقِكَ

O Allah-azwj! Make Your-azwj Salawaat and Salawaat of Your-azwj Angels of Proximity, and Your-azwj righteous servant, and Your-azwj Messenger Prophets-as, and inhabitants of the skies and the earths, from the ones glorifying to You-azwj, O Lord-azwj of the worlds from the former ones and the later ones, upon Muhammad-saww Your-azwj servant, and Your-azwj Prophet-saww, and Your-azwj Trustee, and Your-azwj Captain, and Your-azwj Beloved, and Your-azwj special ones, and Your-azwj Elite, and Your-azwj Choice from Your-azwj creatures!

اللَّهُمَّ ابْعَثْهُ مَقَاماً مَحْمُوداً يَغِيظُهُ بِهِ الْأَوَّلُونَ وَ الْآخِرُونَ

O Allah-azwj! Resurrect him-saww on the Praise-worthy Position to be envied by the former ones and the latter ones!

اللَّهُمَّ اَمْنَحْهُ أَشْرَفَ مَرْتَبَةٍ وَ اَرْفَعْهُ إِلَى أَسْنَى دَرَجَةٍ وَ مَنْزِلَةٍ وَ اَعْطِهِ الْوَسِيلَةَ وَ الرُّتْبَةَ الْعَالِيَةَ الْجَلِيلَةَ كَمَا بَلَغَ نَاصِحاً وَ جَاهِدَ فِي سَبِيلِكَ وَ صَبَرَ عَلَى الْأَذَى فِي جُنُبِكَ وَ أَوْصَحَ دِينَكَ وَ أَقَامَ حُجَجَكَ وَ هَدَى إِلَى طَاعَتِكَ وَ أَرْشَدَ إِلَى مَرْضَاتِكَ

O Allah-azwj! Grant him-saww the noblest of ranks, and Raise him-saww to the highest rank and status, and Give him-saww the mediation, and the exalted majestic rank, just as he-saww delivered good advice, and fought in Your-azwj Way, and patience upon the harm for Your-azwj Side (Sake), and clarified Your-azwj religion, and established Your-azwj Argument, and guided to obey You-azwj, and directed to Your-azwj Pleasure!

اللَّهُمَّ صَلِّ عَلَيْهِ وَ عَلَى الْأُئِمَّةِ الْأَبْرَارِ مِنْ ذُرِّيَّتِهِ الْأَخْيَارِ مِنْ عَثَرَتِهِ وَ سَلِّمْ عَلَيْهِمْ أَجْمَعِينَ تَسْلِيماً

O Allah-azwj! Send Salawaat upon him-as and upon the righteous Imams-asws from his-saww offspring, the best from his-saww family, and Greetings upon them-asws all abundantly!

اللَّهُمَّ إِنِّي لَا أَجِدُ سَبِيلاً إِلَيْكَ سِوَاهُمْ وَ لَا أَرَى شَفِيعاً مَقْبُولَ الشَّفَاعَةِ عِنْدَكَ غَيْرُهُمْ يَمُّ أَتَقَرَّبُ إِلَى رَحْمَتِكَ وَ يَوْلَانِيهِمْ أَرْجُو جَنَّتَكَ وَ بِالْبَرَاءَةِ مِنْ أَعْدَائِهِمْ أَمْلُ الْخَلَاصَ مِنْ عَذَابِكَ

O Allah-azwj! I cannot find a way to You-azwj other than through them-asws, nor can I see any intercessor of Accepted intercession in Your-azwj Presence apart from them-saww! Through them-asws I draw closer to Your-azwj Mercy and with their-asws Wilayah, I hope for Your-azwj Paradise, and with the disavowing from their-asws enemies wishing to be rescued from Your-azwj Punishment!

اللَّهُمَّ فَاجْعَلْنِي بِحِمِّ وَجْهِهَا فِي الدُّنْيَا وَ الْآخِرَةِ وَ مِنَ الْمُقَرَّبِينَ وَ ارْحَمْنِي يَا أَرْحَمَ الرَّاحِمِينَ-

O Allah-azwj Make me through them-asws, **worthy of regard in the world and the Hereafter and from those of Proximity [3:45]**, and Mercy me, O most Merciful of the merciful ones!

وَ قَالَ السَّيِّدُ رَضِيَ اللَّهُ عَنْهُ ثُمَّ تَلَفَّتْ إِلَى الْقَبْرِ وَ تَقُولُ أَسْأَلُ اللَّهَ الَّذِي اجْتَبَاكَ وَ هَدَاكَ بِكَ أَنْ يُصَلِّيَ عَلَيْكَ وَ عَلَى أَهْلِ بَيْتِكَ الطَّاهِرِينَ-

And the Seyyid, may Allah-azwj be Pleased with him, said, 'Then turn towards the grave and say, 'I ask Allah-azwj Who Selected you-saww, and Guided through you-saww, to Send Salawaat upon you-saww and upon People-asws of your-saww Household, the Pure!'

ثُمَّ تَلْصِقُ كَفَّكَ بِخَائِطِ الْحَجَرَةِ وَ تَقُولُ أَتَيْتُكَ يَا رَسُولَ اللَّهِ مُهَاجِراً إِلَيْكَ قَاضِياً لِمَا أَوْجَبَهُ اللَّهُ عَلَيَّ مِنْ قَصْدِكَ وَ إِذْ لَمْ أَلْحَقْكَ حَيّاً فَقَدْ قَصَدْتُكَ بَعْدَ مَوْتِكَ عَالِماً أَنَّ حُرْمَتَكَ مِثْلُ حُرْمَتِيكَ حَيّاً فَكُنْ لِي بِذَلِكَ عِنْدَ اللَّهِ شَهِيداً

Then adhere your palm with a wall of the chamber and say, 'I have come to you-saww, O Rasool-Allah-saww, emigrating to you-saww, fulfilling to what Allah-azwj has Obligated upon me of aiming for You-azwj. When I could not meet you-saww when alive, so I have aimed for you-saww after your-saww expiry knowing that your-saww sanctity when expired is like your-saww sanctity when alive, so be a witness for me with that in the Presence of Allah-azwj!'

ثُمَّ امْسَحْ كَفَّكَ عَلَى وَجْهِكَ وَ قُلِ اللَّهُمَّ اجْعَلْ ذَلِكَ بَيْعَةً مَرْضِيَةً لَدَيْكَ وَ عَهْداً مُؤَكِّداً عِنْدَكَ تُخَيِّبِي مَا أَخَيَّيْتَنِي عَلَيْهِ وَ عَلَى الْوَفَاءِ بِشَرَائِطِهِ وَ خُدُودِهِ وَ حُقُوقِهِ وَ أَحْكَامِهِ وَ تُثَبِّتِي إِذَا أَمَتْنِي عَلَيْهِ وَ تَبْعَتْنِي إِذَا بَعَثْتَنِي عَلَيْهِ-

Then wipe your palm upon your face and say, 'O Allah-azwj! Make that as a satisfactory allegiance with You-azwj and a solemn pact in Your-azwj Presence Causing me to live for as long as You-azwj Cause me to live, being upon it, and upon the loyalty with its conditions and its limits, and its rights, and its rulings, and Cause me to die when You-azwj Cause me to die upon it, and Resurrect me when You-azwj do Resurrect me, upon it!'

انْتَهَى مَا تَفَرَّدَ بِهِ السَّيِّدُ ثُمَّ قَالُوا ثُمَّ اسْتَغْفِلْ وَجْهَ النَّبِيِّ ص وَ اجْعَلِ الْقِبْلَةَ خَلْفَ ظَهْرِكَ وَ الْقَبْرَ أَمَامَكَ وَ قُلِ السَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ وَ رَسُولِهِ السَّلَامُ عَلَيْكَ يَا صَفْوَةَ اللَّهِ وَ خَيْرَتَهُ مِنْ خَلْقِهِ السَّلَامُ عَلَيْكَ يَا أَمِينَ اللَّهِ وَ حُجَّتَهُ

End of what the Seyyid particularised with. Then they said, 'Then face the face of the Prophet-saww and make the Qiblah behind your back and the grave in front of you, and say, 'The greeting be upon you-saww O Prophet-azwj of Allah-azwj and His-azwj Rasool-saww! The greeting be upon you-saww O Elite of Allah-azwj and His-azwj Choice from His-azwj creatures! The greeting be upon you-saww O Trustee of Allah-azwj and His-azwj Divine Authority!'

السَّلَامُ عَلَيْكَ يَا خَاتَمَ النَّبِيِّينَ وَ سَيِّدَ الْمُرْسَلِينَ السَّلَامُ عَلَيْكَ أَيُّهَا الْبَشِيرُ النَّذِيرُ السَّلَامُ عَلَيْكَ أَيُّهَا الدَّاعِي إِلَى اللَّهِ وَ السِّرَاجُ الْمُنِيرُ السَّلَامُ عَلَيْكَ وَ عَلَى أَهْلِ بَيْتِكَ الَّذِينَ أَذْهَبَ اللَّهُ عَنْهُمْ الرِّجْسَ وَ طَهَّرَهُمْ تَطْهِيراً

The greeting be upon you-saww, O Last of the Prophets-as, and Chief of the Messengers-as! The greeting be upon you-saww O you-saww giver of glad tidings, the warner! The greeting be upon you-saww, O caller to Allah-azwj and the radiant lamp! The greeting be upon you-saww and upon People-asws of your-saww Household, those Allah-azwj Kept the uncleanness away from them and Purified them-asws a purification!

أَشْهَدُ أَنَّكَ يَا رَسُولَ اللَّهِ أَنْتَ بِالْحَقِّ وَ قُلْتَ بِالصِّدْقِ الْحَمْدُ لِلَّهِ الَّذِي وَفَّقَنِي لِلْإِيمَانِ وَ التَّصَدِّيقِ وَ مَنْ عَلَيَّ بِطَاعَتِكَ وَ اتِّبَاعِ سَبِيلِكَ وَ جَعَلَنِي مِنْ أُمَّتِكَ وَ الْمُجِيبِينَ لِدَعْوَتِكَ وَ هَدَانِي إِلَى مَعْرِفَتِكَ وَ مَعْرِفَةِ الْأَيْمَةِ مِنْ دُرِّيَّتِكَ

I testify for you-saww, O Rasool-Allah-saww! I have come to you-saww with the truth and have spoken with the truthfulness! The Praise is for Allah-azwj Who Harmonised me to the Eman and

the ratification, and Conferred upon me with obeying You^{-azwj} and following Your^{-azwj} Way, and Make me from your^{-saww} community and the responders to your^{-saww} call, and being guided to your^{-saww} recognition and recognising the Imams^{-asws} from your^{-saww} offspring!

أَتَقَرَّبُ إِلَى اللَّهِ بِمَا يُرْضِيكَ وَ أَتَبَرُّ إِلَى اللَّهِ بِمَا يُسْخِطُكَ مُوَالِيًا لِأَوْلِيَائِكَ مُعَادِيًا لِأَعْدَائِكَ جِئْتُكَ يَا رَسُولَ اللَّهِ زَائِرًا وَ قَصْدُكَ رَاغِبًا مُتَوَسِّلًا إِلَى اللَّهِ سُبْحَانَهُ وَ أَنْتَ صَاحِبُ الْوَسِيلَةِ وَ الْمُنْزِلَةِ الْجَلِيلَةِ وَ الشَّفَاعَةِ الْمَقْبُولَةِ وَ الدَّعْوَةِ الْمَسْمُوعَةِ

I draw closer to Allah^{-azwj} with what pleases you^{-saww}, and disavow to Allah^{-azwj} from what angers you^{-saww}, a friend to your^{-saww} friends, an enemy to your^{-saww} enemies! I have come to you^{-saww}, O Rasool-Allah^{-saww} as a visitor and have aimed to you^{-saww} desirous, seeking mediation to Allah^{-azwj}! Glorious is He^{-azwj}, and you^{-saww} are the owner of mediation and the majestic status, and the Accepted intercession, and the Heard supplication!

فَاشْفَعْ لِي إِلَى اللَّهِ تَعَالَى فِي الْغُفْرَانِ وَ الرَّحْمَةِ وَ التَّوْفِيقِ وَ الْعِصْمَةِ فَقَدْ غَمَرَتِ الذُّنُوبُ وَ شَمَلَتِ الْغُيُوبُ وَ أَثْقَلَ الظُّهُرُ وَ تَضَاعَفَ الْوِزْرُ وَ قَدْ أَخْبَرْتَنَا وَ خَبَرَكَ الصِّدْقُ إِنَّهُ تَعَالَى قَالَ وَ قَوْلُهُ الْحَقُّ وَ لَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَ اسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا

Intercede for me to Allah^{-azwj} the Exalted in the Forgiveness, and the Mercy, and the Inclination, and the Protection, for the sins have immersed me and the faults have included me, and the back is heavy, and the burden has doubled, and you^{-saww} had informed us and your^{-saww} news is true that the Exalted Said, and His^{-azwj} Word is the Truth: **and had they, when they were unjust to themselves, come to you and sought Forgiveness of Allah and the Rasool had (also) sought Forgiveness for them, they would have found Allah Oft-turning (to Mercy), Merciful [4:64]!**

وَ قَدْ جِئْتُكَ يَا رَسُولَ اللَّهِ مُسْتَغْفِرًا مِنْ ذُنُوبِي تَائِبًا مِنْ مَعَاصِييَ وَ سَيِّئَاتِي وَ إِلَيَّ أَتَوَجَّهُ إِلَى اللَّهِ رَبِّي وَ رَبِّكَ لِيُغْفِرَ لِي ذُنُوبِي فَاشْفَعْ لِي يَا شَفِيعَ الْأُمَمَةِ وَ أَجْزِي يَا نَبِيَّ الرَّحْمَةِ صَلَّى اللَّهُ عَلَيْكَ وَ عَلَى آلِكَ الطَّاهِرِينَ- وَ بَجْتِهْدٍ فِي الْمَسْأَلَةِ

And I have come to you^{-saww}, O Rasool-Allah^{-saww}, seeking forgiveness from my sins, repenting from my acts of disobedience and my evil deeds, and I divert to Allah^{-azwj}, my Lord^{-azwj} and your^{-saww} Lord^{-azwj} for Him^{-azwj} to Forgive my sins for me, so interceded for me O interceder of the community, and shelter me, O Prophet^{-saww} of Mercy! May Allah^{-azwj} Send Salawaat upon you^{-saww} and upon your^{-saww} Progeny^{-asws}, the Pure! – and make efforts in the asking.

ثُمَّ تَسْتَقْبِلُ الْقِبْلَةَ بَعْدَ ذَلِكَ بِوَجْهِكَ وَ أَنْتَ فِي مَوْضِعِكَ وَ تَجْعَلُ الْقَبْرَ مِنْ خَلْفِكَ وَ تَقُولُ اللَّهُمَّ إِلَيْكَ أَلْجَأْتُ أَمْرِي وَ إِلَى قَبْرِ نَبِيِّكَ وَ رَسُولِكَ أَسْتَنْدُ ظَهْرِي وَ إِلَى الْقِبْلَةِ الَّتِي ارْتَضَيْتَهَا اسْتَقْبَلْتُ بِوَجْهِكَ

Then face the Qiblah after that with your face while you are in your place, and make the grave behind you, and say, ‘O Allah^{-azwj}! To You^{-azwj} I seek Shelter for my affairs, and to the grave of Your^{-azwj} Prophet^{-saww} and Your^{-azwj} Rasool^{-saww}, I have leaned my back, and to the Qiblah which You^{-azwj} have Selected, I have faced with my face!

اللَّهُمَّ إِنِّي لَا أَمْلِكُ لِنَفْسِي خَيْرَ مَا أَرْجُو وَ لَا أَدْفَعُ عَنْهَا شَرَّ مَا أَخْذَرُ وَ الْأُمُورُ كُلُّهَا بِيَدِكَ فَاسْأَلُكَ بِحَقِّ مُحَمَّدٍ وَ عِثْرَتِهِ وَ قَدْرِهِ الطَّيِّبِ الْمُبَارَكِ وَ حَرَمِهِ

O Allah^{-azwj}! I do not control for myself goodness of what I hope for, nor can I repel away from it evil of what I am cautious of, and the matter, all of them are in Your^{-azwj} Hand! I ask You^{-azwj}

by the right of Muhammad^{-saww} and his^{-saww} family^{-asws}, and his^{-saww} grave, the good, the Blessed, and its sanctity!

أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَآلِهِ - وَأَنْ تُغْفِرَ لِي مَا سَلَفَ مِنْ جُزْئِي وَتَعْصِمَنِي مِنَ الْمَعَاصِي فِي مُسْتَقْبَلِ عُمْرِي وَتُثَبِّتَ عَلَيَّ الْإِيمَانَ قَلْبِي وَتُوسِّعَ عَلَيَّ رِزْقِي وَتُشَبِّعَ عَلَيَّ النِّعَمَ وَتَجْعَلَ قِسْمِي مِنَ الْعَافِيَةِ أَزْفَرَ قِسْمِ وَتَحْفَظَنِي فِي أَهْلِي وَمَالِي وَوَلَدِي وَتَكْلَأَنِي مِنَ الْأَعْدَاءِ وَتُحَسِّنَ لِي الْعَاقِبَةَ فِي الدُّنْيَا وَتُنْقِلَنِي فِي الْآخِرَةِ

Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws}, and to Forgive for me what has passed from my crimes, and Protect me from the acts of disobedience in the future of my life, and to Affirm my heart upon the Eman, and Expand my sustenance upon me, and Make the bounties abundant upon me, and Make my apportionment from the well-being the most plentiful of portions, and Protect me in my family, and my wealth, and my children, and Safeguard me from the enemies, and Make the outcome excellent for me in the world, and my transfer in the Hereafter!

اللَّهُمَّ اغْفِرْ لِي وَلِوَالِدَيَّ وَلِجَمِيعِ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ الْأَخْيَاءِ مِنْهُمْ وَالْأَمْوَاتِ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ -

O Allah^{-azwj}! Forgive for me and for my parent, and for entirety of the believing men and the believing women, the living from them and the dead, You^{-azwj} are Able upon all things!

ثُمَّ اقْرَأْ إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ إِحْدَى عَشْرَةَ مَرَّةً ثُمَّ صِرَ إِلَى مَقَامِ النَّبِيِّ ص وَهُوَ بَيْنَ الْقَبْرِ وَالْمِنْبَرِ وَ قِفْ عِنْدَ الْأُسْطُوَانَةِ الْمُخَلَّقَةِ الَّتِي تَلِي الْمِنْبَرِ وَ اجْعَلْهُ مَا بَيْنَ يَدَيْكَ وَ صَلِّ أَرْبَعَ رَكَعَاتٍ فَإِنْ لَمْ تَتِمَّكَ فَرَكْعَتَيْنِ لِلزِّيَارَةِ

Then read Surah Al Qadr eleven times, then come to the standing place of the Prophet^{-saww}, and it is between the grave and the pulpit, and pause by the perfumed pillar which follows the pulpit, and make it to be in front of you, and prays four units Salat. If it is not possible, then two units for the Ziyarat.

فَإِذَا سَلَّمْتَ مِنْهَا وَ سَبَّحْتَ فَقُلِ اللَّهُمَّ هَذَا مَقَامُ نَبِيِّكَ وَ خَيْرَتِكَ مِنْ خَلْقِكَ جَعَلْتَهُ رَوْضَةً مِنْ رِيَاضِ جَنَّتِكَ وَ شَرَفْتَهُ عَلَى بَقَاعِ أَرْضِكَ بِرَسُولِكَ وَ فَضَّلْتَهُ بِهِ وَ عَظَّمْتَ حُرْمَتَهُ وَ أَظْهَرْتَ جَلَالَتَهُ وَ أَوْجَبْتَ عَلَى عِبَادَتِكَ [عِبَادِكَ] التَّبَرُّكَ بِالصَّلَاةِ وَ الدُّعَاءِ فِيهِ وَ قَدْ أَقْنَمْتَنِي فِيهِ بِلَا حَوْلٍ وَ لَا قُوَّةٍ كَانَ مِنِّي فِي ذَلِكَ إِلَّا بِرَحْمَتِكَ

When you have performed Salaat from it, and have glorified, say, 'O Allah^{-azwj}! This is the standing place of Your^{-azwj} Prophet^{-saww} and Your^{-azwj} Choice from Your^{-azwj} creatures! You^{-azwj} have Made it a garden from the Gardens of Paradise and Ennobled it over (rest of the) stops of Your^{-azwj} earth by Your^{-azwj} Rasool^{-saww}, and Merited it by him^{-saww}, and Magnified its sanctity, and Manifested its majesty, and Obligated upon Your^{-azwj} servants to be Blessed with the Salat and the supplication in it, and You^{-azwj} have Made me stand in it without any might nor strength being from me in that, except by Your^{-azwj} Mercy!

اللَّهُمَّ وَ كَمَا أَنَّ حَبِيبَكَ لَا يَتَقَدَّمُهُ فِي الْفَضْلِ خَلِيلُكَ فَاجْعَلْ اسْتِجَابَةَ الدُّعَاءِ فِي مَقَامِ حَبِيبِكَ أَفْضَلَ مَا جَعَلْتَهُ فِي مَقَامِ خَلِيلِكَ

O Allah^{-azwj}, and just as Your^{-azwj} Beloved is not surpassed in virtue by Your^{-azwj} friend, make the acceptance of supplications in the station of Your^{-azwj} Beloved greater than what You^{-azwj} have Granted in the station of Your^{-azwj} friend!

اللَّهُمَّ إِنِّي أَسْأَلُكَ فِي هَذَا الْمَقَامِ الطَّاهِرِ أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَأَنْ تُعِيدَنِي مِنَ النَّارِ وَ تَنْقُضَ عَلَيَّ بِالْجَنَّةِ وَ تَرْحَمَ مُوقِفِي وَ تَغْفِرَ زَلَّتِي وَ تُزَكِّيَ عِلْمِي وَ تُوسِّعَ لِي فِي رِزْقِي وَ تُدِيمَ عَافِيَتِي وَ تُرْشِدِي وَ تُسَبِّحَ نِعْمَتَكَ عَلَيَّ وَ تَحْفَظَنِي فِي أَهْلِي وَ مَالِي وَ تُخَرِّسَنِي مِنْ كُلِّ مُتَعَدٍّ عَلَيَّ وَ ظَالِمٍ لِي وَ تُطِيلَ عُمْرِي وَ تُؤَفِّقَنِي لِمَا يُرْضِيكَ عَنِّي وَ تَعْصِمَنِي عَمَّا يُسْخِطُكَ عَلَيَّ

O Allah^{-azwj}! I ask You^{-azwj} in this standing place, the clean, to Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and to Refuge me from the hellfire, and Confer upon me with the Paradise, and Mercy my pausing, and Forgive my slips, and Purify my knowledge, and Expand for me in my sustenance, and Make my well-being constant, and Guide me, and Make my bounties plentiful upon me, and Protect me regarding my family, and my wealth, and Guard me from every one aggressing upon me, and an oppressor to me, and Prolong my life, and Cause me to die for what Pleases You^{-azwj} with me, and Protect me from what will Anger You^{-azwj} upon me!

اللَّهُمَّ إِنِّي أَتُوسَّلُ إِلَيْكَ بِنَبِيِّكَ وَ أَهْلِ بَيْتِهِ حُجَجِكَ عَلَى خَلْقِكَ وَ آيَاتِكَ فِي أَرْضِكَ أَنْ تَسْتَجِيبَ لِي دُعَائِي وَ تُبَلِّغَنِي فِي الدِّينِ وَ الدُّنْيَا أَمَلِي وَ رَجَائِي

O Allah^{-azwj}! I seek means to You^{-azwj} through Your^{-azwj} Prophet^{-saww} and People^{-asws} of his^{-saww} Household, Your^{-azwj} Divine Authorities upon Your^{-azwj} creatures and Your^{-azwj} Signs in Your^{-azwj} earth, to Answer my supplication for me, and Make me reach my wishes and my hopes in the world!

يَا سَيِّدِي وَ مَوْلَايَ قَدْ سَأَلْتُكَ فَلَا تُخَيِّبْنِي وَ رَجَوْتُ فَضْلَكَ فَلَا تُخْزِنِي فَأَنَا الْفَقِيرُ إِلَى رَحْمَتِكَ الَّذِي لَيْسَ لِي غَيْرُ إِحْسَانِكَ وَ تَفَضُّلِكَ

O my Chief and my Master! I have requested You^{-azwj} so do not disappoint me, and I have hoped for Your^{-azwj} Grace so do not Deprive me, for I am needy to Your^{-azwj} Mercy which isn't for me without Your^{-azwj} Favour and Your^{-azwj} Grace!

فَأَسْأَلُكَ أَنْ تُحَرِّمَ شَعْرِي وَ بَشْرِي عَلَى النَّارِ وَ تُؤَيِّتَنِي مِنَ الْخَيْرِ مَا عَلِمْتُ مِنْهُ وَ مَا لَمْ أَعْلَمْ وَ ادْفَعْ عَنِّي وَ عَنْ وَلَدِي وَ إِخْوَانِي وَ أَخَوَاتِي مِنَ الشَّرِّ مَا عَلِمْتُ مِنْهُ وَ مَا لَمْ أَعْلَمْ

I ask You^{-azwj} to Prohibit my hair and my skin unto the Hellfire, and Give me from the goodness what I know of and what I don't know, and Repel evil from me and from my children, and my brothers and my sisters, what I know of and what I don't know!

اللَّهُمَّ اغْفِرْ لِي وَ لِوَالِدَيَّ وَ لِجَمِيعِ الْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ -

O Allah^{-azwj}! Forgive for me and for my parents, and for entirety of the believing men and the believing women, You^{-azwj} are Able upon all things!

ثُمَّ أَتَى الْمِنْبَرَ فَأَمْسَحَ بِيَدِهِ وَ خَذَ بِرُمَّانَتَيْهِ وَ هُمَا السُّفُلَاوَانِ وَ امْسَحَ بِحِمَا عَيْنَيْكَ وَ وَجْهَكَ وَ قُلْ عَنْدَهُ كَلِمَاتِ الْفَرَجِ وَ قُلْ بَعْدَهَا أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ

Then come to the pulpit and wipe it with your hand and hold its two knobs, and there are the lower ones, and wipe your eyes with these and your face, and sat during it the words of relief, and say after it, 'I testify that there is no god except Allah^{-azwj} Alone, there is not associate for him!

وَأَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ ص الْحَمْدُ لِلَّهِ الَّذِي عَقَّدَ بِكَ عِزَّ الْإِسْلَامِ وَ جَعَلَكَ مُرْتَقَى خَيْرِ الْأَنْامِ وَ مَصْنَعَدَ الدَّاعِي إِلَى دَارِ السَّلَامِ الْحَمْدُ لِلَّهِ الَّذِي
خَفَضَ بِإِنْصَابِكَ غُلُوَّ الْكُفْرِ وَ سُمُوَّ الشِّرْكِ وَ نَكَسَ بِكَ عِلْمَ الْبَاطِلِ وَ زَايَةً الضَّلَالِ

And I testify that Muhammad^{-saww}, Rasool^{-saww} of Allah^{-saww}! The Praise is for Allah^{-azwj} Who Tied the honour of Al Islam with you^{-saww}, and Made you^{-saww} the highest of the good people and an ascent of the callers to the House of Peace! The Praise is for Allah^{-azwj} Who through your^{-saww} rise, brought down the heights of Kufr and the arrogance of polytheism, and through you^{-saww} overturned the banner of falsehood and the flag of straying!

أَشْهَدُ أَنَّكَ لَمْ تُنْصَبْ إِلَّا لِتَوْحِيدِ اللَّهِ سُبْحَانَهُ وَ تَجْدِيدِهِ وَ تَعْظِيمِ اللَّهِ وَ تَحْمِيدِهِ وَ لِمَوَاعِظِ عِبَادِ اللَّهِ وَ الدُّعَاءِ إِلَى عَفْوِهِ وَ غُفْرَانِهِ

I testify that you^{-saww} were not set up except for Tawheed of Allah^{-azwj} the Glorious and glorifying Him^{-azwj}, and revering Allah^{-azwj} and praising Him^{-azwj}, and for preaching the servants of Allah^{-azwj} and the calling to His^{-azwj} Pardon and His^{-azwj} Forgiveness!

أَشْهَدُ أَنَّكَ قَدْ اسْتُوفِيتَ مِنْ رَسُولِ اللَّهِ ص بِإِتْقَانِهِ فِي مَرَاقِبِكَ وَ اسْتِوَاءِهِ عَلَيْكَ حَظَّ شَرَفِكَ وَ فَضْلِكَ وَ نَصِيبِ عِزِّكَ وَ دُخْرِكَ وَ نِلْتَ كَمَالَ دُخْرِكَ وَ
عَظَّمَ اللَّهُ حُرْمَتَكَ وَ أَوْجَبَ التَّمَسُّحَ بِكَ

I testify you have been honoured from a Messenger^{-as} of Allah^{-saww} by his^{-saww} loftiness in your heights, and his^{-saww} ascension to You^{-azwj}, he^{-saww} through You^{-azwj} his^{-saww} share of dignity and virtue, his^{-saww} portion of honour and excellence, and he^{-saww} achieved the perfection of Your^{-azwj} Zikr! And Allah^{-azwj} Magnified your^{-saww} sanctity and made it obligatory to seek blessings through you^{-saww}!

فَكَمْ قَدْ وَضَعَ الْمُصْطَفَى ص قَدَمَهُ عَلَيْكَ وَ قَامَ لِلنَّاسِ خُطْبًا فَوْقَكَ وَ وَحَّدَ اللَّهُ وَ حَمَدَهُ وَ أَثْنَى عَلَيْهِ وَ مَجَّدَهُ وَ كَمَ بَلَغَ عَلَيْكَ مِنَ الرِّسَالَةِ وَ أَدَّى مِنَ
الْأَمَانَةِ وَ تَلَا مِنَ الْقُرْآنِ وَ قَرَأَ مِنَ الْقُرْآنِ وَ أَخْبَرَ مِنَ الْوَحْيِ وَ بَيَّنَّ الْأُمَرَ وَ التَّهْيِي وَ فَصَلَ بَيْنَ الْحَلَالِ وَ الْحَرَامِ وَ أَمَرَ بِالصَّلَاةِ وَ الصِّيَامِ وَ حَثَّ الْعِبَادَ
عَلَى الْجِهَادِ وَ أَنْبَأَ عَنْ ثَوَابِهِ فِي الْمَعَادِ-

How often did Al Mustafa^{-saww} place his foot upon you, stand atop you to address the people, proclaim the Oneness of Allah^{-azwj}, praise and glorify Him^{-azwj}? How often did he^{-saww} convey the message upon you, fulfil his trust, recite the Quran and the Furqan, deliver the Revelations, and clarify Commands and Prohibitions, distinguish between the lawful and the forbidden, enjoin Salat and fasting, encourage people toward jihad, and inform them of its Reward in the Hereafter?' (incorrect recording of this paragraph)

ثُمَّ قَفَّ فِي الرُّوضَةِ وَ هِيَ مَا بَيْنَ الْمِنْبَرِ وَ الْقَبْرِ وَ قُلِ اللَّهُمَّ إِنَّ هَذِهِ رَوْضَةٌ مِنْ رِيَاضِ جَنَّتِكَ وَ شُعْبَةٌ مِنْ شُعَبِ رَحْمَتِكَ الَّتِي ذَكَرَهَا رَسُولُكَ- وَ أَبَانَ عَنْ
فَضْلِهَا وَ شَرَفِ التَّعَبُّدِ لَكَ فِيهَا وَ قَدْ بَلَّغْتَنِيهَا فِي سَلَامَةٍ نَفْسِي

Then stand in Al-Rowza, and it is what is between the pulpit and the grave, and say, 'O Allah^{-azwj}! This is a garden from the Gardens of Your^{-azwj} Paradise, and a branch from the branches of Your^{-azwj} Mercy which Your^{-azwj} Rasool^{-saww} had mentioned and explained its merit, and nobility of the worship to You^{-azwj} in it, and he^{-saww} has conveyed it in the safety of my soul!

فَلَكَ الْحَمْدُ يَا سَيِّدِي عَلَى عَظِيمِ نِعْمَتِكَ عَلَيَّ فِي ذَلِكَ وَ عَلَى مَا رَزَقْتَنِيهِ مِنْ طَاعَتِكَ وَ طَلَبِ مَرْضَاتِكَ وَ تَعْظِيمِ حُرْمَةِ نَبِيِّكَ ص بِزِيَارَةِ قَبْرِهِ وَ التَّسْلِيمِ عَلَيْهِ وَ التَّرَدُّدِ فِي مَشَاهِدِهِ وَ مَوَاقِفِهِ

For You^{-azwj} is the Praise, O my Master, upon Your^{-azwj} mighty bounties upon me in that, and upon what You^{-azwj} have Provided from obedience to You^{-azwj}, and seeking Your^{-azwj} Pleasure, and revering sanctity of Your^{-azwj} Prophet^{-saww} by visiting his^{-saww} grave, and the saluting upon him^{-saww}, and the frequenting in its monuments and its pausing!

فَلَكَ الْحَمْدُ يَا مُؤَلَّيَ حَمْدًا يَنْتَظِمُ بِهِ تَحَامِدُ حَمَلَةِ عَرْشِكَ وَ سُكَّانِ سَمَاوَاتِكَ لَكَ وَ يَقْصُرُ عَنْهُ حَمْدُ مَنْ مَضَى وَ يَفْضُلُ حَمْدُ مَنْ بَقِيَ مِنْ خَلْقِكَ

For You^{-azwj} is the Praise, O my Master, a praise that encompasses the praises of the bearers of Your^{-azwj} Throne and the inhabitants of Your skies, surpassing the praise of those who have passed, and exceeding the praise of those who remain among Your^{-azwj} creation.

وَ لَكَ الْحَمْدُ يَا مُؤَلَّيَ حَمْدٌ مَنْ عَرَفَ الْحَمْدَ لَكَ وَ التَّوْفِيقَ لِلْحَمْدِ مِنْكَ حَمْدًا بَمَلَأَ مَا خَلَقْتَ وَ يَبْلُغُ حَيْثُ مَا أَرَدْتَ وَ لَا يَخْجُبُ عَنْكَ وَ لَا يَنْقُصِي دُونَكَ وَ يَبْلُغُ أَقْصَى رِضَاكَ وَ لَا يَبْلُغُ آخِرُهُ أَوَّلُي تَحَامِدِ خَلْقِكَ لَكَ

And for You^{-azwj} is the praise, O my Master, with the praise of one who truly knows how to praise You^{-azwj} and recognises that the ability to praise comes only from You^{-azwj}! A praise that fills all that You^{-azwj} have Created, reaches wherever You^{-azwj} Desire, is never veiled from You^{-azwj}, never ceases before You^{-azwj}, attains the utmost of Your^{-azwj} Pleasure, and whose end does not even reach the beginning of the praises of Your^{-azwj} creation for You^{-azwj}!

وَ لَكَ الْحَمْدُ مَا عُرِفَ الْحَمْدُ وَ اعْتَقِدَ وَ جُعِلَ ابْتِدَاءُ الْكَلَامِ الْحَمْدَ يَا بَاقِيَ الْعِزِّ وَ الْعِظَمَةِ وَ دَائِمِ السُّلْطَانِ وَ الْقُدْرَةِ وَ شَدِيدِ الْبُطْشِ وَ الْقُوَّةِ وَ نَائِدِ الْأَمْرِ وَ الْإِرَادَةِ وَ وَاسِعِ الرَّحْمَةِ وَ الْمَغْفِرَةِ وَ رَبِّ الدُّنْيَا وَ الْآخِرَةِ

And for You^{-azwj} is the Praise as long as praise is known and believed in, and as long as the beginning of speech is made with praise! O Everlasting in Honour and Greatness, O Eternal in Sovereignty and Power, O Mighty in Strength and Force, O Absolute in Command and Desire, O Vast in Mercy and Forgiveness, O Lord^{-azwj} of this world and the Hereafter!

كَمْ مِنْ نِعْمَةٍ لَكَ عَلَيَّ يَقْصُرُ عَنْ أَيْسَرِهَا حَمْدِي وَ لَا يَبْلُغُ أَذْنَاهَا شُكْرِي وَ كَمْ مِنْ صَنَائِعِ مِنْكَ إِلَيَّ لَا يُحِيطُ بِكَثْرَتِهَا وَهَمِي وَ لَا يُقَدِّرُهَا فِكْرِي

How many bounties You^{-azwj} have Bestowed upon me, O Lord^{-azwj}, for which my praise falls short of even the least of them, and my gratitude does not reach the smallest of them! And how many Favours You^{-azwj} have Granted me, so numerous that my thoughts cannot encompass them, nor can my mind confine them!

اللَّهُمَّ صَلِّ عَلَى نَبِيِّكَ الْمُصْطَفَى عَيْنِ النَّبِيَّةِ طِفْلاً وَ خَيْرِهَا شَاباً وَ كَهْلاً أَطْهَرَ الْمُطَهَّرِينَ شَيْئَةً وَ أَجْوَدَ الْمُسْتَمْطَرِينَ دِيمَةً وَ أَعْظَمَ الْخَلْقِ جُزْئِيَّةً

O Allah^{-azwj}, send Salawaat upon Your^{-azwj} Chosen Prophet^{-azwj}, the purest of creation as a child, the best of them in youth and old age, the purest of the purified in character, the most generous of those who give like abundant rain, and the greatest of all beings in essence!

الَّذِي أَوْضَحْتَ بِهِ الدَّلَالَاتِ وَأَقَمْتَ بِهِ الرِّسَالَاتِ وَخَتَمْتَ بِهِ النُّبُوتَ وَفَتَحْتَ بِهِ بَابَ الْخَيْرَاتِ وَأَظْهَرْتَ مَظْهَرًا وَابْتَعَثْتَ نَبِيًّا وَهَادِيًّا أَمِينًا مُهْدِيًّا دَاعِيًّا إِلَيْكَ وَدَالًّا عَلَيْكَ وَحُجَّةً بَيْنَ يَدَيْكَ

The one through him^{-saww}, You^{-azwj} Clarified the signs, and established the Messages, and Sealed the Prophethood, and Opened the doors of goodness, and Manifested him^{-saww} as a sign, and Sent him^{-azwj} as a Prophet^{-saww}, and a trustworthy guide, and a rightly guided leader, and a caller to You^{-azwj}, and a pointer toward You^{-azwj}, and a Divine Authority in front of You^{-azwj}

اللَّهُمَّ صَلِّ عَلَى الْمُعْصُومِينَ مِنْ عَثَرَتِهِ وَالطَّيِّبِينَ مِنْ أُسْرَتِهِ وَشَرِّفْ لَدَيْكَ بِهِ مَنَازِلَهُمْ وَعَظِّمْ عِنْدَكَ مَرَاتِبَهُمْ وَاجْعَلْ فِي الرَّفِيقِ الْأَعْلَى بِجَالِسَهُمْ وَارْفَعْ إِلَى قُرْبِ رَسُولِكَ دَرَجَاتِهِمْ وَتَمِّمْ بِلِقَائِهِ سُورَهُمْ وَوَفِّرْ بِمَكَانِهِ أَنْسَهُمْ-

O Allah^{-azwj}! Send Salawaat upon the infallible ones from his^{-saww} family and the pure ones from his^{-saww} lineage. Honour their^{-asws} ranks in Your^{-azwj} Presence, and Elevate their stations before You^{-azwj}, and place their^{-asws} dwellings in the highest company, and raise their degrees to be near Your^{-azwj} Rasool^{-saww}, and complete their^{-asws} joy with their^{-asws} reunion with him^{-saww}, and increase their^{-asws} comfort through their^{-asws} place beside him^{-saww}!

ثُمَّ صِرَ إِلَى مَقَامِ جِبْرِيلَ ع وَهُوَ تَحْتَ الْمِيزَابِ الَّذِي إِذَا خَرَجْتَ مِنَ الْبَابِ الَّذِي يُقَالُ لَهُ بَابُ فَاطِمَةَ ع- بِجِوَالِ الْبَابِ وَ الْمِيزَابِ فَوْقَكَ وَ الْبَابِ مِنْ وَرَاءِ ظَهْرِكَ فَصَلِّ رُكْعَتَيْنِ مُتَدَوِّبًا وَقُلْ يَا مَنْ خَلَقَ السَّمَاوَاتِ وَمَلَأَهَا جُنُودًا مِنَ الْمُسَبِّحِينَ لَهُ مِنْ مَلَائِكَتِهِ وَالْمُحَمِّدِينَ لِطَوْلِهِ وَعَظَمَتِهِ

Then come to the standing place of Jibraeel^{-as}, and it is beneath the spout which when you exit from the door which is called 'The door of Fatima^{-asws}', parallel to the door and the spout is above you, and the door from behind your back. Pray two units Salat mandatory, and say, 'O the One^{-azwj} Who Created the skies and Filled it with armies of Angels ones glorifying to Him^{-azwj} and glorifying His^{-azwj} Power and His^{-azwj} Magnificence!

وَأَفْرِغْ عَلَى أَبْدَانِهِمْ خَلَلَ الْكَرَامَاتِ وَأَنْطِقْ أَلْسِنَتَهُمْ بِضُرُوبِ اللُّغَاتِ وَأَلْبَسَهُمْ شِعَارَ التَّقْوَى وَقَلِّدْهُمْ فَلَاذِ التَّهَى وَاجْعَلْهُمْ [جَعَلَهُمْ] أَوْفَرَ أَجْنَاسِ خَلْقِهِ مَعْرِفَةً بِوَحْدَانِيَّتِهِ وَقُدْرَتِهِ وَجَلَالَتِهِ وَعَظَمَتِهِ وَأَكْمَلَهُمْ عِلْمًا بِهِ وَأَشَدَّهُمْ فِرْقًا وَأَذْوَمَهُمْ لَهُ طَاعَةً وَخُضُوعًا وَاسْتِكَانَةً وَخُشُوعًا

And Clothe their bodies with the garments of honour, make their tongues eloquent in various languages, and Adorn them with the mantle of piety, and Endow them with the necklaces of wisdom! Make them the most knowledgeable of Your^{-azwj} creation in recognising Your^{-azwj} Oneness, and Power, and Majesty, and Greatness. Grant them the most complete understanding of You^{-azwj} and the deepest reverence for You^{-azwj}, and the most constant obedience, and submission, and humility, and devotion!

يَا مَنْ فَضَّلَ الْأَمِينَ جِبْرِيلَ ع بِخُصَائِصِهِ وَدَرَجَاتِهِ وَمَنَازِلِهِ وَاخْتَارَهُ لِرُوحِيهِ وَسَفَارَتِهِ وَعَهْدِهِ وَأَمَانَتِهِ وَإِنْزَالِ كُتُبِهِ وَأَوَامِرِهِ عَلَى أَنْبِيَائِهِ وَرُسُلِهِ وَجَعَلَهُ وَاسِطَةً بَيْنَ نَفْسِهِ وَبَيْنَهُمْ

O You^{-azwj} Who Honoured the trustworthy Jibraeel^{-as} with his^{-as} unique qualities, and ranks, and stations, and chose him^{-as} for Your^{-azwj} Revelation, and mission, and Covenant, and trust, to deliver Your^{-azwj} Books and Commands to Your^{-azwj} Prophets^{-as} and Rasools^{-as}, making him^{-as} the intermediary between You^{-azwj} and them^{-as}!

أَسْأَلُكَ أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ - وَ عَلَى جَمِيعِ مَلَائِكَتِكَ وَ سُكَّانِ سَمَاوَاتِكَ أَعْلَمَ خَلْقِكَ بِكَ وَ أَخَوْفَ خَلْقِكَ لَكَ وَ أَقْرَبَ خَلْقِكَ مِنْكَ وَ أَعْمَلَ خَلْقِكَ بِطَاعَتِكَ الَّذِينَ لَا يَعْشَاهُمْ نَوْمُ الْعُيُونِ وَ لَا سَهُوُ الْعُقُولِ وَ لَا فَتْرَةُ الْأَبْدَانِ الْمُكْرَمِينَ بِجُودِكَ وَ الْمُؤْمِنِينَ عَلَى وَحْيِكَ الْمُجْتَنِبِينَ الْآفَاتِ وَ الْمُؤَقِنِينَ السَّيِّئَاتِ

I ask You^{-azwj} to Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and upon entirety of Your^{-azwj} Angels and the inhabitants of Your^{-azwj} skies, the most knowledgeable of Your^{-azwj} creatures about You^{-azwj}, and the most reverent of Your^{-azwj} creatures toward You^{-azwj}, the closest of Your^{-azwj} creatures to You^{-azwj}, and the most diligent of Your^{-azwj} creatures in obeying You^{-azwj}! Those upon whom neither the sleep of eyes nor the forgetfulness of minds nor the fatigue of bodies overcomes. Those honoured by Your^{-azwj} Proximity, and Entrusted with Your^{-azwj} Revelation, Protected from the afflictions, and safeguarded from the evil deeds!

اللَّهُمَّ وَ اخْصُصِ الرُّوحَ الْأَمِينَ صَلَوَاتِكَ عَلَيْهِ بِأَضْعَافِهَا مِنْكَ وَ عَلَى مَلَائِكَتِكَ الْمُقَرَّبِينَ وَ طَبَقَاتِ الْكَرُوبِيِّينَ وَ الرُّوحَانِيِّينَ وَ زِدْ فِي مَرَاتِبِهِ عِنْدَكَ وَ خُفُوفِهِ الَّتِي لَهُ عَلَى أَهْلِ الْأَرْضِ بِمَا كَانَ يَنْزِلُ بِهِ مِنْ شَرَائِعِ دِينِكَ وَ مَا بَيَّنَّتْهُ عَلَى أَلْسِنَةِ أَنْبِيَائِكَ مِنْ مُحَلَّاتِكَ وَ مُحَرَّمَاتِكَ

O Allah^{-azwj}! Grant the Trustworthy Spirit (Jibrael^{-as}), upon whom be Your^{-azwj} Salawaat, a multiplied share of Your^{-azwj} Mercy. Bestow the same upon Your^{-azwj} nearest Angels, and the ranks of the cherubim, and the spiritual beings. Increase his^{-as} ranks in Your^{-azwj} Presence and the rights he holds over the people of the earth for bringing down the laws of Your^{-azwj} Religion and clarifying through the tongues of Your^{-azwj} Prophets^{-as}, from Your^{-azwj} Permissible(s) and Your^{-azwj} Prohibitions!

اللَّهُمَّ أَكْثِرْ صَلَوَاتِكَ عَلَى جِبْرِئِيلَ فَإِنَّهُ قُدْوَةُ الْأَنْبِيَاءِ وَ هَادِي الْأَصْغِيَاءِ وَ سَادِسُ أَصْحَابِ الْكِسَاءِ

O Allah^{-azwj}! Frequent the Salawaat upon Jibrael^{-as} for he^{-as} a leader of the Prophets^{-as}, and guide of the Elites, and sixth of companions of the Cloak!

اللَّهُمَّ اجْعَلْ وَفُؤِي فِي مَقَامِهِ هَذَا سَبَبًا لِنُزُولِ رَحْمَتِكَ عَلَيَّ وَ تَجَاوُزِكَ عَنِّي -

O Allah^{-azwj}! Make this pausing of mine in his^{-as} standing place a cause for necessitating Your^{-azwj} Mercy upon me and Your^{-azwj} Overlooking from me!

ثُمَّ قُلْ أَنِّي جَوَادٌ أَيْ قَرِيبٌ أَيْ بَعِيدٌ أَسْأَلُكَ أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تُؤَقِّقَنِي لِبَطَاعَتِكَ وَ لَا تُزِيلْ عَنِّي نِعْمَتَكَ وَ أَنْ تُرَزِّقَنِي الْجَنَّةَ بِرَحْمَتِكَ وَ تُوسِّعَ عَلَيَّ مِنْ فَضْلِكَ وَ تُغْنِيَنِي عَنْ شِرَارِ خَلْقِكَ وَ تُلْهِمَنِي شُكْرَكَ وَ ذِكْرَكَ وَ لَا تُخَيِّبْ يَا رَبِّ دُعَائِي وَ لَا تَقْطَعْ رَجَائِي بِمُحَمَّدٍ وَ آلِهِ -

Then say, 'O Generous! O Benevolent! O Near! O Far! I ask You^{-azwj} to Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} and to Cause me to die for obedient to You^{-azwj}, and do not Decline Your^{-azwj} bounties from me, and Grace me the Paradise by Your^{-azwj} Mercy, and Expand upon me from Your^{-azwj} Grace, and Make me self-sufficient from Your^{-azwj} evil creatures, and Inspire me to thank You^{-azwj} and do Your^{-azwj} Zikr, and do not disappoint my supplication O Lord^{-azwj}, and do not Cut off my hopes with Muhammad^{-saww} and his^{-saww} Progeny^{-asws}!'

ثُمَّ صَلِّ رَكَعَتَيْنِ عِنْدَ أُسْطُوَانَةِ أَبِي لُبَابَةَ رَضِيَ اللَّهُ عَنْهُ وَ هِيَ أُسْطُوَانَةُ التَّوْبَةِ وَ قُلْ بَعْدَهُمَا بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ اللَّهُمَّ لَا تُهِنِّي بِالْفَقْرِ وَ لَا تُذِلَّنِي بِالذِّينِ وَ لَا تَرْدِنِي إِلَى الْهَلَكَةِ وَ اعْصِمْنِي كَيْ أَعْتَصِمَ وَ أَصْلِحْنِي كَيْ أَنْصَلِحَ وَ اهْدِنِي كَيْ أَهْتَدِيَ

Then pray two units Salat by the pillar of Abu Lubaba, may Allah^{-azwj} be Pleased with him, and it is the pillar of repentance, and say after these two (units), 'In the Name of Allah^{-azwj} the Beneficent, the Merciful! O Allah^{-azwj}! Neither Demean me with the poverty nor Disgrace me with the debts, and do not Return me to the destruction, and Protect me so that I may hold fast, Correct me so that I may be rectified, and Guide me so that I may be guided!

اللَّهُمَّ أَعِنِّي عَلَى اجْتِهَادِ نَفْسِي وَ لَا تُعَذِّبْنِي بِسُوءِ ظَنِّي وَ لَا تُهْلِكْنِي وَ أَنْتَ رَجَائِي وَ أَنْتَ أَهْلٌ أَنْ تُغْفِرَ لِي وَ قَدْ أَخْطَأْتُ وَ أَنْتَ أَهْلٌ أَنْ تُعْفُوَ عَنِّي وَ قَدْ أَفْرَزْتُ وَ أَنْتَ أَهْلٌ أَنْ تُقِيلَ وَ قَدْ عَثَرْتُ وَ أَنْتَ أَهْلٌ أَنْ تُحْسِنَ وَ قَدْ أَسَأْتُ وَ أَنْتَ أَهْلُ التَّقْوَى وَ الْمَغْفِرَةِ فَوْقَنِي لِمَا لُحِبُّ وَ تَرْضَى وَ يَسِّرْ لِي الْيُسْرَى وَ جَنِّبْنِي كُلَّ عَسِيرٍ

O Allah^{-azwj}! Help me strive against my own self, and do not Punish me due to my bad thoughts. Do not destroy me while You^{-azwj} are my hope, for You^{-azwj} are worthy of Forgiving me when I have sinned. You^{-azwj} are also worthy of pardoning me when I admit my mistakes, and You^{-azwj} are worthy of excusing me when I have faltered. You^{-azwj} are worthy of treating me with kindness when I^{-azwj} have wronged, and You^{-azwj} are the one deserving of piety and Forgiveness. So, Grant me success in what You^{-azwj} Love and are Pleased with and Make the easy path easy for me, and keep me away from every difficulty!

اللَّهُمَّ أَغْنِنِي بِالْحَلَالِ مِنَ الْحَرَامِ وَ بِالطَّاعَاتِ عَنِ الْمَعَاصِي وَ بِالْغِنَى عَنِ الْفَقْرِ وَ بِالْجَنَّةِ عَنِ النَّارِ وَ بِالْأَبْرَارِ عَنِ الْفُجَّارِ يَا مَنْ لَيْسَ كَمِثْلِهِ شَيْءٌ وَ هُوَ السَّمِيعُ الْبَصِيرُ وَ أَنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ -

O Allah^{-azwj}! Make me needless with the Permissible from the Prohibited, and with obedience to You^{-azwj} from the disobedience, and with the riches from the poverty, and with the Paradise from the Hellfire, and the righteous from the immoral! O One, there isn't anything like Him^{-azwj} and He^{-azwj} is the Hearing, the Seeing, and You^{-azwj} are Able upon all things!

تَبَيَّنْتُ فِي وَدَاعِ النَّبِيِّ ص إِذَا أَرَدْتُ وَدَاعَهُ فَأَتِ قَبْرَهُ بَعْدَ فَرَاحِكَ مِنْ حَوَائِجِكَ وَ اصْنَعْ مِثْلَ مَا صَنَعْتَ عِنْدَ وُضُوءِكَ أَوَّلًا

Completion in bidding farewell to the Prophet^{-saww} – 'When you want to bid farewell to him^{-saww}, come to his^{-saww} grave after your being free from your needs, and do similar to what you have done at your first arrival.

ثُمَّ قُلِ اللَّهُمَّ لَا تَجْعَلْهُ آخِرَ الْعَهْدِ مِنْ زِيَارَةِ قَبْرِ نَبِيِّكَ فَإِنْ تَوَفَّيْتَنِي قَبْلَ ذَلِكَ فَإِنِّي أَشْهَدُ فِي تَمَاتِي عَلَى مَا أَشْهَدُ عَلَيْهِ فِي حَيَاتِي أَنْ لَا إِلَهَ إِلَّا أَنْتَ وَ أَنَّ مُحَمَّدًا عَبْدُكَ وَ رَسُولُكَ

Then say, 'O Allah^{-azwj}! Do not Make it last of the pacts of Ziyarat of the grave of Your^{-azwj} Prophet^{-saww}. If You^{-azwj} Cause me to die before that, so I testify during my death upon what I testify upon during my life that there is no god except You^{-azwj}, and Muhammad^{-saww} is Your^{-azwj} servant and Your^{-azwj} Rasool^{-saww}!

وَ أَنْتَ قَدْ اخْتَرْتَ مِنْ أَهْلِ بَيْتِهِ الْأَئِمَّةَ الطَّاهِرِينَ الَّذِينَ أَذْهَبَتْ عَنْهُمْ الرِّجْسَ وَ طَهَّرْتَهُمْ تَطْهِيراً فَاحْشُرْنَا مَعَهُمْ وَ فِي زُمْرَتِهِمْ وَ تَحْتَ لِوَائِهِمْ وَ لَا تُفَرِّقْ بَيْنِي وَ بَيْنَهُمْ فِي الدُّنْيَا وَ الْآخِرَةِ يَا أَرْحَمَ الرَّاحِمِينَ.

And You^{-azwj} have Chosen from People^{-asws} of his^{-saww} Household, the Pure Imams^{-asws}, those You^{-azwj} Kept the uncleanness away from them^{-asws} and Purified a thorough Purifying! So, Resurrect us with them^{-asws}, and in their^{-asws} group, and beneath their^{-asws} flag, and do not Separate between me and them^{-asws} in the world and the Hereafter, O most Merciful of the merciful ones!”⁵⁰⁵ (this is not a Hadeeth)

أقول وجدت في نسخة قديمة من مؤلفات بعض أصحابنا هذه الزيارة باختلاف كثير فأوردتها أيضا لاشتغالها على فوائد كثيرة.

I say, 'I found in an ancient copy from compilations of one of our companions, this report with a lot of differences, so I have referred it also to be inclusive upon the many benefits'.

42- قَالَ بَعْدَ تَقْدِيمِ بَعْضِ الْأَدْعِيَةِ الْمُتَقَدِّمَةِ ثُمَّ تَمَشَّى إِلَى الْأُسْطُوَانَةِ الَّتِي عِنْدَ رَاوِيَةِ الْحَجَرَةِ وَأَنْتَ مُسْتَقْبِلُ الْقِبْلَةِ فَإِنَّ هُنَاكَ مَوْضِعَ رَأْسِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَقُولُ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ وَأَشْهَدُ أَنَّكَ رَسُولُ اللَّهِ وَأَشْهَدُ أَنَّكَ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ خَاتَمَ النَّبِيِّينَ

He said after the preliminaries of one of the previous supplications – ‘Then walk to the pillar which is by the corner of the chamber and you are facing the Qiblah, for over there is the place of the head of the Prophet^{-saww}, then say, ‘I testify that there is no god except Allah^{-azwj} Alone, there is no associate for Him^{-azwj}, and I testify that Muhammad^{-saww} is His^{-azwj} servant and His^{-azwj} Rasool^{-saww}, and I testify you^{-saww} are a Rasool^{-saww} of Allah^{-azwj}, and I testify you^{-saww} are Muhammad^{-saww} Bin Abdullah^{-as}, seal of the Prophets^{-as}!

وَأَشْهَدُ أَنَّكَ قَدْ بَلَغْتَ الرِّسَالَةَ وَأَدَّيْتَ الْأَمَانَةَ وَنَصَحْتَ لِأُمَّتِكَ وَدَعَوْتَ إِلَى سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَاهَدْتَ فِي اللَّهِ حَقَّ جِهَادِهِ وَعَبَدْتَ اللَّهَ مُخْلِصًا حَتَّى أَتَاكَ الْيَقِينُ وَأَنَّكَ صَدَقْتَ بِأَمْرِ رَبِّكَ وَأَدَّيْتَ الَّذِي كَانَ عَلَيْكَ مِنَ الْحَقِّ وَأَنَّكَ قَدْ رُوِّفْتَ بِالْمُؤْمِنِينَ وَغُلِطْتَ عَلَى الْكَافِرِينَ

And I testify you^{-saww} have delivered the Message, and fulfilled the entrustment, and advised to your^{-saww} community, and called to the way of your^{-saww} Lord^{-azwj} with the wisdom and the goodly exhortation, and fought for the Sake of Allah^{-azwj} as is the right of fighting and you^{-saww} worshipped Allah^{-azwj} sincerely until the certainty (death) came to you^{-saww}, and you^{-saww} proclaimed by the Command of your^{-saww} Lord^{-azwj}, and you^{-saww} fulfilled the truth which was upon you^{-saww}, and you^{-saww} were kind with the Momineen and harsh against the Kafirs!

فَبَلَغَ اللَّهُ بِكَ أَشْرَفَ مَحَلِّ الْمُكْرَمِينَ وَأَرْفَعَ دَرَجَاتِ الْمُرْسَلِينَ وَصَلَّى اللَّهُ عَلَيْكَ وَعَلَى آلِكَ الطَّاهِرِينَ

Allah^{-azwj} Reached with you^{-asws} the noblest of places of the honoured ones, and most elevated of the ranks of the Messengers^{-as}, and may Allah^{-azwj} Send Salawaat upon you^{-saww} and upon your^{-saww} Progeny^{-asws}, the Pure!

الْحَمْدُ لِلَّهِ الَّذِي اسْتَنْقَذَنَا بِكَ مِنَ الشِّرْكِ إِلَى الْإِسْلَامِ وَمِنَ الْكُفْرِ إِلَى الْإِيمَانِ وَمِنَ الضَّلَالَةِ إِلَى الْهُدَى فَجَزَاكَ اللَّهُ أَفْضَلَ مَا جَزَى نَبِيًّا عَنْ أُمَّتِهِ

The Praise is for Allah^{-azwj} Who Saved us through you^{-saww} from the Shirk to Al-Islam, and from the Kufr to the Eman, and from the straying to the guidance. May Allah^{-azwj} Recompense you^{-saww} the best of what He^{-azwj} Recompenses any Prophet^{-saww} on behalf of his^{-as} community!

وَصَلَّى عَلَيْكَ أَفْضَلَ مَا صَلَّى عَلَى نَبِيٍّ مِنْ أَنْبِيَائِهِ وَرُسُلِهِ وَ سَلَّمَ عَلَيْكَ أَفْضَلَ مَا سَلَّمَ عَلَى أَحَدٍ مِنْ مَلَائِكَتِهِ وَأَهْلِ طَاعَتِهِ

And may He^{-azwj} Send Salawaat upon you^{-saww} the best of what He^{-azwj} has Sent upon a Prophet^{-as} from His^{-azwj} Prophets^{-as} and His^{-azwj} Rasools^{-as}, and Greet unto you^{-saww} the best of He^{-azwj} has Greeted upon anyone of His^{-azwj} Angels and people obedient to Him^{-azwj}!

اللَّهُمَّ اجْعَلْ أَفْضَلَ صَلَوَاتِكَ وَأَتَمَّى بَرَكَاتِكَ وَأَزْكَى نَحِيَّاتِكَ وَ صَلَوَاتِ مَلَائِكَتِكَ الْمُقَرَّبِينَ وَأَنْبِيَائِكَ الْمُرْسَلِينَ وَ عِبَادِكَ الصَّالِحِينَ وَأَهْلِ طَاعَتِكَ أَجْمَعِينَ مِنْ أَهْلِ السَّمَاوَاتِ وَأَهْلِ الْأَرْضِينَ وَمَنْ سَبَّحَ لَكَ يَا رَبَّ الْعَالَمِينَ مِنَ الْأَوَّلِينَ وَالْآخِرِينَ

O Allah^{-azwj} Make the best of Your^{-azwj} Salawaat and the most developed of Your^{-azwj} Blessings, and purest of Your^{-azwj} Salutations, and Salawaat of Your^{-azwj} Angels of Proximity and Your^{-azwj} Messenger^{-as} Prophets^{-as}, and Your^{-azwj} righteous servants, and people obedient to You^{-azwj}, all of them, from the inhabitants of the skies and inhabitants of the earths, and the ones glorifying to You^{-azwj}, O Lord^{-azwj} of the worlds, from the former ones and the latter ones!

عَلَى مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ وَنَبِيِّكَ وَأَمِينِكَ عَلَى وَحْيِكَ وَنَجِيكَ وَحَبِيبِكَ وَصَفْوَتِكَ مِنْ بَرِيَّتِكَ وَخَاصَّتِكَ فِي خَلِيقَتِكَ وَعَلَى أَهْلِ بَيْتِهِ الَّذِينَ أَذْهَبَ اللَّهُ عَنْهُمْ الرِّجْسَ أَهْلَ الْبَيْتِ وَطَهَّرَهُمْ تَطْهِيراً

(Salawaat be) upon Muhammad^{-saww} Your^{-azwj} servant, and Your^{-azwj} Rasool^{-saww}, and Your^{-azwj} Prophet^{-saww}, and Your^{-azwj} trustee upon Your^{-azwj} Revelation, and Your^{-azwj} captain, and Your^{-azwj} Beloved, and Your^{-azwj} ambassador, and Your^{-azwj} Elite from Your^{-azwj} created beings, and Your^{-azwj} special one among Your^{-azwj} creation, and upon People^{-asws} of his^{-saww} Household, those You^{-azwj} Kept the uncleanness away from them, People^{-asws} of the Household, and Purified them a purification!

اللَّهُمَّ أَعْظِهِ الدَّرَجَةَ الْعُلْيَا وَآتِهِ الْوَسِيلَةَ الشَّرِيفَةَ وَابْعَثْهُ اللَّهُمَّ الْمَقَامَ الْمُحْمُودَ حَتَّى يَعْطَاهُ الْأَوَّلُونَ وَالْآخِرُونَ

O Allah^{-azwj}! Grant him^{-saww} the exalted rank and Give him^{-saww} the noble mediation, and Resurrect him^{-saww}, O Allah^{-azwj}, at the praiseworthy position until he^{-saww} is envied by the former ones and the latter ones!

اللَّهُمَّ امْنَحْهُ أَشْرَفَ مَحَلٍّ وَمَرْتَبَةٍ وَأَرْفَعَ مَنْزِلَةٍ وَدَرَجَةٍ وَأَسْنَى كَرَامَةٍ وَفَضِيلَةٍ كَمَا بَلَغَ نَاصِحاً وَعَظَ زَاجِراً وَرَغِبَ رَاجِئاً وَخَذَرَ مُشْفِقاً وَجَاهَدَ فِي سَبِيلِكَ وَصَبَرَ عَلَى الْأَذَى فِي جَنْبِكَ حَتَّى أَوْضَحَ دِينَكَ وَأَقَامَ حُجَّتَكَ وَهَدَى إِلَى طَاعَتِكَ وَأَرْشَدَ إِلَى مَرْضَاتِكَ

O Allah^{-azwj}! Grant him^{-saww} the noblest position and rank, and highest status and level, and the peak of honour and merit just as he^{-saww} delivered advising, and preached rebuking, and encouraged with mercy, and cautioned compassionately, and fought in Your^{-azwj} Way, and was patient upon the harm in Your^{-azwj} Side until he^{-saww} clarified Your^{-azwj} religion, and established Your^{-azwj} Argument, and guided to obey You^{-azwj}, and directed to Your^{-azwj} Pleasure!

اللَّهُمَّ صَلِّ عَلَى الْأَيْمَةِ الْأَبْرَارِ مِنْ ذُرِّيَّتِهِ وَالْأَوْصِيَاءِ الْأَخْيَارِ مِنْ عَثَرَتِهِ وَالْخُلَفَاءِ الرَّاشِدِينَ مِنْ أَهْلِ بَيْتِهِ

O Allah^{-azwj}! Send Salawaat upon the righteous Imams^{-asws} from his^{-saww} offspring, and the best of successors^{-as} from his^{-saww} family^{-asws}, and the rightly guiding caliphs from People^{-asws} of his^{-saww} Household!

اللَّهُمَّ إِنِّي لَا أَجِدُ طَرِيقاً إِلَيْكَ سِوَاهُمْ وَلَا أَرَى شَفِيعاً مَقْبُولَ الشَّفَاعَةِ عِنْدَكَ غَيْرُهُمْ فَبِهِمْ أَتَقَرَّبُ إِلَى رَحْمَتِكَ وَبِمُؤَلَاتِمِهِمْ أَرْجُو جَنَّتِكَ وَبِالْبَرَاءَةِ مِنْ أَعْدَائِهِمْ أُؤَمِّلُ الْخَلَاصَ مِنْ عُقُوبَتِكَ

O Allah^{-azwj}! I cannot find a path to You^{-azwj} besides them^{-asws}, nor can I see any intercessor of Accepted intercession in Your^{-azwj} Presence apart from them^{-asws}. So, through them^{-asws} I draw closer to Your^{-azwj} Mercy and through their^{-asws} Wilayah I hope for Your^{-azwj} Paradise, and with the disavowing from their^{-asws} enemies I wish to be rescued from Your^{-azwj} Punishment!

اللَّهُمَّ اجْعَلْنِي بِهِمْ عِنْدَكَ وَجِهاً فِي الدُّنْيَا وَالْآخِرَةِ وَمِنَ الْمُقَرَّبِينَ-

O Allah^{-azwj}! Make me through them^{-asws}, a face (of honour) in Your^{-azwj} Presence, in the world and the Hereafter, and from the ones of Proximity!

ثُمَّ انْتَفَيْتُ إِلَى الْقَبْرِ وَفُلْتُ أَسْأَلُ اللَّهَ الَّذِي اصْطَفَاكَ وَاجْتَبَاكَ وَهَدَاكَ وَأَنْقَذَنَا بِكَ أَنْ يُصَلِّيَ عَلَيْكَ وَ عَلَى أَهْلِ بَيْتِكَ الطَّاهِرِينَ صَلَاةً لَا تُحْصِيهَا إِلَّا اللَّهُ رَبُّ الْعَالَمِينَ أَبَدَ الْأَبَدِينَ وَ دَهْرَ الدَّاهِرِينَ

Then turn to the grave and say, 'I ask Allah^{-azwj} Who Chose you^{-saww}, and Selected you^{-saww}, and Guided you^{-saww}, and Saved us through you^{-saww}, to Send Salawaat upon you^{-saww} and upon People^{-asws} of your^{-saww} Household, the Pure, Salawaat which cannot be counted except by Allah^{-azwj} Lord^{-azwj} of the worlds, forever and ever, and eons and eons!'

ثُمَّ أَلْصَقْتُ كَفْتَيْكَ بِحَائِطِ الْحُجْرَةِ ثُمَّ قُلْتُ أَتَيْتُكَ يَا رَسُولَ اللَّهِ مُهَاجِراً إِلَيْكَ قَاضِياً لِمَا أَوْجَبَهُ اللَّهُ عَلَيَّ مِنْ قَصْدِكَ وَإِذْ لَمْ أَحْقُكْ حَيّاً فَقَدْ قَصَدْتُكَ بَعْدَ مَوْتِكَ عَالِماً أَنَّ حُرْمَتَكَ مِثْلُ حُرْمَتِكَ حَيّاً فَكُنْ بِذَلِكَ عِنْدَ اللَّهِ شَهِيداً-

Then adhere your palm to a wall of the chamber, then say, 'I have come to you^{-saww}, O Rasool-Allah^{-saww}, as an emigrant to you^{-saww}, fulfiller of what Allah^{-azwj} has Obligated upon me of aiming to you^{-saww}, and since I could not meet you^{-saww} alive so I have aimed to you^{-saww} after your^{-saww} expiry, knowing that your^{-saww} sanctity when expire is like your^{-saww} sanctity when alive, so be a witness with that in the Presence of Allah^{-azwj}!

ثُمَّ امْسَحْ يَدَكَ عَلَى وَجْهِكَ وَقُلِ اللَّهُمَّ اجْعَلْ ذَلِكَ بَيْعَةً مُرْضِيَةً لَدَيْكَ وَ عَهْداً مُؤَكِّداً عِنْدَكَ تُخَيِّبُنِي مَا أَخْيَيْتَنِي عَلَيْهِ وَ عَلَى الْوَفَاءِ بِشَرَائِطِهِ وَ خُدُودِهِ وَ أَحْكَامِهِ وَ حُقُوقِهِ وَ لَوَازِمِهِ إِذَا أَمَتْنِي عَلَيْهِ وَ تَبَعْتُنِي يَوْمَ تَبَعْتُنِي عَلَيْهِ وَ تَرِيدُنِي قُوَّةً فِي الْيَقِينِ وَ فِقْهاً فِي الدِّينِ وَ تَمَلُّاً قَلْبِي مِنْ مَحَبَّةِ مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ-

Then wipe your hand upon your face and say, 'O Allah^{-azwj}! Make that an allegiance that is pleasing to You and a firm covenant with You^{-azwj}! Keep me upon it as long as You^{-azwj} Give me life, with a commitment to its conditions, and limits, and rulings, and rights, and obligations. Let me die upon it when You^{-azwj} Take my soul, and Resurrect me upon it on the Day You^{-azwj} Raise me again, and increase me in certainty, and Grant me deeper understanding of the religion, and Fill my heart with love for Muhammad^{-saww} and his^{-saww} pure Progeny^{-asws}!'

ثُمَّ اجْعَلِ الْقَبْلَةَ خَلْفَ ظَهْرِكَ وَ جَعَلِ الْقَبْرَ أَمَامَكَ وَ تَقُولُ السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ السَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ السَّلَامُ عَلَيْكَ يَا صَفْوَةَ اللَّهِ السَّلَامُ عَلَيْكَ يَا حُجَّةَ اللَّهِ السَّلَامُ عَلَيْكَ يَا مُحَمَّدَ بْنَ عَبْدِ اللَّهِ السَّلَامُ عَلَيْكَ يَا خَاتَمَ النَّبِيِّينَ

Then make the Qiblah behind your back and make the grave in front of you and say, 'The greetings be upon you^{-saww} O Rasool-Allah^{-saww}! The greetings be upon you^{-saww} O Prophet^{-saww} of Allah^{-azwj}! The greetings be upon you^{-saww}, O Elite of Allah^{-azwj}! The greetings be upon you^{-saww} O Divine Authority of Allah^{-azwj}! The greetings be upon you^{-saww} O Muhammad^{-saww} Bin Abdullah^{-as}! The greetings be upon you^{-saww}, O Seal of the Prophets^{-as}!

السَّلَامُ عَلَيْكَ يَا سَيِّدَ الْمُرْسَلِينَ السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ الْكَذِيبُ السَّلَامُ عَلَيْكَ أَيُّهَا الدَّاعِي إِلَى اللَّهِ بِإِذْنِهِ وَ السَّرَاحِ الْمُنِيرِ السَّلَامُ عَلَيْكَ وَ عَلَى أَهْلِ بَيْتِكَ الطَّاهِرِينَ وَ عَلَى عِزَّتِكَ الْمُتَّحِينَ السَّلَامُ عَلَيْكَ وَ عَلَى أَصْحَابِكَ الرَّاشِدِينَ السَّلَامُ عَلَيْكَ وَ عَلَى الْأُئِمَّةِ الْهَادِينَ السَّلَامُ عَلَيْكَ وَ عَلَى أَنْبِيَاءِ اللَّهِ وَ رُسُلِهِ وَ الْمَلَائِكَةِ أَجْمَعِينَ

The greetings be upon you^{-saww}, O Chief of the Messengers^{-as}! The greetings be upon you^{-saww} O giver of glad tidings! The greetings be upon you^{-saww} O caller to Allah^{-azwj} by His^{-azwj} Permission, and the radiant lamp! The greetings be upon you^{-saww} and upon People^{-asws} of your^{-saww} Household, the Pure, and upon your^{-saww} family the Selected ones! The greetings be upon you^{-saww} and upon your^{-saww} rightly guided companions! The greetings be upon you^{-saww} and upon the guiding Imams^{-asws}! The greetings be upon you^{-saww} and upon the Prophets^{-as} of Allah^{-azwj} and His^{-azwj} Messengers^{-as}, and the Angels in their entirety!

أَشْهَدُ يَا رَسُولَ اللَّهِ أَنَّكَ قَدْ أَتَيْتَ بِالْحَقِّ وَ قُلْتَ الصِّدْقَ فَمَنْ أَطَاعَكَ أَطَاعَ اللَّهَ وَ مَنْ عَصَاكَ عَصَى اللَّهَ الْحَمْدُ لِلَّهِ الَّذِي وَفَّقَنِي لِلْإِيمَانِ بِكَ وَ التَّصَدِّيقِ بِبُيُوتِكَ وَ مَنْ عَلَى بِطَاعَتِكَ وَ اتِّبَاعِ مِلَّتِكَ وَ جَعَلَنِي مِنْ أُمَّتِكَ الْمُجِيبِينَ لِدَعْوَتِكَ وَ هَدَانِي لِمَعْرِفَتِكَ وَ مَعْرِفَةِ الْأُئِمَّةِ مِنْ ذُرِّيَّتِكَ

I testify, O Rasool-Allah^{-saww}, you^{-saww} had come with the truth, and you^{-saww} said the truth, so the one who obeys you^{-saww} obeys Allah^{-azwj}, and one who disobeys you^{-saww} disobeys Allah^{-azwj}! The Praise is for Allah^{-azwj} Who Harmonises me to the Eman with you^{-saww}, and the ratification of your^{-saww} Prophet-hood, and the Conferment upon me with obedience to you^{-saww}, and following your religion, and make me from your^{-saww} community, the Answered of their supplication, and guide me to recognise you^{-saww} and recognise the Imams^{-asws} from your^{-saww} offspring!

يَا رَسُولَ اللَّهِ إِنِّي أَتَقَرَّبُ إِلَى اللَّهِ بِمَا يُرْضِيكَ وَ أَتَبَرُّ إِلَى اللَّهِ بِمَا يُسْخِطُكَ أَنَا مُوَالٍ لِأَوْلِيَائِكَ وَ مُعَادٍ لِأَعْدَائِكَ جِئْتُكَ يَا رَسُولَ اللَّهِ زَائِرًا وَ قَصَدْتُكَ رَاغِبًا مُتَوَسِّلًا بِكَ إِلَى اللَّهِ وَ أَنْتَ صَاحِبُ الْوَسِيلَةِ وَ الْفَضِيلَةِ وَ الْمَنْزِلَةِ الْجَلِيلَةِ وَ الشَّفَاعَةِ الْمَقْبُولَةِ وَ الدَّعْوَةِ الْمَسْمُوعَةِ

O Rasool-Allah^{-saww}! I draw closer to Allah^{-azwj} with what Pleases you^{-saww}, and I disavow to Allah^{-azwj} from what angers you^{-saww}! I am a friend to your^{-saww} friends, and an enemy to your^{-saww} enemies! I have come to you^{-saww}, O Rasool-Allah^{-saww}, as a visitor, and have aimed to you^{-saww} desirous, connecting through you^{-saww} to Allah^{-azwj}, and you^{-saww} are owner of the mediation, and the merit, and the majestic status, and the Accepted intercession, and the heard supplications!

فَأَشْفَعُ لِي إِلَى اللَّهِ عَزَّ وَ جَلَّ فِي الرَّحْمَةِ وَ التَّوْفِيقِ وَ الْعِصْمَةِ وَ التَّسْدِيدِ فَقَدْ غَمَرَنِي الدُّنُوبُ وَ سَمَّلَتْنِي الْغُيُوبُ وَ كَثُرَتِ الْآثَامُ وَ تَضَاعَفَتِ الْأَوْزَارُ وَ أَثْقَلَتِ الْخَطَايَا طَهَّرِي وَ أَقْنِتِ الْمَعَاصِيَ عُمْرِي

Intercede for me to Allah^{-azwj} Mighty and Majestic regarding the Mercy, and the inclination, and the protection, and the direction, for the sins have immersed me, and the faults have

covered me, and the sins are many, and the burdens have multiplied, and the wrongdoings have loaded upon back, and the acts of disobedience have perished my life!

وَقَدْ أَخْبَرْتَنَا وَخَبَرَكَ الصِّدِّيقُ عَنِ اللَّهِ تَعَالَى أَنَّهُ قَالَ وَ قَوْلُهُ الْحَقُّ وَ لَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَ اسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا

And you^{-saww} had informed us, and your^{-saww} information is truthful from Allah^{-azwj} the Exalted that He^{-azwj} Said, and His^{-azwj} Words are True: **and had they, when they were unjust to themselves, come to you and sought Forgiveness of Allah and the Rasool had (also) sought Forgiveness for them, they would have found Allah Oft-turning (to Mercy), Merciful [4:64]!**

وَمَا أَنَا يَا رَسُولَ اللَّهِ قَدْ جِئْتُ إِلَيْكَ مُسْتَغْفِرًا مِنْ ذُنُوبِي تَائِبًا مِنْ مَعَاصِييَ نَادِمًا عَلَى سَيِّئَاتِي تَائِبًا مِنْ خَطَايَايَ مُتَوَجِّعًا بِكَ إِلَى اللَّهِ فَاشْفَعْ لِي يَا شَفِيعَ الْأُمَّةِ وَ أَجْرِي يَا نَبِيَّ الرَّحْمَةِ وَ اسْتَغْفِرْهُ يَغْفِرْ لِي وَ اسْتَزِمْنِي بِرَحْمَتِي وَ يَثُوبْ عَلَيَّ وَ اسْأَلْهُ سَمَاعَ نِدَائِي وَ إِجَابَةَ دُعَائِي -

And here I am, O Rasool-Allah^{-azwj}! I have come to you^{-saww} seeking forgiveness from my sins, repenting from my acts of disobedience, being regretful upon my evil deeds, repenting from my wrongdoings, diverting through you^{-saww} to Allah^{-azwj}. So, Intercede for me, O intercessor of the community, and shelter me O Prophet^{-saww} of Mercy, and I seek His^{-azwj} Forgiveness for Him^{-azwj} to Forgive for me and seek His^{-azwj} Mercy to Mercy me and Turn to me, and I ask Him^{-azwj} to Hear my supplication and Answer my supplication!'

ثُمَّ أَفْرَأُ سُورَةَ الْقَدْرِ إِحْدَى عَشْرَةَ مَرَّةً ثُمَّ تَوَجَّهَ إِلَى الْقِبْلَةِ فَهِيَ وَجْهَ اللَّهِ وَ قُلِ اللَّهُمَّ إِلَيْكَ أَلْجَأْتُ أَمْرِي وَ إِلَى قَبْرِ نَبِيِّكَ مُحَمَّدٍ - أَسْنَدْتُ ظَهْرِي وَ إِلَى الْقِبْلَةِ الَّتِي ارْتَضَيْتَ لِمُحَمَّدٍ اسْتَقْبَلْتُ بِوَجْهِِي

Then read Surah Al Qadr eleven times, then divert to the Qiblah for it is the Face of Allah^{-azwj}, and say, 'O Allah^{-azwj}! To you^{-azwj} I shelter my affairs, and to the grave of Your^{-azwj} Prophet^{-saww} Muhammad^{-saww} I lead my back, and to the Qiblah which You^{-azwj} are Pleased with for Muhammad^{-saww}, I diver to with my face!

اللَّهُمَّ إِنِّي لَا أَمْلِكُ لِنَفْسِي خَيْرَ مَا أَرْجُو وَ لَا أَدْفَعُ عَنْهَا شَرَّ مَا أَخْذَرُ وَ الْأُمُورَ كُلَّهَا بِيَدِكَ وَ لَا فَفِيرَ أَفْقَرُ مِنِّي إِنِّي لِمَا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ

O Allah^{-azwj}! I cannot control for myself the goodness of what I hope for, nor can I repel from it evil of what I am cautious of, and all of the matters are in Your^{-azwj} Hand, and there is no poor who is poorer than me! I am poor (needy) to whatever goodness You^{-azwj} Send down to me!

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ تُبَدِّلَ اسْمِي أَوْ تُغَيِّرَ جِسْمِي أَوْ تُزِيلَ نِعْمَتَكَ عَنِّي

O Allah^{-azwj}! I seek Refuge with You^{-azwj} from Replacing my name, or Changing my body, or Declining Your^{-azwj} bounties from me!

اللَّهُمَّ زَيِّنِي بِالتَّقْوَى وَ جَمِّلْنِي بِالتَّعَمَّةِ وَ اعْمُرْنِي بِالْعَافِيَةِ وَ ارْزُقْنِي شُكْرَ الْعَافِيَةِ

O Allah^{-azwj}! Adorn me with the piety, and Beautify me with the bounties, and Immerse me with the well-being, and Grace me to thank You^{-azwj} for the well-being!

اللَّهُمَّ إِنِّي أَسْأَلُكَ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَأَنْ تُغْفِرَ لِي سَالِفَ جُرْمي وَتَعْصِمَنِي مِنَ الْمَعَاصِي فِي مُسْتَقْبَلِ عُمْرِي وَتُثَبِّتَ عَلَيَّ الْإِيمَانَ قَدَمِي وَتُزَيِّنَنِي بِهِ وَتُدَيِّمَ هِدَايَتِي وَرُشْدِي وَتُوسِّعَ عَلَيَّ رِزْقِي وَأَنْ تُسَبِّحَ عَلَيَّ النِّعْمَةَ وَأَنْ تَجْعَلَ قِسْمِي مِنَ الْعَاقِبَةِ أَوْفَرَ الْقِسْمِ وَتَحْفَظَنِي فِي أَهْلِي وَمَالِي وَوُلْدِي وَتَكْلَأَنِي مِنَ الْأَعْدَاءِ وَتُحَسِّنَ عَاقِبَتِي فِي الدُّنْيَا وَتُنْقِلَنِي فِي الْآخِرَةِ إِنَّكَ سَمِيعُ الدُّعَاءِ

O Allah-azwj! I ask You-azwj to Send Salawaat upon Muhammad-saww and Progeny-asws Muhammad-saww and Forgive for me my past crimes, and to Protect me from the acts of disobedience in the remaining time of my life, and to Affirm my feet upon the Eman, and Adorn me with it, and Make my guidance constant, and Direct me, and Expand my sustenance upon me, and to Make the bounties abundant upon me, and to Make my apportionment from the well-being to be plentiful, and Protect me regarding my family and my wealth and my children, and Protect me from the enemies, and Make my outcome excellent in the world and my transfer in the Hereafter, You-azwj are Hearer of the supplication!

اللَّهُمَّ وَاعْفُرْ لِي وَارْحَمْنِي وَأَوْجِبْ لِي رَحْمَتَكَ كَمَا أَوْجَبْتَ لِمَنْ لَقِيَ نَبِيَّكَ فِي حَيَاتِهِ وَأَقَرَّ لَهُ بِدُنُوبِهِ وَدَعَا لَهُ نَبِيَّكَ فَعَفَرْتَ لَهُ وَاجْعَلْنِي بِنَبِيِّكَ مُحَمَّدٍ ص وَجِهَاً فِي الدُّنْيَا وَالْآخِرَةِ وَمِنَ الْمُفَرِّقِينَ

O Allah-azwj, and Forgive for me, and Mercy me, and Obligate Your-azwj Mercy for me just as You-azwj Obligated for the one who had met Your-azwj Prophet-saww during his-saww lifetime, and accepted to him-saww of his sins, and Your-azwj Prophet-saww had supplicated for him, so You-azwj Forgave for him, and Make me a face with Your-azwj Prophet-saww Muhammad-saww in the world and the Hereafter, and from the ones of Proximity!

اللَّهُمَّ اغْفِرْ لِي وَلِوَالِدَيَّ وَلِجَمِيعِ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ الْأَحْيَاءِ مِنْهُمْ وَالْأَمْوَاتِ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

O Allah-azwj! Forgive for me and for my parents, and for the entirety of the believing men and the believing women, the living from them and the dead, You-azwj are Able upon all things!

ثُمَّ أَثْبَتِ الْمُنْبَرِ وَامْسَحْ بِيَدِكَ وَامْسَحْ بِمَا عَيْنُكَ وَوَجْهَكَ وَتَقُولُ لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ لَا إِلَهَ إِلَّا اللَّهُ الْعَلِيُّ الْعَظِيمُ سُبْحَانَ اللَّهِ رَبِّ السَّمَاوَاتِ السَّبْعِ وَرَبِّ الْأَرْضِينَ السَّبْعِ وَمَا فِيهِنَّ وَمَا بَيْنَهُنَّ وَمَا تَحْتَهُنَّ وَ مَا فَوْقَهُنَّ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ

Then come to the pulpit and wipe it with your hand and wipe your eyes and your face with it, and say, 'There is no god except Allah-azwj, the Forbearing, the Benevolent! There is no god except Allah-azwj the Exalted, the Magnificent! Glorious is Allah-azwj Lord-azwj of the seven skies and Lord-azwj of the seven earths, and whatever is within these, and whatever is between these, and whatever is beneath these, and whatever is above these, and He-azwj is Lord-azwj of the Magnificent Throne!

وَسَلَامٌ عَلَى الْمُرْسَلِينَ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

And Greetings be upon the Messengers-as and the Praise is for Allah-azwj Lord-azwj of the worlds!

اللَّهُمَّ اجْعَلِ الثَّوْرَ فِي بَصَرِي وَالْإِيمَانَ فِي قَلْبِي وَالنَّصِيحَةَ فِي صَدْرِي وَالْإِحْلَاصَ فِي عَمَلِي وَذِكْرَكَ بِاللَّيْلِ وَالتَّهَارِ عَلَى لِسَانِي وَرِزْقاً وَاسِعاً خَالِلاً غَيْرَ مَثُونٍ وَلَا مَخْطُورٍ فَارْزُقْنِي وَبَارِكْ لِي فِيهِمَا رَزَقَتْنِي وَاعْفُرْ لِي وَارْحَمْنِي بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ

O Allah-azwj! Make the Noor to be in my sight, and the Eman in my heart, and the advice in my chest, and the sincerity in the actions, and Your-azwj Zikr by the night and the day upon my tongue, and vast sustenance, Permissible without restriction nor cautions! Prove me and Bless for me in what You-azwj sustenance, and Forgiver for me, and Mercy me by Your-azwj Mercy, O most Merciful of the merciful ones!'

ثُمَّ أَنتَ مَقَامُ النَّبِيِّ ص وَهُوَ الرَّؤُوسَةُ وَ صَلِّ فِيهِ رُكْعَتَيْنِ إِذَا سَلَّمْتَ سَبَّحْتَ تَسْبِيحَ الرَّهْرَاءِ ع ثُمَّ قُلِ اللَّهُمَّ إِنَّ هَذَا مَقَامُ نَبِيِّكَ وَ حَبِيبِكَ وَ خَيْرَتِكَ مِنْ خَلْقِكَ

Then come to the standing place of the Prophet-saww and it is the garden (Al-Rowza), and pray two units in it. When you have performed Salaam, glorify the glorification of Al-Zahra-asws, then say, 'O Allah-azwj! This is the standing place of Your-azwj Prophet-saww and Your-azwj Beloved, and Your-azwj Choice from Your-azwj creatures.

جَعَلْتَهُ رَوْضَةً مِنْ رِيَاضِ جَنَّاتِكَ وَ شَرَفْتَهُ عَلَى بَقَاعِ أَرْضِكَ بِرَسُولِكَ وَ فَضَّلْتَ وَ عَظَّمْتَ وَ أَطَهَرْتَ جَلَالَتَهُ وَ أَوْجَبْتَ عَلَى عِبَادِكَ التَّزَكُّةَ بِالدُّعَاءِ وَ الصَّلَاةِ فِيهِ وَ قَدْ أَقَمْتَنِي بِهَا حَوْلَ وَ لَا قُوَّةَ كَانَ مِنِّي فِي ذَلِكَ إِلَّا بِتَوْفِيقِكَ وَ عَوْنِكَ وَ إِحْسَانِكَ

You-azwj Made it a garden from the Gardens of Your-azwj Paradise, and Ennobles it upon (all) the spots of Your-azwj earth by Your-azwj Rasool-saww, and Merited, and Magnified it, and Manifested its majesty, and Obligated upon Your-azwj servants, Blessed with the supplication and the Salat in it, and You-azwj have stand without might nor strength which was from me in that, except by Your-azwj Inclination, and Your-azwj Assistance, and Your-azwj Favour!

اللَّهُمَّ إِنَّ حَبِيبَكَ لَا يَتَقَدَّمُهُ فِي الْفَضْلِ خَلِيلُكَ فَاجْعَلْ إِجَابَةَ دُعَائِي فِي مَقَامِ حَبِيبِكَ أَفْضَلَ مَا جَعَلْتَهُ فِي مَقَامِ خَلِيلِكَ

O Allah-azwj! Your-azwj Beloved cannot be preceded in the merit of Your-azwj friend, (Ibrahim-as) so Make Answer to my supplication in the standing place of Your-azwj Beloved the best of what You-azwj Made it in the standing place of Your-azwj friend!

اللَّهُمَّ إِنِّي أَسْأَلُكَ فِي هَذَا الْمَقَامِ الطَّاهِرِ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ آلَ مُحَمَّدٍ وَ أَنْ تُنَجِّنِي مِنَ النَّارِ تَفَضُّلاً مِنْكَ وَ كَرَمًا وَ أَنْ تُوسِّعَ عَلَيَّ مِنَ الرِّزْقِ الْحَلَالِ الطَّيِّبِ وَ تَكْفُلَنِي مِنْ كُلِّ مُتَعَدٍّ وَ ظَالِمٍ لِي وَ تُطِيلَ لِي فِي طَاعَتِكَ عُمْرِي وَ تُؤَقِّتَنِي لِمَا يُرْضِيكَ عَنِّي وَ تَعَصِّمَنِي عَمَّا يُسْخِطُكَ عَلَيَّ

O Allah-azwj! I ask You-azwj in this standing place, the clean, to Send Salawaat upon Muhammad-saww and Progeny-asws of Muhammad-saww, and to Confer upon me the Paradise and Rescue me from the Hellfire as Grace from You-azwj and Benevolence, and to Expand upon me from the Permissible sustenance, the good, and Protect me from every aggressor and oppressor to me, and Prolong my life for me in obedience to You-azwj, and Cause me to die for what Pleases You-azwj with me and Protect me from what Angers You-azwj upon me!

وَ تَحْفَظْنِي فِي نَفْسِي وَ دِينِي وَ مَالِي وَ أَهْلِي وَ وَلَدِي وَ إِخْوَتِي وَ تُمَكِّرْ بَيْنَ مَكْرٍ بِي وَ تُدِيمَ عَافِيَتِي وَ رُشْدِي وَ تُسَبِّحْ نِعْمَتَكَ عَلَيَّ وَ عِنْدِي وَ تُعَجِّلْ عُثُوبَةَ مَنْ أَظْهَرَ ظُلَامَتِي

And Protect me regarding myself, and my religion, and my wealth, and my family, and my children, and my brother, and Plan with the ones plotting against me, and Make my well-being constant, and Direct me, and Make Your-azwj bounties plentiful upon me and with me, and Hasten the Punishment who have revealed injustice to me!

اللَّهُمَّ إِنِّي أَتَوَجَّهُ إِلَيْكَ بِنَبِيِّكَ نَبِيِّ الرَّحْمَةِ وَ بِأَهْلِ بَيْتِهِ حُجَّتِكَ عَلَى خَلْقِكَ وَ أُمْنَانِكَ عَلَى بِلَادِكَ وَ أَنْ تَسْتَجِيبَ لِي دُعَائِي وَ تُبَلِّغَنِي فِي الدُّنْيَا وَ الْآخِرَةِ أُمْلِي وَ رَجَائِي يَا سَيِّدِي وَ مُؤَلَايَ وَ قَدْ سَأَلْتُكَ فَلَا تُخَيِّبْنِي وَ رَجَوْتُ مَا عِنْدَكَ فَلَا تَحْرِمْنِي وَ إِنَّمَا أَنَا عَبْدُكَ وَ فِي قَبْضَتِكَ

O Allah-^{azwj}! I divert to You-^{azwj} through Your-^{azwj} Prophet-^{saww}, the Prophet-^{saww} of Mercy, and through People-^{asws} of his-^{saww} Household, Your-^{azwj} Divine Authorities and Your-^{azwj} trustees upon Your-^{azwj} cities, and to Answer my supplication for me, and to Make me reach my wishes and my hopes in the world and the Hereafter! O my Chief and my Master, and I have asked You-^{azwj} so do not disappoint me, and I have hoped for what is with You-^{azwj} so do not Deprive me, and rather I am Your-^{azwj} servant and in Your-^{azwj} Grip!

اللَّهُمَّ إِنِّي أَسْأَلُكَ أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تَحْرِمَ شَعْرِي وَ بَشْرِي وَ جَسَدِي عَلَى النَّارِ وَ أَنْ تُؤْتِيَنِي مِنَ الْخَيْرِ مَا عَلِمْتُ مِنْهُ وَ مَا لَمْ أَعْلَمْ وَ أَنْ تُصْرِفَ عَنِّي مِنَ الشَّرِّ مَا عَلِمْتُ مِنْهُ وَ مَا لَمْ أَعْلَمْ

O Allah-^{azwj}! I ask You-^{azwj} to Send Salawaat upon Muhammad-^{saww} and Progeny-^{asws} of Muhammad-^{saww}, and to Prohibit my hair, and my skin, and my body unto the Hellfire, and to Give me from the goodness what I know of and what I don't know from it, and to Turn away from me the evil of what I know of and what I don't know!

اللَّهُمَّ اغْفِرْ لِي وَ لِوَالِدَيَّ وَ لِجَمِيعِ الْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

O Allah-^{azwj}! Forgive for me and for my parents and for entirety of the believing men and the believing women, You-^{azwj} are Able upon all things!

ثُمَّ أَنتَ مَقَامَ جِبْرَائِيلَ ع وَ قُلْ رَبَّنَا إِنَّا سَمِعْنَا مُنَادِيًا يُنَادِي لِلْإِيمَانِ أَنْ آمِنُوا بِرَبِّكُمْ فَآمَنَّا رَبَّنَا فَاغْفِرْ لَنَا ذُنُوبَنَا وَ كَفِّرْ عَنَّا سَيِّئَاتِنَا وَ تَوَفَّنَا مَعَ الْأَبْرَارِ رَبَّنَا وَ آتِنَا مَا وَعَدْتَنَا عَلَى رُسُلِكَ وَ لَا تُخْزِنَا يَوْمَ الْقِيَامَةِ إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ

Then come to the standing place of Jibraeel-^{as} and say, '**Our Lord! We heard a caller calling to the Eman: 'Believe in your Lord!' So we believed. Our Lord! Forgive our sins for us and Cover our evil deeds from us and Cause us to die with the righteous ones [3:193] Our Lord! And Grant us what You Promised us by Your Rasools and do not Disgrace on the Day of Resurrection; surely You do not break the Promise' [3:194]!**

أَيُّ جَوَادٍ أَيْ كَرِيمٍ أَيْ قَرِيبٍ أَيْ بَعِيدٍ أَسْأَلُكَ أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ لَا تُعَيِّرَ نِعَمَتَكَ عَنِّي وَ أَنْ تَكْفِيَنِي شَرَّارَ خَلْقِكَ وَ أَنْ تَسْتَجِيبَ دُعَائِي وَ تَسْمَعَ نِدَائِي يَا سَيِّدِي وَ مُؤَلَايَ

O Generous, O Benevolent, O Near, O Far! I beseech You-^{azwj} to Send Salawaat upon Muhammad-^{saww} and Progeny-^{asws} of Muhammad-^{saww} and not to Change Your-^{azwj} bounties away from me, and to Suffice me of Your-^{azwj} evil creatures, and to Answer my supplication, and Hear my call, O my Chief, O my Master!

اللَّهُمَّ صَلِّ عَلَى مَلَائِكَتِكَ الْمُقَرَّبِينَ وَ أَنْبِيَائِكَ الْمُرْسَلِينَ وَ عِبَادِكَ الصَّالِحِينَ وَ صَلِّ عَلَى الْأَمِينِ جِبْرَائِيلَ الَّذِي نَزَلَ بِالْقُرْآنِ الْعَظِيمِ عَلَى قَلْبِ نَبِيِّكَ خَاتَمِ النَّبِيِّينَ وَ السَّلَامُ عَلَيْهِ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ

O Allah-^{azwj}! Send Salawaat upon Your-^{azwj} Angels of Proximity, and Your-^{azwj} Messenger Prophets-^{as}, and Your-^{azwj} righteous servants, and Send Salawaat upon the trustworthy

Jibraeel^{as}, the one who came down with the Magnificent Quran upon the heart of Your^{-azwj} Prophet^{-saww}, Seal of the Prophets^{-as}, and the greetings be upon him^{-saww} and Mercy of Allah^{-azwj} and His^{-azwj} Blessings!

اللَّهُمَّ وَ أَتَجَرَّ صَلَوَاتِكَ عَلَى جِبْرَائِيلَ فَإِنَّهُ قُدُّوهُ الْأَوْلِيَاءِ وَ هَادِي الْأَصْفِيَاءِ وَ سَادِسُ أَصْحَابِ الْكِسَاءِ

O Allah^{-azwj}, and frequent from Your^{-azwj} Salawaat upon Jibraeel^{-as}, for he^{-as} is leader of the friends, and guide of the ambassadors, and sixth companions of the Cloak!

اللَّهُمَّ اجْعَلْ وَفُوقِي هَذَا سَبَباً لِنُزُولِ رَحْمَتِكَ عَلَيَّ وَ تَجَاوُزِكَ عَنِّي وَ عَنْ وَالِدَيَّْ وَ عَنْ إِخْوَانِي الْمُؤْمِنِينَ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ.

O Allah^{-azwj}! Make this pausing of mine a cause for the descent of Your^{-azwj} Mercy upon me, and Your^{-azwj} Overlooking from me, and from my parents, and from my brother, the Momineen, by Your^{-azwj} Mercy, O most Merciful of the merciful ones!''⁵⁰⁶ (Not a Hadeeth)

43- مِنَ الْمَزَارِ الْكَبِيرِ، زِيَارَةُ أُخْرَى لَهُ ص أَمْلَاهَا عَلَى التَّصْنِيفِ أَدَامَ اللَّهُ عَزَّ تَقِفْ عِنْدَ الْأُسْطُوَانَةِ الَّتِي تَلِي رَأْسَ النَّبِيِّ ص وَ تَقُولُ السَّلَامَ عَلَيْكَ يَا رَسُولَ اللَّهِ السَّلَامَ عَلَيْكَ يَا نَبِيَّ اللَّهِ السَّلَامَ عَلَيْكَ يَا أَمِينَ اللَّهِ السَّلَامَ عَلَيْكَ يَا حَبِيبَ اللَّهِ

From (the book) 'Al-Mazar Al-Kabeer' – Another Ziyarat of his^{-saww} dictated to Al-Nuseyr, may Allah^{-azwj} Make his honour constant – 'Stand by the pillar which follows the head of the Prophet^{-saww} and say, 'The greetings be upon you^{-saww}, O Rasool-Allah^{-azwj}! The greetings be upon you^{-saww}, O Prophet^{-as} of Allah^{-azwj}! The greetings be upon you^{-saww} O trustee of Allah^{-azwj}! The greetings be upon you^{-saww} O Beloved of Allah^{-azwj}!

السَّلَامَ عَلَيْكَ يَا صَفْوَةَ اللَّهِ السَّلَامَ عَلَيْكَ يَا خَيْرَةَ اللَّهِ السَّلَامَ عَلَيْكَ يَا أَحْمَدَ السَّلَامَ عَلَيْكَ يَا مُحَمَّدَ السَّلَامَ عَلَيْكَ يَا أَبَا الْقَاسِمِ السَّلَامَ عَلَيْكَ يَا مَاجِي السَّلَامَ عَلَيْكَ يَا عَاقِبَ السَّلَامَ عَلَيْكَ يَا بَشِيرَ السَّلَامَ عَلَيْكَ يَا نَذِيرَ

The greetings be upon you^{-asws} O Elite of Allah^{-azwj}! The greetings be upon you^{-asws} O Choice of Allah^{-azwj}! The greetings be upon you^{-saww} O Ahmad^{-saww}! The greetings be upon you^{-saww} O Muhammad^{-saww}! The greetings be upon you^{-saww} O Abu Al Qasim^{-saww}! The greetings be upon you^{-saww} O life of Al-Islam! The greetings be upon you^{-saww} O End-result! The greetings be upon you^{-saww} O giver of glad tidings! The greetings be upon you^{-saww} O warner!

السَّلَامَ عَلَيْكَ يَا طَهْرَ السَّلَامَ عَلَيْكَ يَا طَاهِرَ السَّلَامَ عَلَيْكَ يَا أَكْرَمَ وَلَدِ آدَمَ السَّلَامَ عَلَيْكَ يَا خَاتَمَ النَّبِيِّينَ السَّلَامَ عَلَيْكَ يَا رَسُولَ رَبِّ الْعَالَمِينَ السَّلَامَ عَلَيْكَ يَا قَائِدَ الْخَيْرِ السَّلَامَ عَلَيْكَ يَا فَاتِحَ الْبَرِّ السَّلَامَ عَلَيْكَ يَا نَبِيَّ الرَّحْمَةِ

The greetings be upon you^{-saww} O purity! The greetings be upon you^{-saww} O Clean! The greetings be upon you^{-saww} O most honourable son^{-saww} of Adam^{-as}! The greetings be upon you^{-saww} O Seal of the Prophets^{-as}! The greetings be upon you^{-saww} O Rasool^{-saww} of Lord^{-azwj} of the worlds! The greetings be upon you^{-saww} O guide of the good people! The greetings be upon you^{-saww} O Opener of the righteousness! The greetings be upon you^{-saww} O Prophet^{-saww} of Mercy!

⁵⁰⁶ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 5 H 42

السَّلَامُ عَلَيْكَ يَا سَيِّدَ الْأُمَّةِ السَّلَامُ عَلَيْكَ يَا قَائِدَ الْغُرِّ الْمُحَجَّلِينَ السَّلَامُ عَلَيْكَ يَا خَيْرَ خَلْقِي اللَّهُ أَجْمَعِينَ السَّلَامُ عَلَيْكَ يَا ذَا الْوَجْهِ الْأَقْمَرِ وَالْجَبِينِ الْأَزْهَرِ
وَالْظَّرْفِ الْأَخْوَرِ وَالْخُوضِ وَالْكُؤُورِ وَالشَّفَاعَةِ فِي الْمَحْشَرِ

The greetings be upon you^{-saww} O chief of the community! The greetings be upon you^{-saww} O guide of the resplendent! The greetings be upon you^{-saww} O best of the creation of Allah^{-azwj} altogether! The greetings be upon you^{-saww} O possessor of the radiant face, and the blossoming forehead, and the beautiful eyes, and the fountain and Al-Kawser, and the intercession in the plains of Resurrection!

السَّلَامُ عَلَيْكَ وَ عَلَى ابْنِ عَمِّكَ الْمُرْتَضَى السَّلَامُ عَلَيْكَ وَ عَلَى ابْنَتِكَ فَاطِمَةَ الزَّهْرَاءِ- السَّلَامُ عَلَيْكَ وَ عَلَى حَدِيجَةِ الْكُؤُورِ وَ عَلَى وَلَدَيْكَ الْحَسَنِ وَ الْحُسَيْنِ

The greetings be upon you^{-saww} and upon the son^{-asws} of your^{-saww} uncle^{-as}, Al-Murtaza^{-asws}! The greetings be upon you^{-saww} and upon your^{-saww} daughter^{-asws} (Syeda) Fatima Al-Zahra^{-asws}! The greetings be upon you^{-saww} and upon (Syeda) Khadeeja^{-asws} the great and upon your^{-saww} two (grand) sons^{-asws} Al-Hassan^{-asws} and Al-Husayn^{-asws}!

السَّلَامُ عَلَيْكُمْ يَا أَهْلَ بَيْتِ النَّبِيِّ وَ مَغْدِينَ الرِّسَالَةِ وَ مُخْتَلَفِ الْمَلَائِكَةِ وَ حُرَّانِ الْعِلْمِ وَ مُنْتَهَى الْحِلْمِ وَ قَادَةَ الْأُمَمِ وَ أَوْلِيَاءَ النَّعَمِ وَ عَنَاصِرَ الْأَنْبَارِ وَ دَعَائِمَ الْأَخْيَارِ وَ صَفْوَةَ الْمَلِكِ الْجَبَّارِ وَ صَفْوَةَ الْمُرْسَلِينَ وَ خَيْرَةَ رَبِّ الْعَالَمِينَ

The greetings be upon you^{-saww} O People^{-asws} of the Household of the Prophet^{-saww}, and the Mine of the Message, and interchange of the Angels, and the treasurers of knowledge, and the ultimate of forbearance, and leaders of the community, and guardians of the bounties, and the elements of righteousness, and the pillars of the good ones, and elites of the King, the Subduer, and ambassadors of the Messengers^{-as}, and Choice of Lord^{-azwj} of the worlds!

أَسْأَلُ اللَّهَ عَزَّ وَ جَلَّ أَنْ يُجْزِيَكَ عَنَّا أَكْرَمَ مَا جَزَى نَبِيًّا عَنْ أُمَّتِهِ وَ صَلَّى اللَّهُ عَلَيْكَ بِعَدَدِ مَا ذَكَرَهُ الدَّاكِرُونَ وَ كُلَّمَا أَعْقَلَ عَنْ ذِكْرِهِ الْغَافِلُونَ

I ask Allah^{-azwj} Mighty and Majestic to Recompense you^{-saww} on our behalf the most honourable of what He^{-azwj} Recompenses any Prophet^{-as} on behalf of his^{-as} community, and may Allah^{-azwj} Send Salawaat upon you^{-saww} the number of what the mentioners mention Him^{-azwj}, and every time the heedless ones a heedless from mentioning Him^{-azwj}!

وَ صَلَّى اللَّهُ عَلَيْكَ بِعَدَدِ مَا أَحَاطَ بِهِ عِلْمُ اللَّهِ وَ جَزَى بِهِ قَلَمٌ وَ صَلَّى اللَّهُ عَلَيْكَ فِي كُلِّ وَقْتٍ وَ أَوَانٍ وَ صَلَّى اللَّهُ عَلَيْكَ فِي كُلِّ حِينٍ وَ زَمَانٍ وَ صَلَّى اللَّهُ عَلَيْكَ صَلَاةً يَهْتَرُّ لَهَا عَرْشُ الرَّحْمَنِ وَ تَرْضَى بِهَا مَلَائِكَةُ اللَّهِ صَلَاةً تُوجِبُ لِقَائِهَا الْجَنَّةَ وَ تَحَقِّقُ لَهَا الْإِجَابَةَ حَتَّى تَرِيدَهُ إِيمَانًا وَ تَشْبِيهًا وَ رَحْمَةً وَ غُفْرَانًا

And may Allah^{-azwj} Send Salawaat upon you^{-saww} the number of what the Knowledge of Allah^{-azwj} contains, and the Pen flows with, and may Allah^{-azwj} Salawaat upon you^{-saww} during every time and season, and may Allah^{-azwj} Send Salawaat upon you^{-saww} in every time and era, and may Allah^{-azwj} Send Salawaat upon you^{-saww}, the Throne of Allah^{-azwj} Shakes with it, and the Angels of Allah^{-azwj} are pleased with it, Salawaat obligating the Paradise for its speaker, and has a right for it of the Response until You^{-azwj} Increase him in Eman, and stead fastedness, and Mercy, and Forgiveness!

صَلَّى اللَّهُ عَلَيْكَ كَمَا اسْتَنْقَدْنَا بِكَ مِنَ الصَّلَاةِ وَ بَصَّرْنَا بِكَ مِنَ الْعَمَى وَ هَدَانَا بِكَ مِنَ الْجَهَالَةِ

May Allah^{-saww} Send Salawaat upon you^{-saww} just as we have been saved by you^{-azwj} from the straying, and we have insight due to you^{-saww} from the blindness, and we were guided by you^{-saww} from the ignorance!

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّكَ عَبْدُهُ وَرَسُولُهُ وَآمِينُهُ وَصَفِيُّهُ وَخَيْرُهُ مِنْ خَلْقِهِ

I testify that there is no god except Allah^{-azwj} Alone, there is no associate for Him^{-azwj}, and I testify that you^{-saww} are His^{-azwj} servant and His^{-azwj} Rasool^{-saww}, and His^{-azwj} trustee, and His^{-azwj} ambassador, and His^{-azwj} Choice from His^{-azwj} creation!

وَأَشْهَدُ أَنَّكَ قَدْ بَلَغْتَ الرِّسَالَةَ وَأَدَيْتَ الْأَمَانَةَ وَنَصَحْتَ لِلْأُمَّةِ وَجَاهَدْتَ عَدُوَّ اللَّهِ وَعَبَدْتَ اللَّهَ حَتَّى أَتَاكَ الْيَقِينُ وَأَشْهَدُ أَنَّ الْجَنَّةَ حَقٌّ وَالنَّارَ حَقٌّ وَالْمَوْتَ حَقٌّ وَالْبُعْثَ حَقٌّ وَالْمِيزَانَ حَقٌّ وَالصِّرَاطَ حَقٌّ فَاشْهَدْ لِي بِهَذِهِ الشَّهَادَةِ-

And I testify that you^{-saww} have delivered the Message and fulfilled the entrustment, and advised the community, and fought enemies of Allah^{-azwj} and worshipped Allah^{-azwj} until the certainty (death) came to you^{-saww}, and I testify that the Paradise is true, and the Hellfire is true, and the death is true, and the Resurrection is true, and the Scale is true, and the Bridge is true, so testify for me with this testimony.

وَإِنْ كَانَ نَائِبًا عَنْ أَحَدٍ قَالَ السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ عَنْ فُلَانٍ بْنِ فُلَانٍ وَ يَفْرَأُ فَاتِحَةَ الْكِتَابِ وَ يَقُولُ سُبْحَانَ اللَّهِ وَ الْحَمْدُ لِلَّهِ وَ لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ وَ لِلَّهِ الْحَمْدُ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ-

And if he was a delegate on behalf of someone, he should say, 'The greetings be upon you^{-saww} O Rasool^{-saww} of Allah^{-azwj} on behalf of so and so, son of so and so, and he should read Surah Al Fatiha and he should say, 'Glory be to Allah^{-azwj}, and the Praise is for Allah^{-azwj}, and there is no god except Allah^{-azwj}, and Allah^{-azwj} is Greatest, and for Allah^{-azwj} is the Praise, and there is neither might nor strength except with Allah^{-azwj} the Exalted, the Magnificent!'

ثُمَّ يَقُولُ اللَّهُمَّ إِنَّكَ قُلْتَ وَ لَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَ اسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا

Then he should say, 'O Allah^{-azwj}! You^{-saww} Said: **and had they, when they were unjust to themselves, come to you and sought Forgiveness of Allah and the Rasool had (also) sought Forgiveness for them, they would have found Allah Oft-turning (to Mercy), Merciful [4:64].**

اللَّهُمَّ إِنَّا قَدْ سَمِعْنَا قَوْلَكَ وَ أَطَعْنَا أَمْرَكَ وَ قَصَدْنَا نَبِيَّكَ مُسْتَشْفِعِينَ بِهِ إِلَيْكَ مِنْ ذُنُوبِنَا وَ مَا أَثْقَلَ ظُهُورُنَا مِنْ أَوْزَارِنَا نَائِبِينَ مِنْ زَلَلِنَا مُعْتَرِفِينَ بِخَطَايَانَا مُسْتَغْفِرِينَ مِنْ كُلِّ ذَنْبٍ اِكْتَسَبْنَاهُ بِأَعْيُنِنَا وَ نَسْأَلُكَ التَّوْبَةَ وَ نَسْتَغْفِرُكَ مِنْ كُلِّ ذَنْبٍ اِكْتَسَبْنَاهُ بِأَلْسِنَتِنَا

O Allah^{-azwj}! We have heard Your^{-azwj} Words and obeyed Your^{-azwj} Command, and we aimed for Your^{-azwj} Prophet^{-saww} seeking intercession by him^{-saww} to You^{-azwj} from our sins, and what weight there is on our backs from our burdens, repenting from our slips, acknowledging our wrongdoing, seeking Forgiveness from every sin we have earned with our eyes, and we ask for the Acceptance of the repentance, and we seek Your^{-azwj} Forgiveness from every sin we have earned with our tongues.

وَسَأَلْتُكَ التَّوْبَةَ وَ نَسْتَغْفِرُكَ مِنْ كُلِّ ذَنْبٍ أَكْتَسَبْنَاهُ بِأَيْدِينَا وَ نَسَأَلُكَ التَّوْبَةَ وَ نَسْتَغْفِرُكَ مِنْ كُلِّ ذَنْبٍ أَكْتَسَبْنَاهُ بِطُؤُنِنَا وَ نَسَأَلُكَ التَّوْبَةَ وَ نَسْتَغْفِرُكَ مِنْ كُلِّ ذَنْبٍ أَكْتَسَبْنَاهُ بِفُرُوجِنَا وَ نَسَأَلُكَ التَّوْبَةَ وَ نَسْتَغْفِرُكَ مِنْ كُلِّ ذَنْبٍ أَكْتَسَبْنَاهُ بِأَرْجُلِنَا وَ نَسَأَلُكَ التَّوْبَةَ وَ نَسْتَغْفِرُكَ مِنْ كُلِّ ذَنْبٍ أَكْتَسَبْنَاهُ بِقُلُوبِنَا

And we ask for Acceptance of the repentance and we seek Your^{-azwj} Forgiveness from every sin we have earned with our hands, and we ask You^{-azwj} for Acceptance of the repentance and seek Your^{-azwj} Forgiveness from every sin we have earned without bellies, and ask for Acceptance of the repentance and seek Forgiveness from every sins we have earned by our private parts, and we ask Your^{-azwj} Forgiveness from every sin we earned without legs, and we ask You^{-azwj} for Acceptance of the repentance and seek Forgiveness from every sin we have earned by our hearts!

اللَّهُمَّ فَاعْفُرْ لَنَا ذُنُوبَنَا قَلِيمَةً وَ حَدِيثَهَا صَغِيرَةً وَ كَبِيرَهَا عَمْدَةً وَ خَطَاَهَا سِرًّا وَ عَلَانِيَةً أُولَهَا وَ آخِرَهَا مَا عَلِمْتُ مِنْهَا وَ مَا لَمْ أَعْلَمْ فَتُبْ عَلَيْنَا وَ اعْفُرْ لَنَا وَ ارْحَمْنَا وَ شَفِّعْ نَبِيَّكَ فِينَا وَ ارْفَعْنَا بِمَنْزِلَتِهِ عِنْدَكَ وَ حَقِّهِ عَلَيْكَ فَاعْفُرْ لَنَا مَا تَقَدَّمَ مِنَ الزَّلَلِ قَبْلَ انْقِضَاءِ الْأَجَلِ -

O Allah^{-azwj}! Forgive our sins for us, their old and their new, their small and their big, their deliberate and their erroneous, and their secretive and their open, their first and their last, what I know from these and what I don't know, so Turn to us and Forgive for us, and Mercy us and Grant intercession of Your^{-azwj} Prophet^{-saww} regarding us, and Raise us through his^{-saww} status in Your^{-azwj} Presence, and his^{-saww} right upon You^{-azwj}, so Forgive for us whatever has preceded from the slips before termination of the term!

ثُمَّ ادْعُ بِمَا بَدَا لَكَ وَ أَكْثِرْ مِنَ الصَّلَاةِ عِنْدَهُ ص فَإِنَّ الصَّلَاةَ الْوَاحِدَةَ تَعْدِلُ عَشْرَةَ أَلْفِ صَلَاةٍ وَ الدِّرْهَمُ هُنَاكَ بِعَشْرَةِ أَلْفِ دِرْهَمٍ.

Then supplicate with whatever comes to you, and frequent from the Salat in his^{-saww} presence, for the one Salat equates to a thousand Salats, and the Dirham (given in charity) over there equates to ten thousand Dirhams".⁵⁰⁷ (Not a Hadeeth)

44- زِيَارَةُ أُخْرَى لَهُ ص إِذَا وَقَفْتَ عَلَيْهِ ص تَقُولُ السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ السَّلَامُ عَلَيْكَ يَا حَبِيبَ اللَّهِ السَّلَامُ عَلَيْكَ يَا أَمِينَ اللَّهِ السَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ السَّلَامُ عَلَيْكَ يَا سَيِّدَ الْمُرْسَلِينَ وَ حَاتِمَ النَّبِيِّينَ السَّلَامُ عَلَيْكَ يَا نَبِيَّ الرَّحْمَةِ وَ قَائِدَ الْخَيْرِ وَ الْبَرَكَةِ وَ دَاعِيَ الْخَلْقِ إِلَى طَرِيقِ النِّجَاةِ وَ الْمَغْفِرَةِ

Another Ziyarat of his^{-saww}, when you pause by him^{-saww}, you should say, 'The greetings be upon you^{-saww}, O Rasool-Allah^{-saww}! The greetings be upon you^{-saww} O Beloved of Allah^{-azwj}! The greetings be upon you^{-saww} O trustee of Allah^{-azwj}! The greetings be upon you^{-saww} O Prophet^{-saww} of Allah^{-azwj}! The greetings be upon you^{-saww} O Chief of the Messengers^{-as}, and Seal of the Prophets^{-saww}! The greetings be upon you^{-saww}, O Prophet^{-saww} of Mercy, and guide of the good, and the Blessing, and caller of the creatures to the path of salvation and the Forgiveness!

السَّلَامُ عَلَيْكَ يَا نَبِيَّ الْهُدَى وَ سَيِّدَ الْوَرَى وَ مُنْقِذَ الْعِبَادِ مِنَ الضَّلَالَةِ وَ الرَّذَى السَّلَامُ عَلَيْكَ يَا صَاحِبَ الْخَلْقِ الْعَظِيمِ وَ الشَّرَفِ الْعَمِيمِ وَ الْآيَاتِ وَ الدِّكْرِ الْحَكِيمِ السَّلَامُ عَلَيْكَ يَا صَاحِبَ الْمَقَامِ الْمَحْمُودِ وَ الْخَوْضِ الْمَوْجُودِ وَ الْوَأْدِ الْمَشْهُودِ

The greetings be upon you^{-saww} O Prophet^{-saww} of guidance, and Chief of the devout, and Saviour of the servants from the straying and the regress! The greetings be upon you^{-saww} O owner of the magnificent physique, and the absolute nobility, and the Signs, and the wise

⁵⁰⁷ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 5 H 43

Zikr! The greetings be upon you^{-saww}, O owner of the praise-worthy position, and the fountain of resource, and the witnessed flag!

السَّلَامُ عَلَيْكَ يَا مَنْهَجَ دِينِ الْإِسْلَامِ وَ الْإِيمَانِ وَ صَاحِبَ الْقِبْلَةِ وَ الْفُرْقَانِ وَ عَلِيمَ الصِّدْقِ وَ الْحَقِّ وَ الْإِحْسَانِ السَّلَامُ عَلَيْكَ يَا صَفْوَةَ الْأَنْبِيَاءِ وَ عِلْمَ الْأَنْفِيَاءِ وَ مَشْهُورَ الذِّكْرِ فِي الْأَرْضِ وَ السَّمَاءِ السَّلَامُ عَلَيْكَ يَا أَبَا الْقَاسِمِ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ

The greetings be upon you^{-saww}, O manifesto of the religion of Al-Islam, and the Eman, and owner of the Qiblah and the Furqan, and the truthful knowledge, and the truth, and the favours! The greetings be upon you^{-saww} O elite of the Prophets^{-as}, and knowledge of the pious, and the famous Zikr in the earth and the sky! The greetings be upon you^{-saww}, O Abu Al-Qasim^{-saww}, and Mercy of Allah^{-azwj} and His^{-azwj} Blessings!

أَشْهَدُ أَنَّكَ رَسُولُ اللَّهِ الْعَزِيزِ عَلَى اللَّهِ وَ النَّبِيِّ الْمُصْطَفَى وَ الْحَبِيبِ الْمُجْتَبَى وَ الْأَمِينِ الْمُتَرَضَى وَ الشَّفِيعِ الْمُرْتَجَى الْمُبْعُوثُ حِينَ الْفِتْرِ وَ ذُرُوسِ الدِّينِ وَ الْمِلَّةِ بِالنُّورِ الْبَاهِرِ وَ الْكِتَابِ الرَّاهِرِ وَ الْأَمْرِ الْمُرْضِيِّ وَ الْبَيَانِ الْجَلِيِّ

I testify you^{-saww} are Rasool^{-saww} of Allah^{-azwj}, the honourable unto Allah^{-azwj} and the Chosen Prophet^{-saww}, and the Selected Beloved, and the trusted and esteemed, and the hoped-for intercessor, sent during a time of stagnation and the fading of faith and creed with a radiant light, and a shining Book, and a pleasing Command, and a clear declaration, and a unique path.

وَ الْمِنْهَاجِ الْبَدِيِّ أَكْرَمَ الْعَالَمِينَ حَسَبًا وَ أَفْضَلَهُمْ نَسَبًا وَ أَجْمَلَهُمْ مَنْظَرًا وَ أَسْخَاهُمْ كَفًّا وَ أَشْجَعَهُمْ قَلْبًا وَ أَكْمَلَهُمْ حِلْمًا وَ أَكْثَرَهُمْ عِلْمًا وَ أَتَمَّتْهُمْ أَصْلًا وَ أَعْلَاهُمْ ذِكْرًا وَ أَسْنَاهُمْ دُخْرًا وَ أَبَدَحَهُمْ شَرَفًا وَ أَحْمَدَهُمْ وَصْفًا وَ أَوْفَاهُمْ بِالْعَهْدِ وَ أَجْزَاهُمْ لِلْوَعْدِ

You^{-saww} are the most noble in lineage, and the highest in ancestry, and the most beautiful in appearance, and the most generous in giving, and the bravest in heart, and the most complete in patience, and the most knowledgeable, and the firmest in origin, and the highest in remembrance, and the most exalted in status, and the richest in honour, and the most praiseworthy in description, and the most faithful to covenants, and the most fulfilling of promises.

مِنْ شَجَرَةٍ أَصْلُهَا رَاسِخٌ فِي الثَّرَى وَ فَرْعُهَا شَامِخٌ فِي الْعُلَى قَدْ بَشَّرَتْ بِكَ قَبْلَ مَبْعَثِكَ الْأَنْبِيَاءُ وَ هَتَفَتْ بِصِفَاتِكَ الْأَوْصِيَاءُ وَ صَرَخَتْ بِنُغُوتِكَ الْعُلَمَاءُ

You^{-saww} stem from a tree whose roots are firmly grounded in the earth and whose branches reach high into the skies. The prophets^{-as} before your^{-saww} mission gave glad tidings of you^{-saww}, the successors^{-as} proclaimed your^{-saww} attributes, and the scholars spoke of your^{-saww} attributes.

وَ كَتَبَ اللَّهُ الْمُنْزِلَةَ عَلَى رُسُلِهِ مِنَ الْأُمَمِ الْمَاضِيَةِ وَ الْقُرُونِ الْحَالِيَةِ تَنْطِقُ بِتَعْظِيمِ نَامُوسِكَ وَ شَرْعِكَ وَ تَعْجِيمِ آيَاتِكَ وَ أَغْلَامِكَ وَ فَضْلِ أَوَانِكَ وَ زَمَانِكَ وَ كَانَ مُسْتَقَرُّكَ خَيْرَ مُسْتَقَرٍّ وَ مُسْتَوْدَعُكَ خَيْرَ مُسْتَوْدَعٍ وَ أَنَّكَ سَلِيلُ الْأَغْلَامِ السَّادَةِ وَ الْقُرُومِ الدَّادَةِ تُنْشَأُ فِي مَعَادِنِ الْكَرَامَةِ وَ مَاهِدِ السَّلَامَةِ وَ تَكُونُ بَيْنَ الْعَلَامَةِ بَيْنَ الْوَسَامَةِ بَيْنَ كَيْفِيَّتِكَ شَامَةً يَعْرِفُكَ بِهَا الْمُسْتَوْدَعُونَ لِلْعِلْمِ

And Allah^{-azwj} Ordained^{-saww} your rank above His^{-azwj} Messengers^{-as} from past nations and bygone generations. They spoke of the greatness of your^{-saww} law and legislation, the magnificence of your^{-saww} signs and miracles, and the virtue of your^{-saww} time and era. Your⁻

^{saww} dwelling was the best of dwellings, and your^{-saww} lineage was the noblest of lineages. Your^{saww} are the descendant of esteemed leaders and noble guardians, raised in the mines of honour and the foundations of peace. You^{-saww} bore a clear mark and evident distinction, with a seal between your^{-saww} shoulders by which the keepers of knowledge recognised you^{-saww}!

أَنْتَ الْمَوْفَّقُ الرَّشِيدُ وَالْمُبَارَكُ السَّعِيدُ وَالْمَيْمُونُ السَّيِّدُ وَأَنْ رَأَيْتَكَ مَنْصُورَةً وَأَعْلَامَكَ رَضِيَّةً مَشْهُورَةً وَفَرَائِضَكَ مُهَذَّبَةً وَسُنَّتَكَ نَبِيَّةً وَأَنَّكَ أَحْسَنُ الْعَالَمِينَ خُلُقًا وَخُلُقًا وَأَشْرَفُهُمْ أَصْلًا وَأَكْرَمُهُمْ فِعْلًا وَأَسْنَاهُمْ خَطَرًا وَأَوْفَاهُمْ عَهْدًا وَأَوْثَقُهُمْ عَقْدًا

You^{-saww} are the rightly guided and successful, and the Blessed and joyous, and the fortunate and steadfast. Your^{-saww} banner is victorious, and your^{-saww} signs are noble and renowned, and your^{-saww} obligations are refined, and your^{-saww} traditions are pure. You^{-saww} are the best of all creation in both form and character, the most honourable in lineage, and the noblest in deeds, and the most exalted in rank, and the most faithful to covenants, and the firmest in commitment!

أَشْهَدُ أَنَّ اللَّهَ أَخْرَجَكَ مِنَ أَكْرَمِ الْمَخَامِدِ وَأَفْضَلِ الْمَنَابِتِ وَمِنْ أَمْنَعِهَا ذُرُوءًا وَأَعَزَّهَا أَرْوَمةً وَأَعْظَمِهَا جُرُثُومَةً وَأَفْضَلَهَا مَكْرَمَةً وَأَشْرَفَهَا مَنَقِبَةً وَأَشْهَرَهَا جَلَالَةً وَأَرْفَعَهَا عُلوًّا وَأَغْلَاهَا سُمُوًّا مِنْ دَوْخَةٍ بَاسِقَةٍ الْفَرْعِ مُثْمِرَةِ الْحَقِّ مُورِقَةِ الصِّدْقِ طَيِّبَةِ الْغُودِ مَسْعِدَةِ الْجُدُودِ مَغْرُوسَةٍ فِي الْحِلْمِ عَالِيَةٍ فِي ذُرُوءِ الْعِلْمِ

I testify that Allah^{-azwj} Brought you^{-saww} forth from the most honoured praises and the finest origins, and from the highest and most unassailable lineage, and the most revered root, the greatest foundation, and the most distinguished nobility, and the most exalted virtues, and the most renowned glory, and the loftiest heights, the most supreme honour. You^{-saww} emerged from a towering tree with far-reaching branches bearing the fruits of truth, flourishing with sincerity, pure in essence, blessed in ancestry, deeply rooted in forbearance, elevated at the peak of knowledge!

أَشْهَدُ أَنَّ اللَّهَ بَعَثَكَ رَحْمَةً لِلْخَلْقِ وَرَأْفَةً بِالْعِبَادِ وَغَيْثًا لِلْبِلَادِ وَتَفَضُّلاً عَلَى مَنْ فَوْقَ الْأَرْضِ لِيُنِيلَهُمْ بِكَ خَيْرُهُ وَيَمْنَحَهُمْ بِكَ فَضْلَهُ وَيُكْرِمَهُمْ بِدَعْوَتِكَ وَيَهْدِيَهُمْ بِبُيُوتِكَ وَيُبَصِّرَهُمْ مِنَ الْعَمَى بِكَ وَيَسْتَنْقِذَهُمْ مِنَ الرَّدَى بِإِتْيَاعِكَ وَجَعَلَ سِيرَتَكَ الْقَصْدَ وَكَلَامَكَ الْقَصْلَ وَحُكْمَكَ الْعَدْلَ

I testify Allah^{-azwj} Sent you as a Mercy to creation, a compassion for His^{-azwj} servants, and a life-giving rain for the lands. He^{-azwj} Bestowed His^{-azwj} Grace upon those on earth through you^{-saww}, Granting them His^{-azwj} goodness, Blessing them with His^{-azwj} Favour, Honouring them with your^{-saww} call, guiding them through your^{-saww} Prophethood, enlightening them from blindness through you^{-saww}, and saving them from destruction by following you^{-saww}! He^{-azwj} Made your^{-saww} path balanced, your^{-saww} speech decisive, and your^{-saww} judgment just.

الْبُرَاقَ وَأَسْرَى بِكَ إِلَى السَّمَاءِ وَأَرْقَى بِكَ فِي غُلُوبِ الْعَلَاءِ وَأَصْعَدَكَ إِلَى الْمَلَأِ الْأَعْلَى وَأَخْطَاكَ بِالرُّلْفَةِ الْأَذْنَى وَأَرَاكَ الْآيَةَ الْكُبْرَى عِنْدَ سِدْرَةِ الْمُنْتَهَى عِنْدَهَا جَنَّةُ الْمَأْوَى مَا زَاغَ بَصْرُكَ وَمَا طَغَى وَمَا كَذَبَ فُؤَادُكَ مَا رَأَى

I testify that Allah^{-azwj} Honoured you with the Trustworthy Spirit, and the radiant light, and the clear Book. He^{-azwj} Completed His^{-azwj} Decree with you^{-saww}, Sealed all means through you^{-saww}, and Drove forth the clouds with you^{-saww}, and Made Al Buraq submissive to you, and carried you on the Night Journey to the skies. He^{-azwj} Elevated you^{-saww} to the highest heights, Raised you^{-saww} to the assembly of the Exalted, Brought you near in Divine closeness, and

Showed you^{-saww} the greatest sign at the Lote Tree of the Utmost Boundary, near which lies the Garden of Al-Mawa. Neither did your^{-saww} sigh waver, nor did it transgress, nor did your^{-saww} heart deny what it saw!

أَشْهَدُ أَنَّ اللَّهَ أَكْرَمَكَ بِالرُّوحِ الْأَمِينِ وَ النُّورِ الْمُبِينِ وَ الْكِتَابِ الْمُسْتَبِينِ وَ خَتَمَ بِكَ الْعِبَادَ وَ طَوَى بِكَ الْأَسْبَابَ وَ أَرْجَى بِكَ السَّحَابَ وَ سَحَّرَ لَكَ

I testify that Allah^{-azwj} Honoured you^{-saww} with the Trustworthy Spirit, and the clear Noor, and clarifying Book, and Sealed the servants with you^{-saww}, and Folded the causes with you^{-saww}, and Moved the clouds by you^{-saww} and Subdued these for you^{-saww}!

أَشْهَدُ أَنَّكَ أَتَيْتَ بِالْأَعْلَامِ الْقَاهِرَةِ وَ الْآيَاتِ الْبَاهِرَةِ وَ الْمَفَاحِرِ الظَّاهِرَةِ وَ بَلَّغْتَ الرِّسَالََةَ وَ أَدَيْتَ الْأَمَانَةَ وَ نَصَحْتَ الْأُمَّةَ وَ أَوْضَحْتَ الْمَحَجَّةَ وَ تَلَوْتَ عَلَيْهَا الْكِتَابَ وَ الْحِكْمَةَ وَ بَيَّنْتَ هَذَا الشَّرِيعَةَ وَ خَلَقْتَ فِيهَا الْكِتَابَ وَ الْعِزَّةَ وَ أَكَّدْتَ عَلَيْهَا بِحِمَا الْحُجَّةِ

I testify that you^{-saww} came with overwhelming proofs, and dazzling signs, and manifest virtues. You^{-saww} conveyed the Message, and fulfilled the trust, and advised the nation, and clarified the true path, and recited to them the Book and the wisdom, and explained to them the Divine Law, and left among them the Book and your^{-saww} pure Progeny^{-asws}, confirming the proof upon them^{-asws} through both!

أَشْهَدُ أَنَّكَ الْمُبْعُوثُ عَلَى حِينِ فَتْرَةٍ مِنَ الرُّسُلِ وَ خَيْرٌ مِنَ الْأُمَمِ وَ تَمَكَّنَ مِنَ الْجَهْلِ وَ ارْتَفَعَ مِنَ الْحَقِّ وَ غَلَبَتْ مِنَ الْعَمَى وَ شَدَّ مِنَ الرَّدَى وَ اغْتَسَفَ مِنَ الْجَوْرِ وَ افْتَحَى مِنَ الدِّينِ وَ تَسَعَّرَ مِنَ الْحَرْبِ وَ النَّاسِ وَ الدُّنْيَا مُنْتَكِرَةً لِأَهْلِهَا مُنْقَلِبَةً عَلَى أَنْبَائِهَا تَمْرِعُ الْفِتْنُ وَ طَعَامُ أَهْلِهَا الْجَيْفُ وَ شِعَارُهَا الْخَوْفُ وَ دَنَائِرُهَا السَّيْفُ قَدْ مَرَّقَتْ أَهْلَهَا كُلَّ مَرَقٍ وَ طَرَدَتْهُمْ كُلَّ طَرْدٍ وَ أَعْمَتْ عُيُوثَهُمْ وَ أَشْجَتْ قُلُوبَهُمْ وَ شَعَلَتْهُمْ بِقَطْعِ الْأَرْحَامِ وَ عِبَادَةِ الْأَصْنَامِ وَ خِدْمَةِ الْبِرَازِ

I testify that you^{-saww} were Sent at a time when there had been a pause in the coming of Messengers, when nations were in confusion, and ignorance was deeply rooted, and truth was diminished, and blindness had prevailed, and destruction was severe, and injustice was rampant, and religion was fading, and wars and hardships were inflamed. The world had turned against its inhabitants betraying its own people, and its fruits were tribulations, its and food was carrion, and its banner was fear, and its cloak was the sword. It had torn its people apart, and scattered them in every direction, and blinded their eyes, and hardened their hearts, and preoccupied them with severing kinship ties, and worshipping idols, and serving fires!

وَ اسْتَأْصَلَتْ الْكُفْرَ وَ هَدَمَتْ الْبَيْتَكَ وَ حَقَّتِ الضَّلَالَةُ وَ نَفَيْتَ الْجَهَالََةَ وَ كَشَفَ اللَّهُ عَنْهُمْ بِكَ الْبَلَاءَ وَ رَدَّ عَنْ دِيَارِهِمْ بِكَ الْأَعْدَاءَ وَ رَفَعَ مِنْ بَيْنِهِمُ الْعَدَاوَةَ وَ الْبُغْضَاءَ وَ أَلْفَ بَيْنَ قُلُوبِهِمْ وَ أَعَادَ الرَّحْمَةَ إِلَى صُدُورِهِمْ وَ فَتَحَ اللَّهُ عَلَيْهِمْ أَبْوَابَ النِّعَمِ وَ أَلْبَسَهُمْ خُلُلَ الْعِزِّ وَ الْكِرَمِ-

You^{-saww} uprooted the Kufr, demolished Polytheism, and eradicated misguidance, and eliminated ignorance. Through you^{-saww}, Allah^{-azwj} Lifted affliction from them, repelled and enemies from their lands, and removed enmity and hatred from among them, united and their hearts, and restored mercy to their souls, and opened the doors of blessings upon them, and adorned them with the robes of honour and dignity!

ثُمَّ تُصَلِّي عَلَى النَّبِيِّ ص وَ تَقُولُ اللَّهُمَّ إِنَّكَ نَدَبْتَ الْمُؤْمِنِينَ إِلَى الصَّلَاةِ عَلَى رَسُولِكَ مُحَمَّدٍ ص فَقُلْتُ إِنَّ اللَّهَ وَ مَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَ سَلِّمُوا تَسْلِيمًا

Then send Salawaat upon the Prophet^{-saww} and say, 'O Allah^{-azwj}! You^{-azwj} have Commanded the believers to send Salawaat upon Your^{-azwj} Rasool^{-saww} Muhammad^{-saww} as You^{-azwj} Said: ***Surely, Allah and His Angels are Sending Salawat upon the Prophet. O you those who believe! Send Salawat upon him and submit submissively [33:56]!***

اللَّهُمَّ صَلِّ عَلَى عَبْدِكَ الْمُتَّجِبِ وَ نَبِيِّكَ الْمُقَرَّبِ وَ رَسُولِكَ الْمُكْرَمِ وَ شَهِدِكَ الْمُعْظَمِ سَيِّدِ الْأَنْبِيَاءِ وَ قُدُّوهُ الْأَصْفِيَاءِ وَ عِلْمِ الْأَنْفِيَاءِ وَ اجْعَلْهُ أَفْضَلَ النَّبِيِّينَ عِنْدَكَ عَطَاءً وَ أَفْضَلَهُمْ لَدَيْكَ حِبَاءً وَ أَعْظَمَهُمْ عِنْدَكَ مَنَزَلَةً وَ أَرْفَعَهُمْ لَدَيْكَ دَرَجَةً

O Allah^{-azwj}! Send Salawaat upon Your^{-azwj} Chosen servant, Your^{-azwj} near Prophet^{-as}, Your^{-azwj} Honoured Rasool^{-saww}, and Your^{-azwj} esteemed witness, the master of the Prophets^{-as}, the exemplar of the pure and the standard of the righteous. Grant him the^{-saww} the highest rank among the Prophets^{-as} in Reward, the greatest Favour in Your^{-azwj} Presence, the most exalted station before You^{-azwj}, and the loftiest degree in Your^{-azwj} Presence!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ وَ رَسُولِكَ صَلَاةً تُشَاكِلُ جَلَالَتَهُ فِي النَّبِيِّينَ وَ تُضَارِعُ فَضْلَهُ فِي الصَّالِحِينَ وَ تُوَازِي شَرَفَهُ فِي الْمُتَّقِينَ وَ تُغْلِي عُلُوَّهُ فِي الصَّالِحِينَ وَ تُؤَمِّدُهُ فِي الْمُهْتَدِينَ وَ ارْتِفَاعُهُ فِي النَّبِيِّينَ

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww}, Your^{-azwj} servant and Rasool^{-saww}, with a Salawaat that matches his^{-saww} majesty among the Prophets^{-as}, and corresponds to his^{-saww} excellence among the righteous, and equals his honour among the pious, and elevates his^{-saww} rank among the virtuous, and magnifies his^{-saww} name among the guided, and raises his status among the Prophets^{-as}!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ الْمُصْطَفَى وَ حَبِيبِكَ الْمُجْتَبَى نَبِيِّ الرَّحْمَةِ وَ حَازِنِ الْمَغْفَرَةِ وَ قَائِدِ الْخَيْرِ وَ الْبَرَكَةِ وَ مُنْقِذِ الْعِبَادِ مِنَ الْهَلَكَةِ وَ دَاعِيهِمْ إِلَى دِينِكَ الْقِيمِ بِأَمْرِكَ أَوَّلِ النَّبِيِّينَ مِثَاقاً وَ آخِرِهِمْ مَبْعَثاً الَّذِي عُمِسَتْ نُورُهُ فِي بَحْرِ الْفَضِيلَةِ وَ الْمَنَزَلَةِ الْجَلِيلَةِ وَ الدَّرَجَةِ الرَّفِيعَةِ وَ أَوْدَعَتْهُ الْأَصْلَابُ الطَّاهِرَةَ وَ نَقَلَتْهُ بِهَا إِلَى الْأَرْحَامِ الْمُطَهَّرَةِ لُطْفاً مِنْكَ وَ تَحَنُّناً لَكَ عَلَيْهِ

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} Your^{-azwj} Chosen servant, and Your^{-azwj} Beloved, the Prophet^{-saww} of mercy, the keeper of forgiveness, the leader of goodness and bounties, the saviour of Your^{-azwj} servants from destruction, and the one who calls them to Your^{-azwj} upright religion by Your^{-azwj} Command. He^{-saww} was first of the Prophets^{-as} in the covenant and the last of them^{-as} in the mission. His^{-saww} light was immersed in the sea of excellence, and high rank, and noble position. You^{-azwj} placed him^{-saww} in pure lines and transferred him^{-saww} through purified wombs, out of kindness and compassion from You^{-azwj} upon him^{-saww}!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ كَمَا وَفَى بِعَهْدِكَ وَ بَلَغَ رِسَالَتَكَ وَ قَاتَلَ الْمُشْرِكِينَ عَلَى تَوْحِيدِكَ وَ جَاهَدَ فِي سَبِيلِكَ وَ دَعَا إِلَيْكَ وَ قَطَعَ رَسْمَ الْكُفْرِ فِي أَعْوَانِ دِينِكَ وَ لَبَسَ ثَوْبَ الْبُلُوَى فِي مُجَاهَدَةِ أَغْدَانِكَ

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} just as he^{-saww} was loyal with Your^{-azwj} Covenant, and delivered Your^{-azwj} Message, and fought the Polytheists upon Your^{-azwj} Tawheed, and fought in Your^{-azwj} Way, and call to You^{-azwj}, and cut off the rituals of Kufr in support of Your^{-azwj} religion, and wore the apparel of affliction in fighting Your^{-azwj} enemies!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ وَآمِينِكَ عَلَى وَحْيِكَ وَخَيْرَتِكَ مِنْ خَلْقِكَ وَصَفْوَتِكَ مِنْ نَبِيِّكَ الْبَشِيرِ النَّذِيرِ السَّرَاحِ الْغَنِيِّ الدَّاعِي إِلَيْكَ وَالدَّلِيلِ عَلَيْكَ وَالصَّادِعِ بِأَمْرِكَ وَالنَّاصِحِ لِعِبَادِكَ أَفْضَلَ مَا صَلَّيْتَ عَلَى أَنْبِيَائِكَ وَرُسُلِكَ وَحُجَجِكَ

O Allah-azwj! Send Salawaat upon Muhammad-saww Your-azwj servant, and Your-azwj Rasool-saww, and Your-azwj trustee upon Your-azwj Revelation, and Your-azwj Choice from Your-azwj creatures, and Your-azwj Elite from Your-azwj Created beings, the giver of glad tidings, the warner, the radiant lamp, the caller to You-azwj, and the pointer to You-azwj, and the proclaimer with Your-azwj Commands, and the advisor to Your-azwj servants, the best of what You-azwj Had Sent upon Your-azwj Prophets-as, and Rasools-saww, and Your-azwj Divine Authorities!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ سَيِّدِ الْمُرْسَلِينَ وَخَاتَمِ النَّبِيِّينَ وَإِمَامِ الْمُتَّقِينَ وَأَفْضَلِ الْخَلْقِ أَجْمَعِينَ مِنَ الْأَوَّلِينَ وَالْآخِرِينَ

O Allah-azwj! Send Salawaat upon Muhammad-saww Chief of the Messengers-as, and Seal of the Prophets-as, and Imam-asws of the pious, and best of the creatures altogether, from the former ones and the latter ones!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَاحْصُصْ مُحَمَّدًا مِنْ عَطَايَاكَ بِأَفْضَلِهَا وَمِنْ مَوَاهِبِكَ بِأَسْنَاهَا وَأَجْزَلِهَا كَمَا نَصَبَ لِأَمْرِكَ نَفْسَهُ وَعَرَضَ لِمَمَرِّهِ فِيكَ بَدَنَهُ وَكَاشَفَ فِي الدُّعَاءِ إِلَيْكَ أَسْرَتَهُ وَأَذَابَ نَفْسِهِ فِي تَبْلِيغِ رِسَالَتِكَ وَأَتَعَبَهَا فِي الدُّعَاءِ إِلَى مِلَّتِكَ

O Allah-azwj! Send Salawaat upon Muhammad-saww and Progeny-asws of Muhammad-saww, and Specialise Muhammad-saww from Your-azwj awards with its best, and from Your-azwj gifts with their most previous and their most plentiful, just as he-saww dedicated himself-saww to Your-azwj Cause, and exposed his-saww body to hardship for Your-azwj Sake, and Revealed his-saww difficulties in the call to You-azwj. He-saww strove tirelessly in delivering Your-azwj Message, and exhausted himself-saww in calling the people to Your-azwj religion!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ وَنَبِيِّكَ وَنَحْيِكَ وَصَفِيِّكَ وَحَبِيبِكَ وَنَحْبِيكَ وَخَلِيلِكَ وَخَيْرَتِكَ مِنْ خَلْقِكَ أَفْضَلَ مَا صَلَّيْتَ عَلَى أَحَدٍ مِنْ أَنْبِيَائِكَ وَرُسُلِكَ وَأَهْلِ الْكَرَامَةِ عَلَيْكَ

O Allah-azwj! Send Salawaat upon Muhammad-saww Your-azwj servant and Your-azwj Rasool-saww, and Your-azwj Prophet-saww, and Your-azwj saviour, and Your-azwj elite, and Your-azwj Beloved, and Your-azwj captain, and Your-azwj friend, and Your-azwj Choice from Your-azwj creatures, the best of what You-azwj have Send upon anyone of Your-azwj Prophets-as and Your-azwj Rasools-as, and people honourable to You-azwj!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَأَعْطِ مُحَمَّدًا دَرَجَةَ الْوَسِيلَةِ وَشَرَفَ الْفَضِيلَةِ وَابْعَثْهُ مَقَامًا مَحْمُودًا يَغِيظُهُ بِهِ الْأَوَّلُونَ وَالْآخِرُونَ

O Allah-azwj! Send Salawaat upon Muhammad-saww and Progeny-asws of Muhammad-saww, and Give Muhammad-saww the rank of mediation, and the meritorious nobility, and Resurrect him-saww at the praiseworthy position to be envied by the former ones and the latter ones!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَأَعْطِ مُحَمَّدًا مِنْ كُلِّ كَرَامَةٍ أَفْضَلَ تِلْكَ الْكَرَامَةِ وَمِنْ كُلِّ نَعِيمٍ أَوْفَرَ ذَلِكَ النَّعِيمِ وَمِنْ كُلِّ يُسْرٍ أَنْضَرَ ذَلِكَ الْيُسْرِ وَمِنْ كُلِّ عَطَاءٍ أَفْضَلَ ذَلِكَ الْعَطَاءِ وَمِنْ كُلِّ قِسْمٍ أَجْزَلَ ذَلِكَ الْقِسْمِ حَتَّى لَا يَكُونَ أَحَدٌ مِنْ خَلْقِكَ أَقْرَبَ مِنْهُ عِنْدَكَ مَنْزِلَةً وَلَا أَوْجِبَ لَدَيْكَ كَرَامَةً وَلَا أَعْظَمَ عَلَيْكَ حَقًّا مِنْهُ

O Allah-azwj! Send Salawaat upon Muhammad-saww and Progeny-asws of Muhammad-saww, and Give Muhammad-saww from every honour the best of that honour, and from every bounties the most plentiful of that bounty, and from every ease the most blissful of that ease, from every award the best of that award, and from every apportionment the most plentiful of that apportionment until no one from Your-azwj creatures would be closer than him-saww of status in Your-azwj Presence, nor more obligated of honour before You-azwj, nor of mightier right upon You-azwj than him-saww!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ الْعَظِيمِ حُرْمَتُهُ الْقَرِيبَ مَنْزِلَتُهُ الرَّفِيعَ دَرَجَتُهُ وَالشَّرِيفَ مِلَّتُهُ وَالْجَلِيلَ قَبْلَتُهُ وَالْمُخْتَارَ دِينَهُ وَشَرْعَهُ وَالزَّكَايَ أَصْلُهُ وَفَرْعَهُ صَلَاةٌ تَسْتَفْرِغُ وَسْعَ الْمُصَلِّينَ عَلَيْهِ وَتَعْبًا يَجْهَدُونَ الْمُتَقَرِّبِينَ بِحُبِّ عِزَّتِهِ إِلَيْهِ

O Allah-azwj! Send Salawaat upon Muhammad-saww Your-azwj servant and Your-azwj Rasool-saww, the magnificent is his-saww sanctity, the near is his-saww status, the elevated is his-saww rank, and the noble is his-saww religion, and the majestic is his-saww Qiblah, and the Chosen is his-saww religion and his-saww law, and the pure are its roots and its branches. Bestow Salawaat upon him-saww that exhausts the efforts of the worshipers in sending Salawaat upon him-saww, and leaves the seekers of closeness to him-saww through the love of his-saww family-asws, in a state of toil and striving!

اللَّهُمَّ اجْعَلْ صَلَوَاتِكَ وَصَلَوَاتِ مَلَائِكَتِكَ الْمُقَرَّبِينَ وَأَنْبِيَائِكَ الْمُرْسَلِينَ وَعِبَادِكَ الصَّالِحِينَ وَأَهْلِ السَّمَاوَاتِ وَأَهْلِ الْأَرْضِينَ وَمَنْ سَبَّحَ لَكَ أَوْ يُسَبِّحُ لَكَ يَا رَبَّ الْعَالَمِينَ مِنَ الْأَوَّلِينَ وَالْآخِرِينَ عَلَى مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ وَنَجِيِّكَ وَحَبِيبِكَ وَخَاصَّتِكَ وَصَفْوَتِكَ مِنْ خَلْقِكَ

O Allah-azwj! Make Your-azwj Salawaat, and Salawaat of Your-azwj Angels of Proximity, and Your-azwj Messenger Prophets-as, and Your-azwj righteous servants, and inhabitants of the skies and inhabitants of the earths, and ones had glorified to You-azwj or are glorifying to You-azwj, O Lord-azwj of the worlds, from the former ones and the latter ones, upon Muhammad-saww Your-azwj servant, and Your-azwj Rasool-saww, and Your-azwj saviour, and Your-azwj Beloved, and Your-azwj special ones, and Your-azwj elite from Your-azwj creatures!

اللَّهُمَّ كَرِّمْ مَقَامَهُ وَعَظِّمْ بُرْهَانَهُ وَشَرِّفْ بُنْيَانَهُ وَبَيِّضْ وَجْهَهُ وَأَعْلِ كَعْبَهُ وَارْفَعْ دَرَجَتَهُ وَتَقَبَّلْ شَفَاعَتَهُ فِي أُمَّتِهِ

O Allah-azwj! Honour his-saww position, and Magnify his-saww proof, and Brighten his-saww face, and Elevate his-saww honour, and Raise his-saww rank, and Accept his-saww intercession in his-saww community!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ كَأَفْضَلِ مَا صَلَّيْتَ وَبَارَكْتَ وَتَرَحَّمْتَ عَلَى إِبْرَاهِيمَ وَآلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مُجِيدٌ

O Allah-azwj! Send Salawaat upon Muhammad-saww and Progeny-asws of Muhammad-saww like the best of what You-azwj have Sent and Blessed and Mercied upon Ibrahim-as and Progeny-asws of Ibrahim-as, You-azwj are praised, glorified!

اللَّهُمَّ إِنَّكَ قُلْتَ لِنَبِيِّكَ فِي كِتَابِكَ وَ لَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ جَاؤُكَ فَاسْتَغْفَرُوا اللَّهَ وَ اسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا وَإِنِّي أَتَيْتُكَ وَأَتَيْتُ نَبِيَّكَ نَبِيَّ الرَّحْمَةِ تَائِبًا مِنْ ذُنُوبِي فَأَعْتَقْنِي مِنَ النَّارِ وَ ارْحَمْنِي بِتَوْجُوهِي إِلَيْكَ بِهِ

O Allah-azwj! You-azwj Said to Your-azwj Prophet-saww in Your-azwj Book: **and had they, when they were unjust to themselves, come to you and sought Forgiveness of Allah and the Rasool had**

(also) sought Forgiveness for them, they would have found Allah Oft-turning (to Mercy), Merciful [4:64], and I have come to You^{-azwj} and have come to Your^{-azwj} Prophet^{-saww}, the Prophet^{-saww} of Mercy, repenting from my sins, so Liberate me from the hellfire and Mercy me due to my diverting to You^{-azwj} through him^{-saww}!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَاحْصُصْ مُحَمَّدًا بِأَفْضَلِ صَلَوَاتِكَ وَنَوَامِي بَرَكَاتِكَ وَفَوَاتِحِ خَيْرَاتِكَ وَبَلِّغْ مُحَمَّدًا مِنَّا السَّلَامَ وَالسَّلَامَ عَلَيْهِ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ-

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww}, and the Progeny^{-asws} of Muhammad^{-saww}, and Specialise Muhammad^{-saww} with the best of Your^{-azwj} Salawaat and the most developed of Your^{-azwj} Blessings, and the beginnings of Your^{-azwj} goodness, and Deliver to Muhammad^{-saww} the greetings from us, and may the greetings be upon him^{-saww} and Mercy of Allah^{-azwj} and His^{-azwj} Blessings!'

ذِكْرُ صَلَاةِ الزِّيَارَةِ تُصَلِّي صَلَاةَ الزِّيَارَةِ وَ صِفْتُهَا أَنْ تُنَوِّي بِقَلْبِكَ أَصْلَى صَلَاةَ الزِّيَارَةِ مُنْدُوباً قُرْبَةً إِلَى اللَّهِ تَعَالَى وَ تَقْرَأُ فِيهَا بَعْدَ الْحَمْدِ مَا تَيَسَّرَ لَكَ مِنَ السُّورِ وَ إِنَّ قَدَرْتَ عَلَى سُورَةِ الرَّحْمَنِ وَ يَسْ فَافْعَلْ فَالْفَضْلُ فِيهِمَا

The mention of Salat of the Ziyarat – ‘You should pray Salat of the Ziyarat, and its description is that you should intend with your heart, ‘I am praying Salat of the Ziyarat, recommended, to draw closer to Allah^{-azwj} the Exalted’, and read in it after Surah Al Hamad, whenever is easier for you, and if you are able upon Surah Al Rahman and Yaseen, then do so, for there is merit in these.

فَإِذَا قَرَعْتَ مِنْهَا فَادْعُ لِنَفْسِكَ وَ لِأَهْلِكَ وَ لِإِخْوَانِكَ الْمُؤْمِنِينَ وَ تَدْعُو بِمَا أَحْبَبْتَ فَإِذَا قَرَعْتَ مِنَ الدُّعَاءِ وَ الصَّلَاةِ فَقُمْ وَ زُرْ أَيْضاً بِهَذِهِ الزِّيَارَةِ تَقُولُ وَ أَنْتَ مُسْنِدٌ ظَهْرَكَ إِلَى الْقَبْرِ اللَّهُمَّ إِلَيْكَ أَلْجَأْتُ أَمْرِي وَ بَقِيَ نَبِيَّكَ أَسْنَدْتُ ظَهْرِي وَ قَبْلَتَكَ الَّتِي رَضِيتَ لِمُحَمَّدٍ صِ اسْتَقْبَلْتُ بِوَجْهِِي

When you are free from it, supplicate for yourself and for your family and for your Momineen brothers, and supplicate with whatever you like. When you are free from the supplication and the salat, stand and recite also with this Ziyarat saying while your back is leaning to the grave, ‘O Allah^{-azwj}! To You^{-azwj} I entrust my affairs, and with the grave of Your^{-azwj} Prophet^{-saww} I have leant my back, and Your^{-azwj} Qiblah which You^{-azwj} are Pleased for Muhammad^{-saww} I have turned to with my face!

اللَّهُمَّ لَا تُبَدِّلْ اسْمِي وَ لَا تُعَيِّرْ جِسْمِي وَ لَا تَسْتَبْدِلْ بِي عَيْرِي أَصْبَحْتُ وَ أَمْسَيْتُ لَا أَمْلِكُ لِنَفْسِي خَيْرَ مَا أَرْجُو وَ لَا أَصْرِفُ عَنْهَا شَيْئاً مِمَّا أَخَذَرْتُ عَلَيْهَا إِلَّا بِكَ وَحْدَكَ لَا شَرِيكَ لَكَ

O Allah^{-azwj}! Neither Replace my name, nor Change my body, nor Replace others with me! I come to morning and evening nor controlling for myself any good I hope for, nor turn away from it anything from what I am cautious upon except though You^{-azwj} Alone, there is no associate for You^{-azwj}!

اللَّهُمَّ رُدَّنِي مِنْكَ بِخَيْرٍ إِنَّهُ لَا رَادَّ لِفَضْلِكَ

O Allah^{-azwj}! Return me from You^{-azwj} with goodness, surely there is no repeller of Your^{-azwj} Grace!

اللَّهُمَّ تُبْنِي بِالتَّقْوَى وَجَلِّبْنِي بِالْعَافِيَةِ وَارْزُقْنِي شُكْرَ الْعَافِيَةِ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

O Allah^{-azwj}! Affirm me with the piety, and Beautify me with the well-being, and Grace me with thanking for the well-being, You^{-azwj} are Able upon all things!’⁵⁰⁸ (Not a Hadeeth)

45- ثُمَّ قَالَ فِي الْمَزَارِ الْكَبِيرِ، سَأَلَ الصَّادِقُ جَعْفَرُ بْنُ مُحَمَّدٍ عَنْ مَقَامِ جِبْرِئِيلَ ع فَقَالَ تَحْتَ الْمِيزَابِ الَّذِي إِذَا خَرَجْتَ مِنَ الْبَابِ الَّذِي يُقَالُ لَهُ بَابُ فَاطِمَةَ بِحِجَالِ الْبَابِ وَ الْمِيزَابِ فَوْقَكَ وَ الْبَابِ مِنْ وَرَاءِ ظَهْرِكَ فَإِنْ قَدَرْتَ أَنْ تُصَلِّيَ فِيهِ رَكْعَتَيْنِ مُتَذَوِّبًا فَافْعَلْ فَإِنَّهُ لَا يَدْعُو أَحَدٌ هُنَاكَ إِلَّا اسْتَجِيبَ لَهُ

Then he said in (the book) ‘Al Mazar Al Kabeer’ –

‘Al Sadiq Ja’far Bin Muhammad^{-asws} was asked about the standing place of Jibraeel^{-as}. He^{-asws} said: ‘Beneath the spout which when you go out from the door which is called, ‘The door of Fatima^{-asws}’, parallel to the door and the spout above you, and the door from behind your back. If you are able to pray two units Salat in it as a delegate, do so, for no one will supplicate over there except it would be Answered for him’.

ثُمَّ قَالَ فَإِذَا أَرَدْتَ وَدَاعُهُ ص فَسَلِّمْ عَلَيْهِ كَمَا فَعَلْتَ أَوَّلَ مَرَّةٍ وَ قُلِ السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ أَسْتَوْدِعُكَ اللَّهُ وَ أَسْتَرْعِيكَ وَ أَفَرِّغُ عَلَيْكَ السَّلَامَ آمَنْتُ بِاللَّهِ وَ بِمَا جُنْتُ بِهِ وَ دَلَّلْتُ عَلَيْهِ

Then he^{-asws} said: ‘When you want to bid farewell to him^{-saww}, greet unto him^{-saww} just as you had done the first time, and say, ‘The greetings be upon you^{-saww}, O Rasool-Allah^{-saww}! I entrust you^{-saww} to Allah^{-saww}, and I place my trust in your^{-saww} care, and I convey the greetings to you^{-saww}! I believe in Allah^{-azwj} and with what you^{-saww} had come with and evidenced upon!

اللَّهُمَّ لَا تَجْعَلْهُ آخِرَ الْعَهْدِ مِنِّي لِزِيَارَةِ قَبْرِ نَبِيِّكَ فَإِنْ تَوَفَّيْتَنِي قَبْلَ ذَلِكَ فَإِنِّي أَشْهَدُ فِي مَمَاتِي عَلَى مَا شَهِدْتُ عَلَيْهِ فِي حَيَاتِي أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ وَ أَنَّ مُحَمَّدًا عَبْدُكَ وَ رَسُولُكَ ص.

O Allah^{-azwj}! Do not Make it last of the pacts from me for Ziyarat of the grave of Your^{-azwj} Prophet^{-saww}. If You^{-azwj} Cause me to die before that, so I will testify during my death upon what I had testified upon during my lifetime. I testify that there is no god except You^{-azwj}, and Muhammad^{-saww} is Your^{-azwj} servant and Your^{-azwj} Rasool-Allah^{-saww}!’⁵⁰⁹

46- كِتَابُ مُحَمَّدِ بْنِ الْمُثَنَّى بْنِ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ شُرَيْحٍ، عَنْ ذَرِيحِ الْمُحَارِبِيِّ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنْ حَدِّ الْمَسْجِدِ فَقَالَ مِنَ الْأُسْطُوَانَةِ إِلَى عِنْدِ الرَّأْسِ إِلَى الْأُسْطُوَانَتَيْنِ إِلَى عِنْدِ الرَّأْسِ إِلَى الْأُسْطُوَانَتَيْنِ مِنْ وَرَاءِ الْمِنْبَرِ عَنْ يَمِينِ الْقُبْلَةِ وَ كَانَ وَرَاءَ الْمِنْبَرِ طَرِيقٌ تَمُرُ فِيهِ الشَّاةُ أَوْ يَمُرُّ الرَّجُلُ مُنْحَرِفًا

The book of Muhammad Bin Al Musanna Bin Ja’far Bin Muhammad Bin Shureyh, from Zareeh Al Muhariby who said,

‘I asked Abu Abdullah^{-asws} about a boundary of the Masjid. He^{-asws} said: ‘From the pillar to the head, to the two pillars near the head, to the two pillars behind the pulpit, on the right side of the Qiblah. There was a path behind the pulpit through which a sheep could pass or a person could walk with a slight deviation’.

⁵⁰⁸ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 5 H 44

⁵⁰⁹ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 5 H 45

وَزَعَمَ أَنَّ سَاحَةَ الْمَسْجِدِ إِلَى الْبَلَّاطَةِ مِنَ الْمَسْجِدِ وَ سَأَلْتُهُ عَنْ بَيْتِ عَلِيٍّ فَقَالَ إِذَا دَخَلْتَ مِنَ الْبَابِ فَهُوَ مِنْ عَصَادَتِهِ الَّتِي إِلَى سَاحَةِ الْمَسْجِدِ وَ كَانَ بَيْنَهُ وَ بَيْنَهَا [بَيْنَ] بَيْتِ نَبِيِّ اللَّهِ حَوْخَةٌ.

He^{-asws} claimed that the area of the Masjid up to the tiling was part of the Masjid. I asked him^{-asws} about the house of Ali^{-asws}. He^{-asws} said, 'When you enter from the door, it is from its right pillar to the courtyard of the Masjid, and between it and the house of the Prophet^{-saww} of Allah^{-azwj} was a small door'.⁵¹⁰

[باب زيارته ص من البعيد](#)

CHAPTER 6 – HIS^{-saww} ZIYARAT FROM AFAR

1- لي، الأمايلي للصدوق الأسيدي عن محمد بن أبي بكر عن عبد الله بن يوسف عن أبي إسحاق الفزاري عن سفيان الثوري و الأعمش عن عبد الله بن السائب عن زاذان عن عبد الله بن مسعود قال قال رسول الله ص إن لله ملائكة سياحين في الأرض يبلغونني عن أمتي السلام.

(The book) 'Al Amaali' of Al Sadouq – Al Asady, from Muhammad Bin Abu Bakr, from Abdullah Bin Yusuf, from Abu Is'haq Al Fazaie, from Sufyan Al Sowry, and Al Amsh, from Abdullah Bin Al Sa'aib, from Zadan, from Abdullah Bin Masoud who said,

'Rasool-Allah^{-saww} said: 'For Allah^{-azwj} there are Angels roaming in the earth delivering to me^{-saww} the greetings from my community'.⁵¹¹

2- ما، الأمايلي للشيخ الطوسي أحمد بن عبدون عن علي بن محمد بن الزبير عن علي بن فضال عن العباس بن عامر عن بشر بن بكار عن عمرو بن شمر عن جابر عن أبي جعفر ع قال: إن لله ملكاً من الملائكة سأل الله أن يعطيه سمع العباد فأعطاه الله فذلك الملك قائم حتى تقوم الساعة ليس أحد من المؤمنين يقول صلى الله على محمد وآله و سلم إلا قال الملك و عليك

(The book) 'Al Amaali' of the Sheykh Al Tusi – Ahmad Bin Ubdown, from Ali Bin Muhammad Bin Al Zubeyr, from Ali Bi Fazzal, from Al Abbas Bin Aamir, from Bishr Bin Bakkar, from Amro Bin Shimr, from Jabir,

'From Abu Ja'far^{-asws} having said: 'For Allah^{-azwj} there is an Angel from the Angels who asked Allah^{-azwj} to Grant him listening to the servants. He^{-azwj} Granted him. That Angel will be standing until the Hour is established, there isn't anyone from the Momineen saying, 'May Allah^{-azwj} Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws}, and greetings', except the Angel says, 'And upon you!'

ثم يقول الملك يا رسول الله إن فلاناً يُقرئك السلام فيقول رسول الله ص و عليه السلام.

Then the Angel says, 'O Rasool-Allah^{-saww}! So and so has conveyed you^{-saww} the greetings!' So Rasool-Allah^{-saww} says: 'And upon him be the greetings!'⁵¹²

3- ب، قرب الإسناد ابن أبي الخطاب عن البرنطي قال: قلت للرضا ع كيف الصلاة على رسول الله ص في دبر المكتوبة و كيف السلام عليه

⁵¹⁰ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 5 H 46

⁵¹¹ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 6 H 1

⁵¹² Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 6 H 2

(The book) 'Qurb Al Isnaad' – Ibn Abu Al Khattab, from Al Bazanty who said,

'I said to Al-Reza^{-asws}, 'How is the Salawaat upon Rasool-Allah^{-saww} in the end of the Prescribed (Salat), and how is the greetings upon him^{-saww}?'

فَقَالَ ع تَقُولُ السَّلَامَ عَلَيْكَ يَا رَسُولَ اللَّهِ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ السَّلَامَ عَلَيْكَ يَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ السَّلَامَ عَلَيْكَ يَا خَيْرَةَ اللَّهِ السَّلَامَ عَلَيْكَ يَا حَبِيبَ اللَّهِ السَّلَامَ عَلَيْكَ يَا صَفْوَةَ اللَّهِ السَّلَامَ عَلَيْكَ يَا أَمِينَ اللَّهِ

He^{-asws} said: 'You should say, 'The greetings be upon you^{-saww}, O Rasool-Allah^{-saww}, and Mercy of Allah^{-azwj} and His^{-azwj} Blessings! The greetings be upon you^{-saww} O Muhammad^{-saww} Bin Abdullah^{-as}! The greetings be upon you^{-saww} O Choice of Allah^{-azwj}! The greetings be upon you^{-saww} O Beloved of Allah^{-azwj}! The greetings be upon you^{-saww} O elite of Allah^{-azwj}! The greetings be upon you^{-saww} O trustee of Allah^{-azwj}!

أَشْهَدُ أَنَّكَ رَسُولُ اللَّهِ وَ أَشْهَدُ أَنَّكَ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ وَ أَشْهَدُ أَنَّكَ قَدْ نَصَحْتَ لِأُمَّتِكَ وَ جَاهَدْتَ فِي سَبِيلِ رَبِّكَ وَ عَبْدَتُهُ حَتَّى أَتَاكَ الْيَقِينُ فَجَزَاكَ اللَّهُ يَا رَسُولَ اللَّهِ أَفْضَلَ مَا جَزَى نَبِيًّا عَنْ أُمَّتِهِ

I testify you^{-saww} are a Rasool^{-saww} of Allah^{-azwj}, and I testify you^{-saww} are Muhammad^{-saww} Bin Abdullah^{-as}, and I testify you^{-saww} had advised your^{-saww} community, and fought in the way of your^{-saww} Lord^{-azwj} and worshipped Him^{-azwj} until the certainty (death) came to you^{-saww}! May Allah^{-azwj} Recompense you^{-saww} O Rasool-Allah^{-azwj}, the best of what He^{-azwj} has Recompense any Prophet^{-as} on behalf of his^{-as} community!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ أَفْضَلَ مَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَ آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ.

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, the superior to what You^{-azwj} had Sent upon Ibrahim^{-as} and Progeny of Ibrahim^{-as}, You^{-azwj} are praised, glorified!⁵¹³

4- ما، الأماالي للشيخ الطوسي المُنْفِيْدُ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ الْبَرْقُوفِيِّ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ دِرْبَانَ [زَيْنْدَانَ] الْبَجَلِيِّ عَنِ الْحَسَنِ بْنِ أَبِي عَاصِمٍ عَنْ عِيسَى بْنِ عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ سَلَّمَ عَلَيَّ فِي شَيْءٍ مِنَ الْأَرْضِ أُبَلِّغُهُهُ وَ مَنْ سَلَّمَ عَلَيَّ عِنْدَ الْقَبْرِ سَبَّعْتُهُ.

(The book) 'Al Amaali' of the Sheykh Al Tusi – Al Mufeed, from Muhammad Bin Al-Husayn Al Bazufary, from his father, from Abdullah Bin Dabran Al Bajali, from Al-Hassan Bin Abu Aasim, from Isa Bin Abdullah, from his father, from his grandfather,

'From Amir Al-Momineen^{-asws} having said: 'Rasool-Allah^{-saww} said: 'One who greets unto me^{-saww} in something from the earth, I^{-saww} am delivered it, and one who greets unto me^{-saww} at the grave, I^{-azwj} hear it!⁵¹⁴

⁵¹³ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 6 H 3

⁵¹⁴ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 6 H 4

5- مل، كامل الزيارات مُحَمَّدُ الْحِمَيْرِيُّ عَنْ أَبِيهِ عَنِ ابْنِ عِيسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنِ ابْنِ عَمِيرَةَ عَنِ الْحَضَرَمِيِّ قَالَ: أَمَرَنِي أَبُو عَبْدِ اللَّهِ ع- أَنْ أَكْثِرَ الصَّلَاةَ فِي مَسْجِدِ رَسُولِ اللَّهِ ص مَا اسْتَطَعْتُ وَ قَالَ إِنَّكَ لَا تَقْدِرُ عَلَيْهِ كُلَّمَا شِئْتَ

(The book) 'Kamil Al Ziyaraat' – Muhammad Al Himeyri, from his father, from Ibn Isa, from Ali Bin Al Hakam, from Ibn Ameyra, from Al Hazramy who said,

'Abu Abdullah^{-asws} instructed me to frequent the Salat in the Masjid of Rasool-Allah^{-saww}, whatever I am capable of, and he^{-asws} said: 'You will not be able upon it every time you desire to'.

و قَالَ لِي تَأْتِي قَبْرَ رَسُولِ اللَّهِ ص

And he^{-asws} said to me: 'Do you go to the grave of Rasool-Allah^{-azwj}'

فَقُلْتُ نَعَمْ

I said, 'Yes'.

فَقَالَ أَمَا إِنَّهُ يَسْمَعُكَ مِنْ قَرِيبٍ وَ يُبَلِّغُهُ عَنْكَ إِذَا كُنْتَ نَائِمًا.

He^{-asws} said: 'Surely, he^{-saww} hears it from nearby, and it is delivered to him^{-saww} on your behalf when you were far"⁵¹⁵.

(The book) 'Kamil Al Ziyaraat' – By his chain from Ibn Ameyra, from Aamir Bin Abdullah who said,

'I said to Abu Abdullah^{-asws}, 'I (paid) my cameleer additional two Dinars or three upon the condition he would pass by Al-Medina with me'.

6- مل، كامل الزيارات بِإِسْنَادِهِ عَنِ ابْنِ عَمِيرَةَ عَنْ عَامِرِ بْنِ عَبْدِ اللَّهِ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع إِنِّي زِدْتُ جَمَالِي دِينَارَيْنِ أَوْ ثَلَاثَةً عَلَى أَنْ يُجِزِّيَنِي عَلَى الْمَدِينَةِ- فَقَالَ قَدْ أَحْسَنْتَ مَا أَيْسَرَ هَذَا تَأْتِي قَبْرَ رَسُولِ اللَّهِ ص وَ تُسَلِّمُ عَلَيْهِ أَمَا إِنَّهُ لَيَسْمَعُكَ مِنْ قَرِيبٍ وَ يُبَلِّغُهُ عَنْكَ مِنْ بَعِيدٍ.

He^{-asws} said: 'You have done well! How easy this is for you to come to the grave of Rasool-Allah^{-saww} and greet unto him^{-saww}. Indeed, he^{-saww} hears you from nearby and it is delivered to him^{-as} on your behalf from afar!"⁵¹⁶

7- كذا، الكافي الْعِدَّةُ عَنْ سَهْلِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ أَنَّ أَبَا عَبْدِ اللَّهِ ع قَالَ لَهُمْ هُزُّوا بِالْمَدِينَةِ فَسَلِّمُوا عَلَى رَسُولِ اللَّهِ ص مِنْ قَرِيبٍ وَ إِنْ كَانَتْ الصَّلَاةُ تَبْلُغُهُ مِنْ بَعِيدٍ.

(The book) 'Al Kafir' – The number, from Sahl, from Ahmad Bin Muhammad, from Hammad Bin Usman, from Is'haq Bin Ammar,

⁵¹⁵ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 6 H 5

⁵¹⁶ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 6 H 6

'Abu Abdullah^{-asws} said to them: 'Pass by Al-Medina and greet unto Rasool-Allah^{-saww} from nearby, and even though the Salawaat is delivered to him^{-saww} from afar!''⁵¹⁷

8- كذا، الكافي العدة عن أحمد عن الأهوازي عن فضالة عن ابن وهب قال قال أبو عبد الله ع صلوا إلى جانب قبر النبي ص وإن كانت صلاة المؤمنين تبلغه أينما كانوا.

(The book) 'Al Kafi' – The number, from Ahmad Al Ahwazy, from Fazalah, from Ibn Wahb who said,

'Abu Abdullah^{-asws} said: 'Send Salawaat to a side of the grave of the Prophet^{-saww}, and even though the Salawaat of the Momineen is delivered to him^{-saww} wherever they may be!''⁵¹⁸

9- كتاب محمد بن المثنى عن جعفر بن محمد بن شريح عن دريج المحاربي عنه ع مثله.

The book of Muhammad Al Musanna, from Ja'far Bin Muhammad Bin Shareeh, from Zareeh Al Muhariby, from him^{-asws} similar to it.⁵¹⁹

10- كتاب الفصول، قال الشيخ المفيد قال رسول الله ص من سلم علي من عند قبري سمعته و من سلم علي من بعيد بلغته.

(The book) 'Kitab Al Fusoul' – The sheykh Al Mufeed said,

'Rasool-Allah^{-saww} said: 'One who greets unto me^{-saww} from by my^{-saww} grave, I^{-saww} hear it, and one who greets unto me^{-saww} from afar, I^{-saww} am delivered it!''⁵²⁰

11- أقول قال المفيد و السعيد و الشهيد في زيارة البعيد إذا أردت ذلك فمقل بن يدك شبة القبر و اكتب عليه اسمه و تكون على غسل ثم قم قائماً و أنت متخيل مواجهته ع ثم قل أشهد أن لا إله إلا الله وحده لا شريك له و أشهد أن محمداً عبده و رسوله و أنه سيد الأولين و الآخرين و أنه سيد الأنبياء و المرسلين اللهم صل على محمد و أهل بيته الأئمة الطيبين-

I am saying, 'Al-Mufeed, and the Seyyid, and Al-Shaheed said regarding the remote Ziyarat, 'When you intend that, make a resemblance of the grave and write his^{-saww} name upon it, and you should be upon the bathing. Then stand upright while imagining that you are facing him^{-saww}, then say, 'I testify that there is no god except Allah^{-azwj} Alone, there is no associate for Him^{-azwj}, and I testify that Muhammad^{-saww} is His^{-azwj} servant and His^{-azwj} Rasool^{-saww}, and he^{-saww} is chief of the former ones and the latter ones, and he^{-saww} is chief of the Prophets and the Messengers^{-as}! O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and People^{-asws} of his^{-saww} Household, the goodly Imams^{-asws}!'

ثم قل السلام عليك يا رسول الله السلام عليك يا خليل الله السلام عليك يا نبي الله السلام عليك يا صفى الله السلام عليك يا رحمة الله السلام عليك يا خيرة الله السلام عليك يا حبيب الله

Then say, 'The greetings be upon you^{-saww}, O Rasool-Allah^{-saww}! The greetings be upon you^{-saww} O friend of Allah^{-azwj}! The greetings be upon you^{-saww} O Prophet^{-saww} of Allah^{-azwj}! The greetings be upon you^{-saww} O elite of Allah^{-azwj}! The greetings be upon you^{-saww} O Mercy of Allah^{-azwj}! The

⁵¹⁷ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 6 H 7

⁵¹⁸ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 6 H 8

⁵¹⁹ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 6 H 9

⁵²⁰ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 6 H 10

greetings be upon you^{-saww} O Choice of Allah^{-azwj}! The greetings be upon you^{-saww} O Beloved of Allah^{-azwj}!

السَّلَامُ عَلَيْكَ يَا نُجِيبَ اللَّهِ السَّلَامُ عَلَيْكَ يَا خَاتَمَ النَّبِيِّينَ السَّلَامُ عَلَيْكَ يَا سَيِّدَ الْمُرْسَلِينَ السَّلَامُ عَلَيْكَ يَا قَائِمًا بِالْقِسْطِ السَّلَامُ عَلَيْكَ يَا فَاتِحَ الْخَيْرِ
السَّلَامُ عَلَيْكَ يَا مَعْدِنَ الْوَحْيِ وَ التَّنْزِيلِ السَّلَامُ عَلَيْكَ يَا مُبْلِعًا عَنِ اللَّهِ

The greetings be upon you^{-saww} O captain of Allah^{-azwj}! The greetings be upon you^{-saww} O Seal of Allah^{-azwj}! The greetings be upon you^{-saww} O chief of the Messengers^{-as}! The greetings be upon you^{-saww} O stander with the fairness! The greetings be upon you^{-saww} O beginner of the goodness! The greetings be upon you^{-saww} O the Mine of Revelation and the Scriptures! The greetings be upon you^{-saww} O deliverer on behalf of Allah^{-azwj}!

السَّلَامُ عَلَيْكَ أَيُّهَا السِّرَاجُ الْمُنِيرُ السَّلَامُ عَلَيْكَ يَا مُبَشِّرُ السَّلَامِ عَلَيْكَ يَا مُنْذِرُ السَّلَامِ عَلَيْكَ يَا نُورَ اللَّهِ الَّذِي يُسْتَضَاءُ بِهِ السَّلَامُ عَلَيْكَ وَ عَلَى أَهْلِ
بَيْتِكَ الطَّيِّبِينَ الطَّاهِرِينَ الْهَادِينَ الْمُهْدِيِّينَ

The greetings be upon you^{-saww} O the radiant lamp! The greetings be upon you^{-saww} O giver of glad tidings! The greetings be upon you^{-asws} O warner! The greetings be upon you^{-saww} O Noor of Allah^{-azwj} which Al-Islam was illuminated by! The greetings be upon you^{-saww} and upon People^{-asws} of your^{-saww} Household, the goodly, the pure, the guiding, the Guided!

السَّلَامُ عَلَيْكَ وَ عَلَى جَدِّكَ عَبْدِ الْمُطَّلِبِ وَ عَلَى أَبِيكَ عَبْدِ اللَّهِ وَ عَلَى أُمِّكَ أَمْنَةَ بِنْتِ وَهْبٍ السَّلَامُ عَلَيْكَ وَ عَلَى عَمِّكَ حَمْزَةَ سَيِّدِ الشُّهَدَاءِ السَّلَامُ
عَلَى عَمِّكَ الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ-

The greetings be upon you^{-saww} and upon your^{-saww} grandfather^{-as} Abdul Muttalib^{-as}, and upon your^{-saww} father^{-as} Abdullah^{-as}, and upon your^{-saww} mother^{-as} Aamina Bint Wahab^{-as}! The greetings be upon you^{-saww} and upon your^{-saww} Uncle Hamza^{-as}, chief of the martyrs! The greetings be upon your^{-saww} uncle Al Abbas Bin Abdul Muttalib^{-as}!

السَّلَامُ عَلَى عَمِّكَ وَ كَفِيلِكَ أَبِي طَالِبٍ السَّلَامُ عَلَى ابْنِ عَمِّكَ جَعْفَرِ الطَّيَّارِ فِي جَنَّةِ الْخُلْدِ السَّلَامُ عَلَيْكَ يَا مُحَمَّدُ السَّلَامُ عَلَيْكَ يَا أَحْمَدُ

The greetings be upon your^{-saww} uncle^{-as} and your^{-saww} guarantor Abu Talib^{-as}! The greetings be upon the son^{-ra} of your^{-saww} uncle^{-as} Ja'far^{-ra}, the flier in the eternal Gardens! The greetings be upon you^{-saww} O Muhammad^{-saww}! The greetings be upon you^{-saww} Ahmad^{-saww}!

السَّلَامُ عَلَيْكَ يَا حُجَّةَ اللَّهِ عَلَى الْأَوَّلِينَ وَ الْآخِرِينَ السَّابِقِ إِلَى طَاعَةِ رَبِّ الْعَالَمِينَ وَ الْمُهَيَّمِنِ عَلَى رُسُلِهِ وَ الْخَاتَمِ لِأَنْبِيَائِهِ الشَّاهِدِ عَلَى خَلْقِهِ الشَّفِيعِ إِلَيْهِ
وَ الْمَكِينِ لَدَيْهِ وَ الْمُطَاعِ فِي مَلَكُوتِهِ

The greetings be upon you^{-saww} O Divine Authority of Allah^{-azwj} upon the former ones and the latter ones, the Preceder to the obedience of Lord^{-azwj} of the worlds, and the dominant upon His^{-azwj} Messengers^{-as}, and the seal of His^{-azwj} Prophets^{-as}, the witness upon His^{-azwj} creatures, the interceder to Him^{-azwj}, the one Honoured in His^{-azwj} Presence, the one obeyed in His^{-azwj} Dominion!

الْأَحْمَدُ مِنَ الْأَوْصَافِ الْمُحَمَّدُ لِسَائِرِ الْأَشْرَافِ الْكَرِيمُ عِنْدَ الرَّبِّ وَ الْمُكَلَّمُ مِنْ وَرَاءِ الْحُجُبِ الْفَائِزُ بِالسِّبَاكِ وَ الْفَائِتُ عَنِ اللَّحَاقِ

The most praiseworthy in attributes, the most honoured among the noble, the one esteemed by the Lord^{-azwj}, the one Spoken to from behind the veils, the one who attained victory in the race and surpassed all in rank.

تَسْلِيمَ عَارِفٍ بِحَقِّكَ مُعْتَرِفٍ بِالتَّقْصِيرِ فِي قِيَامِهِ بِوَاجِبِكَ غَيْرِ مُنْكَرٍ مَا انْتَهَى إِلَيْهِ مِنْ فَضْلِكَ مُوقِنٍ بِالْمَزِيدَاتِ مِنْ رَبِّكَ مُؤْمِنٍ بِالْكِتَابِ الْمُنَزَّلِ عَلَيْهِ مُحِلِّ خَالَاتِكَ مُحَرِّمِ حَرَامِكَ

I send you salutations as one who acknowledges your^{-saww} right, admits his shortcomings in fulfilling your^{-saww} due, does not deny the extent of your virtue, is certain of the bounties granted to you^{-saww} by your^{-saww} Lord^{-azwj}, believes in the Book Revealed to you^{-saww}, deems lawful what you^{-saww} have made lawful, and deems unlawful what you have made unlawful!

أَشْهَدُ يَا رَسُولَ اللَّهِ مَعَ كُلِّ شَاهِدٍ وَ أَتَحْمَلُهَا عَنْ كُلِّ جَاوِدٍ أَنَّكَ قَدْ بَلَغْتَ رِسَالَاتِ رَبِّكَ وَ صَدَعْتَ بِأَمْرِهِ وَ اخْتَمَلْتَ الْأَذَى فِي جَنْبِهِ وَ دَعَوْتَ إِلَى سَبِيلِهِ بِالْحِكْمَةِ وَ الْمُوعِظَةِ الْحَسَنَةِ الْجَمِيلَةِ وَ أَذَيْتَ الْحَقَّ الَّذِي كَانَ عَلَيْكَ وَ أَنَّكَ قَدْ رَوَّعْتَ بِالْمُؤْمِنِينَ وَ غَلَّظْتَ عَلَى الْكَافِرِينَ وَ عَبَدْتَ اللَّهَ مُخْلِصاً حَتَّى أَتَاكَ الْيَقِينُ

I testify, O Rasool-Allah^{-saww}, with every witness, and I uphold this testimony against every denier, that you^{-saww} have conveyed the Messages of your^{-saww} Lord^{-azwj}, and proclaimed His^{-azwj} Command, and endured harm in His^{-azwj} Cause, and called to His^{-azwj} path with wisdom and beautiful exhortation, and you^{-saww} fulfilled the duty entrusted to you^{-saww}, showed kindness to the believers, were firm against the Kafirs, and worshiped Allah^{-azwj} with sincerity until certainty (death) came to you^{-saww}!

فَبَلَغَ اللَّهُ بِكَ أَشْرَفَ مَحَلِّ الْمُكْرَمِينَ وَ أَعْلَى مَنَازِلِ الْمُقَرَّبِينَ وَ أَرْفَعَ دَرَجَاتِ الْمُرْسَلِينَ حَيْثُ لَا يَلْحَقُكَ لَا حِقُّ وَ لَا يَفُوقُكَ فَائِقٌ وَ لَا يَسْبِقُكَ سَابِقٌ وَ لَا يَطْمَعُ فِي إِدْرَاكِكَ طَامِعٌ

May Allah^{-azwj} Elevate you to the most honourable station of the esteemed, the highest ranks of the near ones, and the loftiest degrees of the Messengers^{-as}, where no one can reach you^{-saww}, and no one can surpass you^{-saww}, and no one can precede you^{-saww}, and no one can hope to attain your^{-saww} position.

وَ الْحَمْدُ لِلَّهِ الَّذِي اسْتَنْقَذَنَا بِكَ مِنَ الْهَلَكَةِ وَ هَدَانَا بِكَ مِنَ الضَّلَالَةِ وَ نَوَّرَنَا بِكَ مِنَ الظُّلْمَةِ

And the Praise is due to Allah^{-azwj} Who Saved us through you^{-saww} from destruction, Guided us through you^{-saww} from misguidance, and Illuminated us^{-saww} through you^{-asws} from the darkness!

فَعَجَزَاكَ اللَّهُ يَا رَسُولَ اللَّهِ أَفْضَلَ مَا جَزَى نَبِيًّا عَنْ أُمَّتِهِ وَ رَسُولًا عَمَّنْ أُرْسِلَ إِلَيْهِ

May Allah^{-azwj} Reward you^{-saww} O Rasool-Allah^{-saww}, with the best Reward ever Granted to a prophet^{-as} on behalf of his^{-as} community and to a Messenger^{-as} on behalf of those to whom he^{-as} had been sent.

بِأَيِّ أَنْتَ وَ أُمِّي يَا رَسُولَ اللَّهِ زُرْتُكَ عَارِفاً بِحَقِّكَ مُقَرَّراً بِفَضْلِكَ مُسْتَبْصِراً بِضَلَالَةِ مَنْ خَالَفَكَ وَ خَالَفَ أَهْلَ بَيْتِكَ عَارِفاً بِالْهُدَى الَّذِي أَنْتَ عَلَيْهِ

May my father and mother be sacrificed for you, O Rasool-Allah^{-saww}! I have come to visit you^{-saww}, fully recognising your rightful status, and acknowledging your excellence, and clearly discerning the misguidance of those who opposed you^{-saww} and your^{-saww} family. I am aware of the true guidance upon which you^{-saww} stood.

بَابِي أَنْتَ وَأُمِّي وَأَهْلِي وَوُلْدِي وَمَالِي أَنَا أَصْلِي عَلَيْكَ كَمَا صَلَّى اللَّهُ عَلَيْكَ وَصَلَّى عَلَيْكَ مَلَائِكَتُهُ وَأَنْبِيَائُهُ وَرُسُلُهُ صَلَاةً مُتَتَابِعَةً وَافِرَةً مُتَوَاصِلَةً لَا انْقِطَاعَ لَهَا وَلَا أَمَدَ وَلَا أَجَلَ صَلَّى اللَّهُ عَلَيْكَ وَعَلَى أَهْلِ بَيْتِكَ الطَّاهِرِينَ كَمَا أَنْتُمْ أَهْلُهُ-

May my father, and my mother, and myself, and my family, and my children, and my wealth be sacrificed for you^{-saww}! I send Salawaat upon you^{-saww} just as Allah^{-azwj} had Sent upon you^{-saww}, and His^{-azwj} Angels have sent upon you^{-saww}, and His^{-azwj} Prophets^{-as} and His^{-azwj} Messengers^{-as}, a continuous Salawaat, abundant, and uninterrupted, with no end or limit. May Salawaat of Allah^{-azwj} be upon you^{-saww} and upon People^{-asws} of your^{-saww} Household, the goodly, the pure just as you^{-saww} are rightful of!

ثُمَّ ابْسُطْ كَفْئِكَ وَقُلِ اللَّهُمَّ اجْعَلْ جَوَامِعَ صَلَوَاتِكَ وَنَوَامِي بَرَكَاتِكَ وَفَوَاضِلَ خَيْرَاتِكَ وَشَرَائِفَ نَجَاتِكَ وَتَسْلِيمَاتِكَ وَكَرَامَاتِكَ وَرَحْمَاتِكَ وَصَلَوَاتِ مَلَائِكَتِكَ الْمُقَرَّبِينَ وَأَنْبِيَائِكَ الْمُرْسَلِينَ وَأَيْمَتِكَ الْمُنتَجِبِينَ وَعِبَادِكَ الصَّالِحِينَ وَأَهْلِ السَّمَاوَاتِ وَالْأَرْضِينَ وَمَنْ سَبَّحَ لَكَ يَا رَبَّ الْعَالَمِينَ مِنَ الْأَوَّلِينَ وَالْآخِرِينَ عَلَى

Then extend your palm and say, 'O Allah^{-azwj}! Make Your^{-azwj} comprehensive Salawaat, and Your^{-azwj} abundant Blessings, and Your^{-azwj} meritorious goodness, and Your^{-azwj} noble salutations, and Your^{-azwj} greetings, and Your^{-azwj} Honours, and Your^{-azwj} Mercies, and Salawaat of Your^{-azwj} Angels of Proximity, and Your^{-azwj} Messenger Prophets^{-as}, and Your^{-azwj} Selected Imams^{-asws}, and Your^{-azwj} righteous servants, and inhabitants of the skies and the earths, and the ones glorifying to You^{-azwj}, O Lord^{-azwj} of the worlds, from the former ones and the latter ones to be upon,

مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ وَشَهِيدِكَ وَنَبِيِّكَ وَنَذِيرِكَ وَأَمِينِكَ وَمَكِينِكَ وَنَجِيكَ وَنَحِيْبِكَ وَحَبِيبِكَ وَخَلِيلِكَ وَصَفِيكَ وَصَفْوَتِكَ وَخَاصَّتِكَ وَخَالِصَتِكَ وَرَحْمَتِكَ وَخَيْرَتِكَ مِنْ خَلْقِكَ نَبِيِّ الرَّحْمَةِ

Muhammad^{-saww} Your^{-azwj} servant, and Your^{-azwj} Rasool^{-saww}, and Your^{-azwj} witness, and Your^{-azwj} Prophet^{-saww}, and Your^{-azwj} warner, and Your^{-azwj} trustee, and Your^{-azwj} saviour, and Your^{-azwj} Beloved, and Your^{-azwj} friend, and Your^{-azwj} ambassador, and Your^{-azwj} elite, and Your^{-azwj} special, and Your^{-azwj} sincere, and Your^{-azwj} Mercy, and Your^{-azwj} Choice from Your^{-azwj} creatures,

وَحَازِنِ الْمَغْفِرَةِ وَقَائِدِ الْخَيْرِ وَالْبَرَكَةِ وَمُنْقِذِ الْعِبَادِ مِنَ الْهَلَكَةِ بِإِذْنِكَ وَدَاعِيهِمْ إِلَى دِينِكَ الْقَيِّمِ بِأَمْرِكَ أَوَّلِ النَّبِيِّينَ مِيثَاقاً وَآخِرِهِمْ مَبْعَثاً الَّذِي عَمَسَتْهُ فِي بَحْرِ الْفَضِيلَةِ وَالْمُنَزَّلَةِ الْجَلِيلَةِ وَالْدَّرَجَةِ الرَّفِيعَةِ وَالْمَرْتَبَةِ الْخُطْبَةِ

The Prophet^{-saww} of Mercy, and treasurer of the Forgiveness, and guide of the good and the blessed, and saviour of the servants from the destruction by Your^{-azwj} Permission, and their caller to Your^{-azwj} religion, the standing with Your^{-azwj} Command, the first of the Prophets^{-saww} to the Covenant and their^{-as} last one to be Sent whom You^{-azwj} Immersed in the ocean of virtues, and the majestic status, and the elevated level, and the noble rank!

فَأَوْدَعْتَهُ الْأَصْلَابَ الطَّاهِرَةَ وَنَقَلْتَهُ مِنْهَا إِلَى الْأَرْحَامِ الْمُطَهَّرَةِ لُطْفًا مِنْكَ لَهُ وَتَحْنُنًا مِنْكَ عَلَيْهِ إِذْ وَكَلْتَ لِصَوْنِهِ وَحِرَاسَتِهِ وَحِفْظِهِ وَحِيَاطَتِهِ مِنْ قُدْرَتِكَ عَيْنًا عَاصِمَةً حَجَبْتَ بِهَا عَنْهُ مَدَانِسَ الْعَهْرِ وَمَعَائِبَ السِّتْفَاحِ حَتَّى رَفَعْتَ بِهِ نَوَاطِرَ الْعِبَادِ وَأَحْيَيْتَ بِهِ مَيِّتَ الْبِلَادِ بِأَنْ كَشَفْتَ عَنْ نُورِ وِلَادَتِهِ ظُلْمَ الْأَسْتَارِ وَالْبَسْتَ حَرَمَكَ فِيهِ حُلَّ الْأَنْوَارِ

You^{-azwj} Entrusted him^{-saww} in the pure loins and Transferred him^{-saww} from these to the clean wombs as kindness from You^{-azwj} to him^{-saww}, and as compassion from You^{-azwj} upon him^{-saww} when You^{-azwj} Allocated a watchful eye for his^{-saww} protection, and his^{-saww} guarding, and his^{-saww} preservation, and shielding him^{-saww} from the stains of impurity and the disgrace of immorality. Through him^{-saww} You^{-azwj} Elevated the vision of humanity and revived lifeless lands by unveiling the light of his^{-saww} coming to the world from the darkness of concealment, adorning Your^{-azwj} Sacred Sanctuary with the garments of radiance!

اللَّهُمَّ فَكَمَا خَصَصْتَهُ بِشَرَفِ هَذِهِ الْمَرْتَبَةِ الْكَرِيمَةِ وَ دُخْرِ هَذِهِ الْمُنْقَبَةِ الْعَظِيمَةِ صَلِّ عَلَيْهِ كَمَا وَفَى بِعَهْدِكَ وَ بَلَغَ رِسَالَتِكَ وَ قَاتِلْ أَهْلَ الْجُنُودِ عَلَى تَوَحِيدِكَ وَ قَطَعْ رَحِمَ الْكُفْرِ فِي إِعْزَازِ دِينِكَ وَ لَيْسَ ثَوْبُ الْبُلُوَى فِي مُجَاهَدَةِ أَعْدَائِكَ

O Allah^{-azwj}! Just as You^{-azwj} have Honoured him^{-saww} with this noble rank and Granted him^{-saww} this great distinction, send Your^{-azwj} Salawaat upon him^{-saww} as he^{-saww} fulfilled Your^{-azwj} Covenant, and conveyed Your^{-azwj} Messages, and fought against the deniers of Your^{-azwj} Oneness, and severed the ties of Kufr to uphold Your^{-azwj} religion, and endured the trials in striving against Your^{-azwj} enemies!

وَ أَوْجِبْ لَهُ بِكُلِّ أَدَى مَسْأَةٍ أَوْ كَيْدٍ أَحْسَنَهُ مِنَ الْفِتْنَةِ الَّتِي حَاوَلَتْ قَتْلَهُ فَضْبِلَةً تَفُوقُ الْفَضَائِلَ وَ يَمْلِكُ بِهَا الْجَزِيلَ مِنْ نَوَالِكَ

And obligate for him^{-saww} Rewards surpassing every Reward for every harm he^{-saww} endured and every plot he^{-saww} sensed from those who sought to kill him^{-saww}, so that he^{-saww} may receive the most abundant of Your^{-azwj} gifts!

فَلَقَدْ أَسَرَ الْحُسْرَةَ وَ أَخْفَى الزُّفْرَةَ وَ تَجَرَّعَ الْعُصَّةَ وَ لَمْ يَنْخُطْ مَا مُثِّلَ مِنْ وَحْيِكَ

Indeed, he^{-saww} had concealed his^{-saww} sorrow, and suppressed his^{-saww} sighs, swallowed his^{-saww} grief, and never strayed from what was Revealed to him from Your^{-azwj} Revelation!

اللَّهُمَّ صَلِّ عَلَيْهِ وَ عَلَى أَهْلِ بَيْتِهِ صَلَاةً تَرْضَاهَا لَهُمْ وَ بَلِّغُهُمْ مِنَّا تَحِيَّةً كَثِيرَةً وَ سَلَاماً وَ آتِنَا مِنْ لَدُنْكَ فِي مَوَالِيهِمْ فَضْلاً وَ إِحْسَاناً وَ رَحْمَةً وَ عَفْراً إِنَّكَ دُو الْفَضْلِ الْعَظِيمِ.

O Allah^{-azwj}! Send Salawaat upon him^{-as} and upon People^{-asws} of his^{-saww} Household, a Salawaat pleasing to them^{-asws}, and Deliver to them^{-asws} a lot of salutations from us and greetings, and Give us merits from You^{-azwj} in their^{-asws} Wilayah and Favours, and Mercy, and Forgiveness, You^{-azwj} are Possessor of the magnificent Grace!"⁵²¹ (This is not a Hadeeth)

ثم صل صلاة الزيارة ركعتين تقرأ فيهما ما شئت - و قال السيد رحمه الله و هي أربع ركعات و تقرأ فيها ما شئت.

Then pray the two units Salat of Ziyarat reading them whatever you like. And the Seyyid, may Allah-azwj Mercy him, said, 'And it is of four unit, and read in it whatever you like'.

ثُمَّ قَالُوا إِذَا قَرَعْتَ سَبَّحَ تَسْبِيحَ الزُّهْرَاءِ ع وَ قُلِ اللَّهُمَّ إِنَّكَ قُلْتَ لِنَبِيِّكَ مُحَمَّدٍ صَلَوَاتُكَ عَلَيْهِ وَ آلِهِ وَ لَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ جَاؤُكَ فَاسْتَغْفَرُوا اللَّهَ وَ اسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا وَ لَمْ أَحْضُرْ زَمَانَ رَسُولِكَ عَلَيْهِ وَ آلِهِ السَّلَامُ

Then they said, 'When you are free from glorifying the glorification of Al-Zahra-asws and said, 'O Allah-azwj! You-azwj Said to Your-azwj Prophet-saww Muhammad-saww, may Your-azwj Salawaat be upon him-saww: **and had they, when they were unjust to themselves, come to you and sought Forgiveness of Allah and the Rasool had (also) sought Forgiveness for them, they would have found Allah Oft-turning (to Mercy), Merciful [4:64]**, and I was not present in the era of Your-azwj Rasool-saww, upon him-saww and his-saww Progeny-asws be the greetings!

اللَّهُمَّ وَ قَدْ زُرْتُهُ رَاغِبًا تَائِبًا مِنْ سَيِّئِ عَمَلِي وَ مُسْتَغْفِرًا لَكَ مِنْ ذُنُوبِي وَ مُقِرًّا لَكَ بِمَا وَ أَنْتَ أَعْلَمُ بِمَا مَنِي وَ مُتَوَجِّهًا إِلَيْكَ بِنَبِيِّكَ نَبِيِّ الرَّحْمَةِ صَلَوَاتُكَ عَلَيْهِ وَ آلِهِ

O Allah-azwj, and I have come visiting desirously, repenting from my evil deeds, and seeking to You-azwj Forgiveness of my sins, and accepting to You-azwj with it, and You-azwj are Knowing with it than me, and diverting to You-azwj through Your-azwj Prophet-saww, the Prophet-saww of Mercy, may Your-azwj Salawaat be upon him-asws and his-saww Progeny-asws!

فَاعْجَلْنِي اللَّهُمَّ بِمُحَمَّدٍ وَ أَهْلِ بَيْتِهِ عِنْدَكَ وَجِيبًا فِي الدُّنْيَا وَ الْآخِرَةِ وَ مِنَ الْمُقَرَّبِينَ

So, Make me, O Allah-azwj, through Muhammad-saww and People-asws of his-saww Household, in Your-azwj Presence, **worthy of regard in the world and the Hereafter and from those of Proximity [3:45]!**

يَا مُحَمَّدُ يَا رَسُولَ اللَّهِ يَا أَبِي أَنْتَ وَ أُمِّي يَا نَبِيَّ اللَّهِ يَا سَيِّدَ خَلْقِ اللَّهِ إِنِّي أَتَوَجَّهُ بِكَ إِلَى اللَّهِ رَبِّكَ وَ رَبِّي لِيَغْفِرَ لِي ذُنُوبِي وَ يَتَقَبَّلَ مِنِّي عَمَلِي وَ يَقْضِيَ لِي حَوَائِجِي فَكُنْ لِي شَفِيعًا عِنْدَ رَبِّكَ وَ رَبِّي فَيَنْعَمَ الْمَسْئُولُ رَبِّي وَ نِعَمَ الشَّفِيعِ أَنْتَ يَا مُحَمَّدُ عَلَيْنَا وَ عَلَى أَهْلِ بَيْتِكَ السَّلَامُ

O Muhammad-saww! O Rasool-Allah-saww! May my father and my mother be (sacrificed) for you-saww! O Prophet-saww of Allah-azwj! O Chief of the creatures of Allah-azwj! I am diverting through you-saww to Allah-azwj Your-azwj Lord-azwj, and for my Lord-azwj to Forgive my sins for me, and to Accept my deeds from me, and Fulfil my needs for me, so be an intercessor for me in the Presence of your-saww Lord-azwj! You-azwj are the best of the requesters to my Lord-azwj and the best intercessor! O Muhammad-saww, upon you-saww and upon People-asws of your-azwj Household be the greetings!

اللَّهُمَّ أَوْجِبْ لِي مِنْكَ الْمَغْفِرَةَ وَ الرَّحْمَةَ وَ الرِّزْقَ الْوَاسِعَ الطَّيِّبَ النَّافِعَ كَمَا أُوجِبْتَ لِمَنْ أَتَى نَبِيَّكَ مُحَمَّدًا عَلَيْهِ وَ آلِهِ السَّلَامُ وَ هُوَ حَيٌّ فَاقْرَأْ لَهُ بِذُنُوبِهِ وَ اسْتَغْفِرْ لَهُ رَسُولُكَ ع فَغَفَرْتَ لَهُ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ

O Allah-azwj! Obligated for me the Forgiveness, and the Mercy, and the vast sustenance, the goodly, the beneficial from You-azwj just as You-azwj had Obligated for the one who had come

to Your^{-azwj} Prophet^{-saww} Muhammad^{-saww}, upon him^{-saww} and his^{-saww} Progeny^{-asws} be the greetings, while he^{-saww} was alive, so he acknowledged his sins to him^{-saww} and Your^{-azwj} Rasool^{-saww} sought Forgiveness for him, so You^{-azwj} Forgave for him by Your^{-azwj} Mercy, O most Merciful of the merciful ones!

اللَّهُمَّ وَ قَدْ أَمَلْتُكَ وَ رَجَوْتُكَ وَ قُتُّ بِئِنَّ يَدَيْكَ وَ رَغِبْتُ إِلَيْكَ عَمَّنْ سِوَاكَ وَ قَدْ أَمَلْتُ حَزِينَ تَوَابِكَ وَ إِنِّي لَمَقَرٌّ عَزِيْزٌ مُنْكَرٌ وَ تَائِبٌ بِمَا اقْتَرَفْتُ وَ عَائِدٌ بِكَ فِي هَذَا الْمَقَامِ بِمَا قَدَّمْتُ مِنَ الْأَعْمَالِ الَّتِي تَقَدَّمْتُ إِلَيْهَا فِيهَا وَ هَمَيْتَنِي عَنْهَا وَ أَوْعَدْتَ عَلَيْهَا الْعِقَابَ

O Allah^{-azwj}, and I have wished to You^{-azwj} and hoped to You^{-azwj} and have stood in front of You^{-azwj}, and desired to You^{-azwj} away from the ones besides You^{-azwj}, and I have wished for Your^{-azwj} plentiful Rewards, and I am an acknowledger nor a denier, and repentant from what I have committed, and am sheltering with You^{-azwj} in this position from what I have sent ahead of the deeds which I had proceeded to regarding these and You^{-azwj} had Prohibited me from these have Prepared the Punishment upon it!

وَ أَعُوذُ بِكَرَمِ وَجْهِكَ أَنْ تُقِيمَنِي مَقَامَ الْحَزِيْ وَ الدَّلِيلُ يَوْمَ تُهْتَكُ فِيهِ الْأَسْتَارُ وَ الْفَضَائِلُ الْكِبَارُ وَ تُرْعَدُ فِيهِ الْفَرَائِصُ يَوْمَ الْحُسْرَةِ وَ النَّدَامَةِ يَوْمَ الْأَفْكَةِ يَوْمَ الْأَرْفَةِ يَوْمَ التَّعَايُنِ يَوْمَ الْفَصْلِ يَوْمَ الْحِزَاءِ

And I seek Refuge with Your^{-azwj} Honourable Face from Standing me in a place of disgrace and the humiliation on the Day the veils will be torn apart, and the major scandals and the limbs will be trembling in it on the Day of regret and remorse on the Day of destruction, the approaching Day, the Day of loss and gain, the Day of Decision, the Day of Recompense!

يَوْمًا كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ يَوْمَ التَّفَحُّةِ يَوْمَ تَرْجُفُ الرَّاجِفَةُ تَتْبَعُهَا الرَّادِفَةُ يَوْمَ النَّشْرِ يَوْمَ الْعَرْضِ يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ يَوْمَ يُفْرُ الْمَرْءُ مِنْ أَخِيهِ وَ أُيِّهِ وَ أَبِيهِ وَ صَاحِبِيهِ وَ بَنِيهِ يَوْمَ تَشَقَّقُ الْأَرْضُ عَنْهُمْ وَ أُتُفَّتِ السَّمَاءُ

A day, its measurement would be of fifty thousand years [70:4], The Day the shaking one will shake (the dust from him) [79:6], the Day of publicity (of deeds), the Day of presentation, a Day the person will flee from his own brother [80:34] And his mother, and his father [80:35] And his spouse and his son [80:36] A Day the earth would cleave asunder from them [50:44], and so will canopy of the sky!

يَوْمَ تَأْتِي كُلُّ نَفْسٍ تُجَادِلُ عَنْ نَفْسِهَا يَوْمَ يُرْدُّونَ إِلَى اللَّهِ فَيُنَبِّئُهُمْ بِمَا عَمِلُوا يَوْمَ لَا يُغْنِي مَوْلَى عَنْ مَوْلَى شَيْئًا وَ لَا هُمْ يُنصَرُونَ إِلَّا مَنْ رَحِمَ اللَّهُ إِنَّهُ هُوَ الْعَزِيزُ الرَّحِيمُ

A Day every soul would come pleading about itself, [16:111], a Day they will be returning to Allah^{-azwj} then He would Inform them of what they had done. [58:6], A Day, neither will a friend avail anything from a friend, nor would they be helped [44:41] Except one Allah Mercies. Surely He is the Mighty, the Merciful [44:42].

يَوْمَ يُرْدُّونَ إِلَى اللَّهِ مَوْلَاهُمْ الْحَقُّ يَوْمَ يَخْرُجُونَ مِنَ الْأَجْدَاثِ سِرَاعًا كَأَنَّهُمْ إِلَى نُصْبٍ يُؤْفَضُونَ وَ كَأَنَّهُمْ جَرَادٌ مُنتَشِرٌ مُهْطِعِينَ إِلَى الدَّاعِ إِلَى اللَّهِ يَوْمَ الْوَاقِعَةِ يَوْمَ تُرْجُ الْأَرْضُ رَجًا

The Day they will be returning to Allah^{-azwj}, **to Allah, their true Master, [10:30] The Day they would be coming out from the graves quickly as if they are running to a goal [70:43] They would be coming out from the graves as if they are scattered locusts [54:7] Hastening to the Caller [54:8]** to Allah^{-azwj}, the Day of the event, the Day the earth will be shaken with a violent shaking!

يَوْمَ تَكُونُ السَّمَاءُ كَالْمُهْلِ وَ تَكُونُ الْجِبَالُ كَالْعِهْنِ وَ لَا يَسْأَلُ حَمِيمٌ حَمِيماً يَوْمَ الشَّاهِدِ وَ الْمَشْهُودِ يَوْمَ تَكُونُ الْمَلَائِكَةُ صَفّاً

A Day **the sky will become like the molten brass [70:8] And the mountains would become like the wool [70:9] And a friend will not ask (about) a friend [70:10]**, a Day of witness and the witnessed, a Day the Angels will be in rows and rows!

اللَّهُمَّ ارْحَمْ مَوْقِفِي فِي ذَلِكَ الْيَوْمِ وَ لَا تُخْزِنِي فِي ذَلِكَ الْيَوْمِ بِمَا جَنَيْتُ عَلَى نَفْسِي وَ اجْعَلْ يَا رَبِّ فِي ذَلِكَ الْيَوْمِ مَعَ أَوْلِيَائِكَ مُنْطَلِقِي وَ فِي زُمْرَةِ مُحَمَّدٍ وَ أَهْلِ بَيْتِهِ ع

O Allah^{-azwj}! Mercy my standing on that Day, and do not disgrace me on that Day because of what I have brought upon myself. O my Lord^{-azwj}! Grant that on that Day, my departure to be with Your^{-azwj} Chosen ones, and my gathering be in the company of Muhammad^{-saww} and People^{-asws} of his^{-saww} Household!

مُخْشِرِي وَ اجْعَلْ خُوضَهُ مَوْرِدِي وَ فِي الْعُرِّ الْكَرَامِ مَصْدَرِي وَ اعْطِنِي كِتَابِي بِيَمِينِي حَتَّى أَفُوزَ بِحَسَنَاتِي وَ تُبَيِّضَ بِهِ وَجْهِي وَ تُبَيِّسَ بِهِ حَسَابِي وَ تُرَجِّحَ بِهِ مِيزَانِي وَ أَقْضِيَ مَعَ الْفَائِزِينَ فِي عِبَادِكَ الصَّالِحِينَ إِلَى رِضْوَانِكَ يَا إِلَهَ الْعَالَمِينَ

Make his^{-saww} Fountain my place of arrival, and let my return be among the honoured and noble ones. Grant me my book (register of deeds) in my right hand so that I may succeed with my good deeds, my face be brightened, my reckoning be made easy, and my scale be weighed heavy with righteousness. Let me proceed with the victorious among Your^{-azwj} righteous servants toward Your^{-azwj} Pleasure and Your^{-azwj} Gardens, O Lord^{-azwj} of the worlds!

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ أَنْ تَقْضَحَنِي فِي ذَلِكَ الْيَوْمِ بَيْنَ يَدَيِ الْخَلَائِقِ بِجُرَيْرَتِي أَوْ أَنْ أَلْقَى الْخِزْيَ وَ النَّدَامَةَ بِخَطِيئَتِي أَوْ أَنْ تُظْهَرَ فِيهِ سَيِّئَاتِي عَلَى حَسَنَاتِي أَوْ تُنَوَّهَ بَيْنَ الْخَلَائِقِ بِاسْمِي يَا كَرِيمُ يَا كَرِيمُ يَا كَرِيمُ الْعَفُو الْعَفُو الْعَفُو السُّرُّ السُّرُّ

O Allah^{-azwj}! I seek Refuge with You^{-azwj} from Your^{-azwj} Exposing me during that Day in front of the creatures of my crimes, or to face disgrace and the regret due to my wrongdoing or my evil deeds to prevail over my good days during it, or my name being mentioned between the creatures! O Benevolent, O Benevolent, O Benevolent! The Pardon, the Pardon, the Pardon! The covering, the covering!

اللَّهُمَّ وَ أَعُوذُ بِكَ مِنْ أَنْ يَكُونَ فِي ذَلِكَ الْيَوْمِ فِي مَوَاقِفِ الْخِزْيِ وَ مَوَاقِفِ الْأَشْرَارِ مَوْقِفِي أَوْ فِي مَقَامِ الْأَشْقِيَاءِ مَقَامِي وَ إِذَا مِيزَتْ بَيْنَ خَلْقِكَ فَسُفْتُ كُلاًّ بِأَعْمَالِهِمْ زُماً إِلَى مَنَازِلِهِمْ فَسُقْنِي بِرَحْمَتِكَ فِي عِبَادِكَ الصَّالِحِينَ وَ فِي زُمْرَةِ أَوْلِيَائِكَ الْمُتَّقِينَ إِلَى جَنَّاتِكَ يَا رَبَّ الْعَالَمِينَ.

O Allah^{-azwj}, and I seek Refuge with You^{-azwj} from being in the Day in the standings of disgrace, and the standings of evil people to be my standing, or in the place of the wretched being my place, and when You^{-azwj} have Distinguished between Your^{-azwj} creatures, so You^{-azwj} Usher everyone according to their deeds as a group to their dwellings, so Usher me, by Your^{-azwj}

Mercy, being among the righteous servants, and among the group of Your^{-azwj} pious friends to the Gardens, O Lord^{-azwj} of the worlds!”⁵²² (This is not a Hadeeth)

وَقَالَ السَّيِّدُ رَاضِي اللَّهِ عَنْهُ ثُمَّ وَدَّعَهُ وَ قُلِ السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ السَّلَامُ عَلَيْكَ أَيُّهَا الْبَشِيرُ النَّذِيرُ السَّلَامُ عَلَيْكَ أَيُّهَا السِّرَاجُ الْمُنِيرُ السَّلَامُ عَلَيْكَ أَيُّهَا السَّفِيرُ بَيْنَ اللَّهِ وَ بَيْنَ خَلْقِهِ

The Seyyid Al-Razi, may Allah^{-azwj} be Pleased with him^{-ra}, said, ‘Then bid farewell and say, ‘The greetings be upon you^{-saww}, O Rasool-Allah^{-saww}! The greetings be upon you^{-saww} O giver of glad tidings, the warner! The greetings be upon you^{-saww} O radiant lamp! The greetings be upon you^{-saww} O ambassador between Allah^{-azwj} and His^{-azwj} creatures!

أَشْهَدُ يَا رَسُولَ اللَّهِ أَنَّكَ كُنْتَ نُورًا فِي الْأَصْلَابِ الشَّاجِجَةِ وَ الْأَرْحَامِ الْمُطَهَّرَةِ لَمْ تُنَجَّسْكَ الْجَاهِلِيَّةُ بِأَنْجَاسِهَا وَ لَمْ تُلْبَسْكَ مِنْ مُدْهِمَاتِ ثِيَابِهَا وَ أَشْهَدُ يَا رَسُولَ اللَّهِ أَنِّي مُؤْمِنٌ بِكَ وَ بِالْأَيْمَةِ مِنْ أَهْلِ بَيْتِكَ مُوقِنٌ بِجَمِيعِ مَا أَتَيْتَ بِهِ رَاضٍ مُؤْمِنٌ وَ أَشْهَدُ أَنَّ الْأَيْمَةَ مِنْ أَهْلِ بَيْتِكَ أَعْلَامُ الْهُدَى وَ الْعُرْوَةُ الْوُثْقَى وَ الْحُجَّةُ عَلَى أَهْلِ الدُّنْيَا

I testify, O Rasool-Allah^{-saww}, you^{-azwj} were a Noor in the lofty foreheads and the pure laps! You^{-azwj} were not defiled by the impurities of the Pre-Islamic people, and were not covered by their dark garments; and I testify, O Rasool-Allah^{-saww}, I am a believer in you^{-saww} and the Imams^{-asws} from People^{-asws} of your^{-saww} Household, convinced with entirety of what you^{-saww} had come with, pleased, believing; and I testify that the Imams^{-asws} from People^{-asws} of your^{-saww} Household are the flags of guidance, and the firmest handholds, and the Divine Authorities upon people of the world!

اللَّهُمَّ لَا تَجْعَلْهُ آخِرَ الْعَهْدِ مِنْ زِيَارَةِ نَبِيِّكَ ع وَ إِنْ تَوَفَّيْتَنِي فَإِنِّي أَشْهَدُ فِي مَمَاتِي عَلَى مَا أَشْهَدُ عَلَيْهِ فِي حَيَاتِي

O Allah^{-azwj}! Do not Make it last of the pacts of Ziyarat of Your^{-azwj} Prophet^{-saww}, and if You^{-azwj} Cause me to die, so I will testify during my death being upon what I am testifying upon during my lifetime!

أَنَّكَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ وَحْدَكَ لَا شَرِيكَ لَكَ وَ أَنَّ مُحَمَّدًا عَبْدُكَ وَ رَسُولُكَ وَ أَنَّ الْأَيْمَةَ مِنْ أَهْلِ بَيْتِهِ أَوْلِيَاؤُكَ وَ أَنْصَارُكَ وَ حُجَجُكَ عَلَى خَلْقِكَ وَ خُلَفَاؤُكَ فِي عِبَادِكَ وَ أَعْلَامُكَ فِي بِلَادِكَ وَ حُرَّانُ عِلْمِكَ وَ حَفَظَةُ سِرِّكَ وَ تَرَاجِمُهُ وَحْيِكَ

Surely You^{-azwj} are Allah^{-azwj}, there is no god except You^{-azwj} Alone, there is no associate for You^{-azwj}, and that Muhammad^{-saww} is Your^{-azwj} servant and Your^{-azwj} Rasool^{-saww}, and that the Imams^{-asws} from People^{-asws} of his^{-saww} Household are Your^{-azwj} friends, and Your^{-azwj} helpers, and Your^{-azwj} Divine Authorities upon Your^{-azwj} creatures, and Your^{-azwj} caliphs among Your^{-azwj} servants, and Your^{-azwj} flags in Your^{-azwj} cities, and treasurers of Your^{-azwj} Knowledge, and Preservers of Your^{-azwj} Secrets, and interpreters of Your^{-azwj} Revelation!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ بَلِّغْ رُوحَ نَبِيِّكَ مُحَمَّدٍ فِي سَاعَتِي هَذِهِ وَ فِي كُلِّ سَاعَةٍ نَحْيَةً مِنِّي وَ سَلَامًا وَ السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ وَ رَحْمَةً اللَّهُ وَ بَرَكَاتُهُ لَا تَجْعَلْهُ اللَّهُ آخِرَ تَسْلِيمِي عَلَيْكَ.

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and Deliver to the soul of Your^{-azwj} Prophet^{-saww} Muhammad^{-saww} in this time of mine, and in every

⁵²² Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 6 H 11 b

time, salutation from me and greetings, and the greetings be upon you^{-saww} O Rasool-Allah^{-saww}, and Mercy of Allah^{-azwj} and His^{-azwj} Blessings! May Allah^{-azwj} not Make it last of my greetings upon you^{-saww}!”⁵²³

أقول رأيت في نسخة قديمة من مؤلفات أصحابنا بعد قول آمنة بنت وهب السَّلامُ عَلَى عَمِّكَ عِمْرَانَ أَبِي طَالِبٍ السَّلامُ عَلَى ابْنِ عَمِّكَ جَعْفَرِ الطَّيَّارِ فِي جَنَانِ الْخُلْدِ السَّلامُ عَلَى عَمِّكَ حَمَزَةَ سَيِّدِ شُهَدَاءِ أُحُدٍ

I am saying, ‘I saw in an ancient copy from compilations of our companions afterwards, words of (Syeda) Aamina^{-asws} Bint Wahab^{-as}, ‘The greetings be upon your^{-saww} uncle Imran Abu Talib^{-asws}! The greetings be upon your^{-saww} cousin Ja’far^{-asws}, the flier in the eternal Gardens! The greetings be upon your^{-saww} uncle Hamza^{-asws}, martyr at Ohad!

السَّلامُ عَلَى أَزْوَاجِكَ الطَّاهِرَاتِ الْخَيْرَاتِ أُمَّهَاتِ الْمُؤْمِنِينَ خُصُوصاً الصِّدِّيقَةَ الطَّاهِرَةَ الرَّكِيَّةَ الرَّاضِيَةَ الْمَرْضِيَّةَ خَدِيجَةَ الْكُبْرَى أُمَّ الْمُؤْمِنِينَ

The greetings be upon your^{-saww} pure wives, the goodly mothers of the believers, especially the truthful, the clean, the pure, the pleasing, the pleased, Khadija^{-as} the great mother of the believers!

السَّلامُ عَلَى التَّابِعِينَ لَكَ بِإِحْسَانٍ إِلَى يَوْمِ الدِّينِ السَّلامُ عَلَى الْبَقِيعِ وَ مَا صَمَّ الْبَقِيعُ مِنَ الْأَنْبِيَاءِ وَ الْمُرْسَلِينَ وَ الصِّدِّيقِينَ وَ الشُّهَدَاءِ وَ الصَّالِحِينَ.

The greetings be upon the ones following you^{-saww} with the good deeds up to the Day of religion (Reckoning)! The greetings be upon Al-Baqie (cemetery) and what Al-Baqie contains from the Prophets^{-as}, and the Messengers^{-as}, and the truthful, and the martyrs, and the righteous!”⁵²⁴

12- مصباح، رُوِيَ عَنِ الصَّادِقِ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّهُ قَالَ: مَنْ أَرَادَ أَنْ يَزُورَ قَبْرَ رَسُولِ اللَّهِ ص وَ قَبْرَ أَمِيرِ الْمُؤْمِنِينَ وَ فَاطِمَةَ وَ الْحَسَنِ وَ الْحُسَيْنِ وَ قُبُورَ الْحُجَّجِ ع وَ هُوَ فِي بَلَدِهِ فَلْيَغْتَسِلْ فِي يَوْمِ الْجُمُعَةِ وَ لْيَلْبَسْ ثَوْبَيْنِ نَظِيفَيْنِ وَ لْيَخْرُجْ إِلَى فَلَاةٍ مِنَ الْأَرْضِ

(The book) ‘Misbah’ –

‘It is reported from Al-Sadiq Ja’far^{-asws} Bin Muhammad^{-asws}, he^{-asws} said: ‘One who intends to visit the grave of Rasool-Allah^{-saww} and grave of Amir Al-Momineen^{-asws}, and (Syeda) Fatima^{-asws}, and Al-Hassan^{-asws}, and Al-Husayn^{-asws}, and graves of the Divine Authorities while he is in his^{-saww} city, let him bathe during the day of Friday and let him wear two clean clothes, and let him go out to a wilderness of the earth.

ثُمَّ يُصَلِّي أَرْبَعَ رَكَعَاتٍ يُقْرَأُ فِيهِنَّ مَا تيسَّرَ مِنَ الْقُرْآنِ فَإِذَا تَشَهَّدَ وَ سَلَّمَ فَلْيَقُمْ مُسْتَقْبِلَ الْقِبْلَةِ وَ لْيَقُلِ السَّلامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ

Then let him pray four units Salat reading in these whatever is easy from the Quran. When he has performed Tashahhud and Salaam, let him stand facing the Qiblah, and let him say, ‘The greetings be upon you^{-saww}, O Prophet^{-saww}, and Mercy of Allah^{-azwj} and His^{-azwj} Blessings!

⁵²³ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 6 H 11 c

⁵²⁴ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 6 H 11 d

السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ الْمُرْسَلُ وَالْوَصِيُّ الْمُرْتَضَى وَالسَّيِّدَةُ الزَّهْرَاءُ وَالسَّبْطَانِ الْمُنْتَجَبَانِ وَالْأَوْلَادُ الْأَعْلَامُ وَالْأَمَنَاءُ الْمُنْتَجِبُونَ جُنْتُ انْقِطَاعاً إِلَيْكُمْ
وَإِلَى آبَائِكُمْ وَلَدْتُكُمْ الْخَلْفَ عَلَى بَرَكََةِ الْخَلْقِ

The greetings be upon you^{-saww}, O the Messenger Prophet^{-saww}, and the Nominated successor^{-asws}, and the chieftess Al-Zahra^{-asws}, and the two esteemed grandsons^{-asws}, and the children, the flags, and the selected trustees! I have come cutting off (from others) to you^{-asws} and to your^{-asws} forefathers^{-asws} and your^{-asws} sons^{-asws} the replacements (successors^{-asws}), being upon Blessings of the creation!

فَقُلِّي لَكُمْ مُسْلِمٌ وَنُصْرَتِي لَكُمْ مُعَدَّةٌ حَتَّى يَحْكُمَ اللَّهُ لِيَدِينَهُ فَمَعَكُمْ مَعَكُمْ لَا مَعَ عَدُوِّكُمْ إِنِّي لَمِنَ الْفَائِلِينَ بِفَضْلِكُمْ مُقَرَّرٌ بِرَجْعَتِكُمْ لَا أَنْكُرُ لِلَّهِ قُدْرَةً وَلَا
أَزْعُمُ إِلَّا مَا شَاءَ اللَّهُ سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ ذِي الْمُلْكِ وَالْمَلَكُوتِ يُسَبِّحُ اللَّهَ بِأَسْمَائِهِ جَمِيعُ خَلْقِهِ

My heart is submissive to you^{-asws} and my help is prepared for you^{-asws} until Allah^{-azwj} Judges for His^{-azwj} religion! So, I am with you^{-asws}, with you^{-asws} (and) not with your^{-asws} enemies! I am for the one speaking with your^{-asws} merits, accepting your^{-asws} return, neither denying the Power of Allah^{-azwj} nor do I claim except what Allah^{-azwj} Desires! Glory be to Allah^{-azwj} and the Praise is for Allah^{-azwj}, Possessor of the Kingdom and the Domains! There glorifies to Allah^{-azwj} with His^{-azwj} Names, entirety of His^{-azwj} creation!

وَالسَّلَامُ عَلَى أَرْوَاحِكُمْ وَأَجْسَادِكُمْ وَالسَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ.

And the greetings be upon your^{-asws} souls and your^{-asws} bodies, and the greetings be upon^{-asws} all and Mercy of Allah^{-azwj} and His^{-azwj} Blessings!"⁵²⁵

وَفِي رَوَايَةٍ أُخْرَى أَفْعَلْ ذَلِكَ عَلَى سَطْحِ دَارِكَ.

And in another report: 'Do that upon the terrace of your house'"⁵²⁶.

13- مصباح، رَوَى مُبَشِّيرُ بْنُ عَبْدِ الْعَزِيزِ قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ عَ فَدَخَلَ بَعْضُ أَصْحَابِنَا فَقَالَ جُعِلْتُ فِدَاكَ إِنِّي فَقِيرٌ

(The book) 'Misbah' – It is reported by Mubashhir Bin Abdul Aziz who said,

'I was in the Presence of Abu Abdullah^{-asws}. One of our companions entered. He said, 'May I be sacrificed for you^{-asws}! I am poor!'

فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ عَ اسْتَقْبِلْ يَوْمَ الْأَرْبَعَاءِ فَصُمَّهُ وَائْتَلُهُ بِالْخَمِيسِ وَالْجُمُعَةَ ثَلَاثَةَ أَيَّامٍ فَإِذَا كَانَ فِي ضُحَى يَوْمِ الْجُمُعَةِ قُرُزَ رَسُولِ اللَّهِ ص مِنْ أَعْلَى
سَطْحِكَ أَوْ فِي فَلَاةٍ مِنَ الْأَرْضِ حَيْثُ لَا يَرَاكَ أَحَدٌ ثُمَّ صَلِّ مَكَانَكَ رُكْعَتَيْنِ ثُمَّ اجْثُ عَلَى رُكْبَتَيْكَ وَأَفْضِ يَمَانًا إِلَى الْأَرْضِ وَأَنْتَ مُتَوَجِّهٌ إِلَى الْقِبْلَةِ بِدَكَ
الْيَمَنِ فَوْقَ الْبُسرَى وَ قُلْ

Abu Abdullah^{-asws} said: 'Receive the day of Wednesday and fast it, and follow it up with the Thursday and the Friday, three days. When it was in the mid-morning of the Friday, perform Ziyarat of Rasool-Allah^{-saww} from the top of your roof (terrace), or in an open space (wilderness) of the earth whereby no one can see you. Then prays two units Salat in your

⁵²⁵ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 6 H 12 a

⁵²⁶ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 6 H 12 b

place, then kneel upon your knees and adhere them to the ground while facing toward the Qiblah, your right hand being above the left and say: -

اللَّهُمَّ أَنْتَ أَنْتَ انْقَطَعَ الرَّجَاءُ إِلَّا مِنْكَ وَ خَابَتِ الْأَمَالُ إِلَّا فِيكَ يَا ثِقَّةَ مَنْ لَا ثِقَّةَ لَهُ لَا ثِقَّةَ لِي غَيْرَكَ اجْعَلْ لِي مِنْ أَمْرِي فَرَجاً وَ مَخْرَجاً وَ ازْزُقْنِي مِنْ حَيْثُ أَخْتَسِبُ وَ مِنْ حَيْثُ لَا أَخْتَسِبُ-

‘O Allah^{-azwj}! You^{-azwj}! You^{-azwj}! The hopes are cut off except from You^{-azwj}, and the wishes are disappointed except in Your^{-azwj}! O Trust of the one having no trusting one for me! There is no trusting one for me, apart from You^{-azwj}! Make for me from my affairs a relief and an outlet, and Provide me from where I am anticipating and from where I am not anticipating!’

ثُمَّ اسْجُدْ عَلَى الْأَرْضِ وَ قُلْ يَا مُغِيثُ اجْعَلْ لِي رِزْقاً مِنْ فَضْلِكَ

The perform Sajdah upon the ground and say, ‘O Helper! Make for me sustenance from Your^{-azwj} Grace!’

فَلَنْ يَطْلُعَ عَلَيْكَ نَهَارُ يَوْمِ السَّبْتِ إِلَّا بِرِزْقٍ جَدِيدٍ.

Never will day never emerge upon you on the day of Saturday except with new sustenance!”⁵²⁷

قَالَ أَحْمَدُ بْنُ مَائِدَادٍ رَأَوِي هَذَا الْحَدِيثَ قُلْتُ لِأَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عُثْمَانَ بْنِ سَعِيدٍ الْعَمَرِيِّ رَضِيَ اللَّهُ عَنْهُ إِذَا لَمْ يَكُنِ الدَّاعِي لِلرِّزْقِ فِي الْمَدِينَةِ كَيْفَ يَصْنَعُ

Ahmad Bin Miqdad, reporter of this Hadeeth said,

‘I said to Abu Ja’far Muhammad Bin Usman Bin Saeed Al-Amry, may Allah^{-azwj} be Pleased with him, ‘When the supplicater for the sustenance does not happen to be in Al-Medina, what should he do?’

قَالَ يَزُورُ سَيِّدَنَا رَسُولَ اللَّهِ ص مِنْ عِنْدِ رَأْسِ الْإِمَامِ الَّذِي يَكُونُ فِي بَلَدِهِ

He said, ‘He should perform Ziyarat of our chief Rasool-Allah^{-saww} from the head of the Imams^{-asws} being in his city’.

قُلْتُ فَإِنْ لَمْ يَكُنْ فِي بَلَدِهِ قَبْرُ إِمَامٍ

I said, ‘Supposing there does not happen to be in his city grave of an Imam^{-asws}?’

قَالَ يَزُورُ بَعْضَ الصَّالِحِينَ أَوْ يَهْرُؤُ إِلَى الصَّحْرَاءِ وَ يَأْخُذُ فِيهَا عَلَى مَيَامِينِهِ وَ يَفْعَلُ مَا أَمَرَ بِهِ فَإِنَّ ذَلِكَ مُنْجِحٌ إِنْ شَاءَ اللَّهُ.

⁵²⁷ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 6 H 13 a

He^{-asws} said: 'He should either visit one of the righteous people, or go to the desert and take in it upon his right and do what he has been instructed with, for that would be successful, if Allah^{-azwj} so Desires!'⁵²⁸ (Not a Hadeeth, but is from a representative of the 12th Imam^{-ajfj})

14- ما، الأماالي للشيخ الطوسي المُفيد عَنْ إِبْرَاهِيمَ بْنِ الْحَسَنِ بْنِ جُمُهورٍ عَنْ أَبِي بَكْرٍ الْمُفيدِ الْجُرْجَانِيِّ عَنْ أَبِي الدُّنْيَا الْمُعَمَّرِ الْمَغْرِبِيِّ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ لَا تَتَّخِذُوا قَبْرِي مَسْجِدًا وَ صَلُّوا عَلَيَّ حَيْثُ مَا كُنْتُمْ فَإِنَّ صَلَاتَكُمْ وَ سَلَامَكُمْ يَبْلُغُنِي.

(The book) 'Al Amaali' of the Sheykh Al Tusi – Al Mufeed, from Ibrahim Bin Al-Hassan Bin Jamhour, from Abu Bakr Al Mufeed Al Jurjani, from Abu Al Dunya Al Moammar Al Magriby,

'From Amir Al-Momineen^{-asws} having said: 'I^{-asws} heard Rasool-Allah^{-saww} saying: 'Do not be taking my grave as a Masjid (praying place), and send Salawaat upon me^{-saww} wherever you may be, for your Salawaat and your greetings does reach me^{-saww}!⁵²⁹

باب نادر فيما ظهر عند قبره ص

CHAPTER 7 – MISCELLANEOUS REGARDING WHAT HAS APPEARED AT HIS^{-saww} GRAVE

1- ما، الأماالي للشيخ الطوسي ابْنُ حَشِيْشٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ الْقَاسِمِ بْنِ زَكْرِيَّا عَنْ الْحَسَنِ بْنِ عَبْدِ الْوَاحِدِ عَنْ يُوسُفَ بْنِ كَلْبٍ عَنْ غَامِرِ بْنِ كَثِيرٍ عَنْ أَبِي الْجَاوُودِ قَالَ: حُفِرَ عِنْدَ قَبْرِ النَّبِيِّ ص عِنْدَ رَأْسِهِ وَ عِنْدَ رِجْلَيْهِ أَوَّلُ مَا حُفِرَ فَأُخْرِجَ مِنْهُ أَدْفَرُ لَمْ يَشْكُوا فِيهِ.

(The book) 'Al Amaali' of the Sheykh Al Tusi – Ibn Hasheesh, from Muhammad Bin Abdullah, from Muhammad Bin Al Qasim Bin Zakariya, from Al-Hassan Bin Abdul Wahid, from Yusuf Bin Kuleyb, from Aamir Bin Kaseer, from Abu Al Jaroud (chief of the Zaidis) who said,

'A hole was dug by the grave of the Prophet^{-saww}, by his^{-saww} head and by his^{-saww} legs. The first of when it was dug, yellow musk emerged leaving no doubt in it"⁵³⁰ (Not a Hadeeth)

2- كا، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ مُعَاوِيَةَ بْنِ وَهْبٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ لَمَّا كَانَ سَنَةً إِحْدَى وَ أَرْبَعِينَ أَرَادَ مُعَاوِيَةُ الْحَجَّ فَأَرْسَلَ نَجَّارًا وَ أَرْسَلَ بِالْأَلَةِ وَ كَتَبَ إِلَى صَاحِبِ الْمَدِينَةِ أَنْ يَتَقْلَعَ مِنْبَرَ رَسُولِ اللَّهِ ص وَ يَجْعَلُوهُ عَلَى قَدْرِ مِنْبَرِهِ بِالشَّامِ

(The book) 'Al Kafi' – Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Muawiya Bin Wahb who said,

'I heard Abu Abdullah^{-asws} saying: 'When it was the year forty-one, Muawiya intended (to perform) the Hajj. He sent a carpenter and sent the tools, and wrote to the governor of Al-Medina to dismantle the pulpit of Rasool-Allah^{-saww} and to reconstruct it to a measurement of his own pulpit in Syria.

⁵²⁸ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 6 H 13 b

⁵²⁹ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 6 H 14

⁵³⁰ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 7 H 1

فَلَمَّا خَضُوا لِيَقْلَعُوهُ انْكَسَفَتِ الشَّمْسُ وَ زُلْزِلَتِ الْأَرْضُ فَكَفُّوا وَ كَتَبُوا بِذَلِكَ إِلَى مُعَاوِيَةَ فَكَتَبَ إِلَيْهِمْ يَعْزِمُ عَلَيْهِمْ لَمَّا فَعَلُوهُ فَفَعَلُوا ذَلِكَ فَمَنْبَرُ رَسُولِ اللَّهِ ص الْمَدْخَلُ الَّذِي رَأَيْتَ.

When they got up to uproot it, the sun eclipsed and the ground shook, so they stopped, and they reported with that to Muawiya. He wrote to them, determining upon them to do it. They did that, so the pulpit of Rasool-Allah^{-saww} is at the entrance where you see (these days)".⁵³¹

باب زيارة فاطمة صلوات الله عليها و موضع قبرها

CHAPTER 8 – ZIYARAT OF (SYEDA) (SYEDA) FATIMA^{-asws}, MAY THE SALAWAAT OF ALLAH^{-azwj} BE UPON HER^{-asws}, AND PLACE OF HER^{-asws} GRAVE

1- ن، عيون أخبار الرضا عليه السلام أبي و ابن الوليد و العطار و ماجيلويه و ابن المتوكل جميعاً عن محمد العطار و أحمد بن إدريس معاً عن سهل عن البرنطي و رواه ابن شهر آشوب أيضاً في المناقب عن البرنطي قال: سألت الرضا ع عن قبر فاطمة ع فقال دُفِنَتْ فِي بَيْتِهَا فَلَمَّا زَادَتْ بَنُو أُمَيَّةٍ فِي الْمَسْجِدِ صَارَتْ فِي الْمَسْجِدِ.

(The book) 'Uyoun Akhbar Al-Reza^{-asws}' – My father and Ibn Al Waleed and Al Attar and Majaylawiya and Ibn Al Mutawakkil, altogether from Muhammad Al Attar and Ahmad Bin Idrees, both together from Sahl, from Al Bazanty, and it is reported by Ibn Shehr Ashub also in 'Al Manaqib', from Al Bazanty who said,

'I asked Al-Reza^{-asws} about the grave of (Syeda) (Syeda) Fatima^{-asws}. He^{-asws} said: 'She^{-asws} was buried in her^{-asws} house. When the clan of Umayya added (expanded) in the Masjid, she^{-asws} came to be in the Masjid".⁵³²

2- ب، قرب الإسناد ابن عيسى عن البرنطي قال: سألت الرضا ع عن فاطمة بنت رسول الله ص أي مكان دُفِنَتْ

(The book) 'Qurb Al Isnaad' – Ibn Isa, from Al Bazanty who said,

'I asked Al-Reza^{-asws} about (Syeda) (Syeda) Fatima^{-asws} daughter^{-asws} of Rasool-Allah^{-saww}, 'Which place has she^{-asws} been buried in?'

فَقَالَ سَأَلَ رَجُلٌ جَعْفَرًا عَنْ هَذِهِ الْمَسْأَلَةِ وَ عِيسَى بْنُ مُوسَى حَاضِرٌ فَقَالَ لَهُ عِيسَى دُفِنَتْ فِي الْبَقِيعِ

He^{-asws} said: 'A man had asked Ja'far^{-asws} about this issue while Isa Bin Musa was present. Isa said to him, 'She^{-asws} was buried in Al-Baqie!'

فَقَالَ الرَّجُلُ مَا نَقُولُ

The man said, 'What are you^{-asws} saying?'

فَقَالَ قَدْ قَالَ لَكَ

⁵³¹ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 7 H 2

⁵³² Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 8 H 1

He^{-asws} said: 'He has already said it to you'.

فَقُلْتُ لَهُ أَصْلَحَكَ اللَّهُ مَا أَنَا وَ عِيسَى بْنُ مُوسَى أَخْبَرَنِي عَنْ آبَائِكَ

I said to him^{-asws}, 'May Allah^{-azwj} Keep you^{-asws} well! What have I to do with Isa Bin Musa? Inform me from your^{-asws} forefathers^{-asws}!'

فَقَالَ دُفِنَتْ فِي بَيْتِهَا.

He^{-asws} said: 'She^{-asws} was buried in her^{-asws} house"⁵³³

3- مع، معاني الأخبار ابنُ الْمُتَوَكِّلِ عَنِ السَّعْدِ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي عُبَيْدٍ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَا بَيْنَ قَبْرِي وَ مَنْبَرِي رَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ وَ مَنْبَرِي عَلَى تُرْعَةٍ مِنْ تُرْعِ الْجَنَّةِ لِأَنَّ قَبْرَ فَاطِمَةَ ع بَيْنَ قَبْرِهِ وَ مَنْبَرِهِ قَبْرُهَا رَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ وَ إِلَيْهِ تُرْعَةٌ مِنْ تُرْعِ الْجَنَّةِ.

(The book) 'Ma'any Al Akhbar' – Ibn Al Mutawakkil, from Al Sa'dabady, from Al Barqy, from his father, from Ibn Abu Umeir, from one of our companions,

'From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Whatever is between my^{-saww} grave and my^{-saww} pulpit is a garden from the Gardens of Paradise, and my^{-saww} pulpit is upon a channel from the channels of Paradise because the grave of (Syeda) (Syeda) Fatima^{-asws} is between his^{-saww} grave and his^{-saww} pulpit. Her^{-asws} grave is a garden from the Gardens of Paradise, and to it is a channel from the channels of Paradise!"⁵³⁴

4- يب، تهذيب الأحكام ذَكَرَ الشَّيْخُ فِي الرِّسَالَةِ أَنَّكَ تَأْتِي الرَّوْضَةَ فَتُزَوَّرُ فَاطِمَةَ ع لِأَنَّهَا مَقْبُورَةٌ هُنَاكَ وَ قَدْ اِخْتَلَفَ أَصْحَابُنَا فِي مَوْضِعِ قَبْرِهَا فَقَالَ بَعْضُهُمْ إِنَّهَا دُفِنَتْ فِي الْبَقِيعِ وَ قَالَ بَعْضُهُمْ إِنَّهَا دُفِنَتْ بِالرَّوْضَةِ وَ قَالَ بَعْضُهُمْ إِنَّهَا دُفِنَتْ فِي بَيْتِهَا فَلَمَّا زَادَ بَنُو أُمَيَّةَ فِي الْمَسْجِدِ صَارَتْ مِنْ جُمْلَةِ الْمَسْجِدِ

(The book) 'Tahzeeb Al Ahkaam' –

The Sheykh mentioned in (the book) 'Al-Risala', 'You should go to Al-Rowza (the garden) and visit (Syeda) (Syeda) Fatima^{-asws} because she^{-asws} is buried over there, and our companions differed regarding the place of her^{-asws} grave. Some of them said she is buried in Al-Baqie, and some of them said she^{-asws} is buried in Al Rowza, and some of them said she^{-asws} is buried in her^{-asws} house, when the clan of Umayya expanded in the Masjid, she^{-asws} came to be included in the Masjid.

وَ هَاتَانِ الرَّوَايَتَانِ كَالْمُتَقَارِبَتَيْنِ وَ الْأَفْضَلُ عِنْدِي أَنْ يَزُورَ الْإِنْسَانُ فِي الْمَوْضِعَيْنِ جَمِيعاً إِنَّهُ لَا يَضُرُّهُ ذَلِكَ وَ يَجُوزُ بِهِ أَجْرٌ عَظِيمٌ وَ أَمَّا مَنْ قَالَ إِنَّهَا دُفِنَتْ فِي الْبَقِيعِ فَبَعِيدٌ مِنَ الصَّوَابِ.

And these two report are like both close (in meaning), and the best in my view is that the person should visit all, that would not harm him, and he will be Rewarded a might Reward

⁵³³ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 8 H 2

⁵³⁴ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 8 H 3

due to it, and as for the one who says she^{-asws} has been buried in Al-Baqie, it is far from the correctness”.⁵³⁵ (This is not a Hadeeth)

بيان: الأظهر أنها صلوات الله عليها مدفونة في بيتها و قد قدمنا الأخبار في ذلك و لعل خبر ابن أبي عمير محمول على توسعة الروضة بحيث تشمل بيتها

Explanation - It appears most likely that she^{-asws}, may the Salawaat of Allah^{-azwj} be upon her^{asws}, is buried in her^{-asws} house, as we have previously presented reports supporting this view. The report from Ibn Abi Umayr may be interpreted as referring to an expansion of Al-Rowza in a way that includes her^{-asws} house.

و يؤيده ما تقدم في باب زيارة النبي ص من خبر جميل و فيه أن علامة القبر المعلومة الآن متأخرة عن قبره ص و ليست في جهة الروضة إلا أن يقال إن العلامة لا أصل لها و القبر في جانب الروضة.

This is supported by what was mentioned earlier in the chapter on visiting the Prophet^{-saww}, in the report of Jameel, which states that the currently known grave marker is positioned later than his^{-saww} grave and is not actually in the direction of Al-Rowza, unless it is said that the marker has no real basis and that the grave is indeed located on the side Al-Rowza.

5- كا، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ ابْنِ فَضَالٍ عَنْ يُونُسَ بْنِ يَعْقُوبَ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع- الصَّلَاةُ فِي بَيْتِ فَاطِمَةَ ع أَفْضَلُ أَوْ فِي الرُّوْضَةِ

(The book) 'Al Kafi' – Muhammad Bin Yahya, from Muhammad Bin Ahmad, from Ibn Fazzal, from Yunus Bin Yaquob who said,

'I said to Abu Abdullah^{-asws}, 'The Salat prayed in the house of (Syeda) (Syeda) Fatima^{-asws} is better or in Al-Rowza?'

قَالَ فِي بَيْتِ فَاطِمَةَ ع.

He^{-asws} said: 'In the house of (Syeda) Fatima^{-asws}'.⁵³⁶

6- كا، الكافي الْعِدَّةُ عَنْ سَهْلِ عَنْ أَيُّوبَ بْنِ نُوحٍ وَ صَفْوَانَ وَ ابْنِ أَبِي عُمَيْرٍ وَ عَمْرِو وَاحِدٍ عَنْ جَمِيلِ بْنِ ذَرَّاجٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع- الصَّلَاةُ فِي بَيْتِ فَاطِمَةَ ع مِثْلَ الصَّلَاةِ فِي الرُّوْضَةِ

(The book) 'Al Kafi' – The number, from Sahl, from Ayoub Bin Nuh and Safwan, and Ibn Abu Umeyr, and someone else from Jameel Bin Darraj who said,

'I said to Abu Abdullah^{-asws}, 'The Salat prayed in the house of (Syeda) Fatima^{-asws} is similar to the Salat in Al-Rowza?'

قَالَ وَ أَفْضَلُ.

⁵³⁵ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 8 H 4

⁵³⁶ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 8 H 5

He^{-asws} said: 'And better'.⁵³⁷

7- كذا، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ مُعَاوِيَةَ بْنِ وَهَبٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: بَيْتٌ عَلَيٍّ وَ فَاطِمَةُ ع مَا بَيْنَ الْبَيْتِ الَّذِي فِيهِ النَّبِيُّ ص إِلَى الْبَابِ الَّذِي يُحَادِي الزُّفَّاقَ إِلَى الْبَقِيعِ

(The book) 'Al Kafi' – Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Muawiya Bin Wahb,

'From Abu Abdullah^{-asws} having said: 'The house of Ali^{-asws} and (Syeda) Fatima^{-asws} is what is between the house in which is the Prophet^{-saww} up to the door which aligns to the alleyway leading to Al-Baqie'.

قَالَ فَلَوْ دَخَلْتُ مِنْ ذَلِكَ الْبَابِ وَ الْحَائِطِ كَأَنَّهُ أَصَابَ مَنْكَبِكَ الْأَيْسَرَ.

He^{-asws} said: 'If you were to enter from that door, and the wall would be as if it touches your left shoulder'.⁵³⁸

8- كذا، الكافي الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنِ الْمُعَلَّى عَنِ الْوَشَاءِ وَ الْعِدَّةُ عَنْ سَهْلٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعاً عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنِ الْقَاسِمِ بْنِ سَالِمٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِذَا دَخَلْتَ مِنْ بَابِ الْبَقِيعِ فَبَيْتٌ عَلَيٍّ صَلَوَاتُ اللَّهِ عَلَيْهِ عَلَى يَسَارِكَ قَدْزَرَمَرَّ عَنْزٌ مِنَ الْبَابِ وَ هُوَ إِلَى جَانِبِ بَيْتِ رَسُولِ اللَّهِ ص وَ بَابَاهُمَا جَمِيعاً مَقْرُونَانِ.

(The book) 'Al Kafi' – Al-Husayn Bin Muhammad, from Al Moalla, from Al Washa, and the number, from Sahl, from Ahmad Bin Muhammad Altogether, from Hammad Bin Usman, from Al Qasim Bin Salim who said,

'I heard Abu Abdullah^{-asws} saying, 'When you enter from the door of Al-Baqie, the house of Ali^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws} is on your left a measurement of a passageway for a goat to pass by from the door, and it is to a side of the house of Rasool-Allah^{-azwj}, and both their doors are linked'.⁵³⁹

9- يب، تهذيب الأحكام مُحَمَّدُ بْنُ أَحْمَدَ بْنِ دَاوُدَ عَنْ عَلِيِّ بْنِ حَبِشٍ بْنِ فُؤَيْدٍ عَنْ عَلِيِّ بْنِ سُلَيْمَانَ الرَّزَّازِيِّ عَنِ ابْنِ أَبِي الْخَطَّابِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنِ الْحُسَيْنِيِّ عَنْ زَيْدِ بْنِ عَبْدِ الْمَلِكِ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ: دَخَلْتُ عَلَى فَاطِمَةَ ع فَبَدَأَتْنِي بِالسَّلَامِ ثُمَّ قَالَتْ مَا غَدَا بِكَ

(The book) 'Tahzeeb Al Ahkaam' – Muhammad Bin Ahmad Bin Dawood, from Ali Bin Habashi Bin Fowqy, from Ali Bin Suleyman Al Zurary, from Ibn Abu Al Khattab, from Muhammad Bin Ismail, from Al Khaybari, from Yazeed Bin Abdul Malik, from his father, from his grandfather who said,

'I entered to see (Syeda) Fatima^{-asws}. She^{-asws} initiated me with the greeting, then said: 'What brings you here?'

قُلْتُ طَلَبْتُ الْبَرَكَاتِ

I said, 'Seeking the Blessings!'

⁵³⁷ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 8 H 6

⁵³⁸ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 8 H 7

⁵³⁹ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 8 H 8

قَالَتْ أَخْبَرَنِي أَبِي وَهُوَ دَا هُوَ أَنَّهُ مَنْ سَلَّمَ عَلَيْهِ وَعَلَيْ ثَلَاثَةِ أَيَّامٍ أُوجِبَ اللَّهُ لَهُ الْجَنَّةَ

She^{-asws} said: 'My^{-asws} father^{-saww} informed me^{-asws}, and he^{-saww} is right here, the one who greets unto him^{-saww} and unto me^{-asws} for three days, Allah^{-azwj} will Obligated the Paradise for him!'

قُلْتُ لَهَا فِي حَيَاتِهِ وَحَيَاتِكَ

I said to her^{-asws}, 'During his^{-saww} lifetime and your^{-asws} lifetime?'

قَالَتْ نَعَمْ وَبَعْدَ مَوْتِنَا.

She^{-asws} said: 'Yes, and after our^{-asws} expiries''⁵⁴⁰

10- مَصْنُوحُ الْأَنْوَارِ، عَنْ أَمِيرِ الْمُؤْمِنِينَ ع عَنْ فَاطِمَةَ ع قَالَتْ قَالَ لِي رَسُولُ اللَّهِ ص يَا فَاطِمَةُ مَنْ صَلَّى عَلَيْكَ غَفَرَ اللَّهُ لَهُ وَ أَحَقَّهُ لِي حَيْثُ كُنْتُ مِنَ الْجَنَّةِ.

(The book) 'Misbah Al Anwaar' –

'From Amir Al-Momineen^{-asws}, from (Syeda) Fatima^{-asws}, she^{-asws} said: 'Rasool-Allah^{-saww} said to me^{-asws}: 'O (Syeda) Fatima^{-asws}! One who sends Salawaat upon you^{-asws}, Allah^{-azwj} will Forgive (sins) for him and Join him with me^{-saww} wherever I^{-saww} would be in the Paradise!''⁵⁴¹

11- يب، تهذيب الأحكام مُحَمَّدُ بْنُ أَحْمَدَ بْنِ دَاوُدَ عَنْ مُحَمَّدِ بْنِ وَهْبَانَ الْبَصْرِيِّ عَنِ الْحَسَنِ بْنِ مُحَمَّدِ بْنِ الْحَسَنِ السَّيْرَاوِيِّ عَنِ الْعَبَّاسِ بْنِ الْوَلِيدِ الْمَنْصُورِيِّ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدِ بْنِ عَيْسَى بْنِ مُحَمَّدٍ الْغَرِزِيِّ قَالَ حَدَّثَنَا أَبُو جَعْفَرٍ ع ذَلِكَ يَوْمَ قَالَ: إِذَا صِرْتَ إِلَى قَبْرِ جَدَّتِكَ فَاطِمَةَ ع- فَقُلْ يَا مُمْتَحَنَةُ امْتَحَنَكَ اللَّهُ الَّذِي خَلَقَكَ قَبْلَ أَنْ يَخْلُقَكَ فَوَجَدَكَ لِمَا امْتَحَنَكَ صَابِرَةً وَ زَعَمْنَا أَنَّكَ لِكِ أَوْلِيَاءٍ وَ مُصَدِّقُونَ وَ صَابِرُونَ لِكُلِّ مَا أَتَانَا بِهِ أَبُوكَ وَ أَتَانَا بِهِ وَصِيُّهُ

(The book) 'Tahzeeb Al Ahkaam' – Muhammad Bin Ahmad Bin Dawood, from Muhammad Bin Wahban Al Basry, from Al-Hassan Bin Muhammad Bin Al-Hassan Al Sayrafi, from Al Abbas Bin Al Waleed Al Mansoury, from Ibrahim Bin Muhammad Bin Isa Bin Muhammad Al Ureyzi who said,

'Abu Ja'far^{-asws} narrated to us one day. He^{-asws} said: 'When you come to the grave of your grandmother^{-asws} (Syeda) Fatima^{-asws}, say, 'O one who was Tested by Allah^{-azwj} Who Created you^{-asws} before Creating you^{-asws} (Bringing you^{-asws} into the world) and found you^{-asws} patient in what He^{-azwj} Tested you^{-asws} with! And we claim that we are your^{-asws} followers and ratifiers and patient to all what your^{-asws} father^{-saww} had come to us with, and his^{-asws} successor^{-asws} had come with!

فَإِنَّا نَسْأَلُكَ إِنْ كُنَّا صَدَقْنَاكَ إِلَّا الْخَفِيَّتَا بِصَدِيقِنَا هُمَا لِنُبَشِّرَ أَنْفُسَنَا بِأَنَّكَ قَدْ طَهَرْنَا بِوَلَايَتِكَ.

So, we ask you^{-asws}, if we have ratified you^{-asws} to join us^{-asws} due to our ratifying them^{-asws} both, to give glad tidings to our souls that we have been purified through your^{-asws} Wilayah''⁵⁴²

⁵⁴⁰ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 8 H 9

⁵⁴¹ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 8 H 10

⁵⁴² Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 8 H 11

12- أَقُولُ ثُمَّ قَالَ الشَّيْخُ رَحِمَهُ اللَّهُ هَذِهِ الزِّيَارَةُ وَجَدْتُهَا مَرْوِيَّةً لِفَاطِمَةَ ع وَ أَمَّا مَا وَجَدْتُ أَصْحَابَنَا يَذْكُرُونَهُ مِنَ الْقَوْلِ عِنْدَ زِيَارَتِهَا ع فَهُوَ أَنَّ تَقِفَ عَلَى أَخِي الْمَوْضِعَيْنِ اللَّذَيْنِ ذَكَرْنَاهُمَا

I say, 'Then the Sheykh, may Allah^{-azwj} Mercy him, said, 'This is an addition we found reported for (Syeda) Fatima^{-asws}, and as for what our companions found, they are mentioning it from the words at her^{-asws} Ziyarat, so it is pausing at one of the two places which we have mentioned –

و تَقُولُ السَّلَامَ عَلَيْكَ يَا بِنْتَ رَسُولِ اللَّهِ - السَّلَامَ عَلَيْكَ يَا بِنْتَ نَبِيِّ اللَّهِ السَّلَامَ عَلَيْكَ يَا بِنْتَ حَبِيبِ اللَّهِ السَّلَامَ عَلَيْكَ يَا بِنْتَ خَلِيلِ اللَّهِ السَّلَامَ عَلَيْكَ
يَا بِنْتَ صَفِيٍّ اللَّهُ السَّلَامَ عَلَيْكَ يَا بِنْتَ أَمِينِ اللَّهِ

'And you should say, 'The greetings be upon you^{-asws}, O daughter^{-asws} of Rasool-Allah^{-saww}! The greeting be upon you^{-asws} O daughter^{-asws} of the Prophet^{-saww} of Allah^{-azwj}! The greeting be upon you^{-asws} O daughter^{-asws} of Beloved of Allah^{-azwj}! The greeting be upon you^{-asws} O daughter^{-asws} of the friend of Allah^{-azwj}! The greeting be upon you^{-asws} O daughter^{-asws} of the elite of Allah^{-azwj}! The greeting be upon you^{-asws} of trustee of Allah^{-azwj}!

السَّلَامَ عَلَيْكَ يَا بِنْتَ أَفْضَلِ أَنْبِيَاءِ اللَّهِ وَ رُسُلِهِ وَ مَلَائِكَتِهِ السَّلَامَ عَلَيْكَ يَا بِنْتَ خَيْرِ الْبَرِيَّةِ السَّلَامَ عَلَيْكَ يَا سَيِّدَةَ نِسَاءِ الْعَالَمِينَ مِنَ الْأَوَّلِينَ وَ الْآخِرِينَ
السَّلَامَ عَلَيْكَ يَا زَوْجَةَ وَلِيِّ اللَّهِ وَ خَيْرِ الْخَلْقِ بَعْدَ رَسُولِ اللَّهِ

The greeting be upon you^{-asws} O daughter^{-asws} of the most superior of the Prophets^{-as} of Allah^{-azwj} and His^{-azwj} Messengers^{-as} and His^{-azwj} Angels! The greeting be upon you^{-asws} O daughter^{-asws} of the best of Created beings! The greeting be upon you^{-asws} O chieftess of women of the worlds, from the former ones and the latter ones! The greeting be upon you^{-asws} O wife of Guardian of Allah^{-azwj} and best of the creatures after Rasool-Allah^{-saww}!

السَّلَامَ عَلَيْكَ يَا أُمَّ الْحُسَيْنِ وَ الْحُسَيْنِ سَيِّدِي شَبَابِ أَهْلِ الْجَنَّةِ السَّلَامَ عَلَيْكَ أَيُّتُّهَا الصِّدِّيقَةُ الشَّهِيدَةُ السَّلَامَ عَلَيْكَ أَيُّتُّهَا الرِّضِيُّهُ الْمَرْضِيَّةُ السَّلَامَ عَلَيْكَ
أَيُّتُّهَا الْفَاضِلَةُ الرَّكِيَّةُ السَّلَامَ عَلَيْكَ أَيُّتُّهَا الْحَوْرَاءُ الْإِنْسِيَّةُ السَّلَامَ عَلَيْكَ أَيُّتُّهَا النَّقِيَّةُ النَّقِيَّةُ

The greeting upon you^{-asws}, O mother^{-asws} of Al-Hassan^{-asws} and Al-Husayn^{-asws}, two chiefs of the youths of the people of Paradise! The greeting be upon you^{-asws} O truthful, the witness! The greeting be upon you^{-asws} O contented, the Pleased with! The greeting be upon you^{-asws} O meritorious, the pure! The greeting be upon you^{-asws} O meritorious, the pure! The greeting be upon you^{-asws}, O human Hourie! The greeting be upon you^{-asws} O pious, the clean!

السَّلَامَ عَلَيْكَ أَيُّتُّهَا الْمُحَدَّثَةُ الْعَلِيْمَةُ السَّلَامَ عَلَيْكَ أَيُّتُّهَا الْمَعْصُومَةُ الْمَظْلُومَةُ السَّلَامَ عَلَيْكَ أَيُّتُّهَا الْمُصْطَهَدَةُ الْمُقَهْوَرَةُ السَّلَامَ عَلَيْكَ يَا فَاطِمَةَ بِنْتَ رَسُولِ
اللَّهِ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ صَلَّى اللَّهُ عَلَيْكَ وَ عَلَى رُوحِكَ وَ بَدَنِكَ

The greeting be upon you^{-asws} O Narrated to (by Divine Inspiration), the knowledgeable! The greeting be upon you^{-asws} O usurped, the oppressed! The greeting be upon you^{-asws} O persecuted, coerced! The greeting be upon you O (Syeda) Fatima^{-asws} daughter^{-asws} of Rasool-Allah^{-saww}, and Mercy of Allah^{-azwj} and His^{-azwj} Blessings! May Allah^{-azwj} Send Salawaat upon you^{-asws}, and upon your^{-asws} soul and your^{-asws} body!

أَشْهَدُ أَنَّكَ مَضَيْتَ عَلَى بَيِّنَةٍ مِنْ رَبِّكَ وَأَنَّ مَنْ سَرَّكَ فَقَدْ سَرَّ رَسُولَ اللَّهِ وَمَنْ جَفَاكَ فَقَدْ جَفَا رَسُولَ اللَّهِ وَمَنْ آذَى رَسُولَ اللَّهِ وَمَنْ وَصَلَكَ فَقَدْ وَصَلَ رَسُولَ اللَّهِ وَمَنْ قَطَعَكَ فَقَدْ قَطَعَ رَسُولَ اللَّهِ لِأَنَّكَ بَضْعَةٌ مِنْهُ وَرُوحُهُ الَّتِي بَيْنَ جَنْبَيْهِ كَمَا قَالَ ص

I testify that you^{-asws} continued upon proof from your^{-asws} Lord^{-azwj}, and the one who cheers you^{-asws} has cheered Rasool-Allah^{-saww}, and one who forsakes you has forsaken Rasool-Allah^{-saww}, and one who hurts you^{-asws} has hurt Rasool-Allah^{-saww}, and one who connects with you^{-asws} has connected to Rasool-Allah^{-saww}, and one who cuts you^{-asws} off has cut off Rasool-Allah^{-saww}, because you^{-asws} are a part of him^{-as} and his^{-saww} soul which its between his^{-saww} two sides, just as he^{-saww} had said.

أَشْهَدُ اللَّهُ وَرُسُلُهُ وَمَلَائِكَتُهُ أَنِّي رَاضٍ عَمَّنْ رَضِيَتْ عَنْهُ سَاخِطٌ عَلَى مَنْ سَخِطَتْ عَلَيْهِ مَرْضِيٌّ مِمَّنْ تَبَرَّأَتْ مِنْهُ مُوَالٍ لِمَنْ وَالَيْتَ مُعَادٍ لِمَنْ عَادَيْتَ مُبْعِضٌ لِمَنْ أَبْغَضْتَ مُحِبٌّ لِمَنْ أَحْبَبْتَ وَكَفَى بِاللَّهِ شَهِيداً وَحَسِيباً وَجَازِئاً وَثُمَّيلاً

I keep Allah^{-azwj} and His^{-azwj} Rasool^{-saww} and His^{-azwj} Angels as witnesses that I am pleased with the one who she^{-asws} was pleased with, angry upon the one she^{-asws} was angered upon, disavowing from the ones she^{-asws} had disavowed from, a friend to the one she^{-asws} had befriended, and enemy to the one she^{-asws} had been inimical to, hateful to the one she^{-asws} was hateful to, loving to the one she^{-asws} had loved, and I suffice with Allah^{-azwj} as Witness and as a Reckoner and a Recompenser, and a Rewarder!

ثُمَّ تُصَلِّي عَلَى النَّبِيِّ ص وَ الْأَئِمَّةِ ع.

Then Send Salawaat upon the Prophet^{-saww} and the Imams^{-asws}. 543

13- به، من لا يحضره الفقيه اختلقت الروايات في موضع قبر فاطمة ع فمنهم من روى أنها دفنت بين القبر والمنبر و أن النبي ص - إنما قال بين قبري و منبري روضة من رياض الجنة لأن قبرها بين القبر والمنبر

(The book) 'Man La Yahzar Al Faqeeh' –

'The reports differed regarding the place of the grave of (Syeda) Fatima^{-asws}. From these is one who reported that she^{-asws} is buried between the grave and the pulpit and that the Prophet^{-saww} had rather said: 'Between my^{-saww} grave and my^{-saww} pulpit is a garden from the Gardens of Paradise', because her^{-asws} grave is between the grave and the pulpit.

و منهم من روى أنها دفنت في بيتها فلما زادت بنو أمية في المسجد صارت في المسجد وهذا هو الصحيح عندي و إني لما حججت بيت الله الحرام كان مجموعي على المدينة بتوفيق الله تعالى ذكره

And from them is one who reports that she^{-asws} is buried in her^{-asws} house. When the clan of Umayya added (extended) in the Masjid, she^{-asws} came to be in the Masjid, and this, it is the correct in my view, and when I performed Hajj of the Sacred House of Allah^{-azwj}, my return was to Al Medina by the Inclination of Allah^{-azwj}, Exalted is His^{-azwj} Mention.

فَلَمَّا فَرَغْتُ مِنْ زِيَارَةِ رَسُولِ اللَّهِ ص- فَصَدْتُ إِلَى بَيْتِ فَاطِمَةَ ع- وَ هُوَ مِنَ الْأُسْطُوَانَةِ الَّتِي تُدْخِلُ إِلَيْهَا مِنْ مَقَامِ جِبْرِئِيلَ إِلَى مُوَحَّرِ الْحُظِيرَةِ الَّتِي فِيهَا النَّبِيُّ ص فَقُمْتُ عِنْدَ الْحُظِيرَةِ وَ يَسَارِي إِلَيْهَا وَ جَعَلْتُ ظَهْرِي إِلَى الْقِبْلَةِ وَ اسْتَقْبَلْتُهَا بِوَجْهِِي وَ أَنَا عَلَى غُسْلٍ وَ قُلْتُ السَّلَامَ عَلَيْكَ يَا بِنْتَ رَسُولِ اللَّهِ- وَ ذَكَرَ نَحْوًا بِمَا ذَكَرَهُ الشَّيْخُ إِلَى قَوْلِهِ وَ جَازِيًا وَ مُثْبِتًا

When I was free from Ziyarat of Rasool-Allah^{-saww}, I aimed to the house of (Syeda) Fatima^{-asws}, and it is from the pillar which you enter towards from the standing place of Jibraeel^{-as} to the rear end of the enclosure in which is the Prophet^{-saww}. I stood by the enclosure and my left side was toward it, and I made my back towards the Qiblah and I turned to it with my face and I was upon a bathing, and I said, 'The greeting be upon you^{-asws} O daughter^{-asws} of Rasool-Allah^{-saww}!' – and he mentioned approximate to what the Sheykh mentioned up to his words, 'Awarder and a Rewarder'.

فَقَالَ رَهْ ثُمَّ قُلِ اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى عَبْدِكَ وَ رَسُولِكَ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ خَاتِمِ النَّبِيِّينَ وَ خَيْرِ الْخَلَائِقِ أَجْمَعِينَ وَ صَلِّ عَلَى وَصِيِّهِ عَلِيِّ بْنِ أَبِي طَالِبٍ أَمِيرِ الْمُؤْمِنِينَ وَ إِمَامِ الْمُسْلِمِينَ وَ خَيْرِ الْوَصِيِّينَ وَ صَلِّ عَلَى فَاطِمَةَ بِنْتِ مُحَمَّدٍ سَيِّدَةِ نِسَاءِ الْعَالَمِينَ

He said, 'Then say, 'O Allah^{-azwj}! Send Salawaat and greeting upon Your^{-azwj} servant and Your^{-azwj} Rasool^{-saww}, Muhammad^{-saww} Bin Abdullah^{-as}, seal of the Prophets^{-as}, and best of the creatures in their entirety, and Send Salawaat upon his^{-saww} successor^{-asws} Ali Bin Abu Talib^{-asws}, Emir of the Momineen, and Imam of the Muslims, and best of the successors, and Sent Salawaat upon (Syeda) Fatima^{-asws} daughter^{-asws} of Rasool-Allah^{-saww}, chieftess of women of the worlds!

وَ صَلِّ عَلَى سَيِّدِي شَبَابِ أَهْلِ الْجَنَّةِ الْحَسَنِ وَ الْحُسَيْنِ وَ صَلِّ عَلَى زَيْنِ الْعَابِدِينَ عَلِيِّ بْنِ الْحُسَيْنِ- وَ صَلِّ عَلَى مُحَمَّدِ بْنِ عَلِيٍّ بَاقِرِ الْعِلْمِ- وَ صَلِّ عَلَى الصَّادِقِ عَنِ اللَّهِ جَعْفَرِ بْنِ مُحَمَّدٍ وَ صَلِّ عَلَى الْكَاطِمِ الْغَيْظِ فِي اللَّهِ مُوسَى بْنِ جَعْفَرٍ

And Send Salawaat upon chiefs of the youths of the people of Paradise, Al-Hassan^{-asws} and Al-Husayn^{-asws}, and Send Salawaat upon adornment of the worshippers Ali^{-asws} Bin Al-Husayn^{-asws}, and Send Salawaat upon Muhammad^{-asws} Bin Ali^{-asws}, expounder of the knowledge, and Send Salawaat upon the truthful from Allah^{-azwj}, Ja'far^{-asws} Bin Muhammad^{-asws}, and Send Salawaat upon the swallower of anger for the Sake of Allah^{-azwj}, Musa^{-asws} Bin Ja'far^{-asws}!

وَ صَلِّ عَلَى الرِّضَا عَلِيِّ بْنِ مُوسَى وَ صَلِّ عَلَى التَّقِيِّ مُحَمَّدِ بْنِ عَلِيٍّ وَ صَلِّ عَلَى النَّقِيِّ عَلِيِّ بْنِ مُحَمَّدٍ وَ صَلِّ عَلَى الرَّضِيِّ الْحَسَنِ بْنِ عَلِيٍّ وَ صَلِّ عَلَى الْحُجَّةِ بْنِ الْحُسَيْنِ بْنِ عَلِيٍّ-

And Send Salawaat upon Al-Reza Ali^{-asws} Bin Musa^{-asws}, and Send Salawaat upon Al-Taqi Muhammad^{-asws} Bin Ali^{-asws}, and Send Salawaat upon Al-Naqi Ali^{-asws} Bin Muhammad^{-asws}, and Send Salawaat upon Al-Zaky Al-Hassan^{-asws} Bin Ali^{-asws}, and Send Salawaat upon Al-Hujjat (The Divine Authority) son^{-ajfj} of Al-Hassan^{-asws} Bin Ali^{-asws}!

اللَّهُمَّ أَخِي بِهِ الْعَدْلُ وَ أَمْتُ بِهِ الْجُورُ وَ زَيْنٌ بِطُولِ بَقَائِهِ الْأَرْضَ وَ أَظْهَرُ بِهِ دِينَكَ وَ سُنَّةَ نَبِيِّكَ حَتَّى لَا يَسْتَحْفِي بِشَيْءٍ مِنَ الْحَقِّ خَافَةً أَحَدٍ مِنَ الْخَلْقِ وَ اجْعَلْنَا مِنْ أَعْوَانِهِ وَ أَشْيَاعِهِ وَ الْمُقْبُولِينَ فِي زُمْرَةِ أَوْلِيَائِهِ يَا رَبَّ الْعَالَمِينَ

O Allah^{-azwj}! Revive the justice through him^{-asws} and Kill of the tyranny through him^{-ajfj}, and adorn the earth by prolonging his^{-ajfj} remaining, and Reveal Your^{-azwj} religion and Sunnah of Your^{-azwj} Prophet^{-saww} by him^{-ajfj} until nothing from the truth will be hidden fearing anyone of

the people, and Make us from his^{-ajfi} supporters and the accepters in the group of his^{-ajfi} friends, O Lord^{-azwj} of the worlds!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ أَهْلِ بَيْتِهِ الَّذِينَ أَذْهَبَتْ عَنْهُمْ الرِّجْسَ وَ طَهَّرْتَهُمْ تَطْهِيراً

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and People^{-asws} of his^{-saww} Household, those You^{-azwj} Kept away from them^{-asws} the uncleanness and Purified them^{-asws} a Purification!

ثُمَّ قَالَ رَهْ لَمْ أَجِدْ فِي الْأَخْبَارِ شَيْئاً مُوَظَّفاً مَحْدُوداً لِرِزَاةِ الصِّدِّيقَةِ عَ فَرَضِيْتُ لِمَنْ نَظَرَ فِي كِتَابِي هَذَا مِنْ زِيَارَتِهَا مَا رَضِيْتُ لِنَفْسِي.

Then he^{-ra} said, 'I did not find anything in the Ahadeeth specifically designated or limited for the visitation of the Truthful Lady^{-asws}, so I have agreed for the one who looking into this book of mine of her^{-asws} Ziyarat, what I have approved for myself'.⁵⁴⁴ (Not a Hadeeth)

14 اَلْبَلَدُ الْأَمِينُ، زِيَارَةُ أُخْرَى لَهَا قِفْ بِالرَّوْضَةِ وَ قُلِ السَّلَامَ عَلَيْكَ يَا رَسُولَ اللَّهِ السَّلَامَ عَلَيْكَ ابْنَتِكَ الصِّدِّيقَةِ الطَّاهِرَةِ السَّلَامَ عَلَيْكَ يَا فَاطِمَةَ يَا سَيِّدَةَ نِسَاءِ الْعَالَمِينَ السَّلَامَ عَلَيْكَ أَتَيْتُهَا الْبُتُولَ الشَّهِيدَةَ

(The book) 'Al-Balad Al-Ameen' –

'There is another Ziyarat of hers^{-asws}, 'Stand by the Rowza and say, 'The greeting be upon you^{-asws} O Rasool-Allah^{-saww}! The greeting be upon your^{-saww} daughter^{-asws}, the truthful, the clean! The greeting be upon you^{-saww} O (Syeda) Fatima^{-asws}, O chieftess of women of the worlds! The greeting be upon you^{-asws}, O the chaste, the martyred!

لَعَنَ اللَّهُ مَا نَعَلَكَ إِثْنًا وَ دَافَعَكَ عَنْ حَقِّكَ وَ الرَّادَّ عَلَيْكَ قَوْلِكَ لَعَنَ اللَّهُ أَتْبَاعَهُمْ وَ أَتْبَاعَهُمْ بِدَرْكِ الْجَحِيمِ صَلَّى اللَّهُ عَلَيْكَ وَ عَلَى آبِكَ وَ بَعْلِكَ وَ وَلَدِكَ الْأَيُّمَةِ الرَّاشِدِينَ وَ عَلَيْهِمُ السَّلَامُ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ.

May Allah^{-azwj} Curse the preventer of your^{-asws} inheritance, and pushed you^{-asws} away from your^{-asws} right, and the rejecter of your^{-asws} words upon you^{-asws}! May Allah^{-azwj} Curse their adherents and their followers, and join them with a level of the Blazing Fire! May Allah^{-azwj} Send Salawaat upon you^{-asws}, and upon your^{-asws} father^{-asws}, and your^{-asws} husband, and your^{-asws} children, the rightful guides, and upon them^{-asws} be the greeting, and Mercy of Allah^{-azwj}, and His^{-azwj} Blessings!⁵⁴⁵

15- مصبا، المصباحين زيارَةُ فَاطِمَةَ عَ فِي الرَّوْضَةِ تَقِفْ فِي الْمَوْضِعِ الْمَذْكُورِ وَ تَقُولُ السَّلَامَ عَلَى الْبُتُولَةِ الطَّاهِرَةِ وَ الصِّدِّيقَةِ الْمَعْصُومَةِ وَ الْبَرَّةِ النَّقِيَّةِ سَلِيلَةِ الْمُصْطَفَى وَ خَلِيلَةِ الْمُرْتَضَى وَ أُمِّ الْأَيُّمَةِ الْحَبَاءِ

(The book) 'Misbah Al Saliheen' –

'Ziyarat (Syeda) Fatima^{-asws} in the Rowza – 'Stand in the mentioned place and say, 'The greeting be upon the chaste, the clean, and the truthful, the infallible, and the righteous, the pious, descendant of Al-Mustafa^{-saww}, and the wife of Al-Murtaza^{-asws}, and mother^{-asws} of the Imams^{-asws}, the captains!

⁵⁴⁴ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 8 H 13

⁵⁴⁵ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 8 H 14

اللَّهُمَّ إِنَّمَا خَرَجْتُ مِنْ دُنْيَاهَا مَظْلُومَةً مَغْشُومَةً قَدْ مُلِئْتُ دَاءً وَ حَسْرَةً وَ كَمْدًا وَ غُصَّةً تَشْكُو إِلَيْكَ وَ إِلَى أَبِيهَا مَا فَعَلَ بِهَا

O Allah-azwj! She-asws exited from her-asws words as oppressed, defrauded, filled with illness, and regret, and sadness, and anguish, complaining to You-azwj and to her-asws father-saww of what had been done with her-asws!

اللَّهُمَّ انْتَقِمْ لَهَا وَ خُذْ لَهَا بِحَقِّهَا

O Allah-azwj! Take revenge for her-asws and Seize her-asws rights for her-asws!

اللَّهُمَّ صَلِّ عَلَى الرَّهْزَاءِ الرَّكِيَّةِ الْمُبَارَكَةِ الْمُيْمُونَةِ صَلَاةً تَزِيدُ فِي شَرَفِ مَحَلِّهَا عِنْدَكَ وَ جَلَالَةِ مَنْزِلَتِهَا لَدَيْكَ وَ بَلِّغْهَا مِنِّي السَّلَامَ وَ السَّلَامَ عَلَيْهَا وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ-

O Allah-azwj! Send Salawaat upon Al-Zahra-asws, the Pure, the Blessed, the auspicious, a Salat that increases the honour of her-asws rank before You-azwj and the greatness of her-asws station with You-azwj! Convey to her-asws the greeting from me, and the greeting be upon her and Mercy of Allah-azwj and His-azwj Blessings!

وَ تَقُولُ أَيُّضاً اللَّهُمَّ إِنِّي يُوهِنِي غَالِبٌ ظَنِّي أَنَّ هَذِهِ الرُّوضَةَ مُوَارَاةُ سَيِّدَةِ نِسَاءِ الْعَالَمِينَ وَ مَثْوَاهَا وَ مَوْضِعُ قَبْرِهَا وَ مَعْرَاضُهَا فَصَلِّ عَلَيْهَا وَ بَلِّغْهَا مِنِّي السَّلَامَ حَيْثُ كَانَتْ وَ حَلَّتْ.

And you should say as well, 'O Allah-azwj! My imagination is overwhelming my thinking that this Rowza is the place of the shrine of chieftess of women of the worlds, and her-asws resting place, and place of her-asws grave, and her-asws enclosure, so Send Salawaat upon her-asws and Convey to her-asws the greeting from me, wherever she-asws may be and settled!'"⁵⁴⁶ (Not a Hadeeth)

16- ذِكْرُ زِيَارَتِهَا ع مِنْ نَبِيِّهَا وَ بِالْبَقِيْعِ تَقُولُ السَّلَامُ عَلَى الْبُتُولَةِ الشَّهِيدَةِ ابْنَةِ نَبِيِّ الرَّحْمَةِ وَ زَوْجَةِ الْوَصِيِّ الْحُجَّةِ وَ وَالِدَةِ السَّادَةِ الْأَيْمَةِ

Mention of her-asws Ziyarat from her-asws house and at Al-Baqie – 'You should say, 'The greeting be upon the chaste, the martyred daughter-asws of the Prophet-saww of Mercy, and wife of the successor-asws, the Divine Authority, and mother-asws of the chiefs, the Imams-asws!

السَّلَامُ عَلَيْكَ يَا فَاطِمَةَ الرَّهْزَاءِ ابْنَةَ النَّبِيِّ الْمُصْطَفَى السَّلَامُ عَلَيْكَ وَ عَلَى أَبِيكَ السَّلَامُ عَلَيْكَ وَ عَلَى بَغْلِكَ وَ بَيْنِكَ السَّلَامُ عَلَيْكَ أَيُّهَا الْمُتَمَحِّنَةُ

The greeting be upon you-asws O (Syeda) Fatima-asws Al-Zahra, daughter-asws of the Prophet-saww Al-Mustafa (the Chosen one)! The greeting be upon you-asws and upon your-asws father-asws! The greeting be upon you-asws and upon your-asws husband and your-asws sons-asws, O you-asws Tested one!

السَّلَامُ عَلَيْكَ أَيُّهَا الْمَظْلُومَةُ الصَّابِرَةُ لَعَنَ اللَّهُ مَنْ مَنَعَكَ حَقَّكَ وَ دَفَعَكَ عَنْ إِثْرِكَ وَ لَعَنَ اللَّهُ مَنْ ظَلَمَكَ وَ أَعْتَنَكَ وَ عَصَصَكَ بِرَيْقِكَ وَ أَدْخَلَ الدُّلَّ بَيْنَكَ

The greeting be upon you^{-asws}, O oppressed, the patient one! May Allah^{-azwj} Curse the one who prevented you^{-asws} from your^{-asws} rights, and pushed you^{-asws} away from your^{-asws} inheritance, and may Allah^{-azwj} Curse the one who oppressed you^{-asws}, and agonised you^{-asws}, and made you^{-asws} choked by your^{-asws} own saliva, and entered the humiliation in your^{-asws} house!

وَلَعَنَ اللَّهُ مَنْ رَضِيَ بِذَلِكَ وَشَاعَ فِيهِ وَاحْتَارَهُ وَاعَانَ عَلَيْهِ وَخَفَهُمْ بِذَلِكَ الْجَحِيمِ إِلَيَّ أَتَقَرَّبُ إِلَى اللَّهِ سُبْحَانَهُ يَوْلَايَتِكُمْ أَهْلَ الْبَيْتِ - وَ بِالْبَرَاءَةِ مِنْ أَعْدَائِكُمْ مِنَ الْجِنِّ وَالْإِنْسِ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ.

And may Allah^{-azwj} Curse the one being pleased with that, and participated in it, and chose it, and assisted upon it, and Join them with a level of the Blazing Fire! I draw closer to Allah^{-azwj} the Glorious with your^{-asws} Wilayah, People^{-asws} of the Household, and with the disavowing from your^{-asws} enemies, from the Jinn and the humans, and may Allah^{-azwj} Send Salawaat upon Muhammad^{-saww} and his^{-saww} pure Progeny^{-asws}!''⁵⁴⁷ (Not a Hadeeth)

17- قل، إقبال الأعمال رُوينا عَنْ جَمَاعَةٍ مِنْ أَصْحَابِنَا ذَكَرْنَاهُمْ فِي كِتَابِ التَّعْرِيفِ لِلْمَوْلِدِ الشَّرِيفِ أَنَّ وَفَاةَ فَاطِمَةَ صَلَوَاتُ اللَّهِ عَلَيْهَا كَانَتْ يَوْمَ ثَالِثِ جُمَادَى الْآخِرَةِ فَيَنْبَغِي فِيهِ زِيَارَتُهَا.

(The book) 'Iqbal Al Amaal' – We are reporting from a group of our companions. We are mentioning them in 'Kitab Al Tareef Al Mawlid Al Shareef' –

'Expiry of (Syeda) Fatima^{-asws}, may the Salawaat of Allah^{-azwj} be upon her^{-asws} happened on the third day of Jumadi Al-Akhira, so it is befitting to perform her^{-asws} Ziyarat during it''.⁵⁴⁸ (Not a Hadeeth)

18- ذَكَرَ جَامِعُ كِتَابِ الْمَسَائِلِ وَ أَجَوِبَتِهَا مِنَ الْأَيْمَةِ عَ فِيمَا سُئِلَ عَنْ مَوْلَانَا عَلِيِّ بْنِ مُحَمَّدٍ الْهَادِي عَ مَا هَذَا لَفْظُهُ أَبُو الْحَسَنِ إِبْرَاهِيمُ بْنُ مُحَمَّدٍ الْهَمْدَانِيُّ قَالَ:

Mention of a collection of the book of questions and their answers from the Imams^{-asws}. Among what was asked from our Master Ali Bin Muhammad Al Hadi^{-asws}, what this is its wording, by Abu Al-Hassan Ibrahim Bin Muhammad Al-Hamdany who said,

كَتَبْتُ إِلَيْهِ إِنْ رَأَيْتَ أَنَّ تُخْبِرُنِي عَنْ بَيْتِ أُمِّكَ فَاطِمَةَ عَ أَ هِيَ فِي طَيِّبَةٍ أَوْ كَمَا يَقُولُ النَّاسُ فِي الْبَقِيعِ

'I wrote to him^{-asws}, 'If you^{-asws} deem fit to inform me about the house of your^{-asws} mother^{-asws} (Syeda) Fatima^{-asws}, 'Is it in Tayba or like what the people are saying, in Al-Baqie?'

فَكَتَبَ هِيَ مَعَ جَدِّي صَلَوَاتُ اللَّهِ عَلَيْهِ وَ آلِهِ

He^{-asws} wrote, 'It is with my^{-asws} grandfather^{-saww}, may the Salawaat of Allah^{-azwj} be upon him^{-saww} and his^{-saww} Progeny^{-asws}!'

⁵⁴⁷ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 8 H 16

⁵⁴⁸ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 8 H 17

فُلْتُ أَنَا وَ هَذَا النَّصُّ كَافٍ فِي أَهْلِهَا مَعَ النَّبِيِّ ص فَيَقُولُ السَّلَامُ عَلَيْكَ يَا سَيِّدَةَ نِسَاءِ الْعَالَمِينَ السَّلَامُ عَلَيْكَ يَا وَالِدَةَ الْحُجَّجِ عَلَى النَّاسِ أَجْمَعِينَ السَّلَامُ عَلَيْكَ أَيُّهَا الْمَظْلُومَةُ الْمَمْنُوعَةُ حَقَّهَا-

I said, 'And this text is sufficient regarding that she^{-asws} is with the Prophet^{-saww}. So he should say, 'The greeting be upon you^{-asws}, O Chieftess of women of the worlds! The greeting be upon you^{-asws} O mother^{-asws}, the Divine Authority upon the people altogether! The greeting be upon you^{-asws} O oppressed, the prevented of her^{-asws} rights!'

ثُمَّ قُلِ اللَّهُمَّ صَلِّ عَلَى أُمَّتِكَ وَ ابْنَتِكَ وَ زَوْجَتِكَ وَصِيَّ نَبِيِّكَ صَلَاةً تُزَلِّفُهَا فَوْقَ رُفُفِ عِبَادِكَ الْمُكْرَمِينَ مِنْ أَهْلِ السَّمَاوَاتِ وَ أَهْلِ الْأَرْضِينَ.

Then say, 'O Allah^{-azwj}! Send Salawaat upon your^{-asws} Maid, and daughter^{-asws} of Your^{-azwj} Prophet^{-saww}, and wife of the successor^{-asws} of Your^{-azwj} Prophet^{-saww}, a Salawaat elevating her^{-asws} above the elevation of Your^{-azwj} honourable servants from inhabitants of the skies and inhabitants of the earths!"

فَقَدْ رُوِيَ أَنَّ مَنْ زَارَهَا بِحِلَّةِ الزِّيَارَةِ وَ اسْتَغْفَرَ اللَّهَ غَفَرَ اللَّهُ لَهُ وَ أَدْخَلَهُ الْجَنَّةَ.

It has been reported that the one who visits her^{-asws} with this Ziyarat and seeks Forgiveness of Allah^{-azwj}, Allah^{-azwj} will Forgive him and Admit him into the Paradise".⁵⁴⁹

19- مِصْبَاحُ الْأَنْوَارِ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الصَّادِقِ عَنْ آبَائِهِ ع قَالَ: مَنْ زَارَ قَبْرَ الطَّاهِرَةِ فَاطِمَةَ فَقَالَ السَّلَامُ عَلَيْكَ إِلَى قَوْلِهِ وَ أَهْلِ الْأَرْضِينَ - ثُمَّ اسْتَغْفَرَ اللَّهَ غَفَرَ اللَّهُ لَهُ وَ أَدْخَلَهُ الْجَنَّةَ.

(The book) 'Misbah Al Anwaar' –

'From Ja'far^{-asws} Bin Muhammad Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'One who visits the grave of the Pure (Syeda) Fatima^{-asws}, so he says, 'The greeting be upon you^{-asws}' – up to his words – 'And inhabitants of the earths', then seeks Forgiveness of Allah^{-azwj}, Allah^{-azwj} will Forgive for him and Admit him into the Paradise".⁵⁵⁰

20 قل، إقبال الأعمال رويناً بإسنادنا إلى شيخنا المفيد قال عند ذكر جمادى الآخرة ما هذا لفظه يوم العشرين منه كان مولد السيدة الزهراء ع سنة اثنتين من المبعث - و هو يوم شريف يتجدد فيه سرور المؤمنين و يستحب صيامه و التطوع فيه بالخيرات و الصدقة على أهل الإيمان

(The book) 'Iqbal Al Amaal' –

'We are reporting by our chain to our Sheykh Al-Mufeed who said at the mention of Jumadi Al-Aakhar, what it this wording, 'On the twentieth day of it was the birth of the chieftess Al-Zahra^{-asws} in the two from the Prophet-hood, and it is a noble day the happiness of the Momineen is renewed in it, and it is recommended to fast it and volunteer in it with the good deeds, and the ratifying upon people of the Eman'.

ثم قال السيد و من تعظيم هذا اليوم زيارة سيدتنا ع فيه

⁵⁴⁹ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 8 H 18

⁵⁵⁰ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 8 H 19

Then the Seyyid said, 'And from reverence of this day is (to perform) Zayarat of our chieftess^{-asws} during it'.

ثم قال زيارة مولاتنا فاطمة صلوات الله عليها تقول السَّلامُ عَلَيْكِ يَا بِنْتُ رَسُولِ اللَّهِ السَّلامُ عَلَيْكِ يَا بِنْتُ نَبِيِّ اللَّهِ السَّلامُ عَلَيْكِ يَا بِنْتُ حَبِيبِ اللَّهِ السَّلامُ عَلَيْكِ يَا بِنْتُ خَلِيلِ اللَّهِ

Then he said, 'Ziyarat of our Chieftess (Syeda) Fatima^{-asws}, may the Salawaat of Allah^{-azwj} be upon her^{-asws}, you should say, 'The greeting be upon you^{-asws}, O daughter^{-asws} of Rasool-Allah^{-saww}! The greeting be upon you^{-asws} O daughter^{-asws} of the Prophet^{-saww} of Allah^{-azwj}! The greeting be upon you^{-asws}, O daughter^{-asws} of the Beloved of Allah^{-azwj}! The greeting be upon you^{-asws} O daughter^{-asws} of the friend of Allah^{-azwj}!

السَّلامُ عَلَيْكِ يَا بِنْتُ صَفِيِّ اللَّهِ السَّلامُ عَلَيْكِ يَا بِنْتُ أَمِينِ اللَّهِ السَّلامُ عَلَيْكِ يَا بِنْتُ خَيْرِ خَلْقِ اللَّهِ السَّلامُ عَلَيْكِ يَا بِنْتُ أَفْضَلِ أَنْبَاءِ اللَّهِ السَّلامُ عَلَيْكِ يَا بِنْتُ خَيْرِ الْبَرِيَّةِ

The greeting be upon you^{-asws}, O daughter^{-asws} of the Elite of Allah^{-azwj}! The greeting be upon you^{-asws} O daughter^{-asws} of the trustee of Allah^{-azwj}! The greeting be upon you^{-asws} O daughter^{-asws} of the Best creature of Allah^{-azwj}! The greeting be upon you^{-asws} O daughter^{-asws} of the most superior of the Prophets^{-as} of Allah^{-azwj}! The greeting be upon you^{-asws} O daughter^{-asws} of the Best Created being!

السَّلامُ عَلَيْكِ يَا سَيِّدَةَ نِسَاءِ الْعَالَمِينَ مِنَ الْأَوَّلِينَ وَالْآخِرِينَ السَّلامُ عَلَيْكِ يَا زَوْجَةَ وَلِيِّ اللَّهِ وَ خَيْرِ خَلْقِهِ بَعْدَ رَسُولِ اللَّهِ السَّلامُ عَلَيْكِ يَا أُمَّ الْحَسَنِ وَالْحُسَيْنِ سَيِّدَتِي شَبَابِ أَهْلِ الْجَنَّةِ السَّلامُ عَلَيْكِ يَا أُمَّ الْمُؤْمِنِينَ

The greeting be upon you^{-asws} O Chieftess of women of the world, from the former ones and the latter ones! The greeting be upon you^{-asws} O wife of the guardian of Allah^{-azwj} and best of His^{-azwj} creatures after Rasool-Allah^{-saww}! The greeting be upon you^{-asws} O Mother^{-asws} of Al-Hassan^{-asws} and Al-Husayn^{-asws}, two chiefs of the youths of the inhabitants of Paradise! The greeting be upon you^{-asws} O Mother^{-asws} of the Momineen!

السَّلامُ عَلَيْكِ أَيُّهَا الصَّادِقَةُ الشَّهِيدَةُ السَّلامُ عَلَيْكِ أَيُّهَا الرِّضِيُّهُ الْمُرْضِيَةُ السَّلامُ عَلَيْكِ أَيُّهَا الصَّادِقَةُ الرَّشِيدَةُ السَّلامُ عَلَيْكِ أَيُّهَا الْفَاضِلَةُ الرَّزِيَّةُ السَّلامُ عَلَيْكِ أَيُّهَا الْحَوْرَاءُ الْإِنْسِيَّةُ السَّلامُ عَلَيْكِ أَيُّهَا النَّقِيَّةُ النَّقِيَّةُ السَّلامُ عَلَيْكِ أَيُّهَا الْمُحَدَّثَةُ الْعَلِيْمَةُ

The greeting be upon you^{-asws} O truthful one, the martyr! The greeting be upon you^{-asws} O Contented, the Pleased with! The greeting be upon you^{-asws} O truthful, the rightful guide! The greeting be upon you^{-asws} O meritorious, the Pure! The greeting be upon you^{-asws} O human Hourie! The greeting be upon you^{-asws} O pious, the pure! The greeting be upon you^{-asws} O Narrated to (by Divine Inspiration), the knowledgeable!

السَّلامُ عَلَيْكِ أَيُّهَا الْمَعْصُومَةُ الْمَظْلُومَةُ السَّلامُ عَلَيْكِ أَيُّهَا الطَّاهِرَةُ الْمُطَهَّرَةُ السَّلامُ عَلَيْكِ أَيُّهَا الْمُضْطَهَّدَةُ الْمَعْصُومَةُ السَّلامُ عَلَيْكِ أَيُّهَا الْعَرَاءُ الرَّهْرَاءُ السَّلامُ عَلَيْكِ يَا فَاطِمَةُ بِنْتُ مُحَمَّدٍ رَسُولِ اللَّهِ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ

The greeting be upon you^{-asws} O infallible, the oppressed! The greeting be upon you^{-asws} O Pure, the Purified! The greeting be upon you^{-asws} O the persecuted, the oppressed! The greeting be upon you^{-asws} O the bright, the blossoming! The greeting be upon you^{-asws} O

(Syeda) Fatima^{-asws} daughter^{-asws} of Muhammad^{-saww}, Rasool^{-saww} of Allah^{-saww}, and Mercy of Allah^{-azwj} and His^{-azwj} Blessings!

صَلَّى اللَّهُ عَلَيْكَ يَا مَوْلَاتِي وَ بِنْتُ مَوْلَايَ وَ عَلَى رُوحِكَ وَ بَدَنِكَ أَشْهَدُ أَنَّكَ مَضَيْتِ عَلَى بَيْتَةِ مِنْ رَبِّكَ وَ أَنَّ مَنْ سَرَّكَ فَقَدْ سَرَّ اللَّهُ وَ مَنْ جَفَاكَ فَقَدْ جَفَا رَسُولَ اللَّهِ ص وَ مَنْ آذَى رَسُولَ اللَّهِ وَ مَنْ وَصَلَكَ فَقَدْ وَصَلَ رَسُولَ اللَّهِ وَ مَنْ قَطَعَكَ فَقَدْ قَطَعَ رَسُولَ اللَّهِ لِأَنَّكَ بَضْعَةٌ مِنْهُ وَ رُوحُهُ الَّتِي بَيْنَ جَنْبَيْهِ كَمَا قَالَ عَلَيْهِ أَفْضَلُ الصَّلَاةِ وَ أَكْمَلُ السَّلَامِ

May Allah^{-azwj} Send Salawaat upon you^{-asws}, O my Chieftess, and daughter^{-asws} of my Master^{-saww}, and upon your^{-asws} soul and your^{-asws} body! I testify you^{-asws} had continued upon a proof from your^{-asws} Lord^{-azwj}, and the one who cheers you^{-asws} has cheered Allah^{-saww}, and the one forsaking you^{-asws} has forsaken Rasool^{-saww}, and the one hurting you^{-asws} has hurt Rasool^{-saww}, and the connecting with you^{-asws} has connected with Rasool^{-saww}, and the one cutting you^{-asws} off has cut off Rasool^{-saww} because you^{-asws} are a part of him^{-saww}, and his^{-saww} soul which is between his^{-saww} two sides just as he^{-saww} had said. Upon him^{-saww} be the best Salawaat and the most perfect greeting!

أَشْهَدُ اللَّهُ وَ مَلَائِكَتُهُ أَنِّي وَلِيٌّ لِمَنْ وَالَاكِ وَ عَدُوٌّ لِمَنْ عَادَاكِ وَ حَرْبٌ لِمَنْ حَارَبَكَ أَنَا يَا مَوْلَاتِي بِكَ وَ بِأَيِّكَ وَ بَعْلِكَ وَ الْأَيْمَةَ مِنْ وَلَدِكَ مُوقِنٌ وَ بِوَلَاتِهِمْ مُؤْمِنٌ وَ لِبَطَاعَتِهِمْ مُلتَزِمٌ

I Keep Allah^{-azwj} and His^{-azwj} Angels as witnesses, I am a friend to the befriending you^{-asws} and an enemy to the one inimical to you^{-asws}, and at war to the one at war with you^{-asws}! I, O my Chieftess, am convinced with you^{-asws}, and your^{-asws} father^{-saww}, and your^{-asws} husband, and the Imams^{-asws} from your^{-asws} sons and a believer in their^{-asws} Wilayah, and a Necessitator of obedience to them!

أَشْهَدُ أَنَّ الدِّينَ دِينُهُمُ الْحُكْمُ حُكْمُهُمْ وَ هُمْ قَدْ بَلَّغُوا عَنِ اللَّهِ عَزَّ وَ جَلَّ وَ دَعَا إِلَى سَبِيلِ اللَّهِ بِالْحِكْمَةِ وَ الْمَوْعِظَةِ الْحَسَنَةِ لَا تَأْخُذُهُمْ فِي اللَّهِ لَوْمَةٌ لَانٍ وَ صَلَوَاتُ اللَّهِ عَلَيْكَ وَ عَلَى أَبِيكَ وَ بَعْلِكَ وَ ذُرِّيَّتِكَ الْأَيْمَةِ الطَّاهِرِينَ-

I testify that the religion is their^{-asws} religion, and the decision is their^{-asws} decision, and they^{-asws} have delivered on behalf of Allah^{-azwj} Mighty and Majestic, and called to the Way of Allah^{-azwj} with the wisdom and the good preaching not taking any blame for the Sake of Allah^{-azwj}, any blame of a blamer, and may the Salawaat of Allah^{-azwj} be upon you^{-asws}, and upon your^{-asws} father^{-saww}, and your^{-asws} husband, and your^{-asws} offspring, the Pure Imams^{-asws}!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ أَهْلِ بَيْتِهِ وَ صَلِّ عَلَى الْبُتُولِ الطَّاهِرَةِ الصِّدِّيقَةِ الْمُعْصُومَةِ النَّفِيَّةِ النَّفِيَّةِ الرُّضِيِّةِ الرُّضِيِّةِ الرَّشِيدَةِ الْمُظْلُومَةِ الْمُقْهُورَةِ الْمُعْصُومَةِ حَقُّهَا الْمَمْنُوعَةِ إِزْنُهَا الْمَكْسُورِ ضِلْعُهَا

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and People^{-asws} of his^{-saww} Household, and Send Salawaat upon the chaste, the Pure, the truthful, the infallible, the pious, the pure, the contented, the Pleased with, and pure, the rightful guide, and oppressed, the coerced, and usurped of her^{-asws} inheritance, and broken of her^{-asws} ribs!

الْمُظْلُومِ بَعْلُهَا الْمُقْتُولِ وَلَدُهَا فَاطِمَةُ بِنْتُ رَسُولِ اللَّهِ وَ بَضْعَةُ لَحْمِهِ وَ صَمِيمُ قَلْبِهِ وَ فَلَدَةُ كَبِدِهِ وَ الثُّجْبَةُ مِنْكَ لَهُ وَ الثُّحْفَةُ خَصَصْتَ بِهَا وَصِيَّهَ وَ حَبِيبَةَ الْمُصْطَفَى وَ قَرِينَةَ الْمُرْتَضَى وَ سَيِّدَةَ النِّسَاءِ وَ مُبَشِّرَةَ الْأَوْلِيَاءِ خَلِيفَةَ الْوَرَعِ وَ الرَّهْدِ وَ ثِقَاخَةَ الْفِرْدَوْسِ وَ الْخُلْدِ الَّتِي شَرَفْتَ مَوْلِدَهَا بِنِسَاءِ الْجَنَّةِ وَ سَلَكْتَ مِنْهَا أَنْوَارَ الْأَيْمَةِ وَ أَرْنَحْتَ دُونَهَا حِجَابَ النُّبُوَّةِ

The oppressed of her^{-asws} husband^{-asws}, the killer of her^{-asws} sons^{-asws}, (Syeda) Fatima^{-asws} daughter^{-asws} of Rasool-Allah^{-saww}, and part of his^{-saww} flesh, and core of his^{-saww} heart, and piece of his^{-saww} liver, and the Chosen from You^{-azwj} for him^{-saww}, and the gift You^{-azwj} Specialised his^{-saww} successor^{-asws} with, and beloved of the Chosen one, and paired with Al-Murtaza^{-asws}, and chieftess of the women, and glad tidings of the guardians, allied with the devoutness, and the ascetism, and the apple of Al-Firdows, and the eternal ennobling of her^{-asws} being blessed to (her^{-asws} parents) with women of the Paradise, and the rays of the Imams^{-asws} flowed from her^{-asws}, and veils of the Prophet-hood were lowered below her^{-asws}!

اللَّهُمَّ صَلِّ عَلَيْهَا صَلَاةً تَزِيدُ فِي مَحَلِّهَا عِنْدَكَ وَ شَرَفِهَا لَدَيْكَ وَ مَنْزِلَتِهَا مِنْ رِضَاكَ وَ بَلَّغْهَا مِنَّا نَحْيَةً وَ سَلَاماً وَ آتِنَا مِنْ لَدُنْكَ فِي حَبِهَا فَضْلاً وَ إِحْسَاناً وَ رَحْمَةً وَ غُفْرَاناً إِنَّكَ دُو الْعَمَلِ الْكَرِيمِ -

O Allah^{-azwj}! Send Salawaat upon her^{-asws} increasing in her^{-asws} position in Your^{-azwj} Presence, and her^{-asws} nobility before You^{-azwj}, and her^{-asws} status from Your^{-azwj} Pleasure, and Convey to her^{-asws} salutations and greetings from us, and Give us from You^{-azwj} for the Sake of her^{-asws} love, Grace and Favour, and Mercy and Forgiveness, You^{-azwj} are Possessor of the Magnificent Grace!

ثُمَّ تُصَلِّي صَلَاةَ الزَّيَّارَةِ وَ إِنْ اسْتَطَعْتَ أَنْ تُصَلِّيَ صَلَاتَهَا صَلَّى اللَّهُ عَلَيْهَا فَافْعَلْ وَ هِيَ رَكْعَتَانِ تَقْرَأُ فِي كُلِّ رَكْعَةٍ الْحَمْدَ مَرَّةً وَ سِتِينَ مَرَّةً قُلْ هُوَ اللَّهُ - وَ إِنْ لَمْ تَسْتَطِعْ فَصَلِّ رَكْعَتَيْنِ بِالْحَمْدِ وَ سُورَةِ الْإِخْلَاصِ وَ الْحَمْدِ وَ قُلْ يَا أَيُّهَا الْكَافِرُونَ

Then pray Salat Al-Zahra^{-asws}, and if you are capable to pray her^{-asws} Salat, may Allah^{-azwj} Send Salawaat upon her^{-asws}, do so, and it is of two units, reading in each unit Surah Al Hamd, and sixty times Surah Al Tawheed; and if you are not capable, pray two units salat with Surah Al Hamd and Surah Al Ikhlās, and Al Hamd and Surah Al Kafiroun.

فَإِذَا سَلَّمْتَ قُلْتَ اللَّهُمَّ إِنِّي أَتَوَجَّهُ إِلَيْكَ بِنَبِيِّنَا مُحَمَّدٍ وَ بِأَهْلِ بَيْتِهِ صَلَوَاتِكَ عَلَيْهِمْ وَ أَسْأَلُكَ بِحَقِّكَ الْعَظِيمِ الَّذِي لَا يَغْلُمُ كُنْهَهُ سِوَاكَ وَ أَسْأَلُكَ بِحَقِّ مَنْ حَقَّهُ عِنْدَكَ عَظِيمٌ وَ بِأَسْمَائِكَ الْحُسْنَى الَّتِي أَمَرْتَنِي أَنْ أَدْعُوكَ بِهَا

When you have greeted, say, 'O Allah^{-azwj}! I divert to You^{-azwj} through our Prophet^{-saww} Muhammad^{-saww}, and through People^{-asws} of his^{-saww} Household, may Your^{-azwj} Salawaat be upon them^{-asws}, and I ask You^{-azwj} by Your^{-azwj} Mighty right upon them^{-asws} which no one knows its essence besides You^{-azwj}; and I ask You^{-azwj} by his^{-saww} mighty right with You^{-azwj}, and by Your^{-azwj} most excellent Name which You^{-azwj} have Commanded me to supplicate to You^{-azwj} with!

وَ أَسْأَلُكَ بِاسْمِكَ الْأَعْظَمِ الَّذِي أَمَرْتَ بِهِ إِبْرَاهِيمَ أَنْ يَدْعُو بِهِ الطَّيْرَ فَأَجَابَتْهُ وَ بِاسْمِكَ الْعَظِيمِ الَّذِي قُلْتَ لِلنَّارِ كُونِي بَرْدًا وَ سَلَاماً عَلَى إِبْرَاهِيمَ فَكَانَتْ بَرْدًا وَ بِأَحَبِّ الْأَسْمَاءِ إِلَيْكَ وَ أَشْرَفُهَا وَ أَعْظَمُهَا لَدَيْكَ وَ أَسْرَعَهَا إِجَابَةً وَ أَنْجَحَهَا طَلِبَةً وَ بِمَا أَنْتَ أَهْلُهُ وَ مُسْتَجِيبُهُ وَ أَتَوْسَلُ إِلَيْكَ وَ أَرْغَبُ إِلَيْكَ وَ أَتَضَرَّعُ وَ أُلِحُّ عَلَيْكَ

And I ask You^{-azwj} by Your^{-azwj} Magnificent Name which You^{-azwj} had Commanded Ibrahim^{-as} to call the birds with, so they responded, and by Your^{-azwj} Magnificent Name which You^{-azwj} Said to the Hellfire: "Be cool and safe unto Ibrahim^{-as}!", so it became cool, and by the most Beloved of the Names to You^{-azwj} and their noblest, and their mightiest before You^{-azwj}, and their quickest of response, and their most successful in seeking, and with what You^{-azwj} are rightful

of, and deserving of, and obliged it; and I seek means to You^{-azwj} and desirous to You^{-azwj}, and beseech and insistent upon You^{-azwj}!

وَأَسْأَلُكَ بِكُتُبِكَ الَّتِي أَنْزَلْتَهَا عَلَى أَنْبِيَائِكَ وَرُسُلِكَ صَلَوَاتُكَ عَلَيْهِمْ مِنَ التَّوْرَةِ وَالْإِنْجِيلِ وَالزَّبُورِ وَالْقُرْآنِ الْعَظِيمِ فَإِنَّ فِيهَا اسْمَكَ الْأَعْظَمَ وَبِمَا فِيهَا مِنْ أَسْمَائِكَ الْعُظْمَى

And I ask You^{-azwj} by Your^{-azwj} Books which You^{-azwj} Revealed unto Your^{-azwj} Prophets^{-as} and Your^{-azwj} Messengers^{-as}, may Your^{-azwj} Salawaat upon them^{-asws}, from the Torah, and the Evangel, and the Psalms, and the Magnificent Furqan, for therein is Your^{-azwj} Most Magnificent Name, and with whatever is in it from Your^{-azwj} Mighty Names!

أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَأَنْ تُفَرِّجَ عَنْ آلِ مُحَمَّدٍ وَشِعْبِهِمْ وَمُحِبِّهِمْ وَعَيِّي وَتُفَتِّحَ أَبْوَابَ السَّمَاءِ لِدُعَائِي وَتَرْفَعَهُ فِي عِلِّيَّيْنِ وَتَأْذَنَ فِي هَذَا الْيَوْمِ وَفِي هَذِهِ السَّاعَةِ بِفَرَجِي وَإِعْطَاءِ أَمَلِي وَسُؤْلِي فِي الدُّنْيَا وَالْآخِرَةِ

Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and Relieve from Muhammad^{-saww} and their^{-asws} Shias and their^{-asws} loving ones, and from me, and Open doors of the sky for my supplication, and Raise it in Illiyeen, and Permit regarding this today and in this time with my relief, and Granting of my wishes and my requests in the world and the Hereafter!

يَا مَنْ لَا يَعْلَمُ أَحَدٌ كَيْفَ هُوَ وَقُدْرَتُهُ إِلَّا هُوَ يَا مَنْ سَدَّ الْهَوَاءَ بِالسَّمَاءِ وَكَبَسَ الْأَرْضَ عَلَى الْمَاءِ وَاخْتَارَ لِنَفْسِهِ أَحْسَنَ الْأَسْمَاءِ يَا مَنْ سَمَّى نَفْسَهُ بِالْأَسْمِ الَّذِي يُقْضَى بِهِ حَاجَةُ مَنْ يَدْعُوهُ

O the One Who no one knows how He^{-azwj} and His^{-azwj} Power is except He^{-azwj}! O One Who Blocks the air with the sky and Pressed the ground upon the water, and Chose for Himself^{-azwj} the most excellent of the Names! O One Who Named Himself^{-azwj} with the Names which needs of the one supplicating with are fulfilled!

أَسْأَلُكَ بِحَقِّ ذَلِكَ الْإِسْمِ فَلَا شَفِيعَ أَقْوَى لِي مِنْهُ أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَأَنْ تُقْضِيَ فِي حَوَائِجِي وَتَسْمَعَ بِمُحَمَّدٍ وَعَلِيٍّ وَفَاطِمَةَ وَالحُسَيْنِ وَالحُسَيْنِ وَعَلِيٍّ بْنِ الْحُسَيْنِ وَ مُحَمَّدٍ بْنِ عَلِيٍّ وَ جَعْفَرٍ بْنِ مُحَمَّدٍ وَ مُوسَى بْنِ جَعْفَرٍ وَ عَلِيٍّ بْنِ مُوسَى وَ مُحَمَّدٍ بْنِ عَلِيٍّ - وَ عَلِيٍّ بْنِ مُحَمَّدٍ وَ الْحُسَيْنِ بْنِ عَلِيٍّ وَ الْحُجَّةِ الْمُنتَظَرِ لِأَذْنِكَ صَلَوَاتُكَ وَ سَلَامُكَ وَ رَحْمَتُكَ وَ بَرَكَاتُكَ عَلَيْهِمْ

I ask You^{-azwj} by the right of that Name, for there is no intercessor stronger for me than it! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and to Decree regarding my needs, and Listen through Muhammad^{-saww}, and Ali^{-asws}, and (Syeda) Fatima^{-asws}, and Al-Hassan^{-asws}, and Al-Husayn^{-asws}, and Ali^{-asws} Bin Al-Husayn^{-asws}, and Muhammad^{-asws} Bin Ali^{-asws}, and Ja'far^{-asws} Bin Muhammad^{-asws}, and Musa^{-asws} Bin Ja'far^{-asws}, and Ali^{-asws} Bin Musa^{-asws}, and Muhammad^{-asws} Bin Ali^{-asws}, and Ali^{-asws} Bin Muhammad^{-asws}, and Al-Hassan^{-asws} Bin Ali^{-asws}, and the Divine Authority, the Awaiting for Your^{-azwj} Permission! May Your^{-azwj} Salawaat, and Your^{-azwj} Greeting, and Your^{-azwj} Mercy, and Your^{-azwj} Blessings be upon them^{-asws}!

صَوْتِي لِشَفَعَتِهِمْ لِي إِلَيْكَ وَ تُشَفِّعَهُمْ فِيَّ وَ لَا تُرَدِّدْنِي خَائِبًا بِحَقِّ لَا إِلَهَ إِلَّا أَنْتَ وَ تَسْأَلُ حَوَائِجَكَ تُقْضَى إِنْ شَاءَ اللَّهُ تَعَالَى.

I raise my voice for them^{-asws} to intercede for me to You^{-azwj}, and for You^{-azwj} to Accept their^{-asws} intercession regarding me, and not to Return me disappointed by the right of, 'There is

no god except You^{-azwj}!’ – and ask your need, it will be fulfilled if Allah^{-azwj} the Exalted so Desires!’⁵⁵¹ (Not a Hadeeth)

باب زيارة الأئمة بالبقيع ع

CHAPTER 9 – ZIYARAT OF THE IMAMS^{-asws} AT AL-BAQIE

1- مل، كامل الزيارات حكيم بن داود عن سلمة بن الخطاب عن عبيد الله بن أحمد عن بكر بن صالح عن عمرو بن هاشم عن رجل من أصحابنا عن أخيه ع قال: إذا أتيت القبور بالبقيع فقبور الأئمة فقف عندهم و اجعل القبر بين يديك ثم تقول السلام عليكم أهل التقوى والسلام عليكم أيها الحجج على أهل الدنيا السلام عليكم أيها القوام في البرية بالقسط السلام عليكم أهل الصفوة السلام عليكم آل رسول الله السلام عليكم أهل النجوى

(The book) ‘Kamil Al Ziyaraat’ – Hakeem Bin Dawood, from Salama Bin Al Khattab, from Ubeydullah Bin Ahmad, from Bakr Bin Salih, from Amro Bin Hashim, from a man from our companions,

‘From one of them^{-asws} having said: ‘When you come to the graves at Al-Baqie, grave of the Imams^{-asws}, stand by them and Make the grave to be in front of you, the say, ‘The greeting be upon you^{-asws}, the people^{-asws} of piety! The greeting be upon you O Divine Authorities upon people of the world! The greeting be upon you O one standing among the Created beings with the fairness! The greetings be upon you all, the elite people! The greeting be upon you Progeny^{-asws} of Rasool-Allah^{-saww}! The greeting be upon you O people of the Divine Secrets!

أشهد أنكم قد بلغتكم و نصحتكم و صبرتم في ذات الله و كذبتم و أسىء إليكم فغفرتم و أشهد أنكم الأئمة الراشدين المهتدون و أن طاعتكم مفروضة و أن قولكم الصدق و أنكم دعوتكم فلم تجابوا و أمرتم فلم تطاعوا و أنكم دعائم الدين و أركان الأرض

I testify you^{-asws} have conveyed and advised, and were patient for the Self of Allah^{-azwj}, and you^{-asws} were belied and wronged, yet you^{-asws} Forgave; and I testify you^{-asws} are Imams^{-azwj}, the rightly guiding, the Guided, and obedience to you^{-asws} is obligatory, and your^{-asws} words are the truth, and you^{-asws} had called but were not answered, and you^{-asws} instructed but were not obeyed, and you^{-asws} are the pillars of religion, and cornerstones of the earth!

لن تزالوا بعين الله ينسحكم من أصلاب كل مطهر و ينقلكم من أرحام المطهرات لم تدنسكم الجاهلية الجهلاء و لم تشرك فيكم فمن الأهواء طبتهم و طاب منسحكم من بكم علينا ديان الدين

You^{-asws} never ceased to be in the Eye of Allah^{-azwj}. He^{-azwj} Transferred you from the loins of every Purified ones and Transferred you^{-asws} from the purified wombs. The ignorance of the ignorant ones did not stain you^{-asws}, and were not participated in by the temptations of the personal desires! You^{-asws} are good and your^{-asws} origins are good. You^{-asws} have been Conferred upon us by the Judge of all judges!

فجعلكم في بيوت أذن الله أن ترفع و يذكر فيها اسمه و جعل صلاتنا عليكم رحمة لنا و كفارة لذنوبنا إذ اختاركم الله لنا و طيب خلقنا بما من علينا من ولايتكم و كنا عنده مسمين بعلمكم معترفين بتصديقنا إياكم

He^{-azwj} Made you^{-asws} all to be *in houses which Allah has Allowed to be Exalted and His Name is being Mentioned in these; [24:36]*, and He^{-azwj} Made our Salawaat upon you^{-asws} all as a

⁵⁵¹ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 8 H 20

Mercy for us, and an atonement of our sins when Allah^{-azwj} has Chosen you^{-asws} for us, and Made our creation good due to your^{-asws} Wilayah He^{-azwj} had Conferred upon us, and we were named in His^{-azwj} Presence as acknowledgers of your^{-asws} knowledge due to our having ratified you^{-asws} all!

وَهَذَا مَكَانٌ مِنْ أَسْرَفٍ وَأَخْطَاً وَاسْتَكْبَارٍ وَأَقَرَّ بِمَا جَنَى وَرَجَا بِمَقَامِهِ الْخَلَاصَ وَأَنْ يَسْتَنْقِذَهُ بِكُمْ مُسْتَنْقِذُ الْهَلَكَةِ مِنَ الرَّذَى فُكُونُوا لِي شُفَعَاءَ فَقَدْ وَفَدْتُ إِلَيْكُمْ إِذْ رَغِبَ عَنْكُمْ أَهْلُ الدُّنْيَا وَاتَّخَذُوا آيَاتِ اللَّهِ هُزُوءاً وَاسْتَكْبَرُوا عَنْهَا

And this is a position of the one who has been extravagant, and erred, and yielded, and accepted what crimes he has committed, and hoping to be rescued in his standing, and for Him^{-azwj} to Save him through you^{-asws}, saving from the destruction, from the regress! So be intercessors for me, so I have delegated to you when people of the world have turned away from you^{-asws}, and they have taken the Signs of Allah^{-azwj} in mockery, and they were arrogant from these!

يَا مَنْ هُوَ قَائِمٌ لَا يَسْهُو وَدَائِمٌ لَا يَلْهُو وَ مُحِيطٌ بِكُلِّ شَيْءٍ لَكَ الْمَنْ بِمَا وَفَّقْتَنِي وَعَرَّفْتَنِي أَيْمَتِي وَ بِمَا أَقَمْتَنِي عَلَيْهِ إِذْ صَدَّ عَنْهُ عِبَادُكَ وَ جَهَلُوا مَعْرِفَتَهُ وَ اسْتَخَفُّوا بِحُجَّتِهِ وَ مَالُوا إِلَى سِوَاهُ فَكَانَتْ الْيَمْنَةُ مِنْكَ عَلَيَّ مَعَ أَقْوَامٍ خَصَصْتَهُمْ بِمَا خَصَصْتَنِي بِهِ

O One Who is Established, not forgetting, and Permanent nor distracted, and Dominant with all things! For You^{-azwj} is the Conferment with what You^{-azwj} have Harmonised me and Introduced me to my Imams^{-asws}, and with what You^{-azwj} have Established me upon, when Your^{-azwj} (other) servants are hindered from it, and they are ignorant of recognising him^{-asws}, and they took lightly with his^{-asws} right, and they inclined to the ones besides him^{-asws}. Thus, the Conferment from You^{-azwj} came to be upon me along with the people You^{-azwj} have Specialised them with what You^{-azwj} have Specialised me with!

فَلَاكَ الْحَمْدُ إِذْ كُنْتُ عِنْدَكَ فِي مَقَامِي هَذَا مَذْكُوراً مَكْتُوباً فَلَا تُخْزِنِي مَا رَجَوْتُ وَ لَا تُخَيِّبْنِي فِيمَا دَعَوْتُ بِخِزْمَةِ مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ

For You^{-azwj} is the Praise when I was in this standing of mine, Mentioned, Written. So do not Deprive me of what I am hoping for, nor Disappoint me regarding what I am supplicating for by the sanctity of Muhammad^{-saww} and his^{-saww} pure Progeny^{-asws}, and may Allah^{-azwj} Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}!

ثُمَّ ادْعُ لِنَفْسِكَ بِمَا أَحْبَبْتَ.

Then supplicate for yourself with whatever you like to”⁵⁵²

2- مل، كامل الزيارات حكيم بن داود عن سلمة بن الخطاب عن عمرو بن علي عن عمار عن عمار بن يزيد بن عمار السابري رَفَعَهُ قَالَ: كَانَ مُحَمَّدُ بْنُ عَلِيٍّ ابْنُ الْحَنَفِيَّةِ يَأْتِي قَبْرَ الْحَسَنِ بْنِ عَلِيٍّ صَلَوَاتُ اللَّهِ عَلَيْهِ فَيَقُولُ السَّلَامَ عَلَيْكَ يَا بَقِيَّةَ الْمُؤْمِنِينَ وَ ابْنَ أَوَّلِ الْمُسْلِمِينَ وَ كَيْفَ لَا تَكُونُ كَذَلِكَ وَ أَنْتَ سَلِيلُ الْهَدَى وَ خَلِيفَةُ الثَّقَلَيْنِ وَ حَامِسُ أَهْلِ الْكِسَاءِ وَ غَدَتَكَ يَدُ الرَّحْمَةِ وَ رُبِّيتَ فِي حَجْرِ الْإِسْلَامِ وَ رَضَعْتَ مِنْ ثَدْيِ الْإِيمَانِ

⁵⁵² Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 9 H 1

(The book) 'Kamil Al Ziyaraat' – Hakeem Bin Dawood, from Salama Bin Al Khattab, from Amro Bin Ali, from his uncle, from Umar Bin Yazeed, Baya'a Al Sabiry, raising it, said,

'Muhammad Bin Ali Al-Hanafiyya had come to the grave of Al-Hassan^{-asws} Bin Ali^{-asws}, may the Salawaat of Allah^{-saww} be upon him^{-asws}. He said, 'The greeting be upon you^{-asws}, O remainder of the Momineen, and son^{-asws} of first of the Muslims, and how can you^{-asws} not be like that and you^{-asws} are a descendant of the guidance, and an ally of piety, and fifth of the people of the cloak, and were provided by the hand of mercy, and nourished in the lap of Al Islam, and placed from the breast of Eman!

فَطَبِئْتُ حَيًّا وَ طَبِئْتُ مَيِّتًا غَيْرَ أَنَّ الْأَنْفُسَ غَيْرُ طَبِئَةٍ بِفِرَاقِكَ وَ لَا شَارِكَةٍ فِي الْحَيَاةِ لَكَ يَرْحَمُكَ اللَّهُ-

You^{-asws} were good when alive, and are good when passed away, apart from that the souls are without goodness due to your^{-asws} separation, nor are they participants of yours^{-asws} during the life! May Allah^{-azwj} Mercy you^{-asws}!

ثُمَّ التَّفَتُّ إِلَى الْحُسَيْنِ فَقَالَ يَا أَبَا عَبْدِ اللَّهِ اللَّهُ فَعَلَى أَبِي مُحَمَّدٍ السَّلَامُ.

Then he turned to Al-Husayn^{-asws}. He said, 'O Abu Abdullah^{-asws}! Upon Abu Muhammad (Al-Hassan^{-asws}) be the greeting!'⁵⁵³ (Not a Hadeeth)

إيضاح قوله ع يا بقية المؤمنين أي من بقي من المؤمنين الكاملين أي الباقي بعد جده و أبيه صلوات الله عليهم أو من أبقى على المؤمنين بالصلح و لم يعرضهم للقتل كما قال تعالى **أُولُوا بَقِيَّةٍ يَنْهَوْنَ عَنِ الْفَسَادِ فِي الْأَرْضِ**.

*The explanation of his words, 'O remainder of the Momineen', means the one who remained among the complete believers, that is, the one who remained after his^{-asws} grandfather^{-saww} and father^{-asws}, may the Salawaat of Allah^{-azwj} be upon them^{-asws}. Or it could mean the one who preserved the believers (made them remain alive) through reconciliation and did not expose them to killing, as Allah says: **people of balance forbidding from the corruption in the earth, [11:116]**.*

3- أَقُولُ، رَوَى الشَّيْخُ فِي التَّهْذِيبِ هَذِهِ الزِّيَارَةَ عَنِ ابْنِ قُؤْلُوبٍ وَ ذَكَرَ فِي آخِرِهَا ثُمَّ يَلْتَفِتُ إِلَى الْحُسَيْنِ صَلَوَاتُ اللَّهِ عَلَيْهِ فَيَقُولُ السَّلَامُ عَلَيْكَ يَا أَبَا عَبْدِ اللَّهِ وَ عَلَى أَبِي مُحَمَّدٍ السَّلَامُ

I say, 'This report has been reported by the Sheykh in 'Al-Tahzeeb' and he mentioned in its end, 'Then he turned to Al-Husayn^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}. He said, 'The greeting be upon you^{-asws}, O Abu Abdullah^{-asws} and upon Abu Muhammad (Al-Hassan^{-asws}) be the greeting'.

ثُمَّ قَالَ وَدَاعِ أَبِي مُحَمَّدٍ الْحَسَنِ بْنِ عَلِيٍّ ع- تَقِفْ عَلَى قَبْرِهِ كَوُفُوفِكَ عَلَيْهِ عِنْدَ الزِّيَارَةِ وَ تَقُولُ السَّلَامُ عَلَيْكَ يَا ابْنَ رَسُولِ اللَّهِ السَّلَامُ عَلَيْكَ يَا مَوْلَايَ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ أَسْتَوْدِعُكَ اللَّهُ وَ أَسْتَرْعِيكَ وَ أَفْرَأُ عَلَيْكَ السَّلَامَ آمَنَّا بِاللَّهِ وَ بِالرَّسُولِ وَ بِمَا جِئْتَ بِهِ وَ دَلَّلْتَ عَلَيْهِ اللَّهُمَّ اكْتُبْنَا مَعَ الشَّاهِدِينَ

Then he said, 'Bid farewell to Abu Muhammad Al-Hassan Bin Ali^{-asws}. Pause by his grave like your pausing upon it during the Ziyarat and you should say, 'The greeting be upon you^{-asws}, O

son^{-asws} of Rasool-Allah^{-saww}! The greeting be upon you^{-asws} O my Master, and Mercy of Allah^{-azwj} and His^{-azwj} Blessings! I entrust you^{-asws} to Allah^{-azwj} and His^{-azwj} Care, and I convey the greeting to you^{-asws}. I believe in Allah^{-azwj} and the Rasool^{-saww} and with what he^{-saww} had come with and had pointed upon! O Allah^{-azwj}! Write us with the witnesses!'

ثُمَّ تَسْأَلُ اللَّهَ حَاجَتَكَ وَأَنْ لَا يَجْعَلَ آخِرَ الْعَهْدِ مِنْكَ وَادْعُ بِمَا أَحْبَبْتَ إِنْ شَاءَ اللَّهُ تَعَالَى.

Then Ask Allah^{-azwj} of your needs and for Allah^{-azwj} not to Make it last of the pacts from you, and supplicate with whatever you like, it will be Answered if Allah^{-azwj} the Exalted so Desires!''⁵⁵⁴ (Not a Hadeeth)

4- صبا، مصباح الزائر إِذَا أَرَدْتَ زِيَارَةَ الْحُسَيْنِ بْنِ عَلِيٍّ ع- فَأَعْتَسِلْ وَافْصِدِ الْبَقِيعَ وَفَقْ عَلَى بَابِ الدُّخُولِ وَاسْتَأْذِنْ بِبَعْضِ مَا ذَكَرْنَاهُ وَتَذَكُّرُهُ مِنَ الْإِذْنِ مِنْ أَمَثَالِهِ صَلَوَاتُ اللَّهِ عَلَيْهِ وَعَلَيْهِمْ ثُمَّ ادْخُلْ وَفَقْ عَلَى قَبْرِهِ الْمُقَدَّسِ وَقُلِ السَّلَامَ عَلَيْكَ يَا بَقِيَّةَ الْمُؤْمِنِينَ وَسَاقِ مِثْلَ مَا مَرَّ.

(The book) 'Misbah Al Zaair' –

'When you want to visit Al-Husayn^{-asws} Bin Ali^{-asws}, bathe and aim for Al-Baqie and pause at the door of the entrance and seek permission with some of what we have mentioned and we will mention of the permission of the likes of him^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws} and upon them^{-asws}! Then enter and pause at his^{-asws} Holy grave and say, 'The greeting be upon you^{-asws}, O remainder of the Momineen' – and he continued similar to what has passed''⁵⁵⁵.

5- مل، كامل الزيارات عَلِيُّ بْنُ الْحُسَيْنِ وَغَيْرُهُ رَحِمَهُمُ اللَّهُ عَنْ عَلِيٍّ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي نَجْرَانَ عَنْ يَزِيدَ بْنِ إِسْحَاقَ عَنِ الْحُسَيْنِ بْنِ عَطِيَّةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: تَقُولُ عِنْدَ قَبْرِ عَلِيٍّ بْنِ الْحُسَيْنِ ع مَا أَحْبَبْتَ.

(The book) 'Kamil Al Ziyaraat' – Ali Bin Al-Husayn and others, may Allah^{-azwj} Mercy them, from Ali, from his father, from Ibn Abu Najran, from Yazeed Bin Is'haq, from Al-Hassan Bin Atiyya,

'From Abu Abdullah^{-asws} having said: 'You should say at the grave of Ali^{-asws} Bin Al-Husayn^{-asws} whatever you like to''⁵⁵⁶.

6- صبا، مصباح الزائر إِذَا أَرَدْتَ وَدَاعَهُمْ عَ قُبْرِ السَّلَامِ عَلَى أَيْمَةِ الْهُدَى وَرَحْمَةِ اللَّهِ وَبَرَكَاتِهِ أَسْتَوْدِعُكُمْ اللَّهُ وَأَقْرَأُ عَلَيْكُمْ السَّلَامَ أَمَّا بِاللَّهِ وَبِالرَّسُولِ وَبِمَا جِئْتُمْ بِهِ وَدَلَّلْتُمْ عَلَيْهِ اللَّهُمَّ فَاتَّخِذْنَا مَعَ الشَّاهِدِينَ-

(The book) 'Misbah Al Zaair' –

'When you want to bid them^{-asws} farewell, say, 'The greeting be upon the Imams^{-asws} of guidance, and Mercy of Allah^{-azwj} and His^{-azwj} Blessings! I entrust you^{-asws} all to Allah^{-azwj} and I convey the greeting to you^{-asws} believing in Allah^{-azwj} and His^{-azwj} Rasool^{-saww}, and whatever he^{-saww} had come with and pointed upon! O Allah^{-azwj}, Write us among the bearers of witness!'

⁵⁵⁴ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 9 H 3

⁵⁵⁵ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 9 H 4

⁵⁵⁶ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 9 H 5

ثُمَّ اَدْعُ اللَّهَ كَثِيرًا وَ سَلِّهُ اَنْ لَا يَجْعَلَهُ آخِرَ الْعَهْدِ مِنْ زِيَارَتِهِمْ.

Then supplicate a lot to Allah^{-azwj} and ask Him^{-azwj} not to Make it the last pact of visiting them^{-asws}.⁵⁵⁷ (not a Hadeeth)

7- كف، المصباح للكفعمي تقول في زيارة أئمة البقيع ع بعد أن تجعل القبر بين يديك و أنت على غسل السلام عليكم يا خزان علم الله و حافظة سره و تراجمة وحيه

(The book) 'Al Misbah' of Al Kaf'amy –

'You should say in Ziyarat of the Imams^{-asws} at Al-Baqie after making the grave in front of you^{-asws} while you are upon a bath, 'The greeting be upon you^{-asws} O treasurers of the Knowledge of Allah^{-azwj} and preservers of His^{-azwj} secret, and interpreters of His^{-azwj} Revelation!

أَتَيْنُكُمْ يَا بَنِي رَسُولِ اللَّهِ عَارِفًا بِحَقِّكُمْ مُسْتَنْبِرًا بِشَأْنِكُمْ مُعَادِيًا لِأَعْدَائِكُمْ مُوَالِيًا لِأَوْلِيَائِكُمْ يَا بَنِي أَنْتُمْ وَ أُمِّي صَلَّى اللَّهُ عَلَى أَرْوَاحِكُمْ وَ أَبْدَانِكُمْ

I have come to you^{-asws} O sons^{-asws} of Rasool-Allah^{-saww}, as a recogniser of your^{-asws} rights, having insight of your^{-asws} glory, an enemy to your^{-asws} enemies and a friend to your^{-asws} friends! May my father and my mother be (sacrificed) for you^{-asws}! May Allah^{-azwj} Send Salawaat upon your^{-asws} souls and your^{-asws} bodies!

اللَّهُمَّ إِنِّي أَتَوَلَّى آخِرَتَهُمْ كَمَا تَوَلَّيْتُ أَوَّلَهُمْ وَ أَتَبَرُّ مِنْ كُلِّ وَلِيَجَةٍ دُوَّعُهُمْ آمَنْتُ بِاللَّهِ وَ كَفَرْتُ بِالْجَنِّتِ وَ الطَّاغُوتِ وَ اللَّاتِ وَ الْعُزَّى وَ كُلِّ نِدٍّ يُدْعَى مِنْ دُونِ اللَّهِ

O Allah^{-azwj}! I befriend their^{-asws} last one just as I befriend their^{-asws} first one, and I disavow from every confidant apart from them^{-asws}! I believe in Allah^{-azwj} and disbelieve in the false gods and the tyrants, and Al Laat and Al Uzza (two idols), and every rival being supplicated to from other than Allah^{-azwj}!

وَ تَقُولُ فِي وَدَاعِهِمْ السَّلَامَ عَلَيْكُمْ أَيْمَةَ الْهُدَى وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ اسْتَوْدِعْكُمْ اللَّهُ وَ أَقْرَأْ عَلَيْكُمْ السَّلَامَ آمَنَّا بِاللَّهِ وَ بِالرَّسُولِ وَ بِمَا جِئْتُمْ بِهِ وَ دَلَّلْتُمْ عَلَيْهِ اللَّهُمَّ فَارْتَبِنَا مَعَ الشَّاهِدِينَ وَ لَا تَجْعَلْهُ آخِرَ الْعَهْدِ مِنْ زِيَارَتِهِمْ وَ السَّلَامَ عَلَيْهِمْ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ.

And you should say in your bidding farewell to them, 'The greeting be upon you^{-asws} O the Imams^{-asws} of guidance, and Mercy of Allah^{-azwj} and His^{-azwj} Blessings! I entrust you^{-asws} all to Allah^{-azwj} and convey the greeting upon you^{-asws}! I believe in Allah^{-azwj} and the Rasool^{-saww}, and what he^{-saww} had come with and pointed upon! O Allah^{-azwj}! Write us with the testifiers and do not Make it the last pact of visiting them^{-asws}, and the greeting be upon them^{-asws}, and Mercy of Allah^{-azwj} and His^{-azwj} Blessings!'⁵⁵⁸ (Not a Hadeeth)

8- أَقُولُ وَجَدْتُ فِي نُسَخَةِ قَلْبِي مِنْ مُؤَلَّفَاتِ أَصْحَابِنَا زِيَارَةً لَهُمْ ع فَأَوْرَدْتُهَا كَمَا وَجَدْتُهَا قَالَ: نَسْتَحْضِرُ بَيَّةَ زِيَارَتِهِمْ حَاشِعًا لِلَّهِ تَعَالَى ثُمَّ تَقُولُ زَائِرًا لِلْجَمِيعِ

⁵⁵⁷ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 9 H 6

⁵⁵⁸ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 9 H 7

I say, 'I found in an ancient copy of compilations of our companions, a Ziyarat of theirs^{-asws}, so I am referring it just as I had found it. He said, 'Present the intention of their^{-asws} Ziyarat being fearful of Allah^{-azwj} the Exalted, then say as a visitor to all (Imams^{-asws}): -

السَّلَامُ عَلَيْكُمْ أَيُّمَّةَ الْمُؤْمِنِينَ وَ سَادَةَ الْمُتَّقِينَ وَ كِبَرَاءَ الصَّادِقِينَ وَ أَمْرَاءَ الصَّالِحِينَ وَ قَادَةَ الْمُحْسِنِينَ وَ أَعْلَامَ الْمُهْتَدِينَ وَ أَنْوَارَ الْعَارِفِينَ وَ وَرَثَةَ الْأَنْبِيَاءِ وَ صَفْوَةَ الْأَصْفِيَاءِ وَ خَيْرَةَ الْأَتْقِيَاءِ وَ عِبَادَ الرَّحْمَنِ وَ شُرَكَاءَ الْفُرْقَانِ وَ مَنْهَجَ الْإِيمَانِ وَ مَعَادِنَ الْحَقَائِقِ وَ شَفْعَاءَ الْخَلَائِقِ وَ رَحْمَةَ اللَّهِ وَ بَرَكَاتُهُ

'The greeting be upon you^{-asws} Imams^{-asws} of the Momineen, and chiefs of the pious, and great ones of the truthful, and governors of the righteous, and leaders of the good doers, and flags of the guided, and rays of the gnostic, and inheritors of the Prophets^{-as}, and Elites of the elites, and Best of the pious, and servants of the Beneficent, and associates of the Furqan, and manifesto of the Eman, and the mines of realities, and intercessors of the people, and Mercy of Allah^{-azwj} and His^{-azwj} Blessings!

أَشْهَدُ أَنَّكُمْ أَبْوَابُ نِعَمِ اللَّهِ الَّتِي فَتَحَهَا عَلَى بَرِيَّتِهِ وَ الْأَعْلَامِ الَّتِي فَطَرَهَا لِإِزْشَادِ خَلِيقَتِهِ وَ الْمَوَازِينِ الَّتِي نَصَبَهَا لِتَهْدِيبِ شَرِيعَتِهِ وَ أَنَّكُمْ مَفَاتِيحُ رَحْمَتِهِ وَ مَقَالِيدُ مَغْفِرَتِهِ وَ سَحَابٌ رِضْوَانِهِ وَ مَفَاتِيحُ جَنَانِهِ

I testify you^{-asws} doors of the bounties of Allah^{-azwj} which He^{-azwj} has Opened unto His^{-azwj} Created beings, and the signs He^{-azwj} has Established to Guide His^{-azwj} beings, and the scales He^{-azwj} has Set to refine His^{-azwj} Law. You^{-asws} are the keys to His^{-azwj} Mercy, the means to His^{-azwj} Forgiveness, the clouds of His^{-azwj} Pleasure, and the gates of His^{-azwj} Gardens!

وَ حَمَلَهُ فُرْقَانِهِ وَ خَزَنَهُ عِلْمِهِ وَ حَفِظَهُ سِرَّهُ وَ مَهَبَطُ وَحْيِهِ وَ مَعَادِنُ أَمْرِهِ وَ تَهْيِئَةُ أَمَانَاتِ النُّبُوَّةِ وَ وَدَائِعُ الرِّسَالَةِ وَ فِي بَيْتِكُمْ نَزَلَ الْفُرْقَانُ وَ مِنْ دَارِكُمْ ظَهَرَ الْإِسْلَامُ وَ الْإِيمَانُ وَ إِلَيْكُمْ تَخْتَلَفُ رُسُلُ اللَّهِ وَ الْمَلَائِكَةُ

You^{-asws} are the bearers of His^{-azwj} Criterion (Quran), the keepers of His^{-azwj} Knowledge, the guardians of His^{-azwj} Secret, the recipients of His^{-azwj} Revelation, and the sources of His^{-azwj} Commands and Prohibitions. You^{-asws} are the trusts of Prophethood and the repositories of the Divine Message. In your^{-asws} house, the Quran was Revealed, from your dwelling Islam and Eman emerged, and to you^{-asws}, the Messengers^{-as} of Allah^{-azwj} and the Angels frequently visited.

وَ أَنْتُمْ أَهْلُ إِبْرَاهِيمَ عَ الَّذِينَ ارْتَضَاكُمْ اللَّهُ عَزَّ وَ جَلَّ لِلْإِمَامَةِ وَ اجْتَبَاكُمْ لِلْخِلَافَةِ وَ عَصَمَكُمْ مِنَ الذُّنُوبِ وَ بَرَأَكُمْ مِنَ الْغُيُوبِ وَ طَهَّرَكُمْ مِنَ الرِّجْسِ وَ فَضَّلَكُمْ بِالنِّزَعِ وَ الْجَنَسِ

And you^{-asws} are the people of Ibrahim^{-as}, those Allah^{-azwj} has Chosen for leadership and Selected for succession. He^{-azwj} has Protected you^{-asws} from sins, Purified you^{-asws} from faults, Cleansed you^{-asws} of all impurity, and Distinguished you^{-asws} by lineage and essence.

وَ اصْطَفَاكُمْ عَلَى الْعَالَمِينَ بِالنُّورِ وَ الْهُدَى وَ الْعِلْمِ وَ التَّقَى وَ الْحِلْمِ وَ النُّهَى وَ السَّكِينَةِ وَ الْوَقَارِ وَ الْحَشِيَّةِ وَ الْإِسْتِعْفَارِ وَ الْحِكْمَةِ وَ الْأَثَارِ وَ التَّقْوَى وَ الْعِفَافِ وَ الرِّضَا وَ الْكَفَافِ وَ الْقُلُوبِ الرَّائِكَةِ وَ النُّفُوسِ الْعَالِيَةِ وَ الْأَشْخَاصِ الْمُنِيرَةِ وَ الْأَخْسَابِ الْكَبِيرَةِ وَ الْأَنْسَابِ الطَّاهِرَةِ وَ الْأَنْوَارِ الْبَاهِرَةِ الْمُضْوَئَةِ وَ الْأَحْكَامِ الْمَقْرُونَةِ

And Chosen you^{-asws} over all creation with the Noor, and the guidance, and the knowledge, and the piety, and the forbearance, and the wisdom, and the tranquillity, and the dignity, and the reverence, and seeking the Forgiveness, and the wisdom, and the noble heritage, and the

piety, and the chastity, and the contentment, and the sufficiency, and the pure hearts, and the elevated souls, and the radiant beings, and the great lineage, and the pure ancestry, and the shining and continuous Noor, and Divinely Ordained rulings!

وَأَكْرَمَكُمْ بِالْآيَاتِ وَ أَتَدَكُم بِالْبَيِّنَاتِ وَ أَعَزَّكُمْ بِالْحُجَجِ الْبَالِغَةِ وَ الْأَدِلَّةِ الْوَاضِحَةِ وَ حَصَّكُمْ بِالْأَقْوَالِ الصَّادِقَةِ وَ الْأَمْثَالِ النَّاطِقَةِ وَ الْمَوَاعِظِ الشَّافِيَةِ وَ الْحِكْمِ الْبَالِغَةِ وَ وَرَّثَكُمْ عِلْمَ الْكِتَابِ وَ مَنَحَكُمْ فَضْلَ الْحِطَابِ

And He^{-azwj} Honoured you^{-asws} with the Signs and Aided you^{-asws} with the proofs, and Honoured you^{-asws} with the conclusive arguments, and the clear evidence, and Specialised you^{-asws} with the truthful words, and the speaking examples, and the healing preaching, and the conclusive decision, and Inherited you^{-asws} knowledge of the Book, and Conferred you the Decisive speech!

وَ أَزْهَدَكُمْ لَطِيقِ الصَّوَابِ وَ أَوْدَعَكُمْ عِلْمَ الْمَنَآيَا وَ الْبَلَايَا وَ مَكْنُونِ الْخَفَايَا وَ مَعَالِمِ التَّنْزِيلِ وَ مَقَاصِلِ التَّأْوِيلِ وَ مَوَارِثِ الْأَنْبِيَاءِ كِتَابُوتِ الْحِكْمَةِ وَ شِعَارِ الْحَقِيلِ وَ مَسَاقِ الْكَلِيمِ وَ سَابِغَةِ دَاوُدَ وَ حَاتِمِ الْمُلْكِ وَ فَضْلِ الْمُصْطَفَى وَ سَيْفِ الْمُرْتَضَى وَ الْجُمْرِ الْعَظِيمِ وَ الْإِزْثِ الْقَدِيمِ

And Directed you^{-asws} to the correct path, and Entrusted you knowledge of the deaths and the afflictions, and the hidden matters, and teachings of the Revelation, and the decisive interpretation, and inheritances of the Prophets^{-as}, and including the Ark of Wisdom, and the banners of the Friend (Ibrahim^{-as}, and the staff of the converser (Musa^{-as}, and the armour of Dawood^{-as}, and the seal of the kingdom (of Suleyman^{-as}, and the merit of the Chosen one (Muhammad^{-saww}), and the sword of the Nominated (Ali^{-asws}), and the mighty 'Al-Jafr', and the ancient honour!

وَ ضَرَبَ لَكُمْ فِي الْقُرْآنِ أَمْثَالًا وَ امْتَحَنَكُمْ بَلَاً وَ أَحْلَكُمْ مَحَلَّ هَرٍ طَالُوتَ وَ حَرَّمَ عَلَيْكُمْ الصَّدَقَةَ وَ أَحَلَّ لَكُمْ الْخُمْسَ وَ نَزَّهَكُمْ عَنِ الْحَبَائِثِ مَا ظَهَرَ مِنْهَا وَ مَا بَطَّنَ

And He^{-azwj} Struck example for you^{-asws} in the Quran and Tested you^{-asws} with the afflictions, and Placed you^{-asws} in the position of the river of Talut. He^{-azwj} has Forbidden upon you Alms (Sadqa) and Legalised for you^{-asws} the Khums. He^{-azwj} has Purified you^{-asws} from impurities, both visible and hidden!

فَأَنْتُمْ الْعِبَادُ الْمُكَرَّمُونَ وَ الْخُلَفَاءُ الرَّاشِدُونَ وَ الْأَوْصِيَاءُ الْمُصْطَفَوْنَ وَ الْأَيْمَةُ الْمَعْصُومُونَ وَ الْأَوْلِيَاءُ الْمَرْضِيُّونَ وَ الْعُلَمَاءُ الصَّادِقُونَ وَ الْحُكَمَاءُ الرَّاسِخُونَ الْمُبِينُونَ وَ الْبَشَرَاءُ النَّذَرَاءُ الشُّرَفَاءُ الْفَضَلَاءُ وَ السَّادَةُ الْأَتَقِيَاءُ الْأَمْرُونَ بِالْمَعْرُوفِ وَ النََّاهُونَ عَنِ الْمُنْكَرِ وَ اللَّابِسُونَ شِعَارَ الْبَلَاةِ وَ رِدَاءَ التَّقْوَى وَ الْمُسْتَرْبِلُونَ نُورَ الْهُدَى وَ الصَّابِرُونَ فِي الْبِأْسَاءِ وَ الضَّرَاءِ وَ حِينَ الْبِأْسِ

You^{-asws} are the honoured servants, and the rightly guided successors, and the chosen trustees, and the infallible leaders, and the pleasing saints, and the truthful scholars, the and steadfast wise ones, and the clear elucidators, and the bearers of glad tidings and the warners, and the noble and virtuous ones, and the masters of piety, those who enjoin what is right and forbid what is wrong, and those who wear the garment of trials and the cloak of piety, and those clothed in the light of guidance, and the patient ones in times of adversity, and hardship, and when facing difficult battles!

وَلَدُّكُمْ الْحَقُّ وَ رَبَّاكُمْ الصِّدْقُ وَ عَذَابُكُمْ الْيَقِينُ وَ نَطَقَ بِفَضْلِكُمُ الدِّينُ وَ أَشْهَدُ أَنَّكُمْ السَّبِيلُ إِلَى اللَّهِ عَزَّ وَ جَلَّ وَ الطَّرِيقُ إِلَى ثَوَابِهِ وَ الْهُدَاةُ إِلَى خَلِيقَتِهِ وَ الْأَعْلَامُ فِي بَرِّيَّتِهِ وَ السُّفَرَاءُ بَيْنَهُ وَ بَيْنَ خَلْقِهِ وَ أَوْتَاذُهُ فِي أَرْضِهِ وَ حُزَانُهُ عَلَى عِلْمِهِ وَ أَنْصَارُ كَلِمَةِ التَّقْوَى وَ مَعَالِمُ سَبِيلِ الْهُدَى

You^{-asws} have been Given the truth, and your^{-asws} nurturing has been through sincerity. You^{-asws} have been fed with certainty, and the religion speaks of your^{-asws} excellence. I bear witness that you^{-asws} are the path to Allah^{-azwj}, and the ways to His^{-azwj} Reward, the^{-asws} guides to His^{-azwj} creation, ^{-asws} the signs in His^{-asws} creation, and the ambassadors between Him^{-azwj} and His^{-azwj} creation, and His^{-azwj} pillars on Earth, and the guardians of His^{-azwj} Knowledge, and the supporters of the word of piety, and the landmarks of the paths of guidance!

وَ مَفْرَعُ الْعِبَادِ إِذَا اخْتَلَفُوا عَلَى الدَّلَالَةِ عَلَى الْحَقِّ إِذَا تَنَازَعُوا وَ التَّجُومِ الَّتِي بِكُمْ يُهْتَدَى وَ بِأَقْوَالِكُمْ وَ أَعْمَالِكُمْ يُفْتَدَى وَ بِفَضْلِكُمْ نَطَقَ الْقُرْآنُ وَ يُولَايِكُمْ كَمَلُ الدِّينِ وَ الْإِيمَانُ وَ إِنَّكُمْ عَلَى مِنْهَاجِ الْحَقِّ وَ مَنْ خَالَفَكُمْ عَلَى مِنْهَاجِ الْبَاطِلِ

And you^{-asws} and the refuge of the servants when they differ and the guides to the truth when they dispute. You^{-asws} are the stars by which people are guided, and through your^{-asws} words and actions, they are followed. With your^{-asws} excellence the Quran was Revealed, and through your^{-asws} Wilayah, religion and Eman were perfected. Indeed, you are on the path of truth, and whoever opposes you is on the path of falsehood!

وَ أَنَّ اللَّهَ أَوْدَعَ قُلُوبَكُمْ أَسْرَارَ الْغُيُوبِ وَ مَقَادِيرَ الْخُطُوبِ وَ أَوْفَدَ إِلَيْكُمْ تَأْيِيدَ السَّكِينَةِ وَ طُمَأْنِينَةَ الْوَقَارِ وَ جَعَلَ أَبْصَارَكُمْ مَأْلَفًا لِلْفُتُورَةِ وَ أَرْوَاحَكُمْ مَعَادِنَ لِلْفُتُورِ فَلَا يَنْعَتُكُمْ إِلَّا الْمَلَائِكَةُ وَ لَا يَصِفُكُمْ إِلَّا الرُّسُلُ

And indeed, Allah^{-azwj} has Placed in your^{-asws} hearts the secrets of the unseen and the Decrees of events. He^{-azwj} has Sent down to you^{-asws} the support of tranquillity and the reassurance of dignity. He^{-azwj} Made your^{-asws} sight a means of aligning with His^{-azwj} Power, and your^{-asws} souls the repositories of Holiness. No one can attribute you^{-asws} except the Angels, and no one can describe you^{-asws} except the Rasools^{-as}.

أَنْتُمْ أَمَنَاءُ اللَّهِ وَ أَحِبَّاءُهُ وَ عِبَادُهُ وَ أَصْفِيَائُهُ وَ أَنْصَارُ تَوْحِيدِهِ وَ أَزْكَاءُ تَحْمِيدِهِ وَ دَعَائِمُ تَحْمِيدِهِ وَ دُعَائُهُ إِلَى دِينِهِ وَ حَرَسَةُ خَلْقِهِ وَ حَفَظَةُ شَرَائِعِهِ

You^{-asws} are the trusted ones of Allah^{-azwj}, and His^{-azwj} Beloveds, and His^{-azwj} servants, and His^{-azwj} Chosen ones, and the supporters of His^{-azwj} Oneness, and the pillars of His^{-azwj} glorification, and the foundations of His^{-azwj} Praise, and the callers to His^{-azwj} religion, and the guardians of His^{-azwj} creatures, and the protectors of His^{-azwj} Laws.

وَ أَنَا أَشْهَدُ اللَّهَ خَالِقِي وَ أَشْهَدُ مَلَائِكَتَهُ وَ أَنْبِيَاءَهُ وَ رُسُلَهُ وَ أَشْهَدُكُمْ أَنِّي مُؤْمِنٌ بِكُمْ مُقِرٌّ بِفَضْلِكُمْ مُعْتَقِدٌ لِإِمَامَتِكُمْ مُؤْمِنٌ بِعِصْمَتِكُمْ خَاضِعٌ لَوْلَايَتِكُمْ مُتَقَرِّبٌ إِلَى اللَّهِ سُبْحَانَهُ بِحُبِّكُمْ وَ بِالْبَرَاءَةِ مِنْ أَعْدَائِكُمْ

And I bear witness to Allah^{-azwj}, my Creator, and I bear witness to His^{-azwj} Angels, His^{-azwj} Prophets^{-as}, and His^{-azwj} Messengers^{-as}, and I bear witness to you^{-asws} that I believe in you^{-asws}, and I acknowledge your^{-asws} excellence, and I firmly believe in your^{-asws} Imamate, and I believe in your^{-asws} infallibility, and I submit to your^{-asws} authority, and ^{-asws} I seek closeness to Allah^{-azwj}, the Glorious, through your^{-asws} love and through disavowing from your^{-asws} enemies.

عَالِمٌ بِأَنَّ اللَّهَ جَلَّ جَلَالُهُ قَدْ طَهَّرَكُمْ مِنَ الْفَوَاحِشِ مَا ظَهَرَ مِنْهَا وَ مَا بَطَّنَ وَ مِنْ كُلِّ رِيْبَةٍ وَ رَجَاسَةٍ وَ ذَنَآءَةٍ وَ نَجَاسَةٍ وَ أَعْطَاكُمْ رَايَةَ الْحَقِّ الَّتِي مِنْ تَقْدَمِهَا ضَلَّ وَ مَنْ تَخَلَّفَ عَنْهَا ذَلَّ وَ فَرَضَ طَاعَتَكُمْ وَ مَوَدَّتَكُمْ عَلَى كُلِّ أَسْوَدٍ وَ أَبْيَضٍ مِنْ عِبَادِهِ فَصَلَّوْا اللَّهُ عَلَى أَرْوَاحِكُمْ وَ أَجْسَادِكُمْ

I know that Allah^{-azwj}, Majestic is His^{-azwj} Majesty, has Purified you^{-asws} from the immoralities, both apparent and hidden, and from all doubt, and filth, and lowliness, and impurity. He^{-azwj} has Given you^{-asws} the flag of truth, which whoever led by it is guided, and whoever lags behind it is humiliated. He^{-azwj} has Made obedience to you^{-asws} and love for you^{-asws} obligatory upon every black and white of His^{-azwj} servants! May the Salawaat of Allah^{-azwj} be upon your^{-asws} souls and your^{-asws} bodies!'

ثُمَّ تَنَكَّبُ عَلَى الْقَدْرِ وَ تَقُولُ السَّلَامُ عَلَى أَبِي مُحَمَّدٍ الْحَسَنِ بْنِ عَلِيٍّ سَيِّدِ شَبَابِ أَهْلِ الْجَنَّةِ السَّلَامُ عَلَى أَبِي الْحَسَنِ عَلِيِّ بْنِ الْحُسَيْنِ زَيْنِ الْعَابِدِينَ- السَّلَامُ عَلَى أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ بَاقِرِ عِلْمِ الدِّينِ السَّلَامُ عَلَى أَبِي عَبْدِ اللَّهِ جَعْفَرِ بْنِ مُحَمَّدٍ الصَّادِقِ الْأَمِينِ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ

Then devote upon the grave and say, 'The greeting be upon Abu Muhammad Al-Hassan^{-asws} Bin Ali^{-asws}, chief of the youths of the people of Paradise! The greeting be upon Abu Al-Hassan Ali^{-asws} Bin Al-Husayn^{-asws} adornment of the worshippers! The greeting be upon Abu Ja'far Muhammad^{-asws} Bin Ali^{-asws}, expounder of the knowledge of religion! The greeting be upon Abu Abdullah Ja'far^{-asws} Bin Muhammad^{-asws}, the truthful, the trusted, and Mercy of Allah^{-azwj} His^{-azwj} Blessings!

بِأَبِي أُنْتُمْ وَ أُمِّي لَقَدْ رَضَعْتُمْ ثَدْيَ الْإِيمَانِ وَ بُيْتُمْ فِي حَجْرِ الْإِسْلَامِ وَ اصْطَلَقْتُمْ اللَّهَ عَلَى النَّاسِ وَ وَرَثْتُمْ عِلْمَ الْكِتَابِ وَ عَلَّمْتُمْ فَضْلَ الْخُطَابِ وَ أَجْرَى فِيكُمْ مَوَارِثَ النُّبُوَّةِ وَ فَجَّرَ بِكُمْ يَنَابِيعَ الْحِكْمَةِ وَ أَلَزَمَكُمْ بِحِفْظِ الشَّرِيعَةِ وَ فَرَضَ طَاعَتَكُمْ وَ مَوَدَّتَكُمْ عَلَى النَّاسِ

May my father and my mother be (sacrificed for) you^{-asws} all! You^{-asws} have suckled from the spring of Eman, and you^{-asws} were nurtured in the cradle of Islam. Allah^{-azwj} has Chosen you^{-asws} over the people, and He^{-azwj} has Granted you^{-asws} the inheritance of the knowledge of the Book. He^{-azwj} has Taught you^{-asws} the eloquence of speech and Made the inheritance of Prophethood flow through you^{-asws}. He^{-azwj} has Made the springs of wisdom flow through you^{-asws} and has Commanded you^{-asws} to preserve the Law. He^{-azwj} has Made obedience to you^{-asws} and cordiality to you^{-asws} obligatory upon the people!

السَّلَامُ عَلَى الْحَسَنِ بْنِ عَلِيٍّ خَلِيفَةِ أَمِيرِ الْمُؤْمِنِينَ- الْإِمَامِ الرَّضِيِّ الْهَادِي الْمُرْضِيِّ عِلْمِ الدِّينِ وَ إِمَامِ الْمُتَّقِينَ الْعَامِلِ بِالْحَقِّ وَ الْقَائِمِ بِالْقِسْطِ أَفْضَلُ وَ أَطْيَبُ وَ أَرْكَى وَ أَمَى مَا صَلَّيْتَ عَلَى أَحَدٍ مِنْ أَوْلِيَائِكَ وَ أَصْفِيَائِكَ وَ أَجَبَائِكَ

The greeting be upon Al-Hassan^{-asws} Bin Ali^{-asws}, caliph (replacement) of Amir Al-Momineen^{-asws} the Imam^{-asws}, contented, the guide, the Pleased with, the flag of religion and Imam^{-asws} of the pious, the worker with the truth, and the standing with the fairness, the superior (greeting), and best, and purest, and most elevated You^{-azwj} have Sent upon anyone of Your^{-azwj} guardians, and Your^{-azwj} elites, and Loved ones!

صَلَاةٌ تُبَيِّضُ بِهَا وَجْهَهُ وَ تُطَيِّبُ بِهَا رُوحَهُ فَقَدْ لَرِمَ عَنْ آبَائِهِ الْوَصِيَّةَ وَ دَفَعَ عَنِ الْإِسْلَامِ الْبَلِيَّةَ فَلَمَّا خَافَ عَلَى الْمُؤْمِنِينَ الْفِتْنَ رَكَنَ إِلَى الَّذِي إِلَيْهِ رَكَنَ وَ كَانَ بِمَا آتَاهُ اللَّهُ عَالِمًا بِدِينِهِ قَائِمًا

Salat Brightening his^{-asws} face by it, and aromatising his^{-asws} soul by it, for he^{-asws} had necessitated the bequest from his^{-asws} forefathers, and defended Al-Islam from the disasters.

When he^{-asws} feared the Fitna upon the Momineen, he^{-asws} turned to the One to Whom is to turn, and he^{-asws} was knowledgeable of what Allah^{-azwj} had Given him^{-asws} of His^{-azwj} religion, a custodian.

فَاجْزِهِ اللَّهُمَّ جِزَاءَ الْعَارِفِينَ وَ صَلِّ عَلَيْهِ فِي الْأَوَّلِينَ وَ الْآخِرِينَ وَ بَلِّغْهُ مِنَّا السَّلَامَ وَ اِزْدُدْ عَلَيْنَا مِنْهُ السَّلَامَ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ

O Allah^{-azwj}! Reward him^{-asws} the Reward of the gnostic(s), and Send Salawaat upon him^{-asws} among the former ones and the latter ones, and Convey to him^{-asws} the greetings from us, and Respond the greeting from him^{-asws} to us by Your^{-azwj} Mercy, O the most Merciful of the merciful ones!

اللَّهُمَّ صَلِّ عَلَى الْإِمَامِ الْوَصِيِّ وَ السَّيِّدِ الرَّضِيِّ وَ الْعَابِدِ الْأَمِينِ عَلِيِّ بْنِ الْحُسَيْنِ زَيْنِ الْعَابِدِينَ إِمَامِ الْمُؤْمِنِينَ وَ وَارِثِ عِلْمِ النَّبِيِّينَ

O Allah^{-azwj}! Send Salawaat upon the Imam^{-asws}, the successor, and the Chief, and the contented, and the worshipper, the trustee Ali Bin Al-Husayn^{-asws} adornment of the worshippers, Imam^{-asws} of the Momineen, and inheritor of knowledge of the Prophets^{-as}!

اللَّهُمَّ اخْصُصْهُ بِمَا خَصَصْتَ بِهِ أَوْلِيَاءَكَ مِنْ شَرَائِفِ رِضْوَانِكَ وَ كَرَامَةِ تَحِيَّاتِكَ وَ نَوَامِي بَرَكَاتِكَ فَلَقَدْ بَلَغَ فِي عِبَادَتِهِ وَ نَصَحَ لَكَ فِي طَاعَتِهِ وَ سَارَعَ فِي رِضَاكَ وَ سَلَكَ بِالْأَمَةِ طَرِيقَ هُدَاكَ وَ قَضَى مَا كَانَ عَلَيْهِ مِنْ حَقِّكَ فِي دَوْلَتِهِ وَ أَدَّى مَا وَجَبَ عَلَيْهِ فِي وِلَايَتِهِ حَتَّى انْقَضَتْ أَيَّامُهُ وَ كَانَ لِشَيْعَتِهِ رِضْوَاناً وَ بِرَعِيَّتِهِ رَحِيماً

O Allah^{-azwj}! Specialise him^{-asws} what You^{-azwj} had Specialised Your^{-azwj} friends with, from the nobilities, and Your^{-azwj} Pleasure, and honourable Salutation, and Your^{-azwj} developed Blessings, for he^{-asws} did deliver in his^{-asws} acts of worship, and advised for You^{-azwj} in his acts of obedience, and was quick in pleasing You^{-azwj}, and travelled with the community the path of Your^{-azwj} guidance, and fulfilled whatever was upon him^{-asws} of Your^{-azwj} rights during his^{-asws} government, and fulfilled whatever was obligated upon him^{-asws} in His^{-azwj} governance until his^{-asws} days were terminated, and he^{-asws} as kind to his^{-asws} Shias and merciful to his^{-asws} citizens!

اللَّهُمَّ بَلِّغْهُ مِنَّا السَّلَامَ وَ اِزْدُدْ مِنْهُ عَلَيْنَا السَّلَامَ وَ السَّلَامَ عَلَيْهِ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ

O Allah^{-azwj}! Convey to him^{-asws} the greeting from us, and Respond the greeting from him to us, and the greeting be upon him^{-asws}, and Mercy of Allah^{-azwj} and His^{-azwj} Blessings!

اللَّهُمَّ وَ صَلِّ عَلَى الْوَصِيِّ الْبَاقِرِ وَ الْإِمَامِ الطَّاهِرِ وَ الْعَلَمِ الطَّاهِرِ مُحَمَّدِ بْنِ عَلِيٍّ أَبِي جَعْفَرٍ الْبَاقِرِ

O Allah^{-azwj}, and Send Salawaat upon the successor, the expounder (of knowledge), and the Pure Imam^{-asws}, and the apparent flag, Muhammad^{-asws} Bin Ali Abu Ja'far Al-Baqir^{-asws}!

اللَّهُمَّ صَلِّ عَلَى وَلِيِّكَ الصَّادِقِ بِالْحَقِّ وَ النَّاطِقِ بِالصِّدْقِ الَّذِي بَقَرَ الْعِلْمَ بَقْراً وَ بَيَّنَّهُ سِيراً وَ جَهْراً وَ قَضَى بِالْحَقِّ الَّذِي كَانَ عَلَيْهِ وَ أَدَّى الْأَمَانَةَ الَّتِي صَارَتْ إِلَيْهِ وَ أَمَرَ بِطَاعَتِكَ وَ نَهَى عَنْ مَعْصِيَتِكَ

O Allah^{-azwj}! Send Salawaat upon Your^{-azwj} guardian, the proclaimer with the truth, and the speaker with the trueness, who expounded the knowledge with an expansion, and explained secretly and openly, and judged with the truth which was upon him^{-asws}, and paid back the

entrustment which had come to be to him^{-asws}, and instructed with obeying You^{-azwj}, and prohibited from disobeying you^{-asws}!

اللَّهُمَّ فَكَمَا جَعَلْتَهُ نُورًا يَسْتَضِيءُ بِهِ الْمُؤْمِنُونَ وَ فَضْلًا يَمْتَدِّي بِهِ الْمُتَّقُونَ فَصَلِّ عَلَيْهِ وَ عَلَى آبَائِهِ الطَّاهِرِينَ وَ أَبْنَائِهِ الْمَغْصُومِينَ أَفْضَلَ الصَّلَاةِ وَ أَجْزَلَهَا وَ أَعْطِهِ سُؤْلَهُ وَ غَايَةَ مَأْمُولِهِ وَ أُنْبِغْهُ مِنَّا السَّلَامَ وَ ارْزُدْ عَلَيْنَا مِنْهُ السَّلَامَ وَ السَّلَامَ عَلَيْهِمْ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ

O Allah^{-azwj}! Just as You^{-azwj} Made him^{-asws} a light the Momineen to be illuminated with, and Grace the pious ones can be led with, so Send Salawaat upon him^{-asws}, and upon his^{-asws} Pure forefathers^{-asws}, and his^{-asws} infallible sons^{-asws}, the best Salawaat, and its plentiful, and Grant him^{-asws} his requests, and the peak of his^{-asws} wishes, and Convey to him^{-asws} the greeting from us, and Respond to us the greeting from him^{-asws}, and the greeting be upon them^{-asws}, and Mercy of Allah^{-azwj} and His^{-azwj} Blessings!

اللَّهُمَّ وَ صَلِّ عَلَى الْإِمَامِ الْهَادِي وَصِيِّ الْأَوْصِيَاءِ وَ وَارِثِ عِلْمِ الْأَنْبِيَاءِ عِلْمِ الدِّينِ وَ النَّاطِقِ بِالْحَقِّ الْيَقِينِ وَ أَبِي الْمَسَاكِينِ جَعْفَرِ بْنِ مُحَمَّدٍ الصَّادِقِ الْأَمِينِ

O Allah^{-azwj}, and Send Salawaat upon the Imam^{-asws}, the guide, and successor^{-asws} of the successors^{-asws}, and inheritor of knowledge of the Prophets^{-saww}, the flag of religion, and the speaker with the truth, and father (patron) of the needy ones, Ja'far^{-asws} Bin Muhammad^{-asws}, the truthful, the trusted!

اللَّهُمَّ فَصَلِّ عَلَيْهِ كَمَا عَبْدَكَ مُخْلِصًا وَ أَطَاعَكَ مُخْلِصًا مُجْتَهِدًا وَ اجْزِهِ عَنْ إِحْيَاءِ سُنَّتِكَ وَ إِقَامَةِ فَرَائِضِكَ خَيْرَ جَزَاءِ الْمُتَّقِينَ وَ أَفْضَلَ ثَوَابِ الصَّالِحِينَ وَ حُصْنَهُ مِنَّا بِالسَّلَامِ وَ ارْزُدْ عَلَيْنَا مِنْهُ السَّلَامَ وَ السَّلَامَ عَلَيْهِ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ.

O Allah^{-azwj}! Send Salawaat upon him^{-asws} just as he^{-asws} had worshipped You^{-azwj} sincerely, and obeyed You^{-azwj} purely, making efforts, and Recompense him^{-asws} for having revived Your^{-azwj} Sunnah, and established Your^{-azwj} obligation, best Recompense of the pious and most superior Rewards of the righteous ones, and Specialise him^{-asws} from us with the greetings, and Respond to us the greeting from him^{-asws}, and the greeting be upon him^{-asws}, and Mercy of Allah^{-azwj} and His^{-azwj} Blessings!"⁵⁵⁹

9- الْكِتَابُ الْعَتِيقُ، رَوَى أَبُو الْحُسَيْنِ أَحْمَدُ بْنُ الْحُسَيْنِ بْنِ رَجَاءٍ الصَّيْدَاوِيُّ هَذِهِ الزِّيَارَةُ لِعُثْمَانَ بْنِ سَعِيدٍ الْعُمَرِيِّ رَه وَ مَعَهُ أَبُو الْقَاسِمِ بْنُ رُوحٍ قَالَ عِنْدَ زِيَارَتِهِمَا لِمَوْلَانَا أَبِي عَبْدِ اللَّهِ جَعْفَرِ بْنِ مُحَمَّدٍ صَلَوَاتُ اللَّهِ عَلَيْهِ وَفَقًا عَلَى بَابِ السَّلَامِ

(The book) 'Al-Kitab Al-Ateeq' – It is reported by Abu Al-Husayn Ahmad Bin Al-Husayn Bin Raja'a Al-Saydawy, this Ziyarat of Usman Bin Saeed Al-Amry^{-ra}, and with him^{-ra} Abu Al-Qasim Bin Rawh^{-ra}. He^{-ra} said during their Ziyarat of our Master Abu Abdullah Ja'far^{-asws} Bin Muhammad^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, pausing at the door of the greeting: -

فَقَالَا السَّلَامُ عَلَيْكَ يَا مَوْلَايَ وَ ابْنَ مَوْلَايَ وَ أَبَا مَوْلَايَ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ السَّلَامُ عَلَيْكَ يَا شَهِيدَ دَارِ الْفَنَاءِ وَ زَعِيمَ دَارِ الْبَقَاءِ إِنَّا خَالِصُكَ وَ مَوْلَايَكَ وَ نَعْرِفُ بِأَوْلَاكَ وَ أَخْرَاكَ فَاشْفَعْ لَنَا إِلَى مُشَفِّعِكَ اللَّهُ تَعَالَى رَبَّنَا وَ رَبَّكَ

They both said, 'The greeting be upon you^{-asws} O my Master and son^{-asws} of my Master, and father of my Master, and Mercy of Allah^{-azwj} and His^{-azwj} Blessings! The greeting be upon you⁻

asws O martyr in the perishable house, and leader of the ever-lasting House! We are your^{-asws} sincere ones, and your^{-asws} friends, and we acknowledge with your^{-asws} predecessors and your^{-asws} successors, so intercede for us to Your^{-asws} Intercessor Allah^{-azwj} the Exalted, your^{-asws} Lord^{-azwj} and our Lord^{-azwj}!

فَمَا خَابَ عَبْدٌ قَصَدَ بِكَ رَبَّهُ وَ أَتَعَبَ فِيكَ قَلْبُهُ وَ هَجَرَ فِيكَ أَهْلَهُ وَ صَحَبَهُ وَ اتَّخَذَكَ وَلِيَّهُ وَ حَسَبَهُ وَ السَّلَامُ عَلَيْكَ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ.

He is not disappointed, a servant aiming through you^{-asws} to his Lord^{-azwj} fatigues his heart for your^{-asws} sake, and forsakes for your^{-asws} sake his family and his companions, and takes you^{-asws} as a guardian as his sufficer, and the greeting be upon you^{-asws}, and Mercy of Allah^{-azwj} and His^{-azwj} Blessings!''⁵⁶⁰ (This is from the two representatives of the 12th Imam^{-ajfi})

أقول: لا يبعد أن تكون هذه الزيارة لأبي عبد الله الحسين ع فصحبها الناسخون.

I say, 'It is not far-fetched that this Ziyarat would be for Abu Abdullah Al-Husayn^{-asws} and the copiers have corrupted it'.

10- قَالَ مُؤَلِّفُ الْمَازِرِ الْكَبِيرِ، زِيَارَةُ أُخْرَى هُمْ ع يُسْتَحَبُّ لِمَنْ أَرَادَ زِيَارَتَهُمْ أَنْ يَغْتَسِلَ أَوَّلًا ثُمَّ يَأْتِيَ بِسَكِينَةٍ وَ وَقَارٍ فَإِذَا وَرَدَ إِلَى الْبَابِ الشَّرِيفِ وَقَفَ عَلَيْهِ وَ قَالَ

The compiler of 'Al-Mazar Al-Kabir' said, 'Another Ziyarat of their^{-asws} recommended for the one who intends to visit them^{-asws} that he should bathe first, then come with calmness and dignity. When he arrives at the noble door, he should pause at it and say: -

يَا مَوَالِي يَا أَبْنَاءَ رَسُولِ اللَّهِ عَبْدُكُمْ وَ ابْنُ أُمْتِكُمْ الدَّلِيلُ بَيْنَ أَيْدِيكُمْ وَ الْمُضْعِفُ فِي غُلُوِّ قَدْرِكُمْ وَ الْمُعْرِفُ بِحَقِّكُمْ جَاءَكُمْ مُسْتَجِيرًا بِكُمْ قَاصِدًا إِلَى حَرَمِكُمْ مُتَقَرِّبًا إِلَى مَقَامِكُمْ مُتَوَسِّلًا بِكُمْ إِلَى اللَّهِ بِكُمْ

'O my Masters! O sons^{-asws} of Rasool-Allah^{-saww}! I am your^{-asws} servant and servant of your^{-asws} maid, the humiliated in front of you^{-asws}, and insignificant in your^{-asws} elevated worth, and the acknowledger of your^{-asws} rights! I have come to you^{-asws} seeking shelter with you^{-asws}, aiming to your^{-asws} sanctuary, drawing closer to your^{-asws} places, seeking means with you^{-asws} to Allah^{-azwj} through you^{-asws}!

أَدْخُلْ يَا مَوَالِي أَدْخُلْ يَا أَوْلِيَاءَ اللَّهِ أَدْخُلْ يَا مَلَائِكَةَ اللَّهِ الْمُحْدِقِينَ بِهَذَا الْحَرَمِ الْمُقِيمِينَ بِهَذَا الْمَشْهَدِ-

Can I enter, O my Masters? Can I enter, O guardians of Allah^{-azwj}? Can I enter, O Angels of Allah^{-azwj} surround this sanctuary resident in this Shrine?'

وَ اخْشَعْ لِرَبِّكَ وَ ابْنِكَ فَإِنْ خَشَعَ قَلْبُكَ وَ دَمَعَتْ عَيْنَاكَ فَهُوَ عَلَامَةُ الْقُبُولِ وَ الْإِذْنِ وَ أَدْخِلْ رِجْلَكَ الْيُمْنَى الْعَتَبَةَ وَ أَخْرِ الْيُسْرَى وَ قُلِ اللَّهُ أَكْبَرُ كَبِيرًا وَ الْحَمْدُ لِلَّهِ كَثِيرًا وَ سُبْحَانَ اللَّهِ بُكْرَةً وَ أَصِيلًا وَ الْحَمْدُ لِلَّهِ الْفَرْدِ الصَّمَدِ الْمَاجِدِ الْأَخْدِ الْمُتَفَضِّلِ الْمَنَّانِ الْمُتَطَوِّلِ الْحَنَّانِ الَّذِي مَنْ يَطُولِهِ وَ سَهْلَ زِيَارَتِهِ سَادَتِي بِإِحْسَانِهِ وَ لَمْ يَجْعَلْنِي عَنْ زِيَارَتِهِمْ مَمْنُوعًا بَلْ تَطَوَّلَ وَ مَنَحَ-

And be fearful of your Lord^{-azwj} and cry, for if your heart is fearful and your eyes shed tears, it is a sign of the acceptance and the permission. Enter your right leg on the threshold and later

the left, and say, 'Allah^{-azwj} is Greatest, Greatest, and the Praise is for Allah^{-azwj} a lot, and Glory be to Allah^{-azwj} morning and evening, and the Praise is for Allah^{-azwj}, the Individual, the Non-Hollow, the Glorious, the One, the Gracious, the Bestower, the Lenient, the Affectionate, the One Who Conferred by His^{-azwj} Lenience, and Facilitated the Ziyarat of my chiefs due to His^{-azwj} Favour and did not Make me prevented from visiting them^{-asws}. But He^{-azwj} was Lenient and Conferred!'

ثُمَّ ادْخُلْ وَ اجْعَلِ الْقُبُورَ بَيْنَ يَدَيْكَ وَ قُلِ السَّلَامُ عَلَيْكُمْ أَيُّمَّةَ الْهُدَى - وَ سَأَقِ مِثْلَ مَا مَرَّ إِلَى قَوْلِهِ وَ اسْتَكَبَرُوا عَنْهَا

Then enter and make the graves to be in front of you and say, 'The greeting be upon you^{-asws} the Imams^{-asws} of guidance!' – and he continued what has passed up to his words, 'And were arrogant from it'.

ثُمَّ قَالَ السَّلَامُ عَلَيْكُمْ يَا سَادَاتِي أَنَا عَبْدُكُمْ وَ مُؤَلَّكُمْ وَ زَائِرُكُمْ اللَّائِدُ بِكُمْ أَتَوَسَّلُ إِلَى اللَّهِ فِي نُجْحِ طَلِبَتِي وَ كَشْفِ كُرْبَتِي وَ إِجَابَةِ دَعْوَتِي وَ عُفْرَانِ حَوْبَتِي وَ أَسْأَلُهُ أَنْ يَسْمَعَ وَ يُجِيبَ بِرَحْمَتِهِ -

Then said, 'The greeting be upon you^{-asws} O my chiefs! I am your^{-asws} servant and your^{-asws} slave, and your^{-asws} visitor seeking shelter with you^{-asws}! I seek means to Allah^{-azwj} for the success of my requests and removal of my distress, and Answer of my supplication, and Forgiveness of my lusts, and I ask Him^{-azwj} to Hear and Respond by His^{-azwj} Mercy!'

ثُمَّ صَلَّى لِكُلِّ إِمَامٍ رَكْعَتَيْنِ وَ ادْعُ بِمَا تُحِبُّ فَإِنَّهُ مُؤْضِعٌ إِجَابَةٍ.

Then pray two units Salat for each Imam^{-asws} and supplicate with whatever you like for it is a place of Answer".⁵⁶¹ (Not a Hadeeth)

باب 10 زيارة إبراهيم بن رسول الله ص و فاطمة بنت أسد و حمزة و سائر الشهداء بالمدينة و إتيان سائر المشاهد فيها

CHAPTER 10 – ZIYARAT OF IBRAHIM^{-as} SON^{-as} OF RASOOL-ALLAH^{-saww}, AND SYEDA FATIMA^{-asws} BINT ASAD^{-as}, AND HAMZA^{-asws}, AND REST OF THE MARTYRS AT AL-MEDINA, AND GOING TO REST OF THE SHRINES THEREIN

الآيات التوبة لِمَسْجِدٍ أُسِّسَ عَلَى التَّقْوَى مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَنْ تَقُومَ فِيهِ رِجَالٌ يُحِبُّونَ أَنْ يَتَّخِذُوا وَ اللَّهِ يُحِبُّ الْمُطَهَّرِينَ

The Verses – (Surah) Al Tawbah: **for a Masjid founded upon the piety from the first day is more rightful that you should be standing in it. Therein are men who love to be purified, and Allah Loves the purifying ones [9:108].**

تفسير أقول ذهب أكثر المفسرين إلى أن المراد بهذا المسجد مسجد قباء كما تدل عليه أخبارنا و قيل هو مسجد النبي ص.

Interpretation – I am saying, 'Most of the interpreters have gone to the intent of this Masjid as being Masjid Quba, just as our Ahadeeth evidence upon, and it is said it is Masjid of the Prophet^{-saww}'.

⁵⁶¹ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 9 H 10

وَقَالَ الطَّبْرَسِيُّ رَحِمَهُ اللَّهُ رُوِيَ عَنِ السَّيِّدَيْنِ الْبَاقِرِ وَ الصَّادِقِ ع وَ عَنِ النَّبِيِّ ص أَنَّهُ قَالَ لِأَهْلِ قُبَاءَ مَاذَا تَفْعَلُونَ فِي طَهْرِكُمْ فَإِنَّ اللَّهَ تَعَالَى قَدْ أَحْسَنَ عَلَيْكُمُ الثَّنَاءَ

And Al-Tabarsī, may Allah^{-azwj} Mercy him, said, 'It is reported from the two chiefs Al Baqir^{-asws} and Al-Sadiq^{-asws}, and from the Prophet^{-saww} that he^{-saww} said to the people of Quba: 'What are you doing regarding your cleansing (Wud'u), for Allah^{-azwj} has been Excellent is the praising upon you all!'

قَالُوا نَغْسِلُ أَثَرَ الْغَائِطِ

They said, 'We wash off the traces of faeces'.

فَقَالَ أَنْزَلَ اللَّهُ فِيكُمْ وَ اللَّهُ يُحِبُّ الْمُطَهِّرِينَ.

He^{-saww} said: 'Allah^{-azwj} has Revealed regarding you, **and Allah Loves the purifying ones [9:108]**'.

1- مل، كامل الزيارات حكيم بن داود عن سلمة بن الخطاب عن عبيد الله بن أحمد عن بكر بن صالح عن عمرو بن هشام عن رجل من أصحابنا عنهم ع قال: فيقول عند قبر حمزة- السلام عليك يا عم رسول الله وخير الشهداء السلام عليك يا أسد الله وأسد رسوله

(The book) 'Kamil Al-Ziyaraat' – Hakeem Bin Dawood, from Salama Bin Al Khattab, from Ubeydullah Bin Ahmad, from Bakr Bin Salih, from Amro Bin Hisham, from a man from our companions,

'From then^{-asws} having said: 'He should say at the grave of Hamza^{-asws}, 'The greeting be upon you^{-asws} O uncle^{-asws} of Rasool-Allah^{-saww} and best of the martyrs! The greeting be upon you^{-asws} O lion of Allah^{-azwj} and lion of His^{-azwj} Rasool^{-saww}!

أَشْهَدُ أَنَّكَ قَدْ جَاهَدْتَ فِي اللَّهِ وَ نَصَحْتَ لِرَسُولِ اللَّهِ وَ جَدْتَ بِنَفْسِكَ وَ طَلَبْتَ مَا عِنْدَ اللَّهِ وَ رَغِبْتَ فِيَمَا وَعَدَ اللَّهُ-

I testify that you^{-asws} had fought for the Sake of Allah^{-azwj} and advised to Rasool-Allah^{-saww}, and struggled with yourself^{-asws} and sought what is in the Presence of Allah^{-azwj}, and desired regarding what Allah^{-azwj} Promised!'

ثُمَّ ادْخُلْ فَصَلِّ وَ لَا تَسْتَقْبِلِ الْقَبْرَ عِنْدَ صَلَاتِكَ فَإِذَا فَرَغْتَ مِنْ صَلَاتِكَ فَانْكَبْ عَلَى الْقَبْرِ وَ قُلِ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ عَلَى أَهْلِ بَيْتِهِ

Then when you enter, pray Salat and do not face the grave during your Salat. When you are free from your Salat, devote upon the grave and say, 'O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and upon People^{-asws} of his^{-saww} Household!

اللَّهُمَّ إِنِّي تَعَرَّضْتُ لِخَيْبَتِكَ بِرُؤُوفِي بِقَبْرِ عَمِّ نَبِيِّكَ- صَلَوَاتِكَ عَلَيْهِ وَ عَلَى أَهْلِ بَيْتِهِ لِتُجِيرَنِي مِنْ نِقْمَتِكَ وَ سَخَطِكَ وَ مَقْتِكَ وَ مِنَ الزَّلَلِ فِي يَوْمٍ تَكْثُرُ فِيهِ الْمَعْرَاتُ وَ الْأَصْوَاتُ وَ تَشْتَغِلُ كُلُّ نَفْسٍ بِمَا قَدَمَتْ وَ يُجَادِلُ كُلُّ نَفْسٍ عَنْ نَفْسِهَا

O Allah^{-azwj}! I have exposed to Your^{-azwj} Mercy with my adhering with the grave of an uncle^{-asws} of Your^{-azwj} Prophet^{-saww}, may Your^{-azwj} Salawaat be upon him^{-saww}, and upon People^{-asws} of his^{-saww} Household for You^{-azwj} to Shelter me from Your^{-azwj} Scourge, and Your^{-azwj} Wrath, and Your^{-azwj} Disdain, and from the slips during the day the troubles and the voices will be many

and every soul will be pre-occupied with what it had sent ahead, and every soul will pleas from its own behalf!

فَإِنْ تَرَحُّنِي الْيَوْمَ فَلَا خَوْفَ عَلَيَّ وَ لَا حُزْنَ وَ إِن تَعَابَيْتَ فَمَوْلَايَ لَهُ الْقُدْرَةُ عَلَى عِبْدِهِ

If You^{-azwj} Mercy me today, there will neither be fear upon me nor grief, and my Master Punishes, for Him^{-azwj} is the Power upon His^{-azwj} servants!

اللَّهُمَّ فَلَا تُخَيِّبْنِي الْيَوْمَ وَ لَا تُصْرِفْنِي بَعْدَ حَاجَتِي فَقَدْ لَزِمْتُ بَعْدَ عَمِّ نَبِيِّكَ - وَ تَقَرَّرْتُ بِهِ إِلَيْكَ ابْتِغَاءَ مَرْضَاتِكَ وَ رَجَاءَ رَحْمَتِكَ

O Allah^{-azwj}! Neither Disappoint me today nor Turn me without my needs fulfilled, so I have adhered with the grave of an uncle^{-asws} of Your^{-azwj} Prophet^{-saww}, and drawn closer to You^{-azwj} through him^{-asws} seeking Your^{-azwj} Pleasure and hoping for Your^{-azwj} Mercy!

فَتَقَبَّلْ مِنِّي وَ عُدْ بِحِلْمِكَ عَلَى جَهْلِي وَ بِرَأْفَتِكَ عَلَى جَنَائِي نَفْسِي فَقَدْ عَظُمَ جُرْمِي وَ مَا أَخَافُ أَنْ تَظْلِمَنِي وَ لَكِنْ أَخَافُ سُوءَ الْحِسَابِ

Accept from me and Repeat with Your^{-azwj} Forbearance upon my ignorance and with Your^{-azwj} Kindness upon the crimes of my soul, for my crimes are might, and I don't fear that You^{-azwj} will Oppress me, but I fear the evil of the Reckoning!

فَانْظُرْ الْيَوْمَ إِلَى تَقَلُّبِي عَلَى قَبْرِ عَمِّ نَبِيِّكَ صَلَوَاتُكَ عَلَى مُحَمَّدٍ وَ أَهْلِ بَيْتِهِ - فَبِهِمْ فُكِّنِي وَ لَا تُحِبِّبْ سَعْيِي وَ لَا يَهُونَنَّ عَلَيْكَ ابْتِهَالِي وَ لَا تُحِبِّبْ مِنْكَ صَوْتِي وَ لَا تُثْقِلْنِي بَعْدَ حَوَائِجِي

So, Look today at my turning upon the grave of an uncle^{-asws} of Your^{-azwj} Prophet^{-saww}, may Your^{-azwj} Salawaat be upon Muhammad^{-saww} and People^{-asws} of his^{-saww} Household. Liberate me through them^{-asws} and do not disappoint my striving nor Deem my pleading to You^{-azwj} be insignificant, nor Veil my voice from You^{-azwj}, nor Turn me back without my needs fulfilled!

يَا غِيَاثَ كُلِّ مَكْرُوبٍ وَ مَخْرُوجٍ يَا مُفَرِّجَ عَنِ الْمُلْهُوفِ الْحَيْرَانَ الْغَرِيبِ الْعَرِيقِ الْمُشْرِفِ عَلَى الْهَلَكَةِ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ انْظُرْ إِلَيَّ نَظْرَةً لَا أَشْقَى بَعْدَهَا أَبَدًا وَ ارْحَمْ تَضَرُّعِي وَ غُرْبَتِي وَ انْفِرَادِي فَقَدْ رَجَوْتُ رِضَاكَ وَ تَحَرَّيْتُ الْخَيْرَ الَّذِي لَا يُعْطِيهِ أَحَدٌ سِوَاكَ وَ لَا تَزِدْ أَمَلِي.

O Helper of every distressed and grief-stricken! O Reliever from the distressed, the confused, the estranged, the drowning, the one overlooking upon the destruction! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} and Look at me with a look (consideration) I will not be miserable after it, ever, and Mercy my beseeching, and my estrangement, and my loneliness! I have hoped for Your^{-azwj} Pleasure, and have sought the goodness which no one can give apart from You^{-azwj}, and do not return my wishes!"⁵⁶²

2- مل، كامل الزيارات ابن الوليد عني الصفار عن سلمة مثله.

(The book) 'Kamil Al-Ziyaraat' – Ibn Al Waleed, from Al Saffar, from Salama, similar to it.⁵⁶³

⁵⁶² Bihar Al-Anwaar V 97 – The Book of Shrines – CH 10 H 1

⁵⁶³ Bihar Al-Anwaar V 97 – The Book of Shrines – CH 10 H 2

3- مل، كامل الزيارات أبي عن محمد بن يحيى و أحمد بن إدريس معاً عن سلمة مثله.

(The book) 'Kamil Al-Ziyaraat' – My father, from Muhammad Bin Yahya and Ahmad Bin Idrees, both together from Salama, similar to it.⁵⁶⁴

4- مل، كامل الزيارات ابن الوليد عن الصغار عن محمد بن الحسين عن عبد الله بن هلال عن عتبة عن أبي عبد الله ع في حديث له طويل قال: قلت له ع إني آتي المساجد التي حول المدينة فبأيها أبدأ

(The book) 'Kamil Al-Ziyaraat' – Ibn Al Waleed, from Al Saffar, from Muhammad Bin Al-Husayn, from Muhammad Bin Abdullah Bin Hilal, from Uqba,

'From Abu Abdullah^{-asws} in a lengthy hadeeth of his^{-asws}, he (the narrator) said, 'I said to him^{-asws}, 'I go to the Masjids which are around Al-Medina, so with which of these should I begin?'

فقال ابداً ببناء فصل فيه و أكثر فإنه أول مسجد صلى فيه رسول الله ص في هذه العرصة ثم أنت مشربة ثم إبراهيم فصل فيها فإنه مسكن رسول الله ص و مصلاه ثم تأتي مسجد الفضيخ فصل فيه ركعتين فقد صلى فيه نبيك

He^{-asws} said: 'Begin with (Masjid) Quba. Pray Salat in it and frequently, for it is the first Masjid Rasool-Allah^{-saww} had prayed Salat in this courtyard. Then go to the drinking place of Umm Ibrahim^{-as}. Pray Salat in it, for it is a dwelling of Rasool-Allah^{-saww} and his^{-saww} praying place. Then go to Masjid Al-Fazeekh. Pray two units Salat in it, for your Prophet^{-saww} had prayed Salat in it.

فإذا قضيت هذا الجانب فأنت بجانب أحد- فبدأت بالمسجد الذي دون الحرة فصلت فيه ثم مررت بقبر حمزة بن عبد المطلب فسلمت عليه ثم مررت بقبور الشهداء فقمتم عندهم فقلت السلام عليكم يا أهل الديار أنتم لنا فرط و إنا بكم لاجفون-

When you have fulfil this side, then go to the side of Ohad. Begin with the Masjid which is below Al Harrah and pray Salat in it. Then pass by the grave of Hamza Bin Abdul Muttalib^{-asws}. Greet unto him^{-asws}, then pass by the graves of the martyrs and stand by them. Say, 'The greeting be upon you all, O people of the graves! You have preceded us and we will be joining with you!'

ثم تأتي المسجد الذي في المكان الواسع إلى جنب الجبل عن يمينك حتى تدخل أحد فتصلي فيه فعنده خرج النبي ص إلى أحد حيث لقي المشركين فلم يبرحوا حتى حضرت الصلاة فصلى فيه ثم مر أيضاً حتى ترجع فتصلي عند قبور الشهداء ما كتب الله لك

Then go to the Masjid which is in a vast place to the side of the mountain on your right until you enter Ohad. Pray Salat in it for the Prophet^{-saww} had gone out to Ohad at it where he^{-saww} met the Polytheists (in battle) and did not depart until the Salat presented. Pray Salat in it. Then pass by as well until you return and pray Salat at the graves of the martyrs, what Allah^{-azwj} has Prescribed to you.

ثُمَّ امْضِ عَلَى وَجْهِكَ ثُمَّ تَأْتِي مَسْجِدَ الْأَحْزَابِ فَتُصَلِّي فِيهِ فَإِنَّ رَسُولَ اللَّهِ ص دَعَا فِيهِ يَوْمَ الْأَحْزَابِ وَقَالَ يَا صَرِيحَ الْمَكْرُوبِينَ وَيَا مُجِيبَ دَعْوَةِ الْمُضْطَرِّينَ وَيَا مُغِيثَ الْمُهِمُّومِينَ أَكْشِفْ هَمِّي وَكَرْبِي فَقَدْ تَرَى حَالِي وَحَالَ أَصْحَابِي.

Then continue upon your direction, then come to Masjid Al Ahzaab. Pray Salat in it, for Rasool-Allah^{-saww} has supplicated in it on the day of (battle of) Al Ahzaab, and said: 'O Listener of the distressed, and O Responder to supplications of the desperate, and O Helper of the worried! Remove my^{-saww} worries, and my^{-saww} distress, and my^{-saww} sadness, for You^{-azwj} can See my^{-saww} situation and situation of my^{-saww} companions!'”⁵⁶⁵

5- ع، علل الشرائع ابن الوليد عن الصفار عن ابن عيسى عن ابن فضال عن أبي حميلة عن أبي ليث قال: قلت لأبي عبد الله ع لم سمي مسجد الفضيق-

(The book) 'Ilal Al Sharaie' – Ibn Al Waleed, from Al Saffar, from Ibn Isa, from Ibn Fazzal, from Abu Jameela, from Lays who said,

'I said to Abu Abdullah^{-asws}, 'Why has Masjid Al Fazeekh been named as such?'

قَالَ التَّخْلُ سُمِّيَ الْفَضِيخَ فَلِذَلِكَ سُمِّيَهُ.

He^{-asws} said: 'The date trees were named 'Al-Fazeekh', so that (became) its name'”⁵⁶⁶

6- مل، كامل الزيارات محمد بن الحسن عن أبيه عن جده علي بن مهزيار عن الحسين بن سعيد عن صفوان بن يحيى و ابن أبي عمير و فضالة بن أيوب جميعاً عن معاوية بن عمار قال قال أبو عبد الله ع لَا تَدْعُ إِنِّيَانِ الْمَشَاهِدِ كُلِّهَا مَسْجِدَ قُبَاءَ فَإِنَّهُ الْمَسْجِدُ الَّذِي أُسِّنَ عَلَى التَّقْوَى مِنْ أَوَّلِ يَوْمٍ وَ مَشْرِئَةِ أُمِّ إِبْرَاهِيمَ وَ مَسْجِدِ الْفَضِيخِ وَ قُبُورِ الشُّهَدَاءِ وَ مَسْجِدِ الْأَحْزَابِ وَ هُوَ مَسْجِدُ الْفَتْحِ

(The book) 'Kamil Al-Ziyaraat' – Muhammad Bin Al-Hassan, from his father, from his grandfather Ali Bin Mahziyar, from Al-Husayn Bin Saeed, from Safwan Bin Yahya, and Ibn Abu Umeyr and Fazala Bin Ayoub, altogether from Muawiya Bin Ammar who said,

'Abu Abdullah^{-asws} said: 'Do not leave going to the Monuments, all of them, (especially) Masjid Quba, for it is **a Masjid founded upon the piety from the first day [9:108]**, and the drinking place of Umm Ibrahim^{-as}, and Masjid Fazeekh, and graves of the martyrs, and Masjid Al Ahzaab, and it is Masjid Al-Fat'h.

و بَلَعْنَا أَنَّ النَّبِيَّ ص كَانَ إِذَا أَتَى قُبُورَ الشُّهَدَاءِ قَالَ السَّلَامُ عَلَيْكُمْ بِمَا صَبَرْتُمْ فَنِعْمَ عُقْبَى الدَّارِ-

And it has reached us that when the Prophet^{-saww} had gone to graves of the martyrs, he^{-saww} said: '**Greetings be upon you due to your having been patient, so excellent is the end-result of the (goodly) abode [13:24]**'.

و لَيْكُنْ فِيمَا تَقُولُ فِي مَسْجِدِ الْفَتْحِ يَا صَرِيحَ الْمَكْرُوبِينَ وَيَا مُجِيبَ الْمُضْطَرِّينَ أَكْشِفْ عَنِّي هَمِّي وَ عَمِّي وَ كَرْبِي كَمَا كَشَفْتَ عَنْ نَبِيِّكَ ص هَمَّهُ وَ عَمَّهُ وَ كَرْبَهُ وَ كَفَيْتَهُ هَؤُلَاءِ عُدُوَّهُ فِي هَذَا الْمَكَانِ.

⁵⁶⁵ Bihar Al-Anwaar V 97 – The Book of Shrines – CH 10 H 4

⁵⁶⁶ Bihar Al-Anwaar V 97 – The Book of Shrines – CH 10 H 5

And let it be among what you say in Masjid Al Fat'h, 'O Listener of the distressed, and O Responder of the Desperate! Remove from me my worries, and my sadness, and my distress just as You^{-azwj} had Removed from Your^{-azwj} Prophet^{-saww} his^{-saww} worries and his^{-saww} sadness, and his distress, and Sufficed him^{-asws} of the horrors of his^{-saww} enemies in this place!"⁵⁶⁷

7- مل، كامل الزيارات مُحَمَّدُ بْنُ يَعْقُوبَ وَ عَلِيُّ بْنُ الْحُسَيْنِ مَعًا عَنْ عَلِيٍّ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ قَالَ مُحَمَّدُ بْنُ يَعْقُوبَ وَ حَدَّثَنِي مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ عَنْ صَفْوَانَ وَ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع وَ ذَكَرَ مِثْلَهُ.

(The book) 'Kamil Al-Ziyaraat' – Muhammad Bin Yaqoub, and Ali Bin Al-Husayn, both together from Ali, from his father, from Ibn Abu Umeyr who said, 'Muhammad Bin Yaqoub, and it is narrated to me by Muhammad Bin Ismail, from Al Fazl Bin Shazan, from Safwan, and Ibn Abu Umeyr, from Muawiya Bin Ammar who said,

'Abu Abdullah^{-asws} said' – and he mentioned similar to it'.⁵⁶⁸

8- مل، كامل الزيارات جَمَاعَةٌ مَشَابِغِي عَنِ الْحِمَيْرِيِّ عَنْ إِبْرَاهِيمَ بْنِ مَهْزِيَارٍ عَنْ أَخِيهِ عَلِيٍّ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ صَفْوَانَ وَ ابْنِ أَبِي عُمَيْرٍ وَ فَضَالَةَ جَمِيعًا عَنْ مُعَاوِيَةَ مِثْلَهُ إِلَى قَوْلِهِ وَ هُوَ مَسْجِدُ الْفَتْحِ.

(The book) 'Kamil Al-Ziyaraat' – A group of my elders, from Al-Himeyri, from Ibrahim Bin Mahziyar, from his brother Ali, from Al-Husayn Bin Saeed, from Safwan, and Ibn Abu Umeyr, and Fazala, altogether from Muawiya – similar to it up to his^{-asws} words: 'And it is Masjid Al Quba".⁵⁶⁹

9- مل، كامل الزيارات مُحَمَّدُ بْنُ الْحِمَيْرِيِّ مَعًا عَنِ الْحِمَيْرِيِّ عَنْ إِبْرَاهِيمَ بْنِ مَهْزِيَارٍ عَنْ أَخِيهِ عَلِيٍّ عَنِ الْحُسَيْنِ عَنْ عَبْدِ اللَّهِ بْنِ بَحْرٍ عَنْ حَرِيزٍ عَمَّنْ أَخْبَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ أَتَى مَسْجِدِي مَسْجِدَ قُبَاءَ فَصَلَّى فِيهِ رَكْعَتَيْنِ رَجَعَ بِعُمْرَةٍ.

(The book) 'Kamil Al-Ziyaraat' – My father and Muhammad Bin Al Himeyri, both together from Al Himeyri, from Ibrahim Bin Mahziyar, from his brother Ali, from Al-Hassan, from Abdullah Bin Bahr, from Hareez, from the one who informed him,

'From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} said: 'One who comes to my^{-saww} Masjid, Masjid Quba, so he prays two units in it, will return with (Rewards of) an Umrah!"⁵⁷⁰

10- شي، تفسير العياشي عَنِ الْحُلَيْيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سَأَلْتُ عَنِ الْمَسْجِدِ الَّذِي أُسِّسَ عَلَى التَّقْوَى مِنْ أَوَّلِ يَوْمٍ فَقَالَ مَسْجِدُ قُبَاءَ.

(The book) 'Tafseer Al Ayyashi' – from Al Halby,

'From Abu Abdullah^{-asws}, he (the narrator) said, 'I asked about the **Masjid founded upon the piety from the first day [9:108]**. He^{-asws} said: 'Masjid Quba".⁵⁷¹

11- شي، تفسير العياشي عَنْ زُرَّارَةَ وَ حُمْرَانَ وَ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ وَ أَبِي عَبْدِ اللَّهِ ع عَنْ قَوْلِهِ لِمَسْجِدٍ أُسِّسَ عَلَى التَّقْوَى مِنْ أَوَّلِ يَوْمٍ قَالَ مَسْجِدُ قُبَاءَ

⁵⁶⁷ Bihar Al-Anwaar V 97 – The Book of Shrines – CH 10 H 6

⁵⁶⁸ Bihar Al-Anwaar V 97 – The Book of Shrines – CH 10 H 7

⁵⁶⁹ Bihar Al-Anwaar V 97 – The Book of Shrines – CH 10 H 8

⁵⁷⁰ Bihar Al-Anwaar V 97 – The Book of Shrines – CH 10 H 9

⁵⁷¹ Bihar Al-Anwaar V 97 – The Book of Shrines – CH 10 H 10

(The book) 'Tafseer Al Ayyashi' – From Zurara and Humran and Muhammad Bin Muslim,

'From Abu Ja'far^{-asws} and Abu Abdullah^{-asws} about His^{-azwj} Words: **for a Masjid founded upon the piety from the first day [9:108]**. He^{-asws} said: 'Masjid Quba'.

وَأَمَّا قَوْلُهُ أَحَقُّ أَنْ تَقُومَ فِيهِ قَالَ يَعْنِي مِنْ مَسْجِدِ الْبَقَاءِ وَكَانَ عَلَى طَرِيقِهِ إِذَا أَتَى مَسْجِدَ قُبَاءَ فَقَامَ فَيَنْضِجُ بِالْمَاءِ وَالسِّنْدِ وَ يَرْفَعُ ثِيَابَهُ عَنْ سَاقَيْهِ وَ يَمْشِي عَلَى حَجَرٍ فِي نَاجِيَةِ الطَّرِيقِ وَ يُسْرِعُ الْمَشْيَ وَ يَكْرَهُ أَنْ يُصِيبَ ثِيَابَهُ مِنْهُ شَيْءٌ

And as for His^{-azwj} Words: **is more rightful that you should be standing in it. [9:108]**. He^{-asws} said: 'Meaning from the Masjid of hypocrisy, and it was upon its road. When he^{-saww} went to Masjid Quba, he^{-saww} would stop and sprinkle water and lotus leaves, lift his^{-saww} garments above his^{-saww} ankles, walk on stones at the side of the road, hasten his^{-saww} pace, and dislike that anything from it should touch his clothes'.

فَسَأَلْتُهُ هَلْ كَانَ النَّبِيُّ ص يُصَلِّي فِي مَسْجِدِ قُبَاءَ

I asked him^{-asws}, 'Had the Prophet^{-saww} prayed in Masjid Quba?'

قَالَ نَعَمْ كَانَ مِنْزِلُهُ عَلَى سَعْدِ بْنِ حَيْثَمَةَ الْأَنْصَارِيِّ

He^{-asws} said: 'Yes. His^{-saww} dwelling had been upon Sa'ad Bin Khaysama Al-Ansari'.

فَسَأَلْتُهُ هَلْ كَانَ لِمَسْجِدِ رَسُولِ اللَّهِ السَّقْفُ

I asked him^{-asws}, 'Did there used to be a ceiling (roof) for Masjid Rasool-Allah^{-saww}?'

فَقَالَ لَا وَ قَدْ كَانَ بَعْضُ أَصْحَابِهِ قَالَ أَلَا تَسْتَفُفُ مَسْجِدَنَا يَا رَسُولَ اللَّهِ

He^{-asws} said: 'No, and one of his^{-saww} companions had said. He said, 'Will you^{-saww} not roof our Masjid, O Rasool-Allah^{-saww}?'

قَالَ عَرِيشٌ كَعَرِيشِ مُوسَى.

He^{-saww} said: 'Lattice-work like the lattice work of Musa^{-as}'.⁵⁷²

12- كا، الكافي العدة عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ عَاشَتْ فَاطِمَةُ ع بَعْدَ رَسُولِ اللَّهِ ص خَمْسَةَ وَ سَبْعِينَ يَوْمًا لَمْ تُرْكَاشِرَةً وَ لَا ضَاحِكَةً تَأْتِي قُبُورَ الشُّهَدَاءِ فِي كُلِّ جُمُعَةٍ مَرَّتَيْنِ الْإِثْنَيْنِ وَ الْحَمِيسِ فَتَقُولُ هَاهُنَا كَانَ رَسُولُ اللَّهِ ص وَ هَاهُنَا كَانَ الْمَشْرُكُونَ.

(The book) 'Al Kafi' – The number, from Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Al Nazr Bin Suweyd, from Hisham Bin Salim,

⁵⁷² Bihar Al-Anwaar V 97 – The Book of Shrines – CH 10 H 11

‘From Abu Abdullah^{-asws}, he (the narrator) said, ‘I heard him^{-asws} saying: ‘Fatima^{-asws} lived after Rasool-Allah^{-saww} for seventy-five days. She^{-asws} was neither seen cheerful nor smiling. She^{-asws} would go to graves of the martyrs twice in a week, Monday and the Thursday. She^{-asws} would say: ‘Rasool-Allah^{-saww} was over here and the Polytheists were over here!’⁵⁷³

13- وَ فِي رِوَايَةِ أَبَانَ عَمَّنْ أَخْبَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهَا كَانَتْ تُصَلِّي هُنَاكَ وَ تَدْعُو حَتَّى مَاتَتْ.

And in a report by Aban, from the one who informed him,

‘From Abu Abdullah^{-asws}: ‘She^{-asws} used to pray Salat over there and supplicate, until she^{-asws} passed away’.⁵⁷⁴

14- كَا، الكافي أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجُبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ ابْنِ مُسْكَانَ عَنِ الْحَلِيِّ قَالَ

(The book) ‘Al Kafi’ – Abu Ali Al Ashari, from Muhammad Bin Abdul Jabbar, from Safwan Bin Yahya, from Ibn Muskan, from Al Halby who said,

قَالَ أَبُو عَبْدِ اللَّهِ ع هَلْ أَتَيْتُمْ مَسْجِدَ قُبَاءٍ أَوْ مَسْجِدَ الْفَضِيخِ أَوْ مَشْرَبَةَ أُمِّ إِبْرَاهِيمَ

‘Do you go to Masjid Quba, or Masjid Al Fazeekh, or drinking place of Umm Ibrahim^{-as}?’

قَالَ نَعَمْ

He said, ‘Yes’.

قَالَ أَمَّا إِنَّهُ لَمْ يَبْقَ مِنْ آثَارِ رَسُولِ اللَّهِ ص شَيْءٌ إِلَّا وَ قَدْ غُيِّرَ غَيْرَ هَذَا.

He^{-asws} said: ‘But there does not remain any trace of Rasool-Allah^{-saww} of anything except and it has been changed apart from this!’⁵⁷⁵

15- كَا، الكافي عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ عَمْرِو بْنِ سَعِيدٍ عَنِ الْحَسَنِ بْنِ صَدَقَةَ عَنْ عَمَّارِ بْنِ مُوسَى قَالَ: دَخَلْتُ أَنَا وَ أَبُو عَبْدِ اللَّهِ ع مَسْجِدَ الْفَضِيخِ فَقَالَ يَا عَمَّارُ تَرَى هَذِهِ الْوَهْدَةَ

(The book) ‘Al Kafi’ – A number of our companions, from Sahl Bin Ziyad, from Musa Bin Ja’far, from Amro Bin Saeed, from Al-Hassan Bin Sadaqa, from Ammar Bin Musa who said,

‘I and Abu Abdullah^{-asws} entered Masjid Al Fazeekh. He^{-asws} said: ‘O Ammar! Do you see this lowland?’

قُلْتُ نَعَمْ

I said, ‘Yes’.

⁵⁷³ Bihar Al-Anwaar V 97 – The Book of Shrines – CH 10 H 12

⁵⁷⁴ Bihar Al-Anwaar V 97 – The Book of Shrines – CH 10 H 13

⁵⁷⁵ Bihar Al-Anwaar V 97 – The Book of Shrines – CH 10 H 14

قَالَ كَانَتْ امْرَأَةً جَعْفَرِ الَّذِي خَلَفَ عَلَيْهَا أَمِيرُ الْمُؤْمِنِينَ ع قَاعِدَةً فِي هَذَا الْمَوْضِعِ وَ مَعَهَا ابْنَاهَا مِنْ جَعْفَرٍ فَبَكَتْ فَقَالَ لَهَا ابْنَاهَا مَا يُبْكِيكِ يَا أُمُّهُ

He^{-asws} said: 'A wife (widow) of Ja'far^{-asws} whom Amir Al-Momineen^{-asws} was looking after, was seated in this place and with were her two sons from Ja'far. She cried. Here sons said to her, 'What makes you cry, O mother?'

قَالَتْ بَكَيتُ لِأَمِيرِ الْمُؤْمِنِينَ ع

She said, 'I cry for Amir Al-Momineen^{-asws}!'

فَقَالَا لَهَا تَبْكِينَ لِأَمِيرِ الْمُؤْمِنِينَ وَ لَا تَبْكِينَ لِأَبِينَا

They said to her, 'You are crying for Amir Al-Momineen^{-asws} and are not crying for our father?'

قَالَتْ لَيْسَ هَذَا هَذَا وَ لَكِنْ ذَكَرْتُ حَدِيثًا حَدَّثَنِي بِهِ أَمِيرُ الْمُؤْمِنِينَ فِي هَذَا الْمَوْضِعِ فَأَبْكَانِي

She said, 'This isn't for this, but I remembered a Hadeeth Amir Al-Momineen^{-asws} had narrated to me with in this place, so it made me cry!'

قَالَا وَ مَا هُوَ

They said, 'And what is it?'

قَالَتْ كُنْتُ أَنَا وَ أَمِيرُ الْمُؤْمِنِينَ ع فِي هَذَا الْمَسْجِدِ فَقَالَ لِي تَرَيْنَ هَذِهِ الْوَهْدَةَ

She said, 'I and Amir Al-Momineen^{-asws} were in this Masjid. He^{-asws} said to me: 'Do you see this lowland?'

قُلْتُ نَعَمْ

I said, 'Yes'.

قَالَ كُنْتُ أَنَا وَ رَسُولُ اللَّهِ ص قَاعِدَيْنِ فِيهَا إِذْ وَضَعَ رَأْسَهُ فِي حَجْرِي ثُمَّ خَفَقَ حَتَّى غَطَّ وَ خَصَرَتْ صَلَاةُ الْعَصْرِ فَكَرِهْتُ أَنْ أُحَرِّكَ رَأْسَهُ عَنْ فُحْذِي فَأَكُونُ قَدْ آذَيْتُ رَسُولَ اللَّهِ ص حَتَّى ذَهَبَ الْوَقْتُ وَ فَانَتْ فَاَنْتَبَهَ رَسُولُ اللَّهِ ص فَقَالَ يَا عَلِيُّ صَلَّيْتُ

He^{-asws} said: 'I^{-asws} and Rasool-Allah^{-saww} were seated in it when he^{-saww} placed his^{-saww} head in my^{-asws} lap, then he^{-saww} pulsated until he^{-saww} was silent (slept), and the Asr Salat presented. I^{-asws} disliked to move his^{-saww} head from my^{-asws} thigh for I^{-asws} might have bothered Rasool-Allah^{-saww}, until the time passed and it lapsed. Rasool-Allah^{-saww} awakened. He^{-saww} said: 'O Ali^{-asws}! Have you^{-asws} prayed Salat?'

قُلْتُ لَا

I^{-asws} said: 'No'.

قَالَ وَلَمْ ذَلِكَ

He^{-saww} said: 'And why is that so?'

فُلْتُ كَرِهْتُ أَنْ أُؤْذِيكَ

I^{-asws} said: 'I^{-asws} disliked to bother you^{-saww}!'

قَالَ فَقَامَ وَاسْتَقْبَلَ الْقِبْلَةَ وَ مَدَّ يَدَيْهِ كَلْتَيْهِمَا وَ قَالَ اللَّهُمَّ رُدَّ الشَّمْسَ إِلَى وَقْتِهَا حَتَّى يُصَلِّيَ عَلَيَّ

He^{-asws} said: 'He^{-saww} stood up and faced the Qiblah, and extended his^{-saww} hands and said: 'O Allah^{-azwj}! Return the sun to its timing until Ali^{-asws} prays Salat!'

فَرَجَعَتِ الشَّمْسُ إِلَى وَقْتِ الصَّلَاةِ حَتَّى صَلَّيْتُ الْعَصْرَ ثُمَّ انْقَضَتْ انْقِضَاضَ الْكَوْكَبِ.

The sun returned to the timing of Salat until I^{-asws} prayed Al Asr Salat, then it dived like diving of the shooting star".⁵⁷⁶

16- أَقُولُ قَالَ الْمُفِيدُ وَ السَّيِّدُ وَ الشَّهِيدُ رَضِيَ اللَّهُ عَنْهُمْ زِيَارَةُ إِبْرَاهِيمَ بْنِ رَسُولِ اللَّهِ ص فَقِفْ عَلَيْهِ وَ تَقُولُ السَّلَامُ عَلَى رَسُولِ اللَّهِ السَّلَامُ عَلَى نَبِيِّ اللَّهِ السَّلَامُ عَلَى حَبِيبِ اللَّهِ السَّلَامُ عَلَى صَفِيِّ اللَّهِ السَّلَامُ عَلَى نَحْيِ اللَّهِ

I say, 'Al-Mufeed, and the Seyyid, and Al-Shaheed, may Allah^{-azwj} be Pleased with them, said, 'Ziyarat of Ibrahim^{-as}, son^{-as} of Rasool-Allah^{-saww} – Pause at it and say, 'The greeting be upon Rasool-Allah^{-saww}! The greeting be upon the Prophet^{-saww} of Allah^{-azwj}! The greeting be upon the Beloved of Allah^{-azwj}! The greeting be upon the Elite of Allah^{-azwj}! The greeting be upon the saviour of Allah^{-azwj}!

السَّلَامُ عَلَى مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ سَيِّدِ الْأَنْبِيَاءِ وَ خَاتَمِ الْمُرْسَلِينَ وَ خَيْرَةِ اللَّهِ مِنْ خَلْقِهِ فِي أَرْضِهِ وَ سَمَائِهِ السَّلَامُ عَلَى جَمِيعِ أَنْبِيَاءِ اللَّهِ وَ رُسُلِهِ السَّلَامُ عَلَى السُّعَدَاءِ وَ الشُّهَدَاءِ وَ الصَّالِحِينَ السَّلَامُ عَلَيْنَا وَ عَلَى عِبَادِ اللَّهِ الصَّالِحِينَ

The greeting be upon Muhammad^{-saww} Bin Abdullah^{-as}, chief of the Prophets^{-as}, and Seal of the Messengers^{-as}, and Choice of Allah^{-azwj} from His^{-azwj} creatures in His^{-azwj} earth and His^{-azwj} sky! The greeting be upon entirety of the Prophets^{-as} of Allah^{-saww} and His^{-azwj} Messengers^{-as}! The greeting be upon the fortunate ones, and the martyrs, and the righteous! The greeting be upon the righteous servants of Allah^{-azwj}!

السَّلَامُ عَلَيْكَ أَيُّهَا الرُّوحُ الزَّكِيَّةُ السَّلَامُ عَلَيْكَ أَيُّهَا النَّفْسُ الشَّرِيفَةُ السَّلَامُ عَلَيْكَ أَيُّهَا السَّلَاطَةُ الطَّاهِرَةُ السَّلَامُ عَلَيْكَ أَيُّهَا النَّسَمَةُ الزَّكِيَّةُ السَّلَامُ عَلَيْكَ يَا ابْنَ خَيْرِ الْوَرَى السَّلَامُ عَلَيْكَ يَا ابْنَ النَّبِيِّ الْمُجْتَبَى السَّلَامُ عَلَيْكَ يَا ابْنَ الْمُبْعُوثِ إِلَى كَافَّةِ الْوَرَى

The greeting be upon you^{-as} O the pure soul! The greeting be upon you^{-as} O the noble soul! The greeting be upon you^{-as} O the noble soul! The greeting be upon you^{-as} O the Pure offspring! The greeting be upon you^{-as} O the pure soul! The greeting be upon you^{-as} O son^{-as}

⁵⁷⁶ Bihar Al-Anwaar V 97 – The Book of Shrines – CH 10 H 15

of the best of beings! The greeting be upon you^{-as} O son^{-as} of the Selected Prophet^{-saww}! The greeting be upon you^{-as} O son^{-as} of the one Sent to all the beings!

السَّلَامُ عَلَيْكَ يَا ابْنَ الْبُشَيْرِ النَّذِيرِ السَّلَامُ عَلَيْكَ يَا ابْنَ السِّرَاجِ الْمُنِيرِ السَّلَامُ عَلَيْكَ يَا ابْنَ الْمُؤَيَّدِ بِالْقُرْآنِ السَّلَامُ عَلَيْكَ يَا ابْنَ الْمُرْسَلِ إِلَى الْإِنْسِ وَالْجَانِّ السَّلَامُ عَلَيْكَ يَا ابْنَ صَاحِبِ الرَّايَةِ وَالْعَلَامَةِ السَّلَامُ عَلَيْكَ يَا ابْنَ شَفِيعِ يَوْمِ الْقِيَامَةِ السَّلَامُ عَلَيْكَ يَا ابْنَ مَنْ حَبَّاهُ اللَّهُ بِالْكَرَامَةِ السَّلَامُ عَلَيْكَ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

The greeting be upon you^{-as}, O son^{-as} of the herald of glad tidings, the warner! The greeting be upon you^{-as} O son^{-as} of the radiant lamp! The greeting be upon you^{-as} O son^{-as} of the one Aided with the Quran! The greeting be upon you^{-as} O son^{-as} of the one Sent to the humans and the Jinn! The greeting be upon you^{-as} O son^{-as} of owner of the flag and the marking! The greeting be upon you^{-as} O son^{-as} of an intercessor on the Day of Qiyamah! The greeting be upon you^{-as} O son^{-as} of the one whom Allah^{-azwj} Gifted with the honours! The greeting be upon you^{-as} O Mercy of Allah^{-azwj} and His^{-azwj} Blessings!

أَشْهَدُ أَنَّكَ قَدْ اخْتَارَ اللَّهُ لَكَ دَارَ إِعْغَامِهِ قَبْلَ أَنْ يَكْتُبَ عَلَيْكَ أَحْكَامَهُ أَوْ يُكَلِّفَكَ حَلَالَهُ وَحَرَامَهُ فَنَقَلَكَ إِلَيْهِ طَيِّباً زَاكِياً مَرْضِياً طَاهِراً مِنْ كُلِّ نَجَسٍ مُقَدَّساً مِنْ كُلِّ دَنَسٍ وَبَوَّأَكَ جَنَّةَ الْمَأْوَى وَرَفَعَكَ إِلَى الدَّرَجَاتِ الْعُلَى وَصَلَّى اللَّهُ عَلَيْكَ صَلَاةً يُقَرُّ بِهَا عَيْنَ رَسُولِهِ وَيُبْلَغُهُ أَكْثَرُ مَأْمُولِهِ

I testify that you^{-as}, Allah^{-azwj} has Chosen for you^{-as} the house of His^{-azwj} bounties before He^{-azwj} had Written His^{-azwj} Rulings upon you^{-as}, or Encumbered you^{-as} His^{-azwj} Permissible(s) and His^{-azwj} Prohibitions! He^{-azwj} Transferred you^{-as} to Himself^{-azwj} as pure, righteous, pleasing, and free from all impurity, sanctified from all defilement! He^{-azwj} Granted you^{-as} residence in the Garden of Al Mawa, Raised you^{-as} to the highest ranks, and may Allah^{-azwj} Send Salawaat upon you^{-as} that delights the eyes of His^{-azwj} Rasool^{-saww} and Make him^{-saww} reach the greatest of his^{-saww} wishes!

اللَّهُمَّ اجْعَلْ أَفْضَلَ صَلَوَاتِكَ وَارْكَاهَا وَاتَّمَى بَرَكَاتِكَ وَأَوْفَاهَا عَلَى رَسُولِكَ وَنَبِيِّكَ وَخَيْرَتِكَ مِنْ خَلْقِكَ مُحَمَّدٍ خَاتَمِ النَّبِيِّينَ وَعَلَى مَا نَسَلَ مِنْ أَوْلَادِهِ الطَّيِّبِينَ وَعَلَى مَا خَلَفَ مِنْ عَثَرَتِهِ الطَّاهِرِينَ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ

O Allah^{-azwj}! Make the best of Your^{-azwj} Salawaat, and their purest, and most developed of Your^{-azwj} Blessings, and their most plentiful upon Your^{-azwj} Rasool^{-saww}, and Your^{-azwj} Choice from Your^{-azwj} creatures, Muhammad^{-saww} Seal of the Prophets, and upon what is the lineage from his^{-saww} goodly children, and upon what he^{-saww} left behind from his^{-saww} family, the Pure, by Your^{-azwj} Mercy, O most Merciful of the merciful ones!

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِحَقِّ مُحَمَّدٍ صَفِيَّتِكَ وَإِبْرَاهِيمَ نَجْلِ نَبِيِّكَ أَنْ تَجْعَلَ سَعْيِي بِهِمْ مَشْكُوراً وَذَنْبِي بِهِمْ مَغْفُوراً وَحَيَاتِي بِهِمْ سَعِيدَةً وَعَافِيَتِي بِهِمْ حَمِيدَةً وَخَوَائِجِي بِهِمْ مَقْضِيَةً وَأَفْعَالِي بِهِمْ مَرْضِيَةً وَأُمُورِي بِهِمْ مَسْعُودَةً وَشُئُونِي بِهِمْ مَحْمُودَةً

O Allah^{-azwj}! I ask You^{-azwj} by the right of Muhammad^{-saww} Your^{-azwj} elite, and Ibrahim^{-as} descendant of Your^{-azwj} Prophet^{-saww}, to Make my striving through them^{-asws} Appreciated, and my sins Forgiven though them^{-asws}, and my life to be fortunate through them^{-asws}, and my well-being praise-worthy through them, and my needs fulfilled through them^{-asws}, and my actions pleasant through them, and my matters fortunate through them^{-asws}, and my affairs praised through them^{-asws}!

اللَّهُمَّ وَ أَحْسِنْ لِي التَّوْفِيقَ وَ نَفِّسْ عَنِّي كُلَّ هَمٍّ وَ ضَيْقٍ

O Allah-azwj, and Improve my inclination for me, and Reliever from me every worry and constraint!

اللَّهُمَّ جَنِّبْنِي عِقَابَكَ وَ اَمْنَحْنِي ثَوَابَكَ وَ اَسْكِنْنِي جَنَّاتِكَ وَ اَرْزُقْنِي رِضْوَانَكَ وَ اَمَانَكَ وَ اَشْرِكْ لِي صَالِحِ دُعَائِي وَالدِّي وَ وُلْدِي وَ جَمِيعِ الْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ الْأَحْيَاءِ مِنْهُمْ وَ الْأَمْوَاتِ إِنَّكَ وَلِيُّ الْبَاقِيَاتِ الصَّالِحَاتِ آمِينَ رَبَّ الْعَالَمِينَ-

O Allah-azwj! Keep aside Your-azwj Punishments from me, and Confer Your-azwj Rewards upon me, and Settle me in Your-azwj Gardens, and Provide me Your-azwj Pleasure, and Your-azwj Security, and Include in my righteous supplications, my parents, and my children, and the entirety of the believing men, and the believing women, the living from them and the dead, You-azwj are Guardian of the remnants of the righteous ones! Ameen, Lord-azwj of the worlds!'

ثُمَّ تَسْأَلُ حَوَائِجَكَ وَ تُصَلِّي رَكَعَتَيْنِ لِلزِّيَارَةِ.

Then ask Your-azwj needs and pray two units Salat for the Ziyarat''⁵⁷⁷ (Not a Hadeeth)

أقول: يناسب زيارته ع في يوم وفاته و هو الثاني عشر من شهر رجب.

I say, 'It is appropriate to visit him^{as} during the day of his^{as} expiry, and it is the twelfth of the month of Rajab'.

17- ثُمَّ قَالُوا رَحِمَهُمُ اللَّهُ ثُمَّ تَتَوَجَّهْ إِلَى زِيَارَةِ فَاطِمَةَ بِنْتِ أَسَدٍ أُمِّ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع- فَإِذَا وَقَفْتَ عَلَى قَبْرِهَا فَتَقُولُ السَّلَامُ عَلَى نَبِيِّ اللَّهِ السَّلَامُ عَلَى رَسُولِ اللَّهِ السَّلَامُ عَلَى مُحَمَّدٍ سَيِّدِ الْمُرْسَلِينَ السَّلَامُ عَلَى مُحَمَّدٍ سَيِّدِ الْأَوَّلِينَ السَّلَامُ عَلَى مُحَمَّدٍ سَيِّدِ الْآخِرِينَ

Then they, may Allah-azwj Mercy them, said, 'Then head to visit Fatima Bint Asad^{as}, mother^{as} of Amir Al-Momineen Ali^{asws} Bin Abu Talib^{asws}. When you stand at her^{as} grave, say, 'The greeting be upon the Prophet^{saww} of Allah-azwj! The greeting be upon Rasool-Allah-azwj! The greeting be upon Muhammad^{saww} chief of the Messengers^{as}! The greeting be upon Muhammad^{saww}, chief of the former ones! The greeting be upon Muhammad^{saww} chief of the latter ones!

السَّلَامُ عَلَى مَنْ بَعَثَهُ اللَّهُ رَحْمَةً لِلْعَالَمِينَ السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ السَّلَامُ عَلَى فَاطِمَةَ بِنْتِ أَسَدٍ الْهَاشِمِيَّةِ السَّلَامُ عَلَيْكَ أَيُّهَا الصِّدِّيقَةُ الْمَرْضُوبَةُ السَّلَامُ عَلَيْكَ أَيُّهَا النَّقِيُّ النَّقِيُّ السَّلَامُ عَلَيْكَ أَيُّهَا الْكَرِيمَةُ الرُّضِيَّةُ

The greeting be upon the one Allah-azwj had Sent as a Mercy to the worlds! The greetings be upon you^{saww} O Prophet^{saww}, and Mercy of Allah-azwj and His-azwj Blessings! The greeting be upon Fatima Bint Asad^{as}, the Hashemite! The greeting be upon you^{as} O the truthful, the

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Resurrect me in her^{as} group, and include me in her^{as} intercession by Your^{azwj} Mercy, O most Merciful of the merciful ones!

اللَّهُمَّ بِحَمَّتِكَ عِنْدَكَ وَ مَنَزَلَتِهَا لَدُنْكَ اغْفِرْ لِي وَ لِوَالِدَيَّ وَ لِجَمِيعِ الْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ وَ آتِنَا فِي الدُّنْيَا حَسَنَةً وَ فِي الْآخِرَةِ حَسَنَةً وَ قِنَا بِرَحْمَتِكَ عَذَابَ النَّارِ -

O Allah^{azwj}! By her^{as} right in Your^{azwj} Presence, and her^{as} status before You^{azwj}, Forgive for me and for my parents, and for entirety of the believing men and the believing women, and **Grant us good in the world and good in the Hereafter, and Save us** – by Your^{azwj} Mercy - **from the Punishment of the Fire [2:201]!**

ثُمَّ تُصَلِّي رَكَعَتَيْنِ لِلزِّيَارَةِ وَ تَدْعُو بِمَا أَحْبَبْتَ وَ تَنْصَرِفُ.

Then pray two units Salat for the Ziyarat and supplicate with whatever you like, and leave”.⁵⁷⁸
(Not a Hadeeth)

18- ثُمَّ قَالُوا ثُمَّ تَتَوَجَّهْ إِلَى زِيَارَةِ حَمَزَةَ بْنِ عَبْدِ الْمُطَّلِبِ رَضِيَ اللَّهُ عَنْهُ فَإِذَا أَتَيْتَ قَبْرَهُ عِ بِأُحَدٍ فَقُولِ السَّلَامَ عَلَيْكَ يَا عَمَّ رَسُولَ اللَّهِ ص السَّلَامَ عَلَيْكَ يَا خَيْرَ الشُّهَدَاءِ السَّلَامَ عَلَيْكَ يَا أَسَدَ اللَّهِ وَ أَسَدَ رَسُولِهِ

Then they said, ‘Then head toward visiting Hamza Bin Abdul Muttalib^{as}, may Allah^{azwj} be Pleased with him^{asws}. When you come to his^{asws} grave at Ohad, say, ‘The greeting be upon you O uncle^{asws} of Rasool-Allah^{saww}! The greeting be upon you^{asws} O best of the martyrs! The greeting be upon you^{asws}, O lion of Allah^{azwj} and lion of His^{azwj} Rasool^{saww}!

أَشْهَدُ أَنَّكَ قَدْ جَاهَدْتَ فِي اللَّهِ عَزَّ وَ جَلَّ وَ جُدْتَ بِنَفْسِكَ وَ نَصَحْتَ رَسُولَ اللَّهِ وَ كُنْتَ فِيهِمَا عِنْدَ اللَّهِ سُبْحَانَهُ رَاغِباً

I testify you^{asws} had fought for the Sake of Allah^{azwj} Mighty and Majestic, and struggled with yourself^{asws}, and advised to Rasool-Allah^{saww}, and you^{asws} were desirous regarding what is in the Presence of Allah^{azwj} the Glorious!

بِأَبِي أَنْتَ وَ أُمِّي أَتَيْتُكَ مُتَقَرِّباً إِلَى رَسُولِ اللَّهِ ص بِذَلِكَ رَاغِباً إِلَيْكَ فِي الشَّفَاعَةِ أَبْتَغِي بِزِيَارَتِكَ خَلَاصَ نَفْسِي مُتَعَوِّذاً بِكَ مِنْ نَارٍ اسْتَحَقَّهَا مِثْلِي بِمَا جَنَيْتُ عَلَى نَفْسِي هَارِباً مِنْ دُنُوبِي الَّتِي اخْتَطَبْتُهَا عَلَى ظَهْرِي فَرِعَاً إِلَيْكَ رَجَاءَ رَحْمَةِ رَبِّي

May my father and my mother be (sacrificed) for you^{asws}! I have come to you^{asws} to draw closer to Rasool-Allah^{saww} with that, desirous to you^{asws} regarding the intercession, seeking by visiting you^{asws} to rescue myself, seeking refuge with you^{asws} from the Hellfire the likes of me deserve, due to what crimes I have committed upon myself, fleeing from my sins which I have collected upon my back, panicking to you^{asws}, hoping for Mercy of my Lord^{azwj}!

أَتَيْتُكَ مِنْ شَفْعَةٍ بَعِيدَةٍ طَالِباً فَكَأَنَّكَ رَقَبَتِي مِنَ النَّارِ وَ قَدْ أَوْفَرْتَ ظَهْرِي دُنُوبِي وَ أَتَيْتُ مَا أَسْخَطَ رَبِّي وَ لَمْ أَحِذْ أَخْذاً أَفْرَغْ إِلَيْهِ خَيْراً لِي مِنْكُمْ أَهْلَ بَيْتِ الرَّحْمَةِ فَكُنْ لِي شَفِيعاً يَوْمَ قَفَرِي وَ حَاجَتِي

⁵⁷⁸ Bihar Al-Anwaar V 97 – The Book of Shrines – CH 10 H 17

I have come to you from a far place seeking to liberate my neck from the Hellfire, and my sins have bent my back, and I have committed what Angers my Lord^{-azwj} and I cannot find anyone I can panic to who is better for me than you^{-asws}, People^{-asws} of the Household of Mercy! So be an intercessor for me on the day of my poverty and my need!

فَقَدْ سِرْتُ إِلَيْكَ مَحْزُونًا وَ أَتَيْتُكَ مَكْرُوبًا وَ سَكَبْتُ عَبْرَتِي عِنْدَكَ بَاكِيًا وَ صِرْتُ إِلَيْكَ مُفْرَدًا وَ أَنْتَ مِمَّنْ أَمَرَني اللَّهُ بِصِلَتِهِ وَ خَتَنِي عَلَى يَدِهِ وَ دَلَّنِي عَلَى فَضْلِهِ وَ هَدَانِي لِحُبِّهِ وَ رَعَّبَنِي فِي الْوَفَادَةِ إِلَيْهِ وَ أَلْهَمَنِي طَلَبَ الْحَوَائِجِ عِنْدَهُ

I have come to you^{-asws} grief-stricken, and have come to you^{-asws} distressed, and have poured my tears in your^{-asws} presence crying, and I have come to you^{-asws} individually, and you^{-asws} are from the ones Allah^{-azwj} has Commanded me to connect with and Urged me upon being righteous with, and Pointed me upon his^{-asws} merits, and Guided me to love, and Incited me to delegate t, and Inspired me to seek the needs in his^{-asws} presence!

أَنْتُمْ أَهْلُ بَيْتٍ لَا يَشْفَى مِنْ تَوَلَّائِهِمْ وَ لَا يَحِيبُ مِنْ أَتَائِهِمْ وَ لَا يَخْسَرُ مِنْ يَهْوَائِهِمْ وَ لَا يَسْعُدُ مِنْ عَادَائِهِمْ-

You^{-asws} are People^{-asws} of the Household! He is not miserable one who befriends you^{-asws} all, nor is he disappointed, the one who comes to you^{-asws}, nor does he regret the one who desires you^{-asws}, and is he fortunate the one being hostile to you^{-asws}!

ثُمَّ تَسْتَقْبِلُ الْقِبْلَةَ وَ تُصَلِّي رُكْعَتَيْنِ لِلزِّيَارَةِ فَإِذَا فَرَعْتَ مِنْ صَلَاتِكَ فَانْكَبْ عَلَى الْقَبْرِ وَ تَقُولُ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ

Then face the Qiblah and pray two units Salat for the Ziyarat. When you are free from your Salat, devote upon the grave and say, 'O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}!

إِنِّي تَعَرَّضْتُ لِرَحْمَتِكَ بِلُزُومي لِقَبْرِ عَمِّ نَبِيِّكَ ص لِتُجِيرَنِي مِنْ تَقَمُّتِكَ فِي يَوْمٍ تَكْثُرُ فِيهِ الْأَصْوَاتُ وَ تَشْغَلُ كُلُّ نَفْسٍ بِمَا قَدَّمَتْ وَ تُجَادِلُ عَنْ نَفْسِهَا

O Allah^{-azwj}! I have exposed myself to Your^{-azwj} Mercy by my adhering with the grave of an uncle^{-asws} of Your^{-azwj} Prophet^{-saww} for You^{-azwj} to Shelter me from Your^{-azwj} Scourge during a day the voices will be many, and every soul will be pre-occupied with what it had sent ahead and plead on its own behalf!

اللَّهُمَّ فَإِنْ تَرَحَّنِي الْيَوْمَ فَلَا خَوْفَ عَلَيَّ وَ لَا حُزْنَ وَ إِنْ تَعَايَبْتَ فَمَوَّلِي لَهُ الْقُدْرَةَ عَلَى عُبْدِهِ وَ لَا تُخَيِّبْنِي بَعْدَ الْيَوْمِ وَ لَا تُصْرِفْنِي بِغَيْرِ حَاجَتِي فَقَدْ لَصِقْتُ بِقَبْرِ عَمِّ نَبِيِّكَ وَ تَقَرَّبْتُ بِهِ إِلَيْكَ ابْتِغَاءَ مَرْضَاتِكَ وَ رَجَاءَ رَحْمَتِكَ

O Allah^{-azwj}! If You^{-azwj} Mercy me today, there will neither be fear upon me nor grief, and if You^{-azwj} Punish, for a master there is the power over his slave, and do not disappoint me after today, nor Turn me away without Fulfilling my needs, for I have adhered with the grave of an uncle^{-asws} of Your^{-azwj} Prophet^{-saww}, and have drawn closer to You^{-azwj} through him^{-asws}, seeking Your^{-azwj} Pleasure and hoping for Your^{-azwj} Mercy!

فَتَقَبَّلْ مِنِّي وَ عُدْ بِحِلْمِكَ عَلَى جَهْلِي وَ بِرَأْفَتِكَ عَلَى جَنَائِي نَفْسِي فَقَدْ عَظُمَ جُزْئِي وَ مَا أَخَافُ أَنْ تَظْلِمَنِي وَ لَكِنْ أَخَافُ سُوءَ الْحِسَابِ فَإَنْظِرْ الْيَوْمَ تَقْلُي عَلَى قَبْرِ عَمِّ نَبِيِّكَ ص

Accept from me and Repeat with Your^{-azwj} Leniency upon my ignorance, and with Your^{-azwj} Kindness upon my offences, for my crimes are might, and I don't fear that You^{-azwj} might Oppress me, but I fear evil of the Reckoning. So Look (consider) today my turning upon the grave of an uncle^{-asws} of Your^{-azwj} Prophet^{-saww}!

فَبِهِمَا فُكِّنِي مِنَ النَّارِ وَلَا تُخَيِّبْ سَعْيِي وَلَا يَهْوِسْ عَلَيْكَ ابْتِهَالِي وَلَا تُخْجِبَنَّ عَنْكَ صَوْتِي وَلَا تَقْلِبْنِي بِغَيْرِ حَوَائِجِي يَا غِيَاثَ كُلِّ مَكْرُوبٍ وَ مَخْرُوفٍ وَ
يَا مُفْرِجاً عَنِ الْمَلْهُوفِ الْحَيْرَانَ الْعَرِيقِ الْمَشْرِفِ عَلَى الْهَلَكَةِ

So, Liberate me from the Hellfire by them both, and do not disappoint my striving nor deem my pleading to be insignificant to You^{-azwj}, nor Veil my voice from You^{-azwj} nor Return me without fulfilling my needs! O Helper of every distressed and grief-stricken, and O Reliever from the distressed, the confused, the drowning, the one overlooking upon the destruction!

فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ انْظُرْ إِلَيَّ نَظْرَةً لَا أَشْتَمِي بَعْدَهَا أَبَداً وَ ارْحَمْ تَضَرُّعِي وَ عِزِّي وَ انْفِرَادِي فَقَدْ رَجَوْتُ رِضَاكَ وَ تَحَرَّيْتُ الْخَيْرَ الَّذِي لَا يُعْطِيهِ
أَحَدٌ سِوَاكَ فَلَا تَرُدُّ أَمَلِي

Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} and Look at me with a Look (consideration) I will not be miserable after it, ever, and Mercy my beseeching and my tears, and my being alone, for I have hoped for Your^{-azwj} Pleasure, and I have hoped for Your^{-azwj} Pleasure, and have sought the goodness which no one can give apart from You^{-azwj}, and do not return my wishes!

اللَّهُمَّ إِنَّ تَعَايَبَ فَمَوْلٍ لَهُ الْقُدْرَةُ عَلَى عَذَابِهِ وَ جَزَائِهِ بِسُوءِ فِعْلِهِ فَلَا أَحْيِيَنَّ الْيَوْمَ وَ لَا تَصْرِفْنِي بِغَيْرِ حَاجَتِي وَ لَا تُخَيِّبَنَّ شُحُوصِي وَ وَفَادَتِي فَقَدْ أَنْفَدْتُ
نَفْسِي وَ أَتَعَبْتُ بَدَنِي وَ قَطَعْتُ الْمَفَازَاتِ وَ خَلَفْتُ الْأَهْلَ وَ الْمَالَ وَ مَا حَوَّلْتَنِي وَ آثَرْتُ مَا عِنْدَكَ عَلَى نَفْسِي

O Allah^{-azwj}! If You^{-azwj} Punish, a master has the power for him upon his slave and recompense him for his evil deeds. So, neither disappoint me today nor Turn me away without fulfilling my needs, and do not disappoint my person and my delegating, for I have spent my money, and have fatigued my body, and cut off the links, and have left behind the family, and the wealth, and what You^{-azwj} have Bestowed me, and have preferred what is in Your^{-azwj} Presence over myself!

وَ لَذْتُ بِقَبْرِ عَمِّ نَبِيِّكَ ص- وَ تَقَرَّرْتُ بِهِ ابْتِعَاءَ مَرْضَاتِكَ فَقَدْ بَجَلِمَكَ عَلَى جَهْلِي وَ بَرَأَقْتِكَ عَلَى دُنْيِي فَقَدْ عَظُمَ جُرْمِي بِرَحْمَتِكَ يَا كَرِيمُ يَا كَرِيمُ.

And I have adhered with the grave of an uncle^{-asws} of Your^{-azwj} Prophet^{-saww}, and I have drawn closer through him^{-asws} seeking Your^{-azwj} Pleasure! So, Repeat with Your^{-azwj} Forbearance upon my ignorance, and with Your^{-azwj} Kindness upon my sins, for my crimes are might, by Your^{-azwj} Mercy, O Benevolent, O Benevolent!"⁵⁷⁹ (Not a Hadeeth)

19- ثُمَّ تَأْتِي قُبُورَ الشُّهَدَاءِ بِأَخِي رِضْوَانُ اللَّهِ عَلَيْهِمْ أَجْمَعِينَ فَتَزُورُهُمْ فَتَقُولُ السَّلَامُ عَلَى رَسُولِ اللَّهِ السَّلَامُ عَلَى نَبِيِّ اللَّهِ السَّلَامُ عَلَى مُحَمَّدِ بْنِ عَبْدِ اللَّهِ
السَّلَامُ عَلَى أَهْلِ بَيْتِهِ الطَّاهِرِينَ السَّلَامُ عَلَيْكُمْ أَيُّهَا الشُّهَدَاءُ الْمُؤْمِنُونَ

Then come to the graves of the martyrs at Ohad, may Allah^{-azwj} be Pleased with them all. Visit them saying, 'The greeting be upon Rasool-Allah^{-azwj}! The greeting be upon the Prophet^{-saww}

of Allah^{-azwj}! The greeting be upon Muhammad^{-saww} Bin Abdullah^{-as}! The greeting be upon People^{-asws} of his^{-saww} Household, the pure! The greeting be upon you O you martyrs, the Momineen!

السَّلَامُ عَلَيْكُمْ يَا أَهْلَ بَيْتِ الْإِيمَانِ وَ التَّوْحِيدِ السَّلَامُ عَلَيْكُمْ يَا أَنْصَارَ دِينِ اللَّهِ وَ أَنْصَارَ رَسُولِهِ عَلَيْهِ وَ آلِهِ السَّلَامُ سَلَامٌ عَلَيْكُمْ بِمَا صَبَرْتُمْ فَيَعْمَ عُقْبَى الدَّارِ

The greeting be upon you^{-asws} O People^{-asws} of the Household of Eman, and the Tawheed! The greeting be upon you O helpers of the religion of Allah^{-azwj} and helpers of His^{-azwj} Rasool^{-saww} and helpers of His^{-azwj} Rasool^{-saww}, upon him^{-saww} and his^{-saww} Progeny^{-asws} be the greeting! **Greetings be upon you due to your having been patient, so excellent is the end-result of the (goodly) abode [13:24]!**

أَشْهَدُ أَنَّ اللَّهَ اخْتَارَكُمْ لِدِينِهِ وَ اصْطَفَاكُمْ لِرَسُولِهِ- وَ أَشْهَدُ أَنَّكُمْ قَدْ جَاهَدْتُمْ فِي اللَّهِ حَقَّ جِهَادِهِ وَ دَبَبْتُمْ عَنْ دِينِ اللَّهِ وَ عَنْ نَبِيِّهِ وَ جُذِئْتُمْ بِأَنْفُسِكُمْ دُونَهُ

I testify that Allah^{-azwj} had Selected you for His^{-azwj} religion and Chosen you for His^{-azwj} Rasool^{-saww}; and I testify you have fought for the Sake of Allah^{-azwj} and is the right of fighting, and struggled on behalf of the religion of Allah^{-azwj} and on behalf of His^{-azwj} Prophet^{-saww}, and you made efforts with yourselves for him^{-saww}!

وَ أَشْهَدُ أَنَّكُمْ قُتِلْتُمْ عَلَى مِنْهَاجِ رَسُولِ اللَّهِ فَجَزَاكُمْ اللَّهُ عَنْ نَبِيِّهِ وَ عَنِ الْإِسْلَامِ وَ أَهْلِهِ أَفْضَلَ الْجَزَاءِ وَ عَرَفْنَا وَجُوهَكُمْ فِي تَحْلِ رِضْوَانِهِ وَ مَوْضِعِ إِكْرَامِهِ مَعَ النَّبِيِّينَ وَ الصِّدِّيقِينَ وَ الشُّهَدَاءِ وَ الصَّالِحِينَ وَ حَسُنَ أُولَئِكَ رَفِيقًا

And I testify you had battled upon the manifesto of Rasool-Allah^{-saww}! May Allah^{-azwj} Recompense you on behalf of His^{-azwj} Prophet^{-saww}, and on behalf of Al Islam and its people, the best Recompense, and Introduce us to your faces in the place of His^{-azwj} Pleasure, and place of His^{-azwj} honours along with, **the Prophets and the Truthful and the Martyrs and the Righteous; and a goodly company are they! [4:69]!**

أَشْهَدُ أَنَّكُمْ جُزِبَ اللَّهُ وَ أَنَّ مَنْ حَارَبَكُمْ فَقَدْ حَارَبَ اللَّهَ وَ إِنَّكُمْ لِمِنَ الْمُقَرَّبِينَ الْقَائِلِينَ الَّذِينَ هُمْ أَحِبَّاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ عَلَى مَنْ قَتَلَكُمْ لَعْنَةُ اللَّهِ وَ الْمَلَائِكَةِ وَ النَّاسِ أَجْمَعِينَ

I testify that you^{-azwj} are the party of Allah^{-azwj} and that the one who battles you has battled Allah^{-azwj}, and you are from the ones of Proximity, the successful, those who are alive in the Presence of their Lord^{-azwj} being sustained! Upon the one who had killed you be the Curse of Allah^{-azwj}, and the Angels, and the people altogether!

أَتَيْتُكُمْ يَا أَهْلَ التَّوْحِيدِ زَائِرًا وَ بِحَقِّكُمْ عَارِفًا وَ يَزِيَارَتُكُمْ إِلَى اللَّهِ مُتَقَرِّبًا وَ بِمَا سَبَقَ مِنْ شَرِيفِ الْأَعْمَالِ وَ مُرْضِي الْأَفْعَالِ عَالِمًا فَعَلَيْكُمْ سَلَامُ اللَّهِ وَ رَحْمَتُهُ وَ بَرَكَاتُهُ وَ عَلَى مَنْ قَتَلَكُمْ لَعْنَةُ اللَّهِ وَ غَضَبُهُ وَ سَخَطُهُ

I have come to you, O people of Tawheed, as a visitor, and a recogniser of your rights, and drawing closer to Allah^{-azwj} by visiting you, and as a knower of what has preceded of the noble deeds and satisfactory actions! Upon you all be the Greeting of Allah^{-azwj} and His^{-azwj} Mercy and His^{-azwj} Blessings, and the Curse of Allah^{-azwj} and His^{-azwj} Wrath and His^{-azwj} Annoyance be upon the one who killed you^{-asws}!

اللَّهُمَّ انْعَمِي بِرَبَارِحِهِمْ وَ تَبْنِي عَلَى قَصْدِهِمْ وَ تَوَفِّي عَلَى مَا تَوَفَيْتَهُمْ عَلَيْهِ وَ اجْمَع بَيْنِي وَ بَيْنَهُمْ فِي مُسْتَقَرِّ دَارِ رَحْمَتِكَ أَشْهَدُ أَنَّكُمْ لَنَا فَرَطٌ وَ نَحْنُ بِكُمْ لَاحِقُونَ-

O Allah^{-azwj}! Benefit me with having visited them, and Affirm me upon aiming for them, and Cause me to die upon what You^{-azwj} had Caused them to die upon, and Gather between me and them settling in the house of Your^{-azwj} Mercy! I testify you have preceded us and we will be joining you!

وَ تَقْرَأُ سُورَةَ إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ مَا قَدَرْتَ عَلَيْهِ وَ تُصَلِّيَ عِنْدَ كُلِّ مَزُورٍ رَكْعَتَيْنِ لِلزِّيَارَةِ وَ تَنْصَرِفُ إِنْ شَاءَ اللَّهُ تَعَالَى.

And read Surah Al Qadr, whatever you are able upon, and pray two units Salat at every visited, for the Ziyarat, and leave, if Allah^{-azwj} the Exalted so Desires!"⁵⁸⁰ (Not a Hadeeth)

20 قَالَ النَّبِيُّ ص مَنْ أَتَى فُبَاءَ فَصَلَّى رَكْعَتَيْنِ رَجَعَ بِعُمْرَةٍ-

The Prophet^{-saww} said: 'One who comes to Quba, so he prays two units Salat, will return with (Rewards of) an Umrah!'

فَإِذَا دَخَلَ صَلَّى فِيهِ رَكْعَتَيْنِ تَحِيَّةَ الْمَسْجِدِ فَإِذَا فَرَغَ مِنَ الصَّلَاةِ سَبَّحَ وَ قَالَ السَّلَامَ عَلَى أَوْلِيَاءِ اللَّهِ وَ أَصْغِيَاءِهِ السَّلَامَ عَلَى أَنْصَارِ اللَّهِ وَ خُلَفَائِهِ السَّلَامَ عَلَى تَحَالٍ مَعْرِفَةِ اللَّهِ السَّلَامَ عَلَى مَعَادِنِ حِكْمَةِ اللَّهِ

When you enter it, pray two units Salat in it as welcome of the Masjid. When you are free from the Salat, glorify and say, 'The greeting be upon the guardians of Allah^{-azwj} and His^{-azwj} elites! The greeting upon the helpers of Allah^{-azwj} and His^{-azwj} caliphs! The greeting be upon the place of recognising Allah^{-azwj}! The greeting he upon the Mines of the Wisdom of Allah^{-azwj}!

السَّلَامَ عَلَى عِبَادِ اللَّهِ الْمُكْرَمِينَ الَّذِينَ لَا يَسْتَفِقُونَهُ بِالْقَوْلِ وَ هُمْ بِأَمْرِهِ يَعْمَلُونَ السَّلَامَ عَلَى مَظَاهِرِ أَمْرِ اللَّهِ وَ نَهْيِهِ السَّلَامَ عَلَى الْأَدِلَاءِ عَلَى اللَّهِ السَّلَامَ عَلَى الْمُسْتَقَرِّينَ فِي مَرْضَاةِ اللَّهِ السَّلَامَ عَلَى الْمُمَحْصِينَ فِي طَاعَةِ اللَّهِ

The greeting be upon servants of Allah^{-azwj}, the honoured, those who do not precede Him^{-azwj} with the words and they are working with His^{-azwj} Command! The greeting be upon the manifestations of the Commands of Allah^{-azwj} and His^{-azwj} Prohibitions! The greeting be upon the pointers to Allah^{-azwj}! The greeting be upon the ones steadfast for the Pleasure of Allah^{-azwj}! The greeting be upon the fortifiers in the obedience of Allah^{-azwj}!

السَّلَامَ عَلَى الَّذِينَ مَنْ وَالَاهُمْ فَقَدْ وَالَى اللَّهُ وَ مَنْ عَادَاهُمْ فَقَدْ عَادَى اللَّهُ وَ مَنْ عَرَفَهُمْ فَقَدْ عَرَفَ اللَّهُ وَ مَنْ جَهِلَهُمْ فَقَدْ جَهِلَ اللَّهُ

The greeting be upon those, one who befriends them^{-asws} has befriended Allah^{-azwj}, and one inimical to them^{-asws} has been inimical to Allah^{-azwj}, and one who recognises them^{-asws} has recognised Allah^{-azwj}, and one who ignores them^{-asws} has ignored Allah^{-azwj}!

أَشْهَدُ اللَّهَ أَنِّي حَرْبٌ لِمَنْ حَارَبَكُمْ سَلَامٌ لِمَنْ سَالَمَكُمْ مُؤْمِنٌ بِمَا آمَنْتُمْ بِهِ كَافِرٌ بِمَا كَفَرْتُمْ بِهِ مُحَقِّقٌ لِمَا حَقَّقْتُمْ مُبْطِلٌ لِمَا أَبْطَلْتُمْ مُؤْمِنٌ بِسِرِّكُمْ وَ عَلَانِيَتِكُمْ مُفَوِّضٌ فِي ذَلِكَ كُلِّهِ إِلَيْكُمْ لَعَنَ اللَّهُ عَدُوَّكُمْ مِنَ الْجِنِّ وَالْإِنْسِ وَ ضَاعَفَ عَلَيْهِمُ الْعَذَابَ الْأَلِيمَ-

I keep Allah^{-azwj} has Witness I am at war to the one at war with you^{-asws}, at peace to the one peace at you^{-asws}, a believer with what you^{-asws} believe in, a disbeliever with what you^{-asws} had disbelieved in, an upholder of what you^{-asws} uphold, an invalidator of what you^{-asws} have invalidated, a believer in your^{-asws} secrets and your^{-asws} announcements, a delegator to you regarding all of that! May Allah^{-azwj} Curse your^{-asws} enemies, from the Jinn and the humans, and Multiply the painful Punishment upon them!'

و تَدْعُو فَتَقُولُ يَا كَائِنًا قَبْلَ كُلِّ شَيْءٍ وَ يَا كَائِنًا بَعْدَ هَلَاكِ كُلِّ شَيْءٍ لَا يَسْتَبِيرُ عَنْهُ شَيْءٌ وَ لَا يَشْغَلُهُ شَيْءٌ عَنْ شَيْءٍ كَيْفَ تَهْتَدِي الْقُلُوبُ لِصِفَتِكَ أَوْ تَبْلُغُ الْعُقُولُ نَفْعَكَ وَ قَدْ كُنْتَ قَبْلَ الْوَاصِفِينَ مِنْ خَلْقِكَ

And supplicate saying, 'O Existent before all things, and O Existing after destruction of all things! Nothing is concealed from Him^{-azwj}, nor does a thing Pre-occupy Him^{-azwj} from a thing! How can hearts comprehend Your^{-azwj} Essence, or intellects grasp Your^{-azwj} Attributes, when You^{-azwj} Existed before those from Your^{-azwj} creatures who describe You^{-azwj}?

و لَمْ تَرَكَ الْعَيْنُ بِمُشَاهَدَةِ الْأَبْصَارِ فَتَكُونُ بِالْعَيْنَانِ مَوْصُوفًا وَ لَمْ تُحِطْ بِكَ الْأَوْهَامُ فَتُوجَدَ مُتَكَيِّفًا تُخْدُوا حَارِبَ الْأَبْصَارِ دُونَكَ فَكَلَّتِ الْأَلْسُنُ عَنْكَ وَ عَجَزَتِ الْأَوْهَامُ عَنِ الْإِحَاطَةِ بِكَ وَ عَرَقَتِ الْأَذْهَانُ فِي نَعْتِ قُدْرَتِكَ وَ امْتَنَعَتْ عَنِ الْأَبْصَارِ رُؤْيَاكَ وَ تَعَالَتْ عَنِ التَّوْحِيدِ أَرْزِيَّتُكَ وَ صَارَ كُلُّ شَيْءٍ خَلْقَتَهُ حُجَّةً لَكَ وَ مُنْتَسِبًا إِلَى فِعْلِكَ وَ صَادِرًا عَنْ صُنْعِكَ

Eyes have not seen You^{-azwj} with their vision so that You^{-azwj} may be described through sight, nor can imaginations encompass You^{-azwj} to define You^{-azwj} with limits and form. Vision is bewildered before You^{-azwj}, tongues fall short of speaking about You^{-azwj}, minds are incapable of encompassing You^{-azwj}, and intellects drown in describing Your^{-azwj} Power. Eyes are prevented from seeing You^{-azwj}, Your^{-azwj} eternity transcends all notions of oneness, and everything You^{-azwj} have Created serves as proof of You^{-azwj}, is attributed to Your^{-azwj} Act, and originates from Your^{-azwj} craftsmanship!

فَمِنْ بَيْنِ مُبْتَدِعٍ يَدُلُّ عَلَى إِبْدَاعِكَ وَ مُصَوِّرٍ يَشْهَدُ بِتَصْوِيرِكَ وَ مُقَدِّرٍ يَنْبَأُ عَنْ تَقْدِيرِكَ وَ مُدَبِّرٍ يَنْطِقُ عَنْ تَدْبِيرِكَ وَ مَصْنُوعٍ يُؤْمِي إِلَى تَأْثِيرِكَ وَ أَنْتَ لِكُلِّ جَنْسٍ مِنْ مَصْنُوعَاتِكَ وَ مَبْرُوءَاتِكَ وَ مَفْطُورَاتِكَ صَانِعٌ وَ بَارِئٌ وَ فَاطِرٌ

Among the innovators who point to Your^{-azwj} innovation, the designers who testify to Your^{-azwj} Design, the planners who reveal Your^{-azwj} Planning, the organisers who speak of Your^{-azwj} organisation, and the creations that indicate Your^{-azwj} influence! You are the Creator, the Maker, and the Originator of every kind of creation, formation, and existence.

لَمْ تُمَارِسْ فِي خَلْقِكَ السَّمَاوَاتِ وَ الْأَرْضِ نَصَبًا وَ لَا فِي إِبْدَائِكَ أَجْنَاسَ الْمَخْلُوقِينَ تَعْبًا وَ لَا لَكَ خَالٌ سَبَقَ خَالًا فَتَكُونُ أَوَّلًا قَبْلَ أَنْ تَكُونَ آخِرًا وَ تَكُونُ ظَاهِرًا قَبْلَ أَنْ تَكُونَ بَاطِنًا أَحَاطَ بِكُلِّ شَيْءٍ عِلْمُكَ وَ أَحْصَى كُلَّ شَيْءٍ عَدَدًا غَيْبِكَ لَسْتَ بِمُخْدُودٍ

You^{-azwj} did not experience fatigue in creating the skies and the earth, nor did You^{-azwj} face hardship in bringing forth the various kinds of beings. No state preceded another for You^{-azwj}, so that You^{-azwj} would be first before being last, or apparent before being hidden. Your^{-azwj}

Knowledge encompasses everything, and Your^{-azwj} Awareness records all things in number. Your^{-azwj} unseen existence is not confined by any limits!

فَتُدْرِكُ الْأَبْصَارُ وَلَا يَمْتَنَاهُ فَتَحَوُّنُكَ الْأَنْظَارُ وَلَا يَحْسِبُ فَتَكْشِفُكَ الْأَقْدَارُ وَلَا يَزْأَى فَتَحْجُبُكَ الْأَسْتَارُ وَلَا تُشَبِّهُ شَيْئاً فَيَكُونُ لَكَ مِثْلاً وَلَا كَانَ مَعَكَ شَيْءٌ فَتَكُونُ لَهُ ضِدّاً

Eyes cannot perceive You^{-azwj}, nor are You^{-azwj} finite so that visions may encompass You^{-azwj}. You^{-azwj} are not a body that could be defined by measures, nor are You^{-azwj} a visible form that could be veiled by coverings. You^{-azwj} do not resemble anything so that anything could be likened to You^{-azwj}, nor was anything with You^{-azwj} that could be opposed to You^{-azwj}!

ابْتَدَأَتْ الْخَلْقَ لَا مِنْ شَيْءٍ كَانَ مِنْ أَصْلٍ يُضَافُ إِلَيْهِ فَعَلْكَ حَتَّى تَكُونَ لِمِثَالِهِ مُخْتَذِياً وَعَلَى قَدَرٍ هَيِّئْتَهُ مُهَيِّئاً وَلَا يُحَدِّثُ لَكَ إِذْ خَلَقْتَهُ عِلْماً وَلَا تَسْتَفِيدُ بِهِ عَظَمَةً وَلَا مُلْكاً وَلَا تَكُونُ سَمَآوَاتِكَ وَأَرْضِكَ وَأَجْنَاسَ خَلْقِكَ لِشَدِيدِ سُلْطَانِكَ وَلَا لَخَوْفٍ مِنْ زَوَالٍ وَتَقْصَانٍ

You^{-azwj} Initiated creation not from any pre-existing matter to which Your^{-azwj} Act could be attributed, nor did You^{-azwj} Model it after anything else in imitation or conformity. Creating did not grant You^{-azwj} new knowledge, nor did it add to Your^{-azwj} Greatness or Dominion. You^{-azwj} did not bring forth the skies and the earth, and all beings to strengthen Your^{-azwj} Sovereignty, nor out of fear of loss or reduction!

وَلَا اسْتِعَانَةً عَلَى ضِدِّ مُكَابِرٍ أَوْ نِدٍّ مُتَاوِرٍ وَلَا يَتَوَدَّكَ حِفْظُ مَا خَلَقْتَ وَلَا تَدْبِيرُ مَا ذَرَأْتَ وَلَا مِنْ عَجْزٍ اِكْتَفَيْتَ بِمَا بَرَأْتَ وَلَا مَسَكٍ لُغُوبٍ فِيمَا فَطَرْتَ وَبَنَيْتَ وَعَلَيْهِ قُدْرَتٌ وَلَا دَخَلَتْ عَلَيْكَ شُبْهَةٌ فِيمَا أَرَدْتَ

You^{-azwj} did not see aid against an adversary or rival. The preservation of what You^{-azwj} Created does not burden You^{-azwj}, nor does the management of what You^{-azwj} brought into existence. You^{-azwj} did not stop at what You^{-azwj} Formed due to any weakness, nor did fatigue affect You^{-azwj} in what You^{-azwj} Originated and established. Your^{-azwj} Desire was never clouded by doubt!

يَا مَنْ تَعَالَى عَنِ الْخُلُودِ وَعَنْ أَقَاوِيلِ الْمُسْتَبْهَةِ وَالْعُلَاةِ وَإِجْبَارِ الْعِبَادِ عَلَى الْمَعَاصِي وَالْإِكْتِسَابَاتِ يَا مَنْ تَجَلَّى لِعُمُودِ الْمُؤَخِّدِينَ بِالشَّوَاهِدِ وَالذَّلَالَاتِ وَدَلَّ الْعِبَادَ عَلَى وُجُودِهِ بِالْآيَاتِ الْبَيِّنَاتِ الْقَاهِرَاتِ

O He^{-azwj} Who is Exalted beyond limits, beyond the claims of those who liken Him^{-azwj} to creation and the exaggerations of the extremists, beyond compelling His^{-azwj} servants to commit sins or forcing them into actions. O He^{-azwj} Who Reveals Himself^{-azwj} to the intellects of the monotheists through signs and proofs, and Who Guides His^{-azwj} servants to His^{-azwj} existence through clear, overwhelming signs!

أَسْأَلُكَ أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ عَبْدِكَ الْمُصْطَفَى وَحَبِيبِكَ الْمُجْتَنَّبِيِّ نَبِيِّ الرَّحْمَةِ وَالْهُدَى وَيُسَبِّحُ الْحِكْمَةَ وَالنَّدَى وَمَعْدِنِ الْحَشِيَّةِ وَالتَّقَى سَيِّدِ الْمُرْسَلِينَ وَخَاتَمِ النَّبِيِّينَ وَأَفْضَلِ الْأَوَّلِينَ وَالْآخِرِينَ وَعَلَى آلِهِ الطَّيِّبِينَ الطَّاهِرِينَ وَأَفْعَلَ بِنَا مَا أَنْتَ أَهْلُهُ يَا أَرْحَمَ الرَّاحِمِينَ.

I ask You^{-azwj} to Send Salawaat upon Muhammad^{-saww} Your^{-azwj} servant the Chosen one, and Your^{-azwj} Beloved the Selected, the Prophet^{-saww} of Mercy, and the guide, and the spring of wisdom and the dew, and the mine of fearfulness and the piety, chief of the Messengers^{-as}, and seal of the Prophets, and most superior of the former ones and the latter ones, and upon

his^{-saww} Progeny^{-asws}, the goodly, the pure, and Do with us what You^{-azwj} are rightful of, O most Merciful of the merciful ones!"⁵⁸¹ (Not a Hadeeth)

و يصلي في مشربة أم إبراهيم و هي مسكن النبي ص ما قدر عليه و يصلي في مسجد الفضيل - فقد روي أنه الذي ردت فيه الشمس لأمر المؤمنين ع- لما نام النبي ص في حجره

And he should pray Salat in the drinking pace of Umm Ibrahim^{-as}, and it is a dwelling of the Prophet^{-saww}, whatever he is able upon, and he should pray in Masjid Al Fazeekh, for it has been reported it is in which the sun was returned for Amir Al-Momineen^{-asws} when the Prophet^{-saww} had slept in his^{-asws} lap.

و منها مسجد الأحزاب و هو مسجد الفتح و ينوي في كل موضع من هذه المواضع ركعتين مندوبا قرينة إلى الله تعالى

And from these is Masjid Al-Ahzaab, and it is Masjid Al-Fat'h, and he should intend in each place from these places two units Salat for drawing closer to Allah^{-azwj} the Exalted.

فإذا فرغ من الصلاة فيه قال يا صرّيح المَكْرُوبِينَ و يا مُجِيبَ دَعْوَةِ الْمُضْطَرِّينَ و يا مُغِيثَ الْمُهِمُّومِينَ اكْشِفْ عَنِّي ضُرِّي و هَبِّي و كَرِّبِي و عَمِّي كَمَا كَشَفْتَ عَنِّيكَ ص هُمَّ و كَفَيْتَهُ هَؤُلَاءِ عَذَابَهُ و اكْفِنِي مَا أَهَمَّنِي مِنْ أَمْرِ الدُّنْيَا و الْآخِرَةِ يَا أَرْحَمَ الرَّاحِمِينَ.

When he is free from the Salat in it, he should say, 'O Listener of the distressed, and O Responder to supplications of the desperate, and O Helper of the worried! Remove from me my harm, and my worries, and my distress, and my sadness just as You^{-azwj} had Removed from Your^{-azwj} Prophet^{-saww} his^{-saww} worries, and Sufficed him^{-saww} of the horrors of his^{-saww} enemies, and Suffice me of what is worrying me from matters of the world and the Hereafter, O most Merciful of the merciful ones!'

و تصلي في دار زين العابدين علي بن الحسين ع ما قدرت و تصلي في دار جعفر بن محمد الصادق ع- و تصلي في مسجد سلمان الفارسي ره و تصلي في مسجد أمير المؤمنين ع- و هو محاذي قبر حمزة ع و تصلي في مسجد المباهلة ما استطعت و تدعو فيه بما تحب

And you should pray Salat in the house of Zayn Al-Abideen Ali^{-asws} Bin Al-Husayn^{-asws} whatever you are able, and you should pray in the house of Ja'far Bin Muhammad Al-Sadiq^{-asws}, and you should pray Salat in Masjid Salman Al-Farsi^{-ra}, and you should pray in Masjid of Amir Al-Momineen^{-asws}, and it is adjacent to the grave of Hamza^{-asws}, and you should pray Salat in Masjid Al-Mubahila whatever you are capable of, and supplicate in it with whatever you like.

و قد ذكرت الدعاء بأسره في كتابي المعروف ببغية الطالب و إيضاح المناسك لمن هو راغب في الحج فمن أراد أخذه من هناك ففيه كفاية إن شاء الله تعالى

And I have mentioned the supplication in its entirety in my book well-known as, 'Bagt Al Talib Wa Izaah Al Manasik' for the one who is desirous regarding the Hajj. So, the one who intends it can take it from over there for there is a sufficiency in it if Allah^{-azwj} the Exalted so Desires'.

⁵⁸¹ Bihar Al-Anwaar V 97 – The Book of Shrines – CH 10 H 20 a

و قال شيخنا الشهيد قدس الله روحه في الذكرى من المساجد الشريفة مسجد الغدير و هو بقرب الجحفة جدرانه باقية إلى اليوم و هو مشهور بين و قد كان طريق الحج عليه غالباً.

And our sheykh Al-Shaheed, may Allah^{-azwj} Sanctify his soul, said in (the book) 'Al Zikra', 'From the noble Masjid is Masjid Al-Ghadeer, and it is nearby Al-Johfa. Its walls remain until today, and it is a famous building, and the road of the Hajj was mostly along it'.⁵⁸²

21- وَ رَوَى حَسَّانُ الْجَمَّالُ قَالَ: حَمَلْتُ أَبَا عَبْدِ اللَّهِ ع مِنَ الْمَدِينَةِ إِلَى مَكَّةَ فَلَمَّا انْتَهَيْنَا إِلَى مَسْجِدِ الْغَدِيرِ نَظَرَ إِلَى مَيْسَرَةِ الْمَسْجِدِ فَقَالَ ذَلِكَ مَوْضِعُ قَدَمِ رَسُولِ اللَّهِ ص حَيْثُ قَالَ مَنْ كُنْتُ مَوْلَاهُ فَعَلَيْهِ مَوْلَاهُ اللَّهُمَّ وَالِ مَنْ وَالَاهُ وَ عَادِ مَنْ عَادَاهُ

And it is reported by Hassan Al-Jammal who said, 'I carried Abu Abdullah^{-asws} (on a camel) from Al-Medina to Makkah. When we ended to Masjid Al Ghadeer, he^{-asws} looked at the left part of the Masjid. He^{-asws} said: 'That is a place of the feet of Rasool-Allah^{-saww} where he^{-saww} had said: 'One whose Master I^{-saww} was, so Ali^{-asws} is his Master! O Allah^{-azwj}! Befriend the one befriending him^{-asws}, and be inimical to the one being inimical to him^{-asws}!'

ثُمَّ نَظَرَ فِي الْجَانِبِ الْآخَرَ فَقَالَ ذَلِكَ مَوْضِعُ فُسْطَاطِ أَبِي فَلَانٍ وَ فَلَانٍ وَ سَالِمٍ مَوْلَى أَبِي حُدَيْفَةَ وَ أَبِي عُبَيْدَةَ بْنِ الْجَرَّاحِ فَلَمَّا أَنْ رَأَوْهُ رَافِعاً يَدَهُ قَالَ بَعْضُهُمْ انْظُرُوا إِلَى عَيْنَيْهِ تَلُورَانِ كَأَنَّهُمَا عَيْنَا مَجْنُونٍ

Then he^{-asws} looked at the other side. He^{-asws} said: 'That is the place of the tent of so and so, and so and so, and Salim Mawla Abu Huzeyfa, and Abu Ubeyda Bin Al-Jarrah. When they saw him^{-saww} raising his^{-asws} hand, one of them said, 'Look at his^{-saww} eyes rolling. It is as if these are eyes of a madman!'

فَنَزَلَ جِبْرِائِيلُ بِقَوْلِهِ تَعَالَى وَ إِنَّ يَكَاذِبُ الَّذِينَ كَفَرُوا إِلَى آخِرِ السُّورَةِ.

Jibraeel^{-as} descended with Words of the Exalted: **And those who commit Kufr would almost smite (strike) you with their eyes when they hear the Zikr, and they were saying, 'He is insane!' [68:51] And he is not, except (he is) a Zikr for the worlds [68:52]'**⁵⁸³

⁵⁸² Bihar Al-Anwaar V 97 – The Book of Shrines – CH 10 H 20 b

⁵⁸³ Bihar Al-Anwaar V 97 – The Book of Shrines – CH 10 H 21

أبواب زيارة أمير المؤمنين علي بن أبي طالب صلوات الله عليه و ما يتبعها

CHAPTERS ON ZIYARAT OF AMIR AL-MOMINEEN ALI BIN ABU TALIB^{-asws}, MAY THE SALAWAAT OF ALLAH^{-azwj} BE UPON HIM^{-asws} AND WHAT IS RELATED WITH IT

باب 1 فضل النجف و ماء الفرات

CHAPTER 11 – MERIT OF AL-NAJAF AND THE WATER OF EUPHRATES

1- ع، علل الشرائع الدقاق عن الأسدي عن النخعي عن التوقي عن البطائني عن أبي بصير عن أبي عبد الله ع قال: إِنَّ النَّجَفَ كَانَ جَبَلًا وَ هُوَ الَّذِي قَالَ ابْنُ نُوحٍ سَأَوِي إِلَى جَبَلٍ يَعْصِمُنِي مِنَ الْمَاءِ وَ لَمْ يَكُنْ عَلَى وَجْهِ الْأَرْضِ جَبَلٌ أَكْثَمَ مِنْهُ

(The book) 'Ilal Al Sharaie' – Al Daqqaq, from Al Asady, from Al Nakhaie, from Al Nowfaly, from Al Batainy, from Abu Baseer,

'From Abu Abdullah^{-asws} having said: 'Al-Najaf was a mountain, and it is which the son of Noah^{-as} had said: ***'I will shelter to a mountain. It will protect me from the water'*** [11:43], and there did not happen to be any mountain upon the surface of the earth larger than it.

فَأَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ يَا جَبَلُ أَ يُعْتَصِمُ بِكَ مَنِّي

Allah^{-azwj} Mighty and Majestic Revealed to it: "O mountain! Can anyone get protection with you from Me^{-azwj}?"

فَتَقَطَّعَ قِطْعًا قِطْعًا إِلَى بِلَادِ الشَّامِ وَ صَارَ رَفْلًا ذَفِيقًا وَ صَارَ بَعْدَ ذَلِكَ بَحْرًا عَظِيمًا وَ كَانَ يُسَمَّى ذَلِكَ الْبَحْرُ بَحْرَ نِيٍّ ثُمَّ جَفَّ بَعْدَ ذَلِكَ قَلِيلٌ نِيٍّ جَفَّ فَسُمِّيَ نَيْجَفَ ثُمَّ صَارَ بَعْدَ ذَلِكَ يُسَمُّونَهُ نَجَفَ لِأَنَّهُ كَانَ أَحْفَ عَلَى أَلْسِنَتِهِمْ.

It got torn into pieces and pieces up to the land of Syria and became fine sand, and after that it became a large sea, and that sea was named as the sea of 'Nayy'. Then it dried up after that, so it was said, 'Nayy had dried up!' So it was named as 'Nayjaf' (Nayy dried up). Then after that it became to be named as 'Najaf' because it was lighter upon the tongues (easier to pronounce)⁵⁸⁴.

2- ع، علل الشرائع ماجيلويه عن علي بن إبراهيم عن عثمان بن عيسى عن أبي الجارود رفعه إلى علي صلوات الله عليه قال: إِنَّ إِبْرَاهِيمَ ص مَرَّ بِبَانِيْقَا فَكَانَ يُرْزَلُ بِهَا فَبَاتَ بِهَا فَأَصْبَحَ الْقَوْمُ وَ لَمْ يُرْزَلْ بِهِمْ فَقَالُوا مَا هَذَا وَ لَيْسَ حَدَثٌ

(The book) 'Ilal Al Sharaie' – Majaylawiya, from Ali Bin Ibrahim, from Usman Bin Isa, from Abu Al Jaroud raising it to,

'Ali^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, said: 'Ibrahim^{-as} passed by Baniqya. There used to be tremors at it. He^{-as} spent the night at it. The people woke up in the morning

⁵⁸⁴ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 11 H 1

and there had been no tremors with them. They said, 'What is this, and there hasn't been anything unusual?'

قَالُوا نَزَلَ هَاهُنَا شَيْخٌ وَمَعَهُ غُلَامٌ لَهُ

They said, 'An old man has lodged over here and there is a slave of his with him!'

قَالَ فَأَتَوْهُ فَقَالُوا لَهُ يَا هَذَا إِنَّهُ كَانَ يُزَلُّلُ بِنَا كُلَّ لَيْلَةٍ وَلَمْ يُزَلُّلُ بِنَا هَذِهِ اللَّيْلَةَ فَبِئْسَ عِنْدَنَا

He^{-asws} said: 'They came to him^{-saww}. They said to him^{-as}, 'O you! There used to be tremors with us every night and there have been no tremors with us this night, so spend a night with us!'

فَبَاتَ وَلَمْ يُزَلُّلُ بِهِمْ فَقَالُوا أَقِمْ عِنْدَنَا وَنَحْنُ نُجْرِي عَلَيْكَ مَا أَحْبَبْتَ

He^{-as} spent a night and there were no tremors with them. They said, 'Stay with us and we will flow (bestow) upon you^{-as} whatever you^{-as} like!'

قَالَ لَا وَلَكِنْ تَبِيعُونِي هَذَا الظَّهْرَ وَلَا يُزَلُّلُ بِكُمْ

He^{-as} said: 'No, but sell to me^{-asws} this land and there will be no tremors for you!'

قَالُوا فَهُوَ لَكَ

They said, 'It is yours^{-as}!'

قَالَ لَا آخُذُهُ إِلَّا بِالشَّرَى

He^{-as} said: 'I^{-as} will not take it except by the buying!'

قَالُوا فَخُذْهُ بِمَا شِئْتَ

They said, 'Take it for whatever you^{-as} desire to!'

فَاشْتَرَاهُ بِسَبْعِ نَعَاجٍ وَأَرْبَعَةِ أُمَهِرَةٍ فَلِذَلِكَ سُمِّيَ بِأَنْفِقَا لِأَنَّ النِّعَاجَ بِالْبُطِّيَّةِ نَفِيقَا

He^{-as} bought it for seven sheep and four donkeys. For that reason it was named as 'Baniqya' because the sheep in the Nabatean (language) is 'Niqa'.

قَالَ فَقَالَ لَهُ غُلَامُهُ يَا خَلِيلَ الرَّحْمَنِ مَا تَصْنَعُ بِهَذَا الظَّهْرِ لَيْسَ فِيهِ زَرْعٌ وَلَا ضَرْعٌ

He^{-asws} said: 'His slave said to him^{-as}: 'O friend of the Beneficent! What will you^{-as} do with this land? There are neither any crops in it nor udders (milk)!'

فَقَالَ لَهُ اسْكُتْ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ يَخْشُرُ مِنْ هَذَا الظَّهْرِ سَبْعِينَ أَلْفًا يَدْخُلُونَ الْجَنَّةَ بِغَيْرِ حِسَابٍ يُشَفِّعُ الرَّجُلُ مِنْهُمْ لَكَذَا وَكَذَا.

He^{as} said to him^{as}: ‘Be quiet! Allah^{azwj} Mighty and Majestic will Gather seventy thousand from this land. They will be entering the Paradise without any Reckoning. The man from them will intercede for the like of that and that (many others)’.⁵⁸⁵

3- مع، معاني الأخبار الْمُطَفَّرُ الْعَلَوِيُّ عَنْ ابْنِ الْعَيَّاشِيِّ عَنْ أَبِيهِ عَنْ الْحُسَيْنِ بْنِ إِشْكِيْب عَنْ عَبْدِ الرَّحْمَنِ بْنِ حَمَّادٍ عَنْ أَحْمَدَ بْنِ الْحُسَيْنِ عَنْ صَدَقَةَ بْنِ صَدَقَةَ بْنِ حَسَّانَ عَنْ مِهْرَانَ بْنِ أَبِي نَصْرٍ عَنْ يَعْقُوبَ بْنِ شُعَيْبٍ عَنْ أَبِي سَعِيدٍ الْإِسْكَافِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ: قَالَ أَمِيرُ الْمُؤْمِنِينَ ع فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ وَ أَوْثَانَهُمَا إِلَى رَبْوَةٍ ذَاتِ قَرَارٍ وَ مَعِينٍ قَالَ الرَّبْوَةُ الْكُوفَةُ وَ الْقَرَارُ الْمَسْجِدُ وَ الْمَعِينُ الْقُرْأَتُ.

(The book) ‘Ma’any Al Akhbar’ – Al Muzaffar Al Alawy, from Ibn Al Ayyashi, from his father, from Al-Husayn Bin Ishkeyb, from Abdul Rahman Bin Hammad, from Ahmad Bin Al-Hassan, from Sadaqa Bin Sadaqa Bin Hassan, from Mihran Bin Abu Nasr, from Yaquoub Bin Shueyb, from Abu Saeed Al Iskaf,

‘From Abu Ja’far^{asws} having said: ‘Amir Al-Momineen^{asws} regarding Words of Allah^{azwj} Mighty and Majestic: **and We Sheltered them both on a high ground with tranquillity and a spring [23:50]**. He^{asws} said: ‘The ‘high ground’ is Al-Kufa, and the ‘tranquillity’ is the Masjid, and the ‘spring’ is the Euphrates’.⁵⁸⁶

بيان: الضمير راجع إلى عيسى و مريم ع و ذهب المفسرون إلى أن الربوة أرض بيت المقدس فإنما مرتفعة أو دمشق أو رملة فلسطين أو مصر و قالوا ذات قرار أي مستقر من الأرض منبسطة و قيل ذات ثمار و زروع فإن ساكنيها يستقرون فيها لأجلها و يقال ماء معين ظاهر جار و ما ورد في النص هو المعتمد.

Explanation - The pronoun refers to Isa^{as} and Maryam^{as}. The interpreters have gone to that ‘the high ground’ refers to Bayt Al-Maqdis for it is elevated, or to Damascus, or to the coastal plain of Palestine, or to Egypt. They said ‘tranquillity’ refers to a settled or flat land, and some have said it refers to a place with fruits and crops, as its inhabitants settle there for its produce. It is said ‘spring’ is apparent flowing water, and what has been referred in the next, it is reliable.

4- مل، كامل الزيارات مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ ابْنِ مَهْزِيَّارٍ عَنْ ابْنِ مَحْبُوبٍ عَنْ حَنَانِ بْنِ سَدِيرٍ قَالَ: دَخَلَ رَجُلٌ مِنْ أَهْلِ الْكُوفَةِ عَلَى أَبِي جَعْفَرٍ ع فَقَالَ لَهُ أَ تَغْتَسِلُ مِنْ قُرَاتِكُمْ فِي كُلِّ يَوْمٍ مَرَّةً

(The book) ‘Kamil Al-Ziyaraat’ – Muhammad Bin Al-Hassan, from his father, from his grandfather, from Ibn Mahziyar, from Ibn Mahboub, from Hanan Bin Sadeyr who said,

‘A man from the people of Al-Kufa entered to see Abu Ja’far^{asws}. He^{asws} said to him: ‘Do you bathe from your Euphrates once every day?’

قَالَ لَا

He said, ‘No’.

قَالَ فَبِئْسَ كُلُّ جُمُعَةٍ

⁵⁸⁵ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 11 H 2

⁵⁸⁶ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 11 H 3

He^{-asws} said: 'During every week?'

قَالَ لَا

He said, 'No'.

قَالَ فَقِي كُلِّ شَهْرٍ

He^{-asws} said: 'During every month?'

قَالَ لَا

He said, 'No'.

قَالَ فَقِي كُلِّ سَنَةٍ

He^{-asws} said: 'In every year?'

قَالَ لَا

He said, 'No'.

قَالَ فَقَالَ لَهُ أَبُو جَعْفَرٍ ع إِنَّكَ لَمَحْرُومٌ مِنَ الْخَيْرِ.

He (the narrator) said, 'Abu Ja'far^{-asws} said to him: 'You are deprived from the goodness''⁵⁸⁷

5- مل، كامل الزيارات أبي عَنْ سَعْدِ بْنِ أَبِي عَيْسَى عَنْ عِيسَى بْنِ عُبَيْدِ اللَّهِ بْنِ مُحَمَّدٍ بْنِ عُمَرَ بْنِ عَلِيٍّ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ عَلِيٍّ ع قَالَ: الْمَاءُ سَيِّدُ شَرَابِ الدُّنْيَا وَالْآخِرَةِ وَأَرْبَعَةُ أَنْهَارٍ فِي الدُّنْيَا مِنَ الْجَنَّةِ الْفُرَاتُ وَ النَّيْلُ وَ سَيحَانُ وَ جَيحَانُ الْفُرَاتُ الْمَاءُ وَ النَّيْلُ الْعَسَلُ وَ سَيحَانُ الْحَمْرُ وَ جَيحَانُ اللَّبَنُ.

(The book) 'Kamil Al-Ziyaraat' – My father, from Sa'ad, from Ibn Isa, from Isa Bin Abdullah Bin Muhammad Bin Umar Bin Ali, from his father, from his grandfather,

'From Ali^{-asws} having said: 'The water is chief of the drinks of the world and the Hereafter, and there are four rivers in the world which are from the Paradise – the Euphrates, and the Nile, and Sayhan, and Jayhan. The Euphrates is the 'water', and the Nile is the 'honey', and Sayhan is the 'wine', and Jayhan is the 'milk''⁵⁸⁸

بيان: لعل المراد أن تلك الأسماء مشتركة بينها وبين أنهار الجنة و فضلها لكون التسمية بها من جهة الوحي و الإلهام و يحتمل أن يدخلها شيء من تلك الأنهار التي في الجنة كما ورد في الفرات.

Explanation - Perhaps the intended meaning is that those names are shared between them and the rivers of Paradise and their virtues, as the naming comes from Revelation and

⁵⁸⁷ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 11 H 4

⁵⁸⁸ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 11 H 5

Inspiration. It is also possible that something from those rivers in Paradise could flow into them, as was mentioned in the case of the Euphrates.

6- مل، كامل الزيارات عنه عَنْ أَبِي جَمِيلَةَ عَنْ سُلَيْمَانَ بْنِ هَارُونَ أَنَّهُ سَمِعَ أَبَا عَبْدِ اللَّهِ ع يَقُولُ مَنْ شَرِبَ مِنْ مَاءِ الْفُرَاتِ وَ حَتَّكَ بِهِ فَهُوَ مُحِبُّنَا أَهْلَ الْبَيْتِ.

(The book) 'Kamil Al-Ziyaraat' – From him, from Abu Jameela, from Suleyman Bin Haroun,

'He heard Abu Abdullah^{-asws} saying: 'One who drinks from water of the Euphrates and sprinkles (on himself) with it, he is one loving us^{-asws}, People^{-asws} of the Household''⁵⁸⁹

7- مل، كامل الزيارات بِإِسْنَادِهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرٍ ع قَالَ: لَوْ أَنَّ بَيْنَنَا وَ بَيْنَ الْفُرَاتِ كَذَا وَ كَذَا مِيلًا لَدَهَبْنَا إِلَيْهِ.

(The book) 'Kamil Al-Ziyaraat' – By his chain, from Ahmad Bin Muhammad, from Usman Bin Isa, from Abu Al Jaroud,

'From Abu Ja'far^{-asws} having said: 'Even if there were to be such and such miles between us^{-asws} and the Euphrates, we^{-asws} would go to it''⁵⁹⁰

8- مل، كامل الزيارات عَلِيُّ بْنُ الْحُسَيْنِ عَنْ سَعْدِ بْنِ ابْنِ عِيسَى عَنِ الْحُسَيْنِ عَنْ عِيسَى بْنِ عَبْدِ اللَّهِ الْعُمَرِيِّ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ عَلِيِّ ع قَالَ: الْفُرَاتُ سَيِّدُ الْمِيَاهِ فِي الدُّنْيَا وَ الْآخِرَةِ.

(The book) 'Kamil Al-Ziyaraat' – Ali Bin Al-Husayn, from Sa'ad, from Ibn Isa, from Al-Hassan, from Isa Bin Abdullah Al Umary, from his father, from his grandfather,

'From Ali^{-asws}, he^{-asws} said, 'The Euphrates is chief of the waterways in the world and the Hereafter''⁵⁹¹

9- مل، كامل الزيارات ابْنُ الْوَلِيدِ عَنِ الصَّفَّارِ عَنِ ابْنِ عِيسَى عَنِ ابْنِ فَضَالٍ عَنْ ثَعْلَبَةَ بْنِ مَيْمُونٍ عَنْ سُلَيْمَانَ بْنِ هَارُونَ الْعِجْلِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ مَا أَظُنُّ أَحَدًا يُحَتِّكُ بِمَاءِ الْفُرَاتِ إِلَّا أَحَبَّنَا أَهْلَ الْبَيْتِ -

(The book) 'Kamil Al-Ziyaraat' – Ibn Al Waleed, from Al Saffar, from Ibn Isa, from Ibn Fazzal, from Sa'alba Bin Maymoun, from Suleyman Bin Haroun Al Ijaly who said,

'I heard Abu Abdullah^{-asws} saying: 'I^{-asws} don't think anyone would sprinkle himself with water of the Euphrates except he loves us^{-asws}, People^{-asws} of the Household!'

وَ سَأَلَنِي كَمْ بَيْنَكَ وَ بَيْنَ الْفُرَاتِ فَأَخْبَرْتُهُ

And he^{-asws} asked me: 'How much (distance) is there between you and the Euphrates?'

⁵⁸⁹ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 11 H 6

⁵⁹⁰ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 11 H 7

⁵⁹¹ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 11 H 8

فَقَالَ لَوْ كُنْتُ عِنْدَهُ لَأَحْبَبْتُ أَنْ آتِيَهُ طَرِيقَ النَّهَارِ.

I informed him^{-asws}. He^{-asws} said: 'If I^{-asws} had been with it, I^{-asws} would have gone to it in two ends of the day"⁵⁹².

10- مل، كامل الزيارات علي بن الحسين عن علي بن إبراهيم عن أبيه عن علي بن الحكم عن سليمان بن يحيى عن أبي عبد الله ع في قول الله عز و جل وَ آوَيْنَاهُمَا إِلَى رَبْوَةٍ ذَاتِ قَرَارٍ وَ مَعِينٍ قَالَ الرَّبُّوَةُ تَجَفُّ الْكُوفَةُ وَ الْمَعِينُ الْفُرَاتِ.

(The book) 'Kamil Al-Ziyaraat' – Ali Bin Al-Husayn, from Ali Bin Ibrahim, from his father, from Ali Bin Al Hakam, from Suleyman Bin Naheyk,

'From Abu Abdullah^{-asws} regarding Words of Allah^{-azwj} Mighty and Majestic: **and We Sheltered them both on a high ground with tranquillity and a spring [23:50]**. He^{-asws} said: 'The 'high ground' is Najaf, Al-Kufa, and the 'spring' is the Euphrates"⁵⁹³.

11- مل، كامل الزيارات محمد الحميري عن أبيه عن البرقي عن أبيه عن حماد بن عمار عن حنان بن سدير عن أبيه عن حكيم بن جبير قال سمعت علي بن الحسين ع يقول إن ملكاً يهبط كل ليلة معه ثلاث مئاقيل من مسك الجنة فيطرحها في الفرات و ما من نهر في شرق و لا غرب أعظم بركة منه.

(The book) 'Kamil Al-Ziyaraat' – Muhammad Al Himeyri, from his father, from Al Barqi, from his father, from the one who narrated it, from Hanan Bin Sadyr, from his father, from Hakeem Bin Jubeyr who said,

'I heard Ali^{-asws} Bin Al-Husayn^{-asws} saying: 'And Angel comes down every night having three ounces of the musk of Paradise with him. He drops it into the Euphrates, and there is none from a river in east nor west of mightier Blessings than it!"⁵⁹⁴

12- مل، كامل الزيارات علي بن محمد بن قولويه عن أحمد بن إدريس عن ابن عيسى عن ابن فضال عن ابن أبي عمير عن الحسن بن عثمان عن ذكره عن أبي عبد الله ع قال: يَطْرُقُ فِي الْفُرَاتِ كُلُّ يَوْمٍ قَطْرَاتٍ مِنَ الْجَنَّةِ.

(The book) 'Kamil Al-Ziyaraat' – Ali Bin Muhammad Bin Qawlawayi, from Ahmad Bin Idrees, from Ibn Isa, from Ibn Fazzal, from Ibn Abu Umeir, from Al-Hassan Bin Usman, from the one who mentioned it,

'From Abu Abdullah^{-asws} having said: 'There are dropped into the Euphrates every day, drops from the Paradise"⁵⁹⁵.

13- مل، كامل الزيارات محمد بن الحسين عن أبيه عن جده علي بن مهزيار عن الحسن بن سعيد و علي بن الحكم عن ربيع بن محمد المصلي عن عبد الله بن سليمان قال: لَمَّا قَدِمَ أَبُو عَبْدِ اللَّهِ ع الْكُوفَةَ فِي زَمَنِ أَبِي الْعَبَّاسِ فَجَاءَ عَلَى دَابَّتِهِ فِي ثِيَابٍ سَفَرِهِ حَتَّى وَقَفَ عَلَى جِسْرِ الْكُوفَةِ ثُمَّ قَالَ لِغُلَامِهِ اسْقِنِي

⁵⁹² Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 11 H 9

⁵⁹³ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 11 H 10

⁵⁹⁴ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 11 H 11

⁵⁹⁵ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 11 H 12

(The book) 'Kamil Al-Ziyaraat' – Muhammad Bin Al-Hassan, from his father, from his grandfather Ali Bin Mahziyar, from Al-Hassan Bin Saeed, and Ali Bin Al Hakam, from Rabie Bin Muhammad Al Musly, from Abdullah Bin Suleyman who said,

'When Abu Abdullah^{-asws} arrived at Al-Kufa in the era of Abu Al-Abbas, he^{-asws} came upon his^{-asws} animal in travel clothes until he^{-asws} paused upon a bridge of Al-Kufa, then said to his^{-asws} slave: 'Quench me^{-asws}!'

فَأَخَذَ كُوزَ مَلَّاحٍ فَعَرَفَ لَهُ بِهِ فَأَسْقَاهُ فَشَرِبَ وَ الْمَاءُ يَسِيلُ مِنْ شِدْقَيْهِ عَلَى لِحْيَتِهِ وَ ثِيَابِهِ ثُمَّ اسْتَزَادَهُ فَزَادَهُ فَحَمِدَ اللَّهَ

He took a fisherman's cup and scooped it for him^{-asws} with it and quenched him^{-asws}. He^{-asws} drank and the water was dripping from his^{-asws} cheeks upon his^{-asws} beard and his^{-asws} clothes. Then he^{-asws} sought an increase. He increased it. He^{-asws} praised Allah^{-azwj}.

ثُمَّ قَالَ هَذَا مَاءٌ مَا أَكْثَرُ بَرَكَتِهِ أَمَا إِنَّهُ يَسْقُطُ فِيهِ كُلَّ يَوْمٍ سَبْعُ قَطْرَاتٍ مِنَ الْجَنَّةِ أَمَا لَوْ عَلِمَ النَّاسُ مَا فِيهِ مِنَ الْبَرَكَاتِ لَضَرَبُوا الْأُخْبِيَّةَ عَلَى خَافَتَيْهِ أَمَا لَوْ لَا مَا يَدْخُلُهُ مِنَ الْخَاطِئِينَ مَا اعْتَمَسَ فِيهِ دُو عَاهَةٍ إِلَّا أُبْرِئَ.

Then he^{-asws} said: 'Water of a river, how might is its Blessing! Indeed, there is dropping into it every day seven drops from the Paradise! Indeed, had the people known what Blessings there are in it, they would have struck the tents upon its banks! Indeed! Had it not been for the sinners entering it, no one with a disability would have immersed in it except he would have been cured!'"⁵⁹⁶

14- مل، كامل الزيارات مُحَمَّدٌ بْنُ الْحُسَيْنِ عَنْ أَبِيهِ عَنْ جَدِّهِ عَلِيِّ بْنِ مَهْزِيَارٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَرَفَةَ عَنْ رَبِيعٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع شَاطِئِي الْوَادِ الْأَيْمَنِ الَّذِي ذَكَرَهُ اللَّهُ فِي كِتَابِهِ هُوَ الْفُرَاتُ وَ الْبُقْعَةُ الْمُبَارَكَةُ هِيَ كَرْبَلَاءُ وَ الشَّجَرَةُ هِيَ مُحَمَّدٌ ص.

(The book) 'Kamil Al-Ziyaraat' – Muhammad Bin Al-Hassan, from his father, from his grandfather Ali Bin Mahziyar, from Al-Hassan Bin Saeed, from Ali Bin Al Hakam, from Arafah, from Rabie who said,

'Abu Abdullah^{-asws} said: '**shores on the right side of the valley** which Allah^{-azwj} has mentioned in His^{-azwj} Book is the Euphrates - **in the Blessed spot** – It is Karbala - **of the tree [28:30]** – it is Muhammad^{-saww}!"⁵⁹⁷

بيان: لعل المراد أن بتوسط روح محمد ص أوحى الله ما أوحى في هذا المكان و تشبيهه بالشجرة لتفرع أغصان الإمامة منه و اجتناء ثمرات العلوم منهم إلى آخر الدهر كما ورد في تفسير قوله تعالى مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ الْآيَةِ.

Explanation - Perhaps the intended meaning is that through the mediation of the spirit of Muhammad^{-saww}, Allah^{-azwj} Revealed what He^{-azwj} Revealed in this place, and it is compared to a tree because the branches of Imamate extend from it, and the fruits of knowledge are gathered from them^{-asws} until the end of time, as mentioned in the interpretation of His^{-azwj} Words: **an example of a good word as being like a good tree, [14:24]** – the Verse.

⁵⁹⁶ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 11 H 13

⁵⁹⁷ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 11 H 14

15- مل، كامل الزيارات أبي عن سعد عن إبراهيم بن مهزيار عن أخيه علي بن أبي عمير عن الحسن بن عثمان عن أبي عبد الله ع قال: ما أظنُّ أحدًا يُخَنِّكُ بماءِ الفُراتِ إلَّا كانَ لنا شِيعَةً.

(The book) 'Kamil Al-Ziyaraat' – My father, from Sa'ad, from Ibrahim Bin Mahziyar, from his brother Ali, from Ibn Abu Umeyr, from Al-Hassan Bin Usman,

'From Abu Abdullah^{-asws} having said: 'I^{-asws} don't think anyone who sprinkle (upon himself) water of the Euphrates except he would be a Shia of ours^{-asws}', 598

قَالَ ابْنُ أَبِي عُمَيْرٍ عَنْ بَعْضِ أَصْحَابِنَا قَالَ: يَجْرِي فِي الْفُرَاتِ مِيزَابَانِ مِنَ الْجَنَّةِ.

Ibn Abu Umeyr said, from one of our companions who said, 'There flow into the Euphrates spouts from the Paradise'.⁵⁹⁹

بيان: يمكن أن يكون الميزابان في بعض الأحيان و القطرات في بعضها و يمكن أن يكون الجاري في الميزابين قطرات.

Explanation - *It is possible that the two spouts are in some cases and the drops in others, and it is also possible that the flowing water in the two spouts consists of drops.*

16- مل، كامل الزيارات ابن الوليد عن الصفار عن ابن معروف عن ابن مهزيار عن محمد بن إسماعيل عن حنان بن سدير عن حكيم بن جبير الأسدي قال سمعت علي بن الحسين ع يقول إن الله يُهَيِّطُ مَلَكًا كُلَّ لَيْلَةٍ مَعَهُ ثَلَاثَ مَنَاقِيلَ مِنْ مِسْكِ الْجَنَّةِ فَيَطْرَحُهُ فِي فُرَاتِكُمْ هَذَا وَ مَا مِنْ نَهْرٍ فِي شَرْقِ الْأَرْضِ وَ لَا غَرْبِهَا أَكْبَرُ بَرَكَهٍ مِنْهُ.

(The book) 'Kamil Al-Ziyaraat' – Ibn Al Waleed, from Al Saffar, from Ibn Marouf, from Ibn Mahziyar, from Muhammad Bin Ismail, from Hanan Bin Sadeyr, from Hakeem Bin Jubeyr Al Asday who said,

'I heard Ali^{-asws} Bin Al-Husayn^{-asws} saying: 'Allah^{-azwj} Sends down an Angel every night. With him are three ounces of the musk of Paradise. He drops these into this Euphrates of yours, and there is none from a river in east of the earth nor its west of mightier Blessings than it!'⁶⁰⁰

17- مل، كامل الزيارات علي بن الحسين عن سعد عن ابن عيسى عن ابن فضال عن ثعلبة بن ميمون عن سليمان بن هارون قال قال أبو عبد الله ع ما أظنُّ أحدًا يُخَنِّكُ بماءِ الفُراتِ إلَّا أَحَبَّنَا أَهْلَ الْبَيْتِ.

(The book) 'Kamil Al-Ziyaraat' – Ali Bin Al-Husayn, from Sa'ad, from Ibn Isa, from Ibn Fazzal, from Sa'alba Bin Maymoun, from Suleyman Bin Haroun who said,

'Abu Abdullah^{-asws} said: 'I^{-asws} don't think there is anyone who sprinkles water of the Euphrates (upon himself) except he loves us^{-asws}, People^{-asws} of the Household!'⁶⁰¹

⁵⁹⁸ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 11 H 15 a

⁵⁹⁹ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 11 H 15 b

⁶⁰⁰ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 11 H 16

⁶⁰¹ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 11 H 17

18- مل، كامل الزيارات مُحَمَّدُ الْحَمَيْرِيُّ عَنْ أَبِيهِ عَنِ الْبَرْقِيِّ عَنْ عَبْدِ الرَّحْمَنِ بْنِ حَمَّادٍ الْكُوفِيِّ عَنْ عَبْدِ اللَّهِ بْنِ الْحَجَّالِ عَنْ غَالِبِ بْنِ عُثْمَانَ عَنْ عُقْبَةَ بْنِ خَالِدٍ قَالَ: ذَكَرَ أَبُو عَبْدِ اللَّهِ عَ الْفُرَاتِ قَالَ أَمَا إِنَّهُ مِنْ شَيْعَةٍ عَلَيٍّ ع وَ مَا حَتَّكَ بِهِ أَحَدٌ إِلَّا أَحَبَّنَا أَهْلَ الْبَيْتِ يَغْنِي مَاءُ الْفُرَاتِ.

(The book) 'Kamil Al-Ziyaraat' – Muhammad Al Himeyri, from his father, from Al Barqy, from Abdul Rahman Bin Hammad Al Kufi, from Abdullah Bin Al Hajjal, from Ghalib Bin Usman, from Uqba Bin Khalid who said,

'Abu Abdullah^{-asws} mentioned the Euphrates. He^{-asws} said: 'Indeed, it is from the Shias of Ali^{-asws}, and no one will sprinkle (himself) with it except he loves us^{-asws}, People^{-asws} of the Household', mean the water of Euphrates".⁶⁰²

19- مل، كامل الزيارات أَبِي عَنِ الْحَسَنِ بْنِ مَتَيْلٍ عَنْ عِمْرَانَ بْنِ مُوسَى عَنِ الْجَامُورِيِّ عَنِ ابْنِ الْبَطَّائِيِّ عَنِ ابْنِ عَمِيرَةَ عَنْ صَنْدَلٍ عَنْ هَارُونَ بْنِ خَارِجَةَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ عَ مَا أَحَدٌ يَشْرَبُ مِنْ مَاءِ الْفُرَاتِ وَ يُحَنِّكَ بِهِ إِذَا وُلِدَ إِلَّا أَحَبَّنَا لِأَنَّ الْفُرَاتَ نَهْرٌ مُؤْمِنٌ.

(The book) 'Kamil Al-Ziyaraat' – My father, from Al-Hassan Bin Mateel, from Imran Bin Musa, from Al Jamourany, from Ibn Al Batainy, from Ibn Ameyra, from Sandal, from Haroun Bin Kharjah who said,

'Abu Abdullah^{-asws} said: 'There is no one drinking from water of the Euphrates and sprinkled upon with when he was born, except he will love us^{-asws}, because the Euphrates is a Momin river".⁶⁰³

20- مل، كامل الزيارات بِإِسْنَادِهِ عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ أَبِي حَمْزَةَ عَنْ أَبِيهِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ عَ قَالَ: نَهْرَانِ مُؤْمِنَانِ وَ نَهْرَانِ كَافِرَانِ نَهْرَانِ كَافِرَانِ نَهْرٌ بَلَخٌ وَ دِجْلَةٌ وَ الْمُؤْمِنَانِ نِيلُ مِصْرَ وَ الْفُرَاتُ فَحَتَّكُوا أَوْلَادَكُمْ بِمَاءِ الْفُرَاتِ.

(The book) 'Kamil Al-Ziyaraat' – By his chain, from Al-Hassan Bin Ali Bin Abu Hamza, from his father, from Abu Baseer,

'From Abu Abdullah^{-asws} having said: 'Two rivers are believers and two rivers disbelievers. The two Kafir rivers are the river Balkh and Tigris; and the believing rivers are Nile of Egypt and the Euphrates, so sprinkle your children with water of the Euphrates!"⁶⁰⁴

بيان: قال الجزري في شرح هذا الحديث جعلهما مؤمنين على التشبيه لأنهما يفيضان على الأرض فيسقيان الحرت بلا مئونة و جعل الآخرين كافرين لأنهما لا يسقيان و لا ينتفع بهما إلا بمئونة و كلفة فهذان في الخير و النفع كالمؤمنين و هذان في قلة النفع كالكافرين.

Explanation – Al-Jazari said in the explanation of this hadith that he likened them to believers because they flow onto the earth, watering the crops without any effort. He likened the others to disbelievers because they do not water or benefit unless with effort and hardship. Thus, these two are like believers in goodness and benefit, while those two are like disbelievers in the lack of benefit.

⁶⁰² Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 11 H 18

⁶⁰³ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 11 H 19

⁶⁰⁴ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 11 H 20

21- حة، فرحة الغري مُحَمَّدُ بْنُ عَلِيٍّ بْنِ الْحَسَنِ الْعَلَوِيِّ فِي كِتَابِ فَضْلِ الْكُوفَةِ بِإِسْنَادٍ رَفَعَهُ إِلَى عُقْبَةَ بْنِ عُلْقَمَةَ أَبِي الْجُنُوبِ قَالَ: اشْتَرَى أَمِيرُ الْمُؤْمِنِينَ ع مَا بَيْنَ الْحَوْزَتَيْنِ إِلَى الْحِيرَةِ إِلَى الْكُوفَةِ وَ فِي حَدِيثٍ مَا بَيْنَ النَّجَفِ إِلَى الْحِيرَةِ إِلَى الْكُوفَةِ مِنَ الدَّهَاقِينَ بِأَرْبَعِينَ أَلْفَ دِرْهَمٍ وَ أَشْهَدَ عَلَى شِرَائِهِ

(The book) 'Farhat Al Ghari' – Muhammad Bin Ali Bin Al-Hassan Al Alawy in the book 'Fazl Al-Kufa', by a chain raising it to Uqba Bin Alqama Abu Al Janoub who said,

'Amir Al-Momineen^{-asws} bought what is between Al-Kharnaq up to Al-Hira to Al-Kufa; and in a Hadeeth, what is between Al-Najaf up to Al-Hira to Al-Kufa from Al-Dahaqeen, for four thousand Dirhams, and kept witnesses upon its buying'.

قَالَ فَقِيلَ لَهُ يَا أَمِيرَ الْمُؤْمِنِينَ تَشْتَرِي هَذَا بِهَذَا الْمَالِ وَ لَيْسَ يَنْبُتُ حَطًّا

He (the narrator) said, 'It was said to him^{-asws}, 'O Amir Al-Momineen^{-asws}! You^{-asws} have bought this for this money, and it does not yield any benefit?'

فَقَالَ سَمِعْتُ مِنْ رَسُولِ اللَّهِ ص يَقُولُ كُوفَانِ كُوفَانِ يُرَدُّ أَوَّلُهَا عَلَى آخِرِهَا يُحْشَرُ مِنْ ظَهْرِهَا سَبْعُونَ أَلْفًا يَدْخُلُونَ الْجَنَّةَ بِغَيْرِ حِسَابٍ فَاشْتَهَيْتُ أَنْ يُحْشَرُوا مِنْ مِلْكِي.

He^{-asws} said: 'I^{-asws} heard from Rasool-Allah^{-saww} saying: 'Kufa! Kufa! Its beginning will be returned to its end. Seventy thousand will be Resurrected from its surface entering the Paradise without Reckoning, so I^{-asws} desired that they be Resurrected from my^{-asws} possession!''⁶⁰⁵

بيان: يرد أولها على آخرها بالتشديد على بناء المجهول كناية عن انتظامها و عمارتها أو إشارة إلى الرجعة فإن أوائل هذه الأمة الذين دفنوا فيها يردون إلى أواخرهم و هم القائم ع و أصحابه أو بالتخفيف على بناء المعلوم بهذا المعنى الأخير و يحتمل على التقديرين أن يكون كناية عن خرابها و حدوث الفتن فيها.

Explanation – 'Its beginning will be returned to its end' (with emphasis in the passive form) is a metaphor for its order and prosperity, or it may refer to the concept of return (Raj'at), meaning that the early members of this nation who were buried there will return to the later ones, referring to Al-Qaim^{-ajfi} and his^{-ajfi} companions. If read in the active form with a lighter pronunciation, it still carries this latter meaning. On both interpretations, it could also be a metaphor for its destruction and the occurrence of tribulations within it.

22- حة، فرحة الغري نَصِيرُ الدِّينِ الطُّوسِيُّ عَنْ وَالِدِهِ عَنِ الْقُطَيْبِ الرَّائِدِيِّ عَنِ الشَّيْخِ عَنِ الْمُفِيدِ عَنِ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ دَاوُدَ عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ عَلِيِّ الْجَعْفَرِيِّ عَنْ مُحَمَّدِ بْنِ مُحَمَّدِ بْنِ الْفَضْلِ ابْنِ بَنِي دَاوُدَ الرَّقِّيِّ قَالَ قَالَ الصَّادِقُ ع أَزْبَعَ بِقَاعٍ صَجَّتْ إِلَى اللَّهِ أَيَّامَ الطُّوفَانِ الْبَيْتِ الْمُعْمُورُ فَرَفَعَهُ اللَّهُ وَ الْغُرِّيُّ وَ كَزَيْلَاءُ وَ طُوسٌ.

⁶⁰⁵ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 11 H 21

(The book) 'Farhat Al-Ghary' – Naseer Al Deen Tusi, from his father, from Al Qutb Al Rawandy, from the Sheykh, from Al Mufeed, from Muhammad Bin Ahmad Bin Dawood, from Muhammad Bin Ja'far, from Muhammad Bin Ahmad Bin Ali Al Ja'fari, from Muhammad Bin Muhammad Bin Al Fazl Ibn Bint Dawood Al Raqqy who said,

'Al-Sadiq^{-asws} said: 'Four spots clamoured to Allah^{-azwj} in the days of the flood (of Noah^{-as}) – Al Bayt Al-Mamour, so Allah^{-azwj} Raised it, and Al-Ghary, and Karbala and Tous'.⁶⁰⁶

23- مل، كامل الزيارات أبي عن سعد بن ابن عيسى عن أبي يحيى الواسطي عن أبي الحسن الحذاء قال قال أبو عبد الله ع إن إلى جانبيكم مقبرة يقال لها براءا يُخشَرُ منها عشرون و مائة ألف شهيد كشهداء بدر.

(The book) 'Kamil Al-Ziyaraat' – My father, from Sa'ad, from Ibn Isa, from Abu Yahya Al Wasity, from Abu Al-Hassan Al Haza'a who said,

Abu Abdullah^{-asws} said: 'To a side of yours there is a graveyard call Barasa. One hundred and twenty thousand martyrs will be Resurrected from it, like the martyrs of Badr'.⁶⁰⁷

24- سن، المحاسن عثمان بن عيسى رفعه قال قال أمير المؤمنين ع إن هركم يصب فيه ميزابان من ميازيب الجنة

(The book) 'Al Mahasin' – Usman Bin Isa, raising it, said,

'Amir Al-Momineen^{-asws} said: 'Two spouts from the spouts of Paradise pour into your river!'

و قال أبو عبد الله ع لو كان بيني وبينه أميال لأتيناه نستشفى به.

And Abu Abdullah^{-asws} said: 'Even if there were miles between me^{-asws} and it (The Euphrates), we^{-asws} would have (still) gone to it seeking to be healed by it'.⁶⁰⁸

25- شي، تفسير العياشي عن بدر بن خليل الأسدي عن رجل من أهل الشام قال قال أمير المؤمنين صلوات الله عليه أول بُقعة عبد الله عليه ظهر الكوفة لما أمر الله الملائكة أن يسجدوا لآدم سجدوا على ظهر الكوفة.

(The book) 'Tafseer Al Ayyashi – From Badr Bin Khaleel Al Asady, from a man from the people of Syria who said,

'Amir Al-Momineen^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, said: 'The first spot Allah^{-azwj} has been worshipped upon is the land of Al-Kufa. When Allah^{-azwj} Commanded the Angels to perform Sajdah to Adam^{-as}, they did Sajdah upon the land of Al-Kufa'.⁶⁰⁹

أقول قال الشيخ الحسن بن أبي الحسن الديلمى في كتاب إرشاد القلوب روى عن أبي عبد الله ع أنه قال: الغري قطعة من الجبل الذي كلم الله عليه موسى تكليماً و قدس عليه عيسى تقديساً و اتخذ عليه إبراهيم خليلاً و محمداً ص حبيباً و جعله للنبيين مسكناً.

I say, 'The Sheykh Al-Hassan Bin Abu Al-Hassan Al Daylami said in the book 'Irshad Al Quloub',

⁶⁰⁶ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 11 H 22

⁶⁰⁷ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 11 H 23

⁶⁰⁸ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 11 H 24

⁶⁰⁹ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 11 H 25 a

'It is reported from Abu Abdullah^{-asws} having said: 'Al-Ghary is a piece of the mountain which Allah^{-azwj} Spoke to Musa^{-as} in a conversation, and Sanctified Isa^{-as} upon it a sanctification, and Took Ibrahim^{-as} upon it as a friend, and Muhammad^{-saww} as a Belove, and Made it a dwelling for the Prophets^{-as}'.⁶¹⁰

وَرُوي أَنَّ أَمِيرَ الْمُؤْمِنِينَ ع نَظَرَ إِلَى ظَهْرِ الْكُوفَةِ فَقَالَ مَا أَحْسَنَ مُنْظَرِكَ وَأَطْيَبَ قَعْرُكَ اللَّهُمَّ اجْعَلْ قَبْرِي بِهَا.

And it is reported that Amir Al-Momineen^{-asws} looked at the back of Al-Kufa. He^{-asws} said: 'How excellent is your view, and how pleasant is your lowland! O Allah^{-azwj}, Make my^{-asws} grave to be at it!'⁶¹¹

و من خواص تربته إسقاط عذاب القبر و ترك محاسبة منكرو و نكير للمدفون هناك كما وردت به الأخبار الصحيحة عن أهل البيت ع.

And from the specialities of its soil is dropping of punishment in the grave, and neglects of question of Munkar and Nakeer for the one buried over there just as the correct Ahadeeth have referred with from Al-Sadiq^{-asws}.

و روي عن القاضي بن بدر الحمداني الكوفي و كان رجلا صالحا قال كنت في جامع الكوفة ذات ليلة و كانت ليلة مطيرة فدخل باب مسلم جماعة ففتح لهم و ذكر بعضهم أن معهم جنازة فأدخلوها و جعلوها على الصفة التي تجاه مسلم بن عقيل ع

And it is reported from the judge Ibn Badr Al-Hamdani Al-Kufi, and he was a righteous man, he said, 'One rainy night, I was in the Grand Mosque of Kufa when a group of people knocked on the door of Muslim. He opened it for them, and some of them mentioned that they had a funeral with them. They brought it in and placed it on the platform facing the grave of Muslim Ibn Aqeel^{-as}.

ثم إن أحدهم نعى فرأى في منامه قائلا يقول لآخر ما تبصره حتى نبصر هل لنا معه حساب و ينبغي أن نأخذه منه عجلا قبل أن يتعدى الرصافة فما يبقى لنا معه طريق فانتبه و حكى لهم المنام فقال خذوه عجلا فأخذوه و مضوا به في الحال إلى المشهد الشريف.

Then one of them dozed off and saw in his dream someone saying to another, 'Do you not see him? Let us first check if we have any Reckoning with him. We must take him quickly before he crosses Al-Rasafa, for after that, we will have no access to him'. He awoke and told the others about his dream, saying, 'Take him quickly!' So, they immediately took the body and carried it to the noble Shrine.

و روى جماعة من صلحاء المشهد الشريف الغروي أنه رأى كل واحد من القبور التي في المشهد الشريف و ظاهره قد خرج منه جبل ممتد متصل بالقبة الشريفة صلوات الله على مشرفها.

And it is reported by a group of righteous people from the noble shrine of Al-Ghary narrated that each of them saw a rope extending from every grave within and around the sacred Shrine,

⁶¹⁰ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 11 H 25 b

⁶¹¹ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 11 H 25 c

connecting to the honoured dome. May the Salawaat of Allah-azwj be upon the one who ennobles it.

وَرُوي عَنْ أَمِيرِ الْمُؤْمِنِينَ ع أَنَّهُ كَانَ إِذَا أَرَادَ الْحُلُوءَ بِنَفْسِهِ أَتَى إِلَى طَرَفِ الْعَرِيِّ فَيَبْتَغِيهَا هُوَ ذَاتَ يَوْمٍ هُنَاكَ مُشْرِفٌ عَلَى النَّجَفِ إِذَا رَجُلٌ قَدْ أَقْبَلَ مِنَ الْبَرَّةِ رَاكِبٌ عَلَى نَاقَةٍ وَ قُدَّامُهُ جَنَازَةٌ فَحِينَ رَأَى عَلِيًّا ع قَصَدَهُ حَتَّى وَصَلَ إِلَيْهِ فَسَلَّمَ عَلَيْهِ فَرَدَّ عَلَيْهِ السَّلَامَ وَ قَالَ مِنْ أَيْنَ

And it is reported from Amir Al-Momineen^{-asws}, whenever he^{-asws} wanted the seclusion with himself^{-asws} came to an end of Al-Ghary. One day when he^{-asws} was over there overlooking upon Al-Najaf, when there was a man who had come from the desert riding upon a she-camel and in front of him was a bier. When he saw Ali^{-asws}, he aimed for him^{-asws} until he arrived to him^{-asws}. He greeted unto him^{-asws}, so he^{-asws} responded the greeting to him and said: 'From where?'

قَالَ مِنَ الْيَمَنِ

He said, 'From Al Yemen'.

قَالَ وَ مَا هَذِهِ الْجَنَازَةُ الَّتِي مَعَكَ

He^{-asws} said: 'And what is this bier which is with you?'

قَالَ جَنَازَةُ أَبِي لِأَدْفِنَهُ فِي هَذِهِ الْأَرْضِ

He said, 'Bier of my father. I want to bury him in this land'.

فَقَالَ عَلِيُّ لِمَ لَا دَفَنْتَهُ فِي أَرْضِكُمْ

Ali^{-asws} said: 'Why didn't you bury him in your land?'

قَالَ أَوْصَى بِذَلِكَ وَ قَالَ إِنَّهُ يُدْفَنُ هُنَاكَ رَجُلٌ يُدْعَى فِي شَفَاعَتِهِ مِثْلُ رِبْعَةٍ وَ مُضَرَ

He said, 'He had bequeathed with that and said a man will be buried there, the (number) like of the (tribes) of Rabie and Muzar will call him^{-asws} regarding his^{-asws} intercession'.

فَقَالَ لَهُ ع أَ تَعْرِفُ ذَلِكَ الرَّجُلَ

He^{-asws} said to him: 'Do you know that man?'

قَالَ لَا

He said, 'No'.

قَالَ أَنَا وَ اللَّهُ ذَلِكَ الرَّجُلُ أَنَا وَ اللَّهُ ذَلِكَ الرَّجُلُ أَنَا وَ اللَّهُ ذَلِكَ الرَّجُلُ

He^{-asws} said: 'By Allah^{-azwj}, I^{-asws} am that man! By Allah^{-azwj}, I^{-asws} am that man! By Allah^{-azwj}, I^{-asws} am that man, so bury (him)!'

فَادْفِنُ قَبْرَهُ وَ دَفَنَهُ.

He^{-asws} stood up and buried him".⁶¹²

و من خواص ذلك الحرم الشريف أن جميع المؤمنين يحشرون فيه.

And from specialities of that is the noble sanctuary, entirety of the Momineen will be Resurrected in it.

و رُوِيَ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ: مَا مِنْ مُؤْمِنٍ يَمُوتُ فِي شَرْقِ الْأَرْضِ وَ غَرْبِهَا إِلَّا وَ حَشَرَ اللَّهُ رُوحَهُ إِلَى وَادِي السَّلَامِ.

And it is reported from Abu Abdullah^{-asws}, he^{-asws} said: 'There is none from a Momin who dies in east of the earth or its west, except Allah^{-azwj} will Resurrect his soul to the valley of peace (Al Wady Al Salaam in Al-Najaf)".⁶¹³

و جاء في الأخبار و الآثار أنه بين وادي النجف و الكوفة كَأَنِّي بهم قعود يتحدثون على منابر من نور و الأخبار في هذا المعنى كثيرة انتهى كلامه ره.

It has been mentioned in narrations and reports, 'Between the valley of Najaf and Kufa, it is as if I see them sitting and conversing on pulpits of light'. There are many reports on this subject. His statement ended here, may Allah^{-azwj} Mercy.

26- كَأَنَّ الكافي عَلِيُّ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَنِ الْحُسَيْنِ بْنِ رَاشِدٍ عَنِ الْمُزَنِّجِلِ بْنِ مَعْمَرٍ عَنْ دَرِيحِ الْمُحَارِبِيِّ عَنْ عَبَّادَةَ الْأَسَدِيِّ عَنْ حَبَّةِ الْغُرَيْبِيِّ قَالَ: خَرَجْتُ مَعَ أَمِيرِ الْمُؤْمِنِينَ إِلَى الظَّهْرِ فَوَقَفَ بِوَادِي السَّلَامِ كَأَنَّهُ مُحَاطَبٌ لِأَقْوَامٍ فَقُمْتُ بِقِيَامِهِ حَتَّى أَعْيَيْتُ ثُمَّ جَلَسْتُ حَتَّى مَلِلْتُ ثُمَّ قُمْتُ حَتَّى نَأَلَنِي مِثْلُ مَا نَأَلَنِي أَوَّلًا ثُمَّ جَلَسْتُ حَتَّى مَلِلْتُ

(The book) 'Al Kafi' – Ali Bin Muhammad, from Ali Bin Al-Hassan, from Al-Husayn Bin Rashid, from Al Murtajil Bin Ma'mar, from Zareeh Al Muhariby, and Abaya Al Asady, from Habbat Al Arny who said,

'I went out with Amir Al-Momineen^{-asws} to the back (of Al-Kufa). He^{-asws} paused by Wady Al Salaam (graveyard). It is as if he^{-asws} was addressing the people. I stood with his^{-asws} standing until I was tired. Then I sat down until I was fed up. Then I stood up until it afflicted me what had afflicted me the first time. Then I sat down until I was fed up.

ثُمَّ قُمْتُ وَ جَمَعْتُ رِدَائِي فَقُلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ إِنِّي قَدْ أَشْفَقْتُ عَلَيْكَ مِنْ طُولِ الْقِيَامِ فَرَاحَةً سَاعَةً ثُمَّ طَرَحْتُ الرِّدَاءَ لِيَجْلِسَ عَلَيْهِ

Then I stood up and gathered my robe. I said, 'O Amir Al-Momineen^{-asws}! I feel pity upon you^{-asws} from the prolonged standing, so rest for a while!' Then I dropped my robe for him^{-asws} to be seated upon it.

⁶¹² Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 11 H 25 d

⁶¹³ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 11 H 25 e

فَقَالَ يَا حَبَّةُ إِنَّ هُوَ إِلَّا مُحَادَثُهُ مُؤْمِنٍ أَوْ مُؤَانَسَتُهُ

He^{-asws} said: 'O Habbat, it was only a discourse of a Momin or comforting him'.

قَالَ قُلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ وَ إِنَّهُمْ لَكَذَلِكَ

He (the narrator) said, 'I said, 'O Amir Al-Momineen^{-asws}, and they are like that?'

قَالَ نَعَمْ لَوْ كُشِفَ لَكَ لَرَأَيْتَهُمْ خَلْقًا خَلْقًا مُحْتَبِينَ يَتَحَادَثُونَ

He^{-asws} said: 'Yes. If the covering were to be removed, you will see them in circles and circles wrapped in garments, discussing'.

فَقُلْتُ أَجْسَامٌ أَمْ أَرْوَاحٌ

I said, '(Are they) bodies or souls?'

فَقَالَ أَرْوَاحٌ وَ مَا مِنْ مُؤْمِنٍ يَمُوتُ فِي بُقْعَةٍ مِنْ بَقَاعِ الْأَرْضِ إِلَّا قِيلَ لِرُوحِهِ الْحَقِّي بِوَادِي السَّلَامِ وَ إِنَّهَا لَبُقْعَةٌ مِنْ جَنَّةِ عَدْنٍ.

He^{-asws} said: 'Souls, and there is none from a Momin who dies in a spot from spots of the earth except it is said to his soul, 'Join at Wady Al Salaam!', and it is a spot from the Gardens of Eden''.⁶¹⁴

27- كَأ، الكافي العِدَّة عَنْ سَهْلِ بْنِ الْحُسَيْنِ بْنِ عَلِيٍّ عَنْ أَحْمَدَ بْنِ عُمَرَ رَفَعَهُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قُلْتُ لَهُ إِنَّ أَخِي يَبْغَدَادَ وَ أَخَافُ أَنْ يَمُوتَ بِهَا

(The book) 'Al Kafi' – The number, from Sahl, from Al-Hassan Bin Ali, from Ahmad Bin Umar raising it,

'From Abu Abdullah^{-asws}, he (the narrator) said, 'I said to him^{-asws}, 'My brother is at Baghdad and I fear that he will die at it!'

فَقَالَ مَا تُبَالِي حَيْثُ مَا مَاتَ أَمَا إِنَّهُ لَا يَبْقَى مُؤْمِنٌ فِي شَرْقِ الْأَرْضِ وَ غَرْبِهَا إِلَّا حَشَرَ اللَّهُ رُوحَهُ إِلَى وَادِي السَّلَامِ

He^{-asws} said: 'It does not matter where one dies! Indeed, there does not remain any Momin in east of the earth and its west except Allah^{-azwj} will resurrect his soul to Wady Al Salaam!'

فَقُلْتُ لَهُ وَ أَيْنَ وَادِي السَّلَامِ

I said to him^{-asws}, 'And where is Wady Al Salaam?'

قَالَ ظَهَرَ الْكُوفَةِ أَمَا إِنِّي كَأَنِّي بِهِمْ خَلَقْتُ خَلْقَ قُعُودٍ يَتَحَدَّثُونَ.

⁶¹⁴ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 11 H 26

He^{-asws} said: 'At the back of Al-Kufa. As for me^{-asws}, it is as if I^{-asws} am with them sitting in circles and circles discussing!'"⁶¹⁵

أَقُولُ رَوَى سَيِّدُ عَلِيِّ بْنِ عَبْدِ الْحَمِيدِ فِي كِتَابِ الْعَبَّةِ بِإِسْنَادِهِ إِلَى الْفَضْلِ بْنِ شاذَانَ مِنْ أَصْلِ كِتَابِهِ بِإِسْنَادِهِ إِلَى أَصْبَغِ بْنِ نُبَاتَةَ قَالَ: خَرَجَ أَمِيرُ الْمُؤْمِنِينَ ع إِلَى ظَهْرِ الْكُوفَةِ فَلَحِقْنَاهُ فَقَالَ سَلُونِي قَبْلَ أَنْ تَفْقِدُونِي فَقَدْ مَلَيْتِ الْجَوَانِحَ مِنِّي عِلْمًا

I say, 'It is reported by Syed Ali Bin Abdul Hameed in 'Kitab Al Ghayba', by his chain to Al Fazl Bin Shazan, from the original of his book, by his chain to Asbagh Bin Nubata who said,

'Amir Al-Momineen^{-asws} went out to the back of Al-Kufa. We caught up with him^{-asws}. He^{-asws} said: 'Ask me^{-asws} before you lose me^{-asws}, for my^{-asws} wings (two sides) are filled with knowledge!'

كُنْتُ إِذَا سَأَلْتُ أُعْطِيتُ وَإِذَا سَكَتُ ابْتَدِئْتُ ثُمَّ مَسَحَ يَدِهِ عَلَى بَطْنِهِ وَقَالَ أَغْلَاهُ عِلْمٌ وَ أَسْفَلُهُ تُفَلٌّ

Whenever I have asked, I was given, and whenever I was silent he^{-asws} had initiated. Then he^{-asws} wiped his^{-asws} hand upon his^{-asws} belly and said: 'Its top part holds knowledge, and its bottom hold waste!'

ثُمَّ مَرَّ حَتَّى أَتَى الْغَرِيَيْنَ فَلَحِقْنَاهُ وَهُوَ مُسْتَلْقٍ [مُسْتَلْقٍ] عَلَى الْأَرْضِ بِجَسَدِهِ لَيْسَ تَحْتَهُ ثَوْبٌ فَقَالَ لَهُ قُنْبَرٌ يَا أَمِيرَ الْمُؤْمِنِينَ أَلَا أُبْسِطُ تَحْتَكَ ثَوْبِي

Then he^{-asws} passed on until he^{-asws} came to Al Ghariyeyn. We caught up with him^{-asws} and he^{-asws} was lying upon the ground with his^{-asws} body. There not being any cloth beneath him^{-asws}. Qanbar said to him^{-asws}, 'O Amir Al-Momineen^{-asws}! Shall I spread my cloth beneath you^{-asws}?'

قَالَ لَا هَلْ هِيَ إِلَّا تُرْبَةُ مُؤْمِنٍ وَ مِنْ أَحْمَتِهِ [مُزَاحَمَتُهُ] فِي مَجْلِسِهِ

He^{-asws} said: 'No! Isn't this only soil of a Momin, and the one who competes with him in his gathering?'

فَقَالَ الْأَصْبَغُ تُرْبَةُ الْمُؤْمِنِ قَدْ عَرَفْنَاهَا كَانَتْ أَوْ تَكُونُ فَمَا مِنْ أَحْمَتِهِ [مُزَاحَمَتُهُ] بِمَجْلِسِهِ

Al Asbagh said, 'The soil of a Momin, we have understood it, whether he was or will be, but what is 'one who competes with him in his gathering'?'

فَقَالَ يَا ابْنَ نُبَاتَةَ لَوْ كُشِفَ لَكُمْ لَأَلْفَيْتُمْ أَرْوَاحَ الْمُؤْمِنِينَ فِي هَذِهِ خَلْفًا خَلْفًا يَتَزَاوَرُونَ وَ يَتَحَدَّثُونَ أَنَّ فِي هَذَا الظَّهْرِ رُوحَ كُلِّ مُؤْمِنٍ وَ بِوَادِي بَرَاهُوتِ رُوحَ كُلِّ كَافِرٍ

He^{-asws} said: 'O Ibn Nubata! If it was uncovered for you, you would have found souls of the Momineen in this (place) in circles by circles visiting each other and discussing with each

other! This is the land of the soul of every Momin, while in the valley of Barhout is the soil of every Kafir’.

ثُمَّ رَكِبَ بَعْلُهُ وَانْتَهَى إِلَى الْمَسْجِدِ فَنَظَرَ إِلَيْهِ وَكَانَ يَحْزَنُ وَدَنَانٍ وَطِينٍ فَقَالَ وَئَيْلٌ لِمَنْ هَدَمَكَ وَوَئَيْلٌ لِمَنْ يَسْتَهْدِمُكَ وَوَئَيْلٌ لِبَنَانِكَ بِالْمَطْبُوحِ الْمُعْبَرِ قِبْلَةَ نُوحٍ - وَطُوبَى لِمَنْ شَهِدَ هَدْمَهُ مَعَ الْقَائِمِ مِنْ أَهْلِ بَيْتِي أُولَئِكَ خَيْرُ الْأُمَّةِ مَعَ أَزْوَاجِ الْعِثْرَةِ.

Then he^{-asws} rode his^{-asws} mule and ended to the Masjid. He^{-asws} looked at it, and it was of pottery and jars and clay. He^{-asws} said: ‘Woe be to the one who demolished you, and woe be to the one will be demolishing you, and woe be to your builders with the altered baked clay facing Noah^{-as}, and beatitude be for one who will witness its demolition with Al-Qaim^{-ajfj} from People^{-asws} of my^{-asws} Household! They are best of the communities with the righteous family!’⁶¹⁶

باب 12 موضع قبره صلوات الله عليه و موضع رأس الحسين صلوات الله و سلامه عليه و من دفن عنده من الأنبياء ع

CHAPTER 12 – PLACE OF HIS^{-asws} GRAVE, MAY THE SALAWAAT OF ALLAH^{-azwj} BE UPON HIM^{-asws}, AND PLACE OF THE HEAD OF Al-Husayn^{-asws}, MAY THE SALAWAAT OF ALLAH^{-azwj} AND HIS^{-azwj} GREETING BE UPON HIM^{-asws}, AND THE ONES FROM THE PROPHETS^{-as} BURIED IN HIS^{-asws} PRESENCE

1- حة، فرحة الغري ذكر الفقيه صفي الدين بن مَعْدَانَ فِي مَزَارِ فَقِيهِنَا مُحَمَّدِ بْنِ عَلِيٍّ بْنِ الْفَضْلِ وَكَانَ ثِقَةً عَيْنًا صَحِيحَ الْإِعْتِقَادِ قَالَ أَخَذْتُ هَذِهِ الرِّيَازَةَ مِنْ كُتُبِ عُمُومِي وَكَانَتْ بِحِطِّ عَمِّي الْحُسَيْنِ بْنِ الْفَضْلِ قَالَ حَدَّثَنِي الْحُسَيْنُ بْنُ مُحَمَّدٍ بْنِ مُصْعَبٍ وَ أَخْبَرَنِي زَيْدُ بْنُ عَلِيٍّ بْنِ مُحَمَّدٍ بْنِ يَغْقُوبَ عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ بْنِ مُصْعَبٍ عَنِ ابْنِ أَبِي الْحَطَّابِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ صَفْوَانَ الْجَمَّالِ أَنَّهُ قَالَ:

(The book) ‘Farhat Al-Ghary’ – The juries Safy Al Deen Bin Ma’dan mentioned in the shrine of our jurist Muhammad Bin Ali Bin Al Fazl, and he was a trusted eye, correct of the beliefs. He said, ‘I took this Ziyarat from books of my uncles, and it was in the handwriting of my uncle Al-Husayn Bin Al Fazl who said, ‘It is narrated to me by Al-Husayn Bin Muhammad Bin Mus’ab, and Zayd Bin Ali Bin Muhammad Bin Yaqoub Al-Husayn Bin Muhammad Bin Mus’ab informed me from Ibn Abu Al Khattab, from Safwan Bin Yahya, from Safwan Al Jammal who said,

خَرَجْتُ مَعَ الصَّادِقِ ع مِنَ الْمَدِينَةِ أُرِيدُ الْكُوفَةَ فَلَمَّا جُزْنَا بِالْحِيرَةِ قَالَ يَا صَفْوَانُ

‘I went out with Al-Sadiq^{-asws} from Al-Medina intending Al-Kufa. When we surpassed Al-Hira, he^{-asws} said: ‘O Safwan!’

قُلْتُ لَبَّيْكَ يَا ابْنَ رَسُولِ اللَّهِ

I said, ‘At your^{-asws} service, O son^{-asws} of Rasool-Allah^{-saww}!’

قَالَ تُخْرِجُ الْمَطَايَا إِلَى الْقَائِمِ وَ حَد [جَدَّ] الطَّرِيقَ إِلَى الْغُرِيِّ

He^{-asws} said: 'The mounts will be brought out to Al-Qaim, and a limit of the main road is to Al-Ghary.

قَالَ صَفْوَانُ فَلَمَّا صِرْنَا إِلَى قَائِمِ الْغَرِيِّ أَخْرَجَ رِشَاءً مَعَهُ دَقِيقًا قَدْ عَمِلَ مِنَ الْكِنْبَارِ ثُمَّ أَبْعَدَ مِنَ الْقَائِمِ مَعْرِبًا حُطًى كَثِيرَةً ثُمَّ مَدَّ ذَلِكَ الرِّشَاءَ حَتَّى إِذَا انْتَهَى إِلَى آخِرِهِ وَقَفَ ثُمَّ ضَرَبَ بِيَدِهِ إِلَى الْأَرْضِ فَأَخْرَجَ مِنْهَا كَفًّا مِنْ تُرَابٍ فَشَمَّهُ مَلِيًّا ثُمَّ أَقْبَلَ يَمْشِي حَتَّى وَقَفَ عَلَى مَوْضِعِ الْقَبْرِ الْآنَ ثُمَّ ضَرَبَ بِيَدِهِ الْمُبَارَكَةِ إِلَى التُّرْبَةِ فَقَبَضَ مِنْهَا قَبْضَةً ثُمَّ شَمَّهَا ثُمَّ شَهَقَ شَهَقَةً حَتَّى طَنَنْتُ أَنَّهُ فَارَقَ الدُّنْيَا

Safwan said, 'When we came to Al-Qaim Al-Ghary, he^{-asws} took out a small bundle of flour, (the container was) made from coconut fibre. Then he^{-asws} moved away from Al-Qaim to the west, walking many steps. He^{-asws} stretched the bundle of flour until he^{-asws} reached the end of it. He^{-asws} stopped, then struck the ground with his^{-asws} hand and took a handful of soil, which he^{-asws} smelled for a long time. Then he^{-asws} began walking again until he^{-asws} reached the location of the grave. He^{-asws} struck the blessed soil with his^{-asws} hand and took a handful of it, smelled it, and then exhaled with a deep sigh, to the point that I thought he^{-asws} had left this world.

فَلَمَّا أَفَاقَ قَالَ هَاهُنَا وَ اللَّهُ مَشْهُدُ أَمِيرِ الْمُؤْمِنِينَ ع

When he^{-asws} awoke, he^{-asws} said: 'By Allah^{-azwj} over here is the burial site of Amir Al-Momineen^{-asws}!'

ثُمَّ خَطَّ تَخْطِيطًا فَقُلْتُ يَا ابْنَ رَسُولِ اللَّهِ ص - مَا مَنَعَ الْأَبْرَارَ مِنْ أَهْلِ الْبَيْتِ مِنْ إِظْهَارِ مَشْهُدِهِ

Then he^{-asws} drew a marking line. I said, 'O son^{-asws} of Rasool-Allah^{-saww}! What prevents the righteous ones from People^{-asws} of the Household to reveal his^{-asws} burial site?'

قَالَ حَدَرًا مِنْ بَنِي مَرْوَانَ وَ الْخَوَارِجِ أَنَّ تَحْتَالَ فِي أَدَائِهِ

He^{-asws} said: 'Caution from the clan of Marwan and the Kharijites who might plot in hurting him^{-asws}'.

قَالَ صَفْوَانُ فَسَأَلْتُ الصَّادِقَ أَبَا عَبْدِ اللَّهِ ع - كَيْفَ تَزُورُ أَمِيرَ الْمُؤْمِنِينَ ع -

Safwan said, 'I asked Al-Sadiq Abu Abdullah^{-asws}, 'How should one visit Amir Al-Momineen^{-asws}?'

فَقَالَ يَا صَفْوَانُ إِذَا أَرَدْتَ ذَلِكَ فَاعْتَسِلْ وَ الْبَسْ ثَوْبَيْنِ طَاهَرَيْنِ عَسِيلَيْنِ أَوْ جَدِيدَيْنِ وَ نَالَ شَيْئًا مِنَ الطَّيِّبِ فَإِنْ لَمْ تَنَلْ أَجْزَأَكَ فَإِذَا خَرَجْتَ مِنْ مَنْزِلِكَ فَقُلِ اللَّهُمَّ إِنِّي خَرَجْتُ مِنْ مَنْزِلِي - وَ نَمَّ الزِّيَارَةَ وَ تَرَكْتُهَا لِطَوْلِهَا.

He^{-asws} said: 'O Safwan! Whenever you want that, bathe and wear two clean clothes, either washed (used) or new, and take something from the perfume. If you don't take, it will suffice

you. When you go out from your house, say, 'O Allah^{-azwj}! I am going out from my house' – and complete the Ziyarat, and I have left it out due to its length".⁶¹⁷

2- قَالَ وَ ذَكَرَ صَاحِبُ كِتَابِ الْأَنْوَارِ يَرْوِيهَا يُوسُفُ الْكَاتِبُ وَ مُعَاوِيَةُ بْنُ عَمَّارٍ جَمِيعاً عَنِ الصَّادِقِ ع إِذَا أَرَدْتَ الزِّيَارَةَ لِقَبْرِ أَمِيرِ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ فَاعْتَسِلْ حَيْثُ مَنَزَلُكَ وَ قُلْ حِينَ تَعْبُرُهُ اللَّهُمَّ اجْعَلْ سَعْيِي مَشْكُوراً- وَ ذَكَرَ الزِّيَارَةَ تَكُونُ كُرَاسَتَيْنِ قَطْعَ الثَّمَنِ أَوْ أَكْثَرَ مِنْ ذَلِكَ وَ أَخْرَجَهَا اللَّهُمَّ احْنِمْ لِي بِالسَّعَادَةِ وَ الْمَغْفِرَةِ وَ الْحَيَرَةِ.

He said, 'And author of the book 'Al Anwaar' mentioned reporting of Yusuf the scribe, and Muawiya Bin Ammar, altogether,

'From Al-Sadiq^{-asws}: 'When you intend to visit the grave of Amir Al-Momineen^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, bathe wherever is your house and say when you cross it, 'O Allah^{-azwj}! Make my striving to be Appreciated' – and he mentioned the Ziyarat being of two pages, a piece of the eighth or more than that, and its end is – 'O Allah^{-azwj}! End for me with the good fortune and the Forgiveness and the goodness".⁶¹⁸

3- وَ ذَكَرَ مُحَمَّدُ بْنُ الْمُشْهَدِيِّ فِي مَزَارِهِ أَنَّ الصَّادِقَ ع عَلَّمَ لِمُحَمَّدِ بْنِ مُسْلِمٍ الثَّقَفِيَّ هَذِهِ الزِّيَارَةَ وَ قَالَ إِذَا أَتَيْتَ مَشْهَدَ أَمِيرِ الْمُؤْمِنِينَ ع فَاعْتَسِلْ لِلزِّيَارَةِ وَ الْبَسْ أَنْظِفْ ثِيَابَكَ وَ شَمِّ شَيْئاً مِنَ الطِّيبِ وَ امْشِ وَ عَلَيْكَ السَّكِينَةُ وَ الْوَقَارُ

And it is mentioned by Muhammad Bin Al Mashhady in his 'Mazaar' –

'Al-Sadiq^{-asws} had taught this Ziyarat to Muhammad Bin Muslim Al Saqafy and said: 'When you come to the shrine of Amir Al-Momineen^{-asws}, bathe for the visitation and wear your clean clothes, and smell something from the perfume, and walk, and upon you should be the calmness and the dignity.

فَإِذَا وَصَلْتَ إِلَى بَابِ السَّلَامِ فَاسْتَقْبِلِ الْقِبْلَةَ وَ كَثِّرِ اللَّهُ تَعَالَى ثَلَاثِينَ مَرَّةً وَ قُلِ السَّلَامَ عَلَى رَسُولِ اللَّهِ السَّلَامَ عَلَى خَيْرَةِ اللَّهِ- وَ ذَكَرَ الزِّيَارَةَ بِطُولِهَا.

When you arrive to Al Salaam door, face the Qiblah and exclaim Takbeer of Allah^{-azwj} the Exalted thirty times and said, 'The greeting be upon Rasool-Allah^{-saww}! The greeting be upon the Choice of Allah^{-azwj}' – and he mentioned the Ziyarat in its (full) length".⁶¹⁹

4- وَ ذَكَرَ الْعَمُّ السَّعِيدُ فِي مَزَارِهِ أَنَّ الصَّادِقَ ع زَارَ بِهَا عَلِيَّ بْنَ أَبِي طَالِبٍ يَوْمَ سَابِعِ عَشَرَ رَبِيعِ الْأَوَّلِ- وَ هِيَ الَّتِي رَوَاهَا مُحَمَّدُ بْنُ مُسْلِمٍ- وَ لَكِنِّي رَأَيْتُ فِي الرِّوَايَتَيْنِ اخْتِلَافاً كَثِيراً.

And an uncle of Al Saeed mentioned in his 'Mazaar' –

⁶¹⁷ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 12 H 1

⁶¹⁸ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 12 H 2

⁶¹⁹ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 12 H 3

'Al-Sadiq^{-asws} had performed Ziyarat with it of Ali^{-asws} Bin Abu Talib^{-asws} on the 17th day of Rabbi Al-Awwal, and it is the Ziyarat which Muhammad Bin Muslim had performed, but I saw many difference in the two Ziyaraats".⁶²⁰

5- حة، فرحة الغري أَبُو نُعَيْمٍ الْحَسَنُ بْنُ أَحْمَدَ بْنِ مَيْمَنٍ عَنِ السَّكُونِيِّ عَنْ مَنْصُورِ بْنِ حَازِمٍ عَنْ سُلَيْمَانَ بْنِ خَالِدٍ وَ مُحَمَّدٍ بْنِ مُسْلِمٍ قَالَا مَضَيْنَا إِلَى الْحِيرَةِ فَاسْتَأْذَنَّا وَ دَخَلْنَا إِلَى أَبِي عَبْدِ اللَّهِ ع- فَجَلَسْنَا إِلَيْهِ وَ سَأَلْنَاهُ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع فَقَالَ إِذَا خَرَجْتُمْ فَجَزَمُ الثُّوْبَةِ وَ الْقَائِمِ وَ صِرْتُمْ مِنَ النَّجَفِ عَلَى غُلُوَّةٍ أَوْ غُلُوَّتَيْنِ رَأَيْتُمْ ذِكْوَاتٍ بَيْضاً بَيْنَهَا قَبْرٌ قَدْ جَرَفَهُ السَّيْلُ ذَلِكَ قَبْرُ أَمِيرِ الْمُؤْمِنِينَ ع

(The book) 'Farhat Al-Ghary' – Abu Nueym Al-Hassan Bin Ahmad Bin Maysam, from Al Sakuni, from Mansour Bin Hazim, from Suleyman Bin Khalid and Muhammad Bin Muslim who both said,

'We went to Al-Hira. We sought permission and entered to see Abu Abdullah^{-asws}. We seated to him^{-asws} and asked him^{-asws} about Amir Al-Momineen^{-asws}. He^{-asws} said: 'When you go out and surpass Al-Suweya and Al-Qaim, and you come to one or two shots of an arrow, you will see white mounds. Between these is a grave the floods have eroded. That is the grave of Amir Al-Momineen^{-asws}'.

قَالَ فَعَدَوْنَا مِنْ غَدٍ فَجَزَمْنَا الثُّوْبَةَ وَ الْقَائِمِ وَ إِذَا ذِكْوَاتٍ بَيْضٌ فَجَنَّاها فَإِذَا الْقَبْرُ كَمَا وَصَفَ قَدْ جَرَفَهُ السَّيْلُ فَتَرَلْنَا فَسَلَّمْنَا وَ صَلَّيْنَا عَنْهُ ثُمَّ انْصَرَفْنَا فَلَمَّا كَانَ مِنَ الْعَدِ غَدَوْنَا إِلَى أَبِي عَبْدِ اللَّهِ ع فَوَصَفْنَا لَهُ فَقَالَ أَصَبْتُمْ أَصَابَ اللَّهُ بِكُمْ الرَّشَادَ.

He (the narrator) said. 'We went out in the morning and went beyond Al-Suweya and Al-Qaim, and there were white mounts. We went to these, and there was the grave just as he^{-asws} had described; the flood had eroded it. We greeted and prayed Salat by it, then we left. When it was the next morning, we went to Abu Abdullah^{-asws} and described it to him^{-asws}. He^{-asws} said: 'You got it right! May Allah^{-azwj} Guide (others) to the correctness through you!'"⁶²¹

6- حة، فرحة الغري يَحْيَى بْنُ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ أَبِي الْبَرَكَاتِ عَنِ الْحُسَيْنِ بْنِ رَطْبَةَ عَنْ أَبِي عَلِيٍّ بْنِ شَيْخِ الطَّائِفَةِ عَنْ أَبِيهِ عَنِ الْمُفِيدِ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ دَاوُدَ عَنْ مُحَمَّدِ بْنِ بَكْرَانَ عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ الْفَرَزْدَقِيِّ عَنْ مُحَمَّدِ بْنِ الْحَجَّالِ عَنْ مُحَمَّدِ بْنِ حَشِيْبٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ عَنْ أَحْمَدَ بْنِ عَبْدِ اللَّهِ الْغَامِرِيِّ عَنْ أَبِي مُعَمَّرٍ الْهَلَالِيِّ عَنْ أَبِي فُرَّةَ رَجُلٍ مِنْ أَصْحَابِ زَيْدِ بْنِ عَلِيٍّ كَانَ مِنَ الْمَوَالِي وَ كُنَّا نَعُدُّهُ مِنَ الْأَخْبَارِ قَالَ:

(The book) 'Farhat Al-Ghary' – Yahya Bin Saeed, from Muhammad Bin Abu Al Barakaat, from Al-Husayn Bin Ratba, from Abu Ali Bin Sheykh Al Taaifa, from his father, from Al Mufeed, from Muhammad Bin Ahmad Bin Dawood, from Muhammad Bin Bakran, from Al-Hassan Bin Muhammad Al Farazdaq, from Humeyd Al Hajjal, from Muhammad Bin Hasheesh, from Abdul Rahma Bin Al Qasim, from Ahmad Bin Abdullah Al Aamiry, from Abu Moamar Al Hilali, from Abu Qurrah, a man from the companions of Zayd Bin Ali. He was from the friends, and we were counting him as being from the good ones. He said,

انْطَلَقْتُ أَنَا وَ زَيْدُ بْنُ عَلِيٍّ نَحْوَ الْجَبَانَةِ فَصَلَّيْتُ لَيْلًا طَوِيلًا ثُمَّ قَالَ يَا أَبَا فُرَّةَ حَدِّثْنِي أَيُّ مَوْضِعٍ هَذَا

'I and Zayd son of Ali^{-asws} (Bin Al-Husayn^{-asws}) went towards Al Jabbana. He prayed length of the night, then said, 'O Abu Qurra, narrate to me, which place is this?'

⁶²⁰ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 12 H 4

⁶²¹ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 12 H 5

قَالَ قُلْتُ لَا نَدْرِي

He (the narrator) said, 'I said, 'We don't know'.

قَالَ نَحْنُ قُرْبَ قَبْرِ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ - يَا أَبَا قُرَّةَ نَحْنُ فِي رَوْضَةٍ مِنْ رِيَاضِ الْجَنَّةِ.

He said, 'We are nearby the grave of Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws}. O Abu Qurra! We are in a garden from the Gardens of Paradise!'⁶²²

7- حة، فرحة الغري قرأت بخط السيد الشريف الفاضل أبي يغلى الجعفري ما صورته حدث أحمد بن محمد بن سهل قال: كنت عند الحسن بن يحيى فجاءه أحمد بن عيسى بن يحيى ابن أخيه فسأله وأنا أسمع فقال تعرف في حديث قبر علي بن أبي طالب ع عن حديث صفوان الجمال

(The book) 'Farhat Al-Ghary' – I read in the handwriting of the Seyyid the noble, the meritorious Abu Ya'la Al Ja'fari, its outline is, 'It is narrated by Ahmad Bin Muhammad Bin Sahl who said,

'I was in the presence of Al-Hassan Bin Yahya. Ahmad Bin Isa Bin Yahya, a son of his brother, came to him. He asked him and I was listening. He said, 'Do you know in a Hadeeth the (location of) the grave of Ali^{-asws} Bin Abu Talib^{-asws}, from the Hadeeth by Safwan Al-Jammal?'

فَقَالَ نَعَمْ أَخْبَرَنِي مَوْلَى لَنَا عَنْ مَوْلَى لِبَنِي الْعَبَّاسِ - قَالَ قَالَ لِي أَبُو جَعْفَرٍ الْمَنْصُورُ خَذْ مَعَكَ مِعْوَلًا وَ زُبَيْلًا وَ امضِ مَعِي

He said, 'Yes. A slave of ours informed me from a slave of the clan of Al-Abbas. He said, 'Abu Ja'far Al Mansour (caliph) said to me, 'Take a pickaxe and a basket and come with me!'

قَالَ فَأَخَذْتُ مَا قَالَ وَ دَهَبْتُ مَعَهُ لَيْلًا حَتَّى أَتَى الْغَرِيَّ فَإِذَا بِقَبْرٍ فَقَالَ اخْفُزْ

He said, 'I took what he had said, and I went with him at night until he came to Al-Ghary. There was a grave. He said, 'Dig!'

فَحَفَرْتُ حَتَّى بَلَغْتُ اللَّحْدَ فَقُلْتُ هَذَا قَبْرٌ قَدْ ظَهَرَ

I dug until I reached the sepulchre (Lahad). I said, 'This is a grave which has appeared!'

فَقَالَ طُمْ ذَلِكَ هَذَا قَبْرُ عَلِيٍّ ع إِنَّمَا أَرَدْتُ أَنْ أَعْلَمَ

He said, 'Cover it up, this is the grave of Ali^{-asws}! But rather I wanted to know'.

وَ هَذَا لِأَنَّ الْمَنْصُورَ يَسْمَعُ بِذَلِكَ عَنْ أَهْلِ الْبَيْتِ ع فَأَرَادَ أَنْ يَسْتَبْرِي الْحَالَ فَاتَّصَحَّتْ.

And this is because Al-Mansour had heard of that from People^{-asws} of the Household, so he wanted to verify the situation, so it becomes clear".⁶²³

⁶²² Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 12 H 6

⁶²³ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 12 H 7

بيان: قوله عن حديث صفوان أي القبر الذي عرفه الناس و أخذوه من حديث صفوان حيث روى تعيين هذا الموضع.

Explanation – His words, ‘from the Hadeeth by Safwan’, i.e. the grave which the people recognise and they are taking it from a Hadeeth by Safwan where he reported the exact location of this place.

8- حة، فرحة الغري عَبْدُ الصَّمَدِ بْنِ أَحْمَدَ عَنِ الْحَافِظِ عَنْ أَبِي الْفَرَجِ بْنِ الْجَوْزِيِّ عَنْ إِسْمَاعِيلَ بْنِ أَحْمَدَ السَّمَرْقَنْدِيِّ عَنْ أَبِي مَنْصُورٍ عَنْ عَبْدِ الْعَزِيزِ الْعُكْبَرِيِّ عَنِ الْحُسَيْنِ بْنِ بُشَيْرَانَ عَنْ أَبِي الْحَسَنِ الْأَشْجَنِيِّ عَنْ أَبِي بَكْرٍ بْنِ أَبِي الدُّنْيَا وَ تَقْلُتُهُ مِنْ نُسخَةٍ عَتِيقَةٍ عَلَيْهَا طَبَقَاتٌ كَثِيرَةٌ وَ هِيَ عِنْدِي قَالَ أَخْبَرَنَا عُمَرُ عَنْ عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنْ هِشَامِ بْنِ مُحَمَّدٍ عَنْ أَبِي بَكْرٍ بْنِ عَيَّاشٍ قَالَ:

(The book) ‘Farhat Al-Ghary’ – Abdul Samad Bin Ahmad, from Al Hafiz, from Abu Al Faraj Bin Al Jowzy, from Ismail Bin Ahmad Al Samarqandy, from Abu Mansour, from Abdul Aziz Al Ukbari, from Al-Husayn Bin Bushran, from Abu Al-Hassan Al Ashnasy, from Abu Bakr Bin Abu Al Dunya, and I copied it from an ancient copy, upon it were many layers (patches), and it is in my possession. He said, ‘We are informed by Umar, from Abdullah, from his father, from Hisham Bin Muhammad, from Abu Bakr Bin Ayyash who said,

سَأَلْتُ أَبَا حُصَيْنٍ وَ الْأَعْمَشَ وَ غَيْرَهُمْ فَقُلْتُ أَخْبَرْتُمْ أَخَا أَنَّهُ صَلَّى عَلَى عَلِيٍّ عَ أَوْ شَهِدَ دَفْنَهُ

‘I asked Abu Al-Husayn and Al-Amsh and others. I said, ‘Has anyone informed you that he had prayed Salat upon Ali^{-asws} and witnessed his^{-asws} burial?’

قَالُوا لَا

They said, ‘No’.

فَسَأَلْتُ أَبَاكَ مُحَمَّدَ بْنَ السَّائِبِ فَقَالَ أَخْرَجَ بِهِ لَيْلًا وَ خَرَجَ بِهِ الْحَسَنُ وَ الْحُسَيْنُ وَ مُحَمَّدُ بْنُ الْحَنَفِيَّةِ عَ وَ عَبْدُ اللَّهِ بْنُ جَعْفَرٍ وَ عِدَّةٌ مِنْ أَهْلِ بَيْتِهِ فُدفِنَ فِي ظَهْرِ الْكُوفَةِ

I asked your father Muhammad Bin Al-Saaib. He said, ‘He^{-asws} was taken out with at night and there went out with him^{-asws}, Al-Hassan^{-asws}, and Al-Husayn^{-asws}, and Muhammad Bin Al Hanafiya, and Abdullah son of Ja’far^{-asws}, and a number of his^{-asws} family members. He^{-asws} was buried at the back of Al-Kufa’.

فَقُلْتُ لِأَبِيكَ لَمْ يُفْعَلْ بِهِ ذَلِكَ

I said to your father, ‘Why was that done to him^{-asws}?’

قَالَ خَافَهُ أَنْ تُنْبَسَهُ الْخَوَارِجُ وَ غَيْرُهُمْ.

He said, ‘Fearing that the Kharijites and others would exhume him^{-asws}’.⁶²⁴

9- يب، تهذيب الأحكام مُحَمَّدُ بْنُ أَحْمَدَ بْنِ دَاوُدَ عَنْ مُحَمَّدِ بْنِ بَكَّارٍ النَّقَّاشِ عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ الْفَزَارِيِّ عَنِ الْحَسَنِ بْنِ عَلِيٍّ النَّخَّاسِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الرَّقْمَانِيِّ عَنْ يَحْيَى الْحِمَّانِيِّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الطَّيَالِسِيِّ عَنْ مُحَمَّدِ بْنِ الثَّغَرِ عَنْ أَبِي مَطَرٍ قَالَ: لَمَّا ضَرَبَ ابْنُ مُلْجَمٍ الْفَاسِقُ لَعْنَهُ اللَّهُ أَمِيرَ الْمُؤْمِنِينَ ع قَالَ لَهُ الْحَسَنُ - أَقْتُلْهُ

(The book) 'Tahzeeb Al Ahkaam' – Muhammad Bin Ahmad Bin Dawood, from Muhammad Bin Bakkar Al Naqqash, from Al-Husayn Bin Muhammad Al Fazary, from Al-Hassan Bin Ali Al Nakhhas, from Ja'far Bin Muhammad Al Rummani, from Yahya Al Himmmani, from Muhammad Bin Ubeyd Al Tayalis, from Mukhtar Al Tammar, from Abu Matar who said,

'When Ibn Al-Muljim^{-la}, the immoral, may Allah^{-azwj} Curse him^{-la}, struck Amir Al-Momineen^{-asws}, Al-Hassan^{-asws} said to him^{-asws}, 'I^{-asws} will kill him^{-la}!'

قَالَ لَا وَ لَكِنْ احْسِنُهُ فَإِذَا مِتُّ فَأَقْتُلُوهُ فَإِذَا مِتُّ فَأَذْفُنُونِي فِي هَذَا الظَّهْرِ فِي قَبْرِ أَخَوَيْ هُودٍ وَ صَالِحٍ.

He^{-asws} said: 'No, but withhold him^{-la}. When I^{-asws} die, kill him^{-la}! When I^{-asws} am dead, bury me in this land in a grave of my^{-asws} brothers^{-as} (The Prophets^{-as}) Hud^{-as} and Salih^{-as}'.⁶²⁵

10- وَ عَنْهُ عَنْ مُحَمَّدِ بْنِ بَكْرَانَ عَنْ عَلِيِّ بْنِ يَعْقُوبَ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَنْ أَخِيهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عُمَرَ الْجُرْجَانِيِّ عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع عَنْ جَدِّهِ قَالَ: سَأَلْتُ الْحُسَيْنَ بْنَ عَلِيٍّ ع- أَيْنَ دَفَنْتُمْ أَمِيرَ الْمُؤْمِنِينَ ع-

And from him, from Muhammad Bin Bakran, from Ali Bin Yaqoub, from Ali Bin Al-Hassan, from his brother, from Ahmad Bin Muhammad Bin Umar Al Jurjany,

'From Al-Hassan^{-asws} Bin Ali^{-asws} Bin Abu Talib^{-asws}, from his (narrator's) grandfather who said, 'I asked Al-Hassan^{-asws} Bin Ali^{-asws}, 'Where did you^{-asws} bury Amir Al-Momineen^{-asws}?''

فَقَالَ عَلَى شَفِيرِ الْجُرْفِ وَ مَرْزَنَا بِهِ لَيْلًا عَلَى مَسْجِدِ الْأَشْعَثِ وَ قَالَ أَذْفُنُونِي فِي قَبْرِ أَخِي هُودٍ.

He^{-asws} said: 'On the verge of a cliff, and we went with him^{-asws} at night to Masjid Al-Ash'as, and he^{-asws} had said: 'Bury me in the grave of my^{-asws} brother Hud^{-as}'.⁶²⁶

11- ب، قرب الإسناد ابْنُ عِيسَى عَنِ الْبَرْقُطِيِّ قَالَ: سَأَلْتُ الرِّضَا ع عَنْ قَبْرِ أَمِيرِ الْمُؤْمِنِينَ ع فَقَالَ مَا سَمِعْتُ مِنْ أَشْيَاخِكَ

(The book) 'Qurb Al Isnaad' – Ibn Isa, from Al Bazanty who said,

'I asked Al-Reza^{-asws} about the grave of Amir Al-Momineen^{-asws}. He^{-asws} said: 'What have you heard from the elders?'

فَقُلْتُ لَهُ حَدَّثَنَا صَفْوَانُ بْنُ مِهْرَانَ عَنْ جَدِّكَ أَنَّهُ دُفِنَ بِنَجَفٍ الْكُوفَةِ وَ رَوَاهُ بَعْضُ أَصْحَابِنَا عَنْ يُونُسَ بْنِ طَبَّانٍ بِمِثْلِ هَذَا

⁶²⁵ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 12 H 9

⁶²⁶ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 12 H 10

I said to him^{-asws}, 'Safwan Bin Mihran narrated to us from your^{-asws} grandfather^{-asws} he^{-asws} was buried at Najaf Al-Kufa, and some of our companions have reported from Yunus Bin Zibyan with similar to this'.

فَقَالَ سَمِعْتُ مِنْهُ يَذْكُرُ أَنَّهُ دُفِنَ فِي مَسْجِدِكُمْ بِالْكُوفَةِ

He^{-asws} said: 'I^{-asws} heard from him mentioning that he^{-asws} was buried in your Masjid at Al-Kufa'.

فَقُلْتُ لَهُ جُعِلْتُ فِدَاكَ أَتَيْشَ لِمَنْ صَلَّى فِيهِ مِنَ الْفَضْلِ

I said to him^{-asws}, 'May I be sacrificed for you^{-asws}! Which thing from the merit is there for the one who prays Salat in it?'

فَقَالَ كَانَ جَعْفَرٌ ع يَقُولُ لَهُ مِنَ الْفَضْلِ ثَلَاثُ مَرَّاتٍ هَكَذَا وَ هَكَذَا بِيَدَيْهِ عَنْ يَمِينِهِ وَ عَنْ شِمَالِهِ وَ نُجَاهٍ.

He^{-asws} said: 'Ja'far^{-asws} had said to him of the merits three times, like this and like this!' – by his^{-asws} hand on his^{-asws} right, and on his^{-asws} left, and his^{-asws} front".⁶²⁷

بيان: قوله ع سمعت منه أي من يونس بالواسطة و إنما لم يبين ع الجواب تقية قوله ثلاث مرار أي أشار ع إلى الجوانب الثلاثة مبيناً أن له من الفضل ما يملأ تلك الجوانب إلى السماء تشبيهاً للمعقول بالمحسوس.

Explanation - His^{-asws} saying 'I^{-asws} heard from him', means that he^{-asws} heard from Yunus through an intermediary. He^{-asws} did not clarify the answer openly due to Taqiyyah. His^{-asws} phrase 'three times' indicates that he^{-asws} gestured towards the three directions, signifying that his^{-asws} virtue extends to fill those directions up to the sky, using a sensory analogy to illustrate an abstract concept.

12- مل، كامل الزيارات أبي و أخي و علي بن الحسين و ابن الوليد جميعاً عن سعد بن عيسى عن علي بن الحكم عن صفوان بن الجهم قال كنت و عامر بن عبد الله بن جنداعة الأزدي فقال له عامر إن الناس يزعمون أن أمير المؤمنين ع دُفِنَ بِالرَّحْبَةِ

(The book) 'Kamil Al-Ziyaraat' – My father and my brother and Ali Bin Al-Husayn and Ibn Al Waleed, altogether from Sa'ad, from Ibn Isa, from Ali Bin Al Hakam, from Safwan Bin Al Jammal who said,

'I and Aamir Bin Abdullah Bin Juza'at Al Azdy (had gathered). Aamir said to him, 'The people are claiming that Amir Al-Momineen^{-asws} was buried at Al-Rahba!'

فَقَالَ لَا

He said, 'No'.

قَالَ فَأَيْنَ دُفِنَ

He said, 'So where is he^{-asws} buried?'

قَالَ إِنَّهُ لَمَّا مَاتَ احْتَمَلَهُ الْحَسَنُ - فَأَتَى بِهِ ظَهَرَ الْكُوفَةِ قَرِيباً مِنَ النَّجَفِ يَسْرَةً مِنَ الْعَرِيِّ يَمَنَةً عَنِ الْحِيرَةِ فَدَفَنَهُ بَيْنَ ذِكْوَاتٍ بَيْضٍ

He said, 'When he^{-asws} passed away, Al-Hassan^{-asws} carried him^{-asws}. He^{-asws} came with him^{-asws} to the back of Al-Kufa nearby Al-Najaf, to the left of Al-Ghary and right of Al-Hira. He^{-asws} buried him^{-asws} between the white mounds'.

قَالَ فَلَمَّا كَانَ بَعْدَ ذَهَبْتُ إِلَى الْمَوْضِعِ فَتَوَهَّيْتُ مَوْضِعاً مِنْهُ ثُمَّ أَتَيْتُهُ فَأَخْبَرْتُهُ فَقَالَ لِي أَصَبْتَ رَحِمَكَ اللَّهُ ثَلَاثَ مَرَّاتٍ.

He said, 'When it was afterwards, I went to the place and speculated about a place from it. Then I came to him and informed him. He said to me, 'You have found it, may Allah^{-azwj} Mercy you!' – three times''⁶²⁸

13- حة، فرحة الغري عَمِي وَ أَبُو الْقَاسِمِ بْنِ سَعِيدٍ مَعاً عَنِ الْحَسَنِ الدَّرِيِّ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ شَهْرَآشُوبَ عَنْ شَيْخِ الطَّائِفَةِ عَنِ الْمُفِيدِ عَنِ ابْنِ قُلُوبِيهِ عَنِ الْكَلْبِيِّ عَنْ عِدَّةٍ مِنْ أَصْحَابِنَا عَنِ ابْنِ عِيسَى مِثْلَهُ.

(The book) 'Farhat Al-Ghary – My uncle and Abu Al Qasim Bin Saeed, both together from Al-Hassan Al Darby, from Muhammad Bin Ali Bin Shehr Ashub, from Sheykh Al Taaifa, from Al Mufeed, from Ibn Qawlawayi, from Al Kulayni, from a number of our companions, from Ibn Isa – similar to it.⁶²⁹

14- مل، كامل الزيارات ابْنُ الْوَلِيدِ عَنِ الصَّفَّارِ عَنِ ابْنِ عِيسَى عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ الْحُسَيْنِ بْنِ الْخِلَالِ عَنْ جَدِّهِ قَالَ: قُلْتُ لِلْحُسَيْنِ بْنِ عَلِيٍّ صَلَوَاتُ اللَّهِ عَلَيْهِمَا أَتَيْنَ دَفَنْتُمْ أَمِيرَ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ

(The book) 'Kamil Al-Ziyaraat' – Ibn Al Waleed, from Al Saffar, from Ibn Isa, from Ibn Abu Umeyr, from Al-Husayn Bin Al Khilal, from his grandfather who said,

'I said to Al-Husayn^{-asws} Bin Ali^{-asws}, may the Salawaat of Allah^{-azwj} be upon them^{-asws} both, 'Where did you^{-asws} bury Amir Al-Momineen^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}?'⁶³⁰

فَقَالَ خَرَجْنَا بِهِ لَيْلاً حَتَّى مَرَرْنَا بِهِ عَلَى مَسْجِدِ الْأَشْعَثِ حَتَّى خَرَجْنَا إِلَى الظَّهْرِ نَاحِيَةِ الْغَرِيِّ.

He^{-asws} said: 'We went out with him^{-asws} at night until we passed with him^{-asws} to Masjid Al-Ash'as, until we went out to the back towards Al-Ghary''⁶³⁰

15- حة، فرحة الغري ابْنُ قُلُوبِيهِ مِثْلَهُ.

⁶²⁸ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 12 H 12

⁶²⁹ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 12 H 13

⁶³⁰ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 12 H 14

(The book) 'Farhat Al-Ghary' – Ibn Qawlawayh, similar to it.⁶³¹

16- مل، كامل الزيارات جماعة مشايخي عن محمد بن يحيى عن أحمد بن محمد بن أبي عمير عن القاسم بن محمد عن عبد الله بن سنان قال: أتاني عمر بن يزيد فقال لي اركب

(The book) 'Kamil Al-Ziyaraat' – A group of my elders, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Abu Umeyr, from Al Qasim Bin Muhammad, from Abdullah Bin Sinan who said,

'Umar Bin Yazeed came to me. He said to me, 'Ride!'

فركبت معه فمضينا حتى أتينا منزل حفص الكناسي فاستخرجه فركب معنا ثم مضينا حتى أتينا العري فأنتهينا إلى قبر فقال انزلوا هذا قبر أمير المؤمنين ع

I rode with him. We went until we came to the house of Hafs Al-Kunasy. I brought him out, so he rode with us. Then we continued until we came to Al-Ghary and we ended to a grave. He said, 'Stay here, this is the grave of Amir Al-Momineen^{-asws}!'

فقلْتُ لَهُ مِنْ أَيْنَ عَلِمْتَ هَذَا

I said to him, 'From where did you know this?'

قَالَ أَتَيْتُهُ مَعَ أَبِي عَبْدِ اللَّهِ ع حَيْثُ كَانَ بِالْحَيْرَةِ غَيْرَ مَرَّةٍ وَ حَبَّرَنِي أَنَّهُ قَبْرُهُ.

He said, 'I had come to it with Abu Abdullah^{-asws} when he^{-asws} was at Al-Hira, more than once, and he^{-asws} informed me that it was his^{-asws} grave'.⁶³²

17- حة، فرحة الغري بالإسناد المتقدم عن الكليني عن عده عن ابن عيسى مثله.

(The book) 'Farhat Al-Ghary' – By the previous chain from Al Kulayni, from a number, from Ibn Isa, similar to it.⁶³³

18- مل، كامل الزيارات أبي و الكليني معاً عن علي عن أبيه عن يحيى بن زكريا عن يزيد بن عمرو بن طلحة قال: قال أبو عبد الله ع و هو بالخير أ ما تريد ما وعدتك

(The book) 'Kamil Al-Ziyaraat' – My father and Al Kulayni, both together, from Ali, from his father, from Yahya Bin Zakariya, from Yazeed Bin Amro Bin Talha who said,

'Abu Abdullah^{-asws} said while he^{-asws} was at Al-Hira: 'Don't you want what I^{-asws} had promised you?'

⁶³¹ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 12 H 15

⁶³² Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 12 H 16

⁶³³ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 12 H 17

قَالَ قُلْتُ بَلَى يَغْنِي الدَّهَابُ إِلَى قَبْرِ أَمِيرِ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ-

I said, 'Yes!', meaning the going to the grave of Amir Al-Momineen^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}.

قَالَ فَرَكِبْتُ وَرَكِبَ إِسْمَاعِيلُ مَعَهُ وَرَكِبْتُ مَعَهُمْ حَتَّى إِذَا جَاَزَ الثُّوْبَةَ وَكَانَ بَيْنَ الْحِيرَةِ وَ النَّجْفِ عِنْدَ ذِكْوَاتِ بَيْضِ نَزَلٍ وَ نَزَلَ إِسْمَاعِيلُ وَ نَزَلْتُ مَعَهُمْ فَصَلَّى وَ صَلَّى إِسْمَاعِيلُ وَ صَلَّيْتُ

He (the narrator) said, 'He^{-asws} rode, and Ismail rode with him^{-asws}, and I rode with them until when he^{-asws} had gone past Al-Suweya, and he^{-asws} was between Al-Hira and Al-Najaf at the white mounds, he^{-asws} descended, and Ismail descended, and I descended. He^{-asws} prayed Salat, and Ismail prayed Salat, and I prayed Salat.

فَقَالَ لِإِسْمَاعِيلَ قُمْ فَسَلِّمْ عَلَى جَدِّكَ الْحُسَيْنِ بْنِ عَلِيٍّ

He^{-asws} said to Ismail: 'Stand and greet unto your grandfather Al-Husayn^{-asws} Bin Ali^{-asws}!'

فَقُلْتُ جُعِلْتُ فِدَاكَ أَلَيْسَ الْحُسَيْنُ بِكَرْبَلَاءَ

I said, 'May I be sacrificed for you^{-asws}! Isn't Al-Husayn^{-asws} at Karbala?'

فَقَالَ نَعَمْ وَ لَكِنْ لَمَّا حُمِلَ رَأْسُهُ إِلَى الشَّامِ سَرَقَهُ مَوْلى لَنَا فَدَفَنَهُ بِحَنْبِ أَمِيرِ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِمَا.

He^{-asws} said: 'Yes, but when his^{-asws} head was carried to Syria, a friend of ours^{-asws} stole it and he buried it by a side of Amir Al-Momineen^{-asws}, may the Salawaat of Allah^{-azwj} be upon them^{-asws} both'.⁶³⁴

19- حة، فرحة الغري بالإِسْنَادِ الْمُتَقَدِّمِ عَنِ الْكُلَيْنِيِّ مِثْلَهُ.

(The book) 'Farhat Al-Ghary' – By the previous chain from Al Kulayni, similar to it.⁶³⁵

20- مل، كامل الزيارات أبي و ابن الوليد معاً عن ابن مَيْبِلٍ عَنْ سَهْلٍ عَنْ إِبْرَاهِيمَ بْنِ عُثْبَةَ عَنِ الْوَشَاءِ عَنْ أَبِي الْقَرَجِ عَنْ أَبَانَ بْنِ تَغْلِبٍ قَالَ: حُكِنْتُ مَعَ أَبِي عَبْدِ اللَّهِ عَ فَمَرَّ بِظَهْرِ قَبْرِ فَنَزَلَ فَصَلَّى رُكْعَتَيْنِ ثُمَّ تَقَدَّمَ قَلِيلاً فَصَلَّى رُكْعَتَيْنِ ثُمَّ سَارَ قَلِيلاً فَنَزَلَ فَصَلَّى رُكْعَتَيْنِ ثُمَّ قَالَ هَذَا مَوْضِعُ قَبْرِ أَمِيرِ الْمُؤْمِنِينَ ع

(The book) 'Kamil Al-Ziaraat' – My father and Ibn Al Waleed, both together from Ibn Mateel, from Sahl, from Ibrahim Bin Uqba, from Al Washa, from Abu Al Faraj, from Aban Bin Taghlib who said,

'I was with Abu Abdullah^{-asws}. He^{-asws} passed by an apparent grave. He^{-asws} descended two units Salat. Then he^{-asws} went ahead a little and prayed two units Salat. Then he travelled a little,

⁶³⁴ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 12 H 18

⁶³⁵ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 12 H 19

descended and prayed two units Salat, then said: 'This is the place of the grave of Amir Al-Momineen^{-asws}!'

فُلْتُ جُعِلْتُ فِدَاكَ فَمَا الْمُؤْضِعَيْنِ اللَّذَيْنِ صَلَّيْتُ فِيهِمَا

I said, 'May I be sacrificed for you^{-asws}! So what are the two places in which you^{-asws} had prayed Salat?'

قَالَ مُؤْضِعُ رَأْسِ الْحُسَيْنِ عَ وَ مُؤْضِعُ مَنْبَرِ الْقَائِمِ.

He^{-asws} said: 'Place of the head of Al-Husayn^{-asws}, and place of a pulpit of Al-Qaim^{-ajfj}'.⁶³⁶

21- حة، فرحة الغري عَمِي عَنِ الْحُسَيْنِ بْنِ ذَرِيٍّ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ شَهْرَاشُوبَ عَنْ جَدِّهِ عَنِ الطُّوسِيِّ عَنِ الْمُفِيدِ عَنِ ابْنِ فُؤْلَوَيْهِ عَنِ الْكَلْبِيِّ عَنِ عِدَّةٍ عَنْ سَهْلٍ مِثْلَهُ.

(The book) 'Farhat Al-Ghary' – My uncle, from Al-Hassan Bin Darby, from Muhammad Bin Ali Bin Shahr Ashub, from his grandfather, from Al Tusi, from Al Mufeed, from Ibn Qawlawayi, from Al Kulayni, from a number, from Sahl, similar to it.⁶³⁷

22- مل، كامل الزيارات أَبِي عَنْ سَعْدٍ عَنِ الْخَشَّابِ عَنِ ابْنِ أَسْبَاطٍ رَفَعَهُ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ عَ إِذَا أَتَيْتَ الْعَرِيَّ رَأَيْتَ قَبْرَيْنِ قَبْرًا كَبِيرًا وَ قَبْرًا صَغِيرًا فَأَمَّا الْكَبِيرُ فَقَبْرُ أَمِيرِ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ وَ أَمَّا الصَّغِيرُ فَرَأْسُ الْحُسَيْنِ بْنِ عَلِيٍّ ع.

(The book) 'Kamil Al-Ziyaraat' – My father, from Sa'ad, from Al Khashab, from Ibn Asbaat raising it, said,

'Abu Abdullah^{-asws} said: 'When you come to Al-Ghary you will see two graves, a big grave and a small grave. As for the big, it is the grave of Amir Al-Momineen^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, and as for the small, it is head of Al-Husayn^{-asws} Bin Ali^{-asws}'.⁶³⁸

23- مل، كامل الزيارات مُحَمَّدُ بْنُ عَبْدِ اللَّهِ عَنِ الْأَسَدِيِّ عَنِ النَّحْعِيِّ عَنِ النَّوْفَلِيِّ عَنِ صَفْوَانَ بْنِ مِهْرَانَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ صَلَوَاتُ اللَّهِ عَلَيْهِ قَالَ: سَارَ وَ أَنَا مَعَهُ مِنَ الْقَادِسِيَّةِ حَتَّى أَشْرَفَ عَلَى النَّجَفِ

(The book) 'Kamil Al-Ziyaraat' – Muhammad Bin Abdullah, from Al Asady, from Al Nakhaie, from Al Nowfaly, from Safwan Bin Mihran,

'From Ja'far^{-asws} Bin Muhammad^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, he (the narrator) said: 'He^{-asws} travelled, and I was with him, from Al-Qadisiyya until I overlooked upon Al-Najaf.

فَقَالَ هُوَ الْجَبَلُ الَّذِي اعْتَصَمَ بِهِ ابْنُ جَدِّي نُوحٌ ع- فَ قَالَ سَأَوِي إِلَى جَبَلٍ يَعْصِمُنِي مِنَ الْمَاءِ فَأَوْخَى اللَّهُ تَبَارَكَ وَ تَعَالَى إِلَيْهِ يَا نَحْفُ أ يُعْتَصِمُ بِكَ مِنِّي فَعَابَ فِي الْأَرْضِ وَ تَقَطَّعَ إِلَى قُطْرِ الشَّامِ

⁶³⁶ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 12 H 20

⁶³⁷ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 12 H 21

⁶³⁸ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 12 H 22

He^{-asws} said: 'It is the mountain which the son of my^{-asws} grandfather^{-as} Noah^{-as} had adhered with, so he said, ***'I will shelter to a mountain. It will protect me from the water'*** [11:43]. So, Allah^{-azwj} Blessed and Exalted Revealed to it: "O Najaf! Can one be protected with you from Me^{-azwj}?" It disappeared in the earth and was cut (crumbled) up to the regions of Syria'.

ثُمَّ قَالَ اَعْدِلْ بِنَا

Then he^{-asws} said: 'Turn with us^{-asws}!'

فَعَدَلْتُ فَلَمْ يَزَلْ سَائِرًا حَتَّى أَتَى الْعَرِيَّ فَوَقَفَ عَلَى الْقَبْرِ فَسَاقَ السَّلَامَ مِنْ آدَمَ عَلَى نَبِيِّ نَبِيٍّ ع وَ أَنَا أُسَوِّقُ مَعَهُ حَتَّى وَصَلَ السَّلَامَ إِلَى النَّبِيِّ ص-

I turned. He^{-asws} did not cease travelling until he^{-asws} came to Al-Ghary. He^{-asws} paused at the grave. He^{-asws} conveyed the greeting from Adam^{-as} up to a Prophet^{-as} by Prophet^{-as}, and I was conveying with him^{-asws}, until the greeting arrived to the Prophet^{-saww}.

ثُمَّ خَرَّ عَلَى الْقَبْرِ فَسَلَّمَ عَلَيْهِ وَ عَلَا حَبِيْبُهُ ثُمَّ قَامَ فَصَلَّى أَرْبَعَ رَكَعَاتٍ وَ صَلَّيْتُ مَعَهُ وَ قُلْتُ يَا ابْنَ رَسُولِ اللَّهِ مَا هَذَا الْقَبْرُ

Then he^{-asws} fell upon the grave. He^{-asws} greeted unto him^{-asws}, and his^{-asws} wailing was loud. Then he^{-asws} stood up and prayed four units Salat, and I prayed with him^{-asws}, and I said, 'O son^{-asws} of Rasool-Allah^{-saww}! What is this grave?'

فَقَالَ هَذَا قَبْرُ جَدِّي عَلِيِّ بْنِ أَبِي طَالِبٍ صَلَوَاتُ اللَّهِ عَلَيْهِ.

He^{-asws} said: 'This is the grave of my^{-asws} grandfather Ali^{-asws} Bin Abu Talib^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}'. 639

24- مل، كامل الزيارات مُحَمَّدُ بْنُ أَحْمَدَ بْنِ عَلِيٍّ بْنِ يَعْقُوبَ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ فَضَّالٍ عَنْ أَبِيهِ عَنِ الْحُسَيْنِ بْنِ الْجَهْمِ قَالَ: ذَكَرْتُ لِأَبِي الْحُسَيْنِ ع يَحْيَى بْنُ مُوسَى وَ تَعَرَّضَهُ لِمَنْ يَأْتِي قَبْرَ أَمِيرِ الْمُؤْمِنِينَ ع وَ أَنَّهُ كَانَ يَنْزِلُ مُوضِعًا كَانَ يُقَالُ لَهُ التَّوْبَةُ يَنْزِلُهُ إِلَيْهِ

(The book) 'Kamil Al-Ziyaraat' – Muhammad Bin Ahmad Bin Ali Bin Yaqoub, from Ali Bin Al-Hassan Bin Fazzal, from his father, from Al-Hassan Bin Al Jahm who said,

'I mentioned Yahya Bin Musa to Abu Al-Hassan^{-asws}, and his objection for the one who goes to the grave of Amir Al-Momineen^{-asws}, and he used to descend in a place called 'Al-Suweya' for leisure (picnic) to it.

أَلَا وَ قَبْرُ أَمِيرِ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ فَوْقَ ذَلِكَ قَلِيلًا وَ هُوَ الْمَوْضِعُ الَّذِي رَوَى صَفْوَانُ الْجَمَّالُ - أَنَّ أَبَا عَبْدِ اللَّهِ ع وَصَفَهُ لَهُ قَالَ لَهُ فِيمَا ذَكَرَ إِذَا انْتَهَيْتَ إِلَى الْعَرِيِّ ظَهَرَ الْكُوفَةُ فَاجْعَلْهُ خَلْفَ ظَهْرِكَ وَ تَوَجَّهْ عَلَى نَحْوِ النَّجَفِ وَ تَبَايُنْ قَلِيلًا فَإِذَا انْتَهَيْتَ إِلَى الدُّكُوتِ الْبَيْضِ وَ النَّبِيَّةِ أَمَامَهُ فَذَلِكَ قَبْرُ أَمِيرِ الْمُؤْمِنِينَ ع

Indeed, and the grave of Amir Al-Momineen^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws} is a little above that, and it is the place which Safwan Al-Jammal had reported that Abu

Abdullah^{-asws} had located it for him. He^{-asws} said among what he mentioned: ‘When you end to Al-Ghary at the back of Al-Kufa, make it to be behind your back and head towards the area of Al-Najaf, and veering a little to the right. When you end to the white mounds and Al-Suweya is in front of it, so that is the grave of Amir Al-Momineen^{-asws}!

وَأَنَا آتِيهِ كَثِيرًا وَمِنْ أَصْحَابِنَا مَنْ لَا يَرَى ذَلِكَ وَيَقُولُ هُوَ فِي الْمَسْجِدِ وَبَعْضُهُمْ يَقُولُ هُوَ فِي الْقَصْرِ فَأَرَدْتُ عَلَيْهِمْ بِأَنَّ اللَّهَ لَمْ يَكُنْ لِيَجْعَلْ قَبْرَ أَمِيرِ الْمُؤْمِنِينَ ع فِي الْقَصْرِ فِي مَنَازِلِ الظَّالِمِينَ وَلَمْ يَكُنْ يُدْفَنُ فِي الْمَسْجِدِ وَهُمْ يُرِيدُونَ سِتْرَهُ فَأَيُّنَا أَصَوَّبُ

And I go to it frequently, and from our companions there is one who does not view that and he says, ‘It is in the Masjid’, and one of them says, ‘It is in the castle (government building)’. I refute upon them that Allah^{-azwj} would not Make the grave of Amir Al-Momineen^{-asws} in the castle (government building), in houses of the oppressors, and would let him^{-asws} be buried in the Masjid while they are intending to conceal it. So, which of us is correct?’

قَالَ أَنْتَ أَصَوَّبُ مِنْهُ أَخَذْتُ بِقَوْلِ جَعْفَرِ بْنِ مُحَمَّدٍ ع

He^{-asws} said: ‘You are more correct than him! Take with the words of Ja’far^{-asws} Bin Muhammad^{-asws}!’

قَالَ ثُمَّ قَالَ لِي يَا أَبَا مُحَمَّدٍ مَا أَرَى أَحَدًا مِنْ أَصْحَابِنَا يَقُولُ بِقَوْلِكَ وَلَا يَنْهَبُ مَذْهَبَكَ

He (the narrator) said, ‘Then he^{-asws} said to me: ‘O Abu Muhammad! I^{-asws} don’t see anyone of our companions saying your words, nor going where you are going (with it)’.

فَقُلْتُ لَهُ جُعِلْتُ فِدَاكَ أَمَا ذَلِكَ شَيْءٌ مِنَ اللَّهِ

I said to him^{-asws}, ‘May I be sacrificed for you^{-asws}! Is that not something from Allah^{-azwj}?’

قَالَ أَجَلٌ إِنَّ اللَّهَ يُوفِّقُ مَنْ يَشَاءُ وَيُؤْمِنُ عَلَيْهِ فَقُلْ ذَلِكَ بِتَوْفِيقِ اللَّهِ وَاحْمَدُهُ عَلَيْهِ.

He^{-asws} said: ‘Yes. Allah^{-azwj} Inclines the one He^{-azwj} so Desires to and he believes upon it, so say, ‘That by the Inclination of Allah^{-azwj} and I praise Him^{-azwj} upon that!’⁶⁴⁰

25- مل، كامل الزيارات مُحَمَّدُ بْنُ الْحُسَيْنِ وَ مُحَمَّدُ بْنُ أَحْمَدَ بْنِ الْحُسَيْنِ مَعَا عَنْ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ مَهْزِيَارَ عَنْ أَبِيهِ عَنِ ابْنِ فَضَّالٍ عَنِ الْحُسَيْنِ بْنِ الْحُجَّهِ عَنْهُ ع مِثْلُهُ.

(The book) ‘Kamil Al-Ziyaraat’ – Muhammad Bin Al-Hassan, and Muhammad Bin Ahmad Bin Al-Husayn, both together from Al-Hassan Bin Ali Bin Mahziyar, from his father, from Ibn Fazzal, from Al-Hassan Bin Al Jahm, from him^{-asws}, similar to it.⁶⁴¹

⁶⁴⁰ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 12 H 24

⁶⁴¹ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 12 H 25

26- مل، كامل الزيارات بهذا الإسناد عن علي بن مهزيار عن علي بن أحمد بن أشيم عن يونس بن طبيان أو عن رجل عن يونس بن طبيان قال: كنت عند أبي عبد الله ع بالحيرة أيام مقدمه على أبي جعفر في ليلة صحبانه [صحباة] فممره قال فنظر إلى السماء فقال يا يونس أ ما ترى هذه الكواكب ما أحسنها أما إنها أمان لأهل السماء ونحن أمان لأهل الأرض

(The book) 'Kamil Al-Ziyaraat' – By this chain from Ali Bin Mahziyar, from Ali Bin Ahmad Bin Asheym, from Yunus Bin Zabyan, or from a man from Yunus Bin Zabyan who said,

'I was with Abu Abdullah^{-asws} at Al-Hira, in the days of his^{-asws} arrival to Abu Ja'far (Al-Mansour) during a bright moonlit night. He^{-asws} looked at the sky. He^{-asws} said: 'O Yunus! Can you see these stars how excellent these are? But, these are a security for inhabitants of the sky, and we^{-asws} are a security for inhabitants of the earth!'

ثم قال يا يونس فمر بإسراج البغل والحمار

Then he^{-asws} said: 'O Yunus! Go and saddle the mule and the donkey!'

فلما أسرجا قال يا يونس أيهما أحب إليك البغل أو الحمار

When I had saddled them, he^{-asws} said: 'O Yunus! Which of the two is more beloved to you, the mule or the donkey?'

قال فظننت أن البغل أعجب لقوته فقلت الحمار

He (the narrator) said, 'I thought that the mule was more amazing due to its strength, so I said, 'The donkey'.

قال أحب أن تؤثري به

He^{-asws} said: 'I^{-asws} would love it if you could prefer me with it!'

قلت قد فعلت

I said, 'I have done so!'

فركب وركبت فلما خرجنا من الحيرة قال تقدم يا يونس

He^{-asws} rode and I rode. When we went out from Al-Hira, he^{-asws} said: 'Proceed, O Yunus!'

قال فأقبل يقول تيامن تياسر فلما انتهينا إلى الدكاوات الحمراء قال هو المكان

He (the narrator) said, 'He^{-asws} kept directing, right, left. When we ended to the red mounds, he^{-asws} said: 'It is the place!'

قلت نعم

I said, 'Yes'.

فَتَيَّامَنُ ثُمَّ قَصَدَ إِلَى مَوْضِعٍ فِيهِ مَاءٌ وَ عَيْنٌ فَتَوَضَّأَ ثُمَّ دَنَا مِنْ أَكْمَةٍ فَصَلَّى عِنْدَهَا ثُمَّ مَالَ عَلَيْهَا وَ بَكَى ثُمَّ مَالَ إِلَى أَكْمَةٍ دُونَهَا فَفَعَلَ مِثْلَ ذَلِكَ ثُمَّ قَالَ يَا يُونُسُ افْعَلْ مِثْلَ مَا فَعَلْتُ

He^{-asws} veered to the right, then aimed to a place wherein was water and a spring. He^{-asws} performed Wud'u, then went near a hill and prayed Salat at it. Then he^{-asws} inclined upon it and cried. Then he^{-asws} inclined to a hill besides it and did similar to that. Then he^{-asws} said: O Yunus! Do similar to what I^{-asws} have done!'

فَفَعَلْتُ ذَلِكَ فَلَمَّا تَفَرَّغْتُ قَالَ لِي يَا يُونُسُ تَعْرِفُ هَذَا الْمَكَانَ

I did that. When I was free, he^{-asws} said to me: 'O Yunus! Do you recognise this place?'

فَقُلْتُ لَا

I said, 'No'.

فَقَالَ الْمَوْضِعُ الَّذِي صَلَّيْتُ عَنْدهُ أَوَّلًا هُوَ قَبْرُ أَمِيرِ الْمُؤْمِنِينَ - وَ الْأَكْمَةُ الْأُخْرَى رَأْسُ الْحُسَيْنِ بْنِ عَلِيٍّ ع - إِنَّ الْمَلْعُونَ عُنَيْدَ اللَّهِ بْنِ زِيَادٍ لَعَنَهُ اللَّهُ لَمَّا بَعَثَ بِرَأْسِ الْحُسَيْنِ بْنِ عَلِيٍّ ع إِلَى الشَّامِ رَدًّا إِلَى الْكُوفَةِ فَقَالَ أَخْرِجُوهُ عَنْهَا لَا يَفْتِنَ بِهِ أَهْلُهَا

He^{-asws} said: 'The place which I^{-asws} had prayed Salat at first, it is the grave of Amir Al-Momineen^{-asws}, and the other mound is the head of Al-Husayn^{-asws} Bin Ali^{-asws}. The accursed Ubeydullah Bin Ziyad^{-la}, may Allah^{-azwj} Curse him^{-la} dispatched the head of Al-Husayn^{-asws} Bin Ali^{-asws} to Syria. It was returned to Al-Kufa. He^{-la} said, 'Expel it from it, its people should not be tempted by it!'

فَصَيَّرَهُ اللَّهُ عِنْدَ أَمِيرِ الْمُؤْمِنِينَ ع فَالرَّأْسُ مَعَ الْجَسَدِ وَ الْجَسَدُ مَعَ الرَّأْسِ.

Allah^{-azwj} Made it come to be with Amir Al-Momineen^{-asws}. Thus, the head is with the body and the body is with the head".⁶⁴²

بيان: قوله ع فالرأس مع الجسد أي بعد ما دفن الرأس هنا ألحقه الله بالجسد و إنما يزار و يصلى هاهنا لكونه محلا للرأس المقدس وقتنا ما و يحتمل على بعد أن يكون المراد أن جسد أمير المؤمنين صلوات الله عليه كالجسد لهذا الرأس الشريف فكان الرأس لم يفارق الجسد و الله يعلم.

Explanation - His words: 'Thus the head is with the body and the body is with the head', i.e. after the head was buried here, Allah^{-azwj} Reunited it with the body. The site is visited and Salats are offered there because it was once the resting place of the sacred head. It is also possible, though less likely, that the meaning is that the body of Amir Al-Momineen^{-asws} serves as a body for this noble head, so it is as if the head was never separated from the body. And Allah^{-azwj} Knows.

⁶⁴² Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 12 H 26

27- حة، فرحة الغري مل، كامل الزيارات مُحَمَّدُ بْنُ جَعْفَرٍ الرَّزَّازُ عَنْ مُحَمَّدِ بْنِ أَبِي الْخَطَّابِ عَنِ ابْنِ مَحْبُوبٍ عَنْ إِسْحَاقَ بْنِ جَرِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنِّي لَمَّا كُنْتُ بِالْحِيرَةِ عِنْدَ أَبِي الْعَبَّاسِ كُنْتُ آتِي قَبْرَ أَمِيرِ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ لَيْلًا وَهُوَ بِنَاحِيَةِ نَجَفِ الْحِيرَةِ إِلَى جَانِبِ غَرِيِّ النُّعْمَانِ فَأُصَلِّي عَنْدَهُ صَلَاةَ اللَّيْلِ وَ أَنْصَرَفُ قَبْلَ الْفَجْرِ.

(The books) 'Farhat Al-Ghary', (and) 'Kamil Al-Ziyaraat' – Muhammad Bin Ja'far Al Razzaz, from Muhammad Bin Abu Al Khattab, from Ibn Mahboub, from Is'haq Bin Jarere,

'From Abu Abdullah^{-asws} having said: 'When I^{-asws} was at Al-Hira in the presence of Abu Al-Abbas, I^{-asws} had come to the grave of Amir Al-Momineen^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws} at night, and it is in an area of Najaf, Al-Hira to a side of Al-Ghary Al-Numan. I^{-asws} prayed Salat at it and left before Al Fajr''⁶⁴³

28- مل، كامل الزيارات عَنْهُ عَنِ ابْنِ أَبِي الْخَطَّابِ عَنِ الْحُجَّالِ عَنْ صَفْوَانَ بْنِ مِهْرَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سَأَلْتُهُ عَنْ مَوْضِعِ قَبْرِ أَمِيرِ الْمُؤْمِنِينَ

(The book) 'Kamil Al-Ziyaraat' – From him, from Ibn Abu Al Khattab, from Al Hajjal, from Safwan Bin Mihran,

'From Abu Abdullah^{-asws}, he (the narrator) said, 'I asked him^{-asws} about the place of the grave of Amir Al-Momineen^{-asws}'.

قَالَ قَوْصَفَ لِي مَوْضِعُهُ حَيْثُ دَكَادِكُ الْمِيلِ

He (the narrator) said, 'He^{-asws} described to me its location where were 'Dakadik Al-Meel' (recording error).

قَالَ فَأَتَيْتُهُ فَصَلَّيْتُ عَنْدَهُ ثُمَّ عُدْتُ إِلَى أَبِي عَبْدِ اللَّهِ ع مِنْ قَابِلٍ فَأَخْبَرْتُهُ بِذَلِكَ وَ صَلَّيْتُ عَنْدَهُ فَقَالَ أَصَبْتَ فَمَكَثْتُ عِشْرِينَ سَنَةً أُصَلِّي عَنْدَهُ.

He (the narrator) said, 'I went to it and prayed Salat at it. Then I returned to Abu Abdullah^{-asws} the following year and informed him^{-asws} of my having gone there and my Salat at it. He^{-asws} said: 'You got it right!' I remained for twenty years praying at it''⁶⁴⁴

بيان: قال الفيروزآبادي الدكدك من الرمل ما تكبس و استوى أو ما التبد منه بالأرض أو هي أرض فيها غلط الجمع دكادك انتهى

Explanation – Al-Firozabady said, 'The term 'Al-Dakdak' is from compacted and levelled sand or sand that has become firm with the ground. It can also refer to land that is slightly rough, and its plural is 'Dakadik' – end.

و لا يبعد أن يكون الميل تصحيف الرمل و هذا يؤيد كون الذكوات مصحف الذكاوات.

And it is not far-fetched that 'Al Meel' would be an error of 'Al-Raml' (sand), and this supports the view that 'Al-Zakwaat' (mounds) is recorded erroneously as 'Al-Dakwaat'.

29- مل، كامل الزيارات أَبِي عَنْ سَعْدٍ عَنْ ابْنِ عِيْسَى عَنِ الزُّنْطَطِيِّ قَالَ: سَأَلْتُ الرِّضَا ع فَقُلْتُ أَيْنَ مَوْضِعُ قَبْرِ أَمِيرِ الْمُؤْمِنِينَ

⁶⁴³ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 12 H 27

⁶⁴⁴ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 12 H 28

(The book) 'Kamil Al-Ziyaraat' – My father, from Sa'ad, from Ibn Isa, from Al Bazanty who said,

'I asked Al-Reza^{-asws}. I said, 'Where is the location of the grave of Amir Al-Momineen^{-asws}?'

فَقَالَ الْغَرِيُّ

He^{-asws} said: 'Al-Ghary'.

فَقُلْتُ لَهُ جُعِلْتُ فِدَاكَ إِنَّ بَعْضَ النَّاسِ يَقُولُ دُفِنَ فِي الرَّحْبَةِ

I said to him^{-asws}, 'May I be sacrificed for you^{-asws}! Some of the people are saying he^{-asws} is buried in Al-Rahba?'

قَالَ لَا وَ لَكِنَّ بَعْضَ النَّاسِ يَقُولُ دُفِنَ فِي الْمَسْجِدِ.

He^{-asws} said: 'No, but some of the people are saying he^{-asws} is buried in the Masjid'.⁶⁴⁵

30- حة، فرحة الغري نَقُلْتُ مِنْ حَظِّ الطُّوسِيِّ أَخْبَرَنِي عَبْدُ الرَّحْمَنِ بْنُ أَحْمَدَ بْنِ أَبِي الْبَرَكَاتِ عَنْ عَبْدِ الْعَزِيزِ بْنِ أَحْضَرَ الْخُنْبَلِيِّ عَنْ مُحَمَّدِ بْنِ نَاصِرٍ عَنْ مُحَمَّدِ بْنِ مَيْمُونٍ الْأُبْرَسِيِّ عَنِ الشَّرِيفِ أَبِي عَبْدِ اللَّهِ مُحَمَّدَ بْنَ عَلِيٍّ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ الْجُعْفِيِّ وَ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ غَزَالٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ سَعِيدٍ عَنْ يَحْيَى بْنِ الْحُسَيْنِ الْعُلَوِيِّ قَالَ وَ حَدَّثَنِي يَعْقُوبُ بْنُ زَيْدٍ عَنْ ابْنِ أَبِي عَمِيرٍ يَعْني الثَّقَفِيَّ عَنِ الْحُسَيْنِ الْخَلَّالِ عَنْ جَدِّهِ قَالَ:

(The book) 'Farhat Al-Ghary' – I copied from the handwriting of Al Tusi, 'Abdul Rahman Bin Ahmad Bin Abu Al Barkaat informed me, from Abdul Aziz Bin Akhzar Al Hanbali, from Muhammad Bin Nasir, from Muhammad Bin Maymoun Al Bursy, from Al Shareef Abu Abdullah Muhammad Bin Ali Bin Al-Hassan, from Muhammad Bin Abdullah Al Jufy and Muhammad Bin Al-Hassan Bin Gazaal, from Ahmad Bin Muhammad Bin Saeed, from Yahya Bin Al-Hassan Al Alawy who said, 'And it is narrated to me by Yaqoub Bin Yazeed, from Ibn Abu Umeyr, meaning Al Saqafy, from Al-Husayn Al Khallal, from his grandfather who said,

قُلْتُ لِلْحَسَنِ بْنِ عَلِيٍّ ع أَيَّنَ دَفَنْتُمْ أَمِيرَ الْمُؤْمِنِينَ ع-

'I said to Al-Hassan^{-asws} Bin Ali^{-asws}, 'Where did you^{-asws} bury Amir Al-Momineen^{-asws}?'

قَالَ خَرَجْنَا بِهِ لَيْلًا حَتَّى مَرَرْنَا بِهِ عَلَى مَسْجِدِ الْأَشْعَثِ - حَتَّى خَرَجْنَا إِلَى الظُّهْرِ بِجَنْبِ الْغَرِيِّ.

He^{-asws} said: 'We went out with him^{-asws} until we passed with him^{-asws} to Masjid Al-Ash'as, until we went out to the back by the side of Al-Ghary'.⁶⁴⁶

31- حة، فرحة الغري ذَكَرَ حَسَنُ بْنُ الْحُسَيْنِ بْنِ طَحَّالٍ الْمِقْدَادِيُّ رَضِيَ اللَّهُ عَنْهُ أَنَّ زَيْنَ الْعَابِدِينَ ع وَرَدَ إِلَى الْكُوفَةِ وَ دَخَلَ مَسْجِدَهَا وَ بِهِ أَبُو حَمْرَةَ الثُّمَالِيُّ وَ كَانَ مِنْ زُهَادِ أَهْلِ الْكُوفَةِ وَ مَشَاهِيرِهَا فَصَلَّى رُكْعَتَيْنِ

(The book) 'Farhat Al-Ghary' –

It is mentioned by Hasan Bin Al-Husayn Bin Tahhal Al-Miqdady, may Allah^{-azwj} be Pleased with him, that Zayn Al Abideen^{-asws} arrived to Al-Kufa and entered its Masjid, and at it was Abu

⁶⁴⁵ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 12 H 29

⁶⁴⁶ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 12 H 30

Hamza Al-Sumali, and he was from the ascetics of the people of Al-Kufa and their Sheykhs. He^{-asws} prayed two units Salat.

قَالَ أَبُو حَازِمَةَ فَمَا سَمِعْتُ أَطْيَبَ مِنْ هَجْتِهِ فَدَنَوْتُ لِأَسْمَعَ مَا يَقُولُ فَسَمِعْتُهُ يَقُولُ إلهي إِنْ كَانَ قَدْ عَصَيْتُكَ فَإِنِّي قَدْ أَطَعْتُكَ فِي أَحَبِّ الْأَشْيَاءِ إِلَيْكَ الْإِقْرَارُ بِوَحْدَانِيَّتِكَ مَنَّا مِنْكَ عَلَيَّ لَا مَنَّا مِنِّي عَلَيْكَ - وَ الدُّعَاءُ مَعْرُوفٌ ثُمَّ خَصَّ

Abu Hamza said, 'I had not heard a tone sweeter than his^{-asws}, so I went closer to listen to what he^{-asws} is saying. I heard him^{-asws} saying: 'O my God^{-azwj}! If I have disobeyed You^{-azwj} so I have obeyed You^{-azwj} is the things most Beloved to You^{-azwj}, the acknowledgment of Your^{-azwj} Oneness, as a Conferment from You^{-azwj} upon me nor as a conferment from me upon You^{-azwj}!' – and the supplication is well-known. Then he^{-asws} got up (departed).

قَالَ أَبُو حَازِمَةَ فَتَبِعْتُهُ إِلَى مَنَاحِ الْكُوفَةِ فَوَجَدْتُ عَبْدًا أَسْوَدَ مَعَهُ نَحِيبٌ وَ نَاقَةٌ فَقُلْتُ يَا أَسْوَدُ مَنِ الرَّجُلُ

Abu Hamza said, 'Abu Hamza said, 'I followed him^{-asws} to resting place of Al-Kufa. I found a slave having a mule and a she-camel with him. I said, 'O slave, who is the man?'

فَقَالَ أَوْ تَخْفَى عَلَيْكَ شِمَائِلُهُ هُوَ عَلِيُّ بْنُ الْحُسَيْنِ

He said, 'Is his^{-asws} family hidden unto you? He^{-asws} is Ali^{-asws} Bin Al-Husayn^{-asws}!'

قَالَ أَبُو حَازِمَةَ فَأَجَبْتُ عَلَى قَدَمَيْهِ أَقْبَلَهُمَا فَرَفَعَ رَأْسِي بِيَدِهِ وَ قَالَ لَا يَا أَبَا حَازِمَةَ إِنَّمَا يَكُونُ السُّجُودُ لِلَّهِ عَزَّ وَ جَلَّ

Abu Hamza said, 'I devoted to his^{-asws} feet, kissing them. He^{-asws} raised my head by his^{-asws} hand and said: 'No, O Abu Hamza! But rather the Sajdah should be to Allah^{-azwj} Mighty and Majestic'.

فَقُلْتُ يَا ابْنَ رَسُولِ اللَّهِ مَا أَقْدَمَكَ إِلَيْنَا

I said, 'O son^{-asws} of Rasool-Allah^{-saww}! What made you^{-asws} come to us?'

قَالَ مَا رَأَيْتُ وَ لَمْ [نَوْ] عِلِمَ النَّاسُ مَا فِيهِ مِنَ الْفَضْلِ لَأَنْتَوُ وَ لَوْ حَبَوَّا هَلْ لَكَ أَنْ تَزُورَ مَعِيَ قَبْرَ جَدِّي عَلِيِّ بْنِ أَبِي طَالِبٍ -

He^{-asws} said: 'What have you seen? If people knew the virtues within it, they would come to it even if they had to crawl. Would you like to visit with me the grave of my^{-asws} grandfather^{-asws} Ali^{-asws} Bin Abu Talib^{-asws}?'

I said, 'Yes!'

فُلْتُ أَجَلَ فِسْرَتِي فِي ظِلِّ نَاقَتِهِ يُحْدِثُنِي حَتَّى أَتَيْنَا الْعَرِيَيْنِ وَ هِيَ بُقْعَةٌ بَيْضَاءُ تَلْمَعُ نُورًا فَتَزَلَّ عَنْ نَاقَتِهِ وَ مَرَّ حَدِيثُهُ عَلَيْهَا وَ قَالَ يَا أَبَا حَازِمَةَ هَذَا قَبْرُ جَدِّي عَلِيِّ بْنِ أَبِي طَالِبٍ ع -

I walked in the shade of his^{-asws} she-camel. He^{-asws} kept narrating to me until we can to Al-Ghariyeyn, and it is a white spot of shining radiance. He^{-asws} descended from his^{-asws} she-camel and rubbed his^{-asws} cheeks upon it and said: 'O Abu Hamza! This is the grave of my^{-asws} grandfather Ali^{-asws} Bin Abu Talib^{-asws}!'

ثُمَّ زَارَهُ بِزِيَارَةٍ أَوَّلَهَا السَّلَامُ عَلَى اسْمِ اللَّهِ الرَّضِيِّ وَ نُورِ وَجْهِهِ الْمُضِيِّ

The he^{-asws} visited him^{-asws} with a Ziyarat, its beginning is: 'The greeting be upon the Name of Allah^{-azwj}, the Pleasing, and the Noor of His^{-azwj} Face, the illuminating!'

ثُمَّ وَدَّعَهُ وَ مَضَى إِلَى الْمَدِينَةِ وَ رَجَعْتُ أَنَا إِلَى الْكُوفَةِ.

Then he^{-asws} bade him^{-asws} farewell and went to Al-Medina, and I returned to Al-Kufa".⁶⁴⁷

32- حة، فرحة الغري عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَحْمَدَ الْحَرْبِيِّ عَنْ عَبْدِ الْعَزِيزِ بْنِ الْأَخْضَرِ عَنْ أَبِي الْفَضْلِ بْنِ نَاصِرٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ مَيْمُونٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ حُسَيْنِ الْعَلَوِيِّ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ بْنِ عَيْسَى الْجَعْفَرِيِّ عَنْ أَبِيهِ عَنْ جَعْفَرِ بْنِ مَالِكٍ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ الصَّائِغِ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي عُبَيْدٍ بْنِ زَيْدٍ قَالَ:

(The book) 'Farhat Al-Ghary' – Abdul Rahma Bin Ahmad Al Harby, from Abdul Azeez Bin Al Akhzar, from Abu Al Fazl Bin Nasir, from Muhammad Bin Ali Bin Maymoun, from Muhammad Bin Ali Bin Husayn Al Alawy, from Ja'far Bin Muhammad Bin Isa Al Ja'fary, from his father, from Ja'far Bin Malik, from Muhammad Bin Al-Husayn Al Saaig, from Abdullah Bin Abu Ubeyd Bin Zayd who said,

رَأَيْتُ جَعْفَرَ بْنَ مُحَمَّدٍ وَ عَبْدِ اللَّهِ بْنَ الْحُسَيْنِ بِالْغَرِيِّ عِنْدَ قَبْرِ أَمِيرِ الْمُؤْمِنِينَ ع فَأَذَّنَ عَبْدُ اللَّهِ وَ أَقَامَ الصَّلَاةَ وَ صَلَّى مَعَ جَعْفَرِ بْنِ مُحَمَّدٍ وَ سَمِعْتُ جَعْفَرَ يَقُولُ هَذَا قَبْرُ أَمِيرِ الْمُؤْمِنِينَ.

'I saw Ja'far^{-asws} Bin Muhammad^{-asws}, and Abdullah Bin Al-Hassan at Al-Ghary by the grave of Amir Al-Momineen^{-asws}. Abdullah proclaimed Azaan and Iqama of the Salat, and he prayed Salat with Ja'far^{-asws} Bin Muhammad^{-asws}, and I heard Ja'far^{-asws} Bin Muhammad^{-asws} saying: 'This is the grave of Amir Al-Momineen^{-asws}'.⁶⁴⁸

33- حة، فرحة الغري ذَكَرَ إِبْرَاهِيمُ التَّنَفُّيُّ فِي مَقْتَلِ أَمِيرِ الْمُؤْمِنِينَ ع حَدَّثَنَا إِبْرَاهِيمُ بْنُ يَحْيَى التَّوْرِيُّ عَنْ صَفْوَانَ الْجَمَّالِ قَالَ: حَمَلْتُ جَعْفَرَ بْنَ مُحَمَّدٍ ع فَلَمَّا انْتَهَيْتُ إِلَى النَّجَفِ قَالَ يَا صَفْوَانُ تَبَاسَّرَ حَتَّى تَجُوزَ الْحَيْرَةَ فَتَأْتِيَ الْقَائِمَ

(The book) 'Farhat Al-Ghary' – Ibrahim Al Saqafy mentioned regarding the killing of Amir Al-Momineen^{-asws}, 'It is narrated to us by Ibrahim Bin Yahya Al Sowry, from Safwan Al Jammal who said,

'I transported Ja'far^{-asws} Bin Muhammad^{-asws}. When I ended to Al-Najaf, he^{-asws} said: 'O Safwan! Take to the left until you cross Al-Hirat and you come to Al-Qaim'.

قَالَ فَلَبِغْتُ الْمَوْضِعَ الَّذِي وَصَفَ لِي فَتَزَلَّ وَ تَوَضَّأْتُ ثُمَّ تَقَدَّمْتُ هُوَ وَ عَبْدُ اللَّهِ بْنُ الْحُسَيْنِ فَصَلَّيَا عِنْدَ قَبْرِ فَلَمَّا قَضَيَا صَلَاتَهُمَا قُلْتُ جُعِلْتُ فِدَاكَ أَيُّ مَوْضِعٍ هَذَا الْقَبْرُ

He (the narrator) said, 'I reached the place which he^{-asws} had described to me. He^{-asws} descended and performed Wud'u. Then he^{-asws} and Abdullah Bin Al-Hassan proceeded. They prayed Salat by a grave. When they had fulfilled their Salat, I said, 'May I be sacrificed for you^{-asws}! Which place is this grave?'

⁶⁴⁷ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 12 H 31

⁶⁴⁸ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 12 H 32

قَالَ هَذَا قَبْرُ عَلِيِّ بْنِ أَبِي طَالِبٍ ع- وَ هُوَ الْقَبْرُ الَّذِي تَأْتِيهِ النَّاسُ هُنَاكَ.

He^{-asws} said: 'This is the grave of Ali^{-asws} Bin Abu Talib^{-asws}, and it is the grave which the people come to, over here!''⁶⁴⁹

34- حة، فرحة الغري بإِسْنَادِ الْمُتَقَدِّمِ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ الْعُلَوِيِّ عَنْ مَيْمُونِ بْنِ عَلِيٍّ بْنِ حُمَيْدٍ عَنْ إِسْحَاقَ بْنِ مُحَمَّدٍ الْمُقْرِي عَنْ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ مَالِكٍ عَنْ يَغْقُوبَ بْنِ إِبْنِ أَبِي الْفَرَجِ السِّنْدِيِّ قَالَ: كُنْتُ مَعَ أَبِي عَبْدِ اللَّهِ ع جَعْفَرِ بْنِ مُحَمَّدٍ حِينَ قَدِمَ إِلَى الْحِيرَةِ فَقَالَ لَيْلَةً أُسْرِجُوا لِي الْبُعْلَةَ

(The book) 'Farhat Al-Ghary' – By the previous chain from Muhammad Bin Ali Al Alawy, from Maymoun Bin Ali Bin Humejd, from Is'haq Bin Muhammad Al Muqry, from Ja'far Bin Muhammad Bin Malik, from Yaqoub Bin Ilyas, from Abu Al Faraj Al Sindy who said,

'I was with Abu Abdullah Ja'far Bin Muhammad^{-asws} when he^{-asws} arrived to Al-Hira. He^{-asws} said: 'Tonight saddle the mule for me!'

فَرَكِبَ وَ أَنَا مَعَهُ حَتَّى انْتَهَيْنَا إِلَى الظَّهْرِ فَتَزَلَّ فَصَلَّى رَكَعَتَيْنِ ثُمَّ تَنَحَّى فَصَلَّى رَكَعَتَيْنِ فَقُلْتُ جُعِلَتْ فِدَاكَ إِنِّي رَأَيْتُكَ صَلَّيْتَ فِي ثَلَاثِ مَوَاضِعَ

He^{-asws} rode and I was with him^{-asws} until we ended to the back. He^{-asws} descended and prayed two units Salat. Then he^{-asws} went aside and prayed two units Salat. I said, 'May I be sacrificed for you^{-asws}! I saw you^{-asws} pray in three places!'

فَقَالَ أَمَّا الْأُولَى فَمَوْضِعُ قَبْرِ أَمِيرِ الْمُؤْمِنِينَ ع وَ الثَّانِي مَوْضِعُ رَأْسِ الْحُسَيْنِ ع- وَ الثَّلَاثُ مَوْضِعُ مِنْبَرِ الْقَائِمِ ع.

He^{-asws} said: 'As for the first place, (it is the) grave of Amir Al-Momineen^{-asws}, and the second is the place of the head of Al-Husayn^{-asws}, and the third is the place of a pulpit of Al-Qaim^{-ajfj}'⁶⁵⁰

35- حة، فرحة الغري الْوَزِيرُ الْمُعْظَمُ نَصِيرُ الدِّينِ الطُّوسِيِّ رَحِمَهُ اللَّهُ عَنْ وَالِدِهِ عَنْ الْقُطُبِ الرَّاَوْنِدِيِّ عَنْ ذِي الْقَفَارِ عَنِ الشَّيْخِ الطُّوسِيِّ عَنِ الْمُفِيدِ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ تَمَّامٍ عَنْ مُحَمَّدِ بْنِ مُحَمَّدٍ بْنِ رِيَّاحٍ عَنْ عَمِّهِ عَلِيِّ بْنِ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ الْحَزَّازِ عَنْ خَالِهِ يَغْقُوبَ بْنِ إِبْنِ أَبِي الْفَرَجِ السِّنْدِيِّ قَالَ

(The book) 'Farhat Al-Ghary' – The revered minister Naseer Al Deen Al Tusi, may Allah^{-azwj} Mercy him, from his father, from Al Qutb Al Rawandy, from Zul Faqar, from the Sheykh Al Tusi, from Al Mufeed, from Muhammad Bin Ahmad, from Muhammad Bin Tamam, from Muhammad Bin Muhammad Bin Rinah, from his uncle Ali Bin Muhammad, from Abdullah Bin Muhammad Bin Khalid, from Al-Hassan Bin Ali Al Khazzaz, from his maternal uncle Yaqoub Bin Ilyas, from Mubarak Al Khayyar who said,

قَالَ أَبُو عَبْدِ اللَّهِ ع أُسْرِجِ الْبُعْلَ وَ الْحِمَارَ فِي وَقْتِ مَا قَدِمَ وَ هُوَ فِي الْحِيرَةِ

'Abu Abdullah^{-asws} said: 'Saddle the mule and the donkey!', in a time he^{-asws} had arrived, and he^{-asws} was in Al-Hira'.

⁶⁴⁹ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 12 H 33

⁶⁵⁰ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 12 H 34

قَالَ فَرَكِبْتُ مَعَهُ حَتَّى دَخَلَ الْجُرُفَ ثُمَّ نَزَلَ فَصَلَّى رَكْعَتَيْنِ ثُمَّ تَقَدَّمَ فَلْيَا آخَرَ فَنَزَلَ فَصَلَّى رَكْعَتَيْنِ ثُمَّ تَقَدَّمَ فَصَلَّى رَكْعَتَيْنِ ثُمَّ رَكِبَ وَ رَجَعَ

He (the narrator) said, 'He^{-asws} rode and I rode with him^{-asws}, until he^{-asws} entered the eroded area. Then he^{-asws} descended and prayed two units Salat. Then he^{-asws} proceeded a little again, descended and prayed two units Salat. Then he^{-asws} proceeded and prayed two units Salat. Then he^{-asws} rode and returned.

فَقُلْتُ لَهُ جُعِلَتْ فِدَاكَ مَا الْأُولَتَيْنِ وَ الثَّانِيَتَيْنِ وَ الثَّالِثَتَيْنِ

I said to him^{-asws}, 'May I be sacrificed for you^{-asws}! What was the first two, and the second two, and the third two?'

فَقَالَ الرَّكْعَتَيْنِ الْأُولَيَيْنِ مَوْضِعَ قَبْرِ أَمِيرِ الْمُؤْمِنِينَ ع وَ الرَّكْعَتَيْنِ الثَّانِيَتَيْنِ مَوْضِعَ رَأْسِ الْحُسَيْنِ ع وَ الرَّكْعَتَيْنِ الثَّالِثَتَيْنِ مَوْضِعَ مِنْبَرِ الْقَائِمِ ع.

He^{-asws} said: 'The first two units (of Salat) were at the location of the grave of Amir Al-Momineen, and the second two units of Salaat were at the place of the head of Al-Husayn^{-asws}, and the third two units of Salat were at the place of a pulpit of Al-Qaim^{-ajfj}'.⁶⁵¹

36- حة، فرحة الغري أحمد بن محمد بن سعيّد عن عبد الله بن محمد بن خالد بإسنادِهِ مِنْهُ.

(The book) 'Farhat Al-Ghary' – Ahmad Bin Muhammad Bin Saeed, from Abdullah Bin Muhammad Bin Khalid, by his chain, similar to it.⁶⁵²

37- حة، فرحة الغري بالإسنادِ الْمُتَّفَقِ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ الْعَلَوِيِّ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ الْجُعْفِيِّ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ سَعِيدٍ عَنْ عُبيدِ بْنِ جَرَّاحٍ عَنْ حُسَيْنِ بْنِ أَبِي الْعَلَاءِ الطَّائِيِّ قَالَ سَمِعْتُ أَبِي ذَكَرَ أَنَّ جَعْفَرَ بْنَ مُحَمَّدٍ ع مَضَى إِلَى الْحَيْرَةِ وَ مَعَهُ عَلَامٌ لَهُ عَلَى رَاحِلَتَيْنِ وَ دَاعِ الْحَبْرِ بِالْكُوفَةِ فَلَمَّا كَانَ الْيَوْمَ الثَّانِي قُلْتُ لِعَلَامٍ لِي اذْهَبْ فَأَقْعُدْ لِي فِي مَوْضِعٍ كَذَا وَ كَذَا مِنَ الطَّرِيقِ فَإِذَا رَأَيْتَ غُلَامَيْنِ عَلَى رَاحِلَتَيْنِ فَتَعَالَ إِلَى

(The book) 'Farhat Al-Ghary' – By the previous chain from Muhammad Bin Ali Al Alawy, from Muhammad Bin Abdullah Al Jufy, from Ahmad Bin Muhammad Bin Saeed, from Ubeyd Bin Bahram, from Husayn Bin Abu Al A'la Al Taie who said,

'I heard my father mentioned that Ja'far^{-asws} Bin Muhammad^{-asws} went to Al-Hira upon two camels, and with him^{-asws} was a boy of his^{-asws}, and the news spread in Al-Kufa. When it was the second day, I said to a slave of mine, 'Go and sit for me in such and such a place of the road! When you see two boys upon two camels, come to me!'

فَلَمَّا أَصْبَحْنَا جَاءَنِي فَقَالَ قَدْ أَقْبَلَا

When we came to the morning, he came to me. He said, 'They are coming!'

فَقُمْتُ إِلَى بَابِي فَطَرَحْتُهَا عَلَى قَارِعَةِ الطَّرِيقِ وَ إِلَى وَسَادَةٍ وَ صُغْرِيَّةٍ جَدِيدَةٍ وَ قُلْتَنِي فَعَلَّقْتُهُمَا فِي النَّخْلَةِ عِنْدَهَا طَبَقٌ مِنَ الرُّطَبِ كَانَتْ النَّخْلَةُ صَرَفَانَةً فَلَمَّا أَقْبَلَ تَلَقَّيْتُهُ وَ إِذَا الْعُلَامُ مَعَهُ فَسَلَّمْتُ عَلَيْهِ فَرَحَّبَ بِي

⁶⁵¹ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 12 H 35

⁶⁵² Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 12 H 36

I went to a place where I placed a mat by the side of the road, along with a new pillow and a small bundle. I hung them on a palm tree next to a dish of fresh dates. The palm tree was bent over. When he^{-asws} arrived, I went to meet him^{-asws}, and I saw the boy with him^{-asws}. I greeted him^{-asws}, and he^{-asws} was welcoming with me.

ثُمَّ قُلْتُ يَا سَيِّدِي يَا ابْنَ رَسُولِ اللَّهِ رَجُلٌ مِنْ مَوَالِيكَ تَنْزِلُ عِنْدِي سَاعَةً وَ تَشْرَبُ شَرِبَةً مَاءٍ بَارِدٍ

Then I said, 'O my master! O son^{-asws} of Rasool-Allah^{-saww}! I am man from your^{-asws} friends. Lodge with me for a while and drink a drink of cold water!'

فَتَنَّى رَجُلُهُ فَتَنَزَلَ وَ اتَّكَى عَلَى الْوِسَادَةِ ثُمَّ رَفَعَ رَأْسَهُ إِلَى النَّخْلَةِ فَتَنَظَرَ إِلَيْهَا وَ قَالَ يَا شَيْخُ مَا تُسَمُّونَ هَذِهِ النَّخْلَةَ عِنْدَكُمْ

He^{-asws} folded his^{-asws} legs and descended, and leaned upon the pillow. Then he^{-asws} raised his^{-asws} head towards the date tree. He^{-asws} Looked at it and said: 'O Sheykh! What are you naming this date tree among you all?'

قُلْتُ يَا ابْنَ رَسُولِ اللَّهِ ص صَرَفَانَةٌ

I said, 'O son^{-asws} of Rasool-Allah^{-saww}, (we call it) 'Sarafana'!'

فَقَالَ وَجُحَكَ هَذِهِ وَ اللَّهُ الْعَجُوزَةُ نُخْلَةُ مَرْيَمَ الْقَطْ لَنَا مِنْهَا

He^{-asws} said: 'Woe to you! By Allah^{-azwj}, this is the Ajwa date, the tree of Maryam^{-as}! Pick some for us^{-asws} from it!'

فَلَقَطْتُ فَوَضَعْتُهُ فِي الطَّبَقِ الَّذِي فِيهِ الرُّطْبُ فَأَكَلَ مِنْهَا وَ أَكْثَرَ فَقُلْتُ لَهُ جُعِلْتُ فِدَاكَ يَا أَبِي أَنْتَ وَ أُخِي هَذَا الْقَبْرُ الَّذِي أَقْبَلْتُ مِنْهُ قَبْرُ الْحُسَيْنِ

I picked some and placed it in the tray that contained the fresh dates. He^{-asws} ate from it and had plenty. I said to him^{-asws}, 'May I be sacrificed for you^{-asws}! May my father and my mother be (sacrificed for) you^{-asws}! This grave which you^{-asws} have come from is grave of Al-Husayn^{-asws}?'

قَالَ إِي وَ اللَّهُ يَا شَيْخُ حَقًّا وَ لَوْ أَنَّهُ عِنْدَنَا لَحَجَجْنَا إِلَيْهِ

He^{-asws} said: 'Yes, by Allah^{-azwj}, O Sheykh, truly, and had it been with^{-asws}, we^{-asws} would have performed Hajj to it!'

قُلْتُ فَهَذَا الَّذِي عِنْدَنَا فِي الظَّهْرِ أَمْ هُوَ قَبْرُ أَمِيرِ الْمُؤْمِنِينَ-

So, this which is with us in the back, is it grave of Amir Al-Momineen^{-asws}?'

قَالَ إِي وَ اللَّهُ يَا شَيْخُ حَقًّا وَ لَوْ أَنَّهُ عِنْدَنَا لَحَجَجْنَا إِلَيْهِ

He^{-asws} said: 'Yes, by Allah^{-azwj}, O Sheykh, truly, and had it been with us^{-asws}, we^{-asws} would have performed Hajj to it!'

ثُمَّ رَكِبَ رَاحِلَتَهُ وَ مَضَى .

Then he^{-asws} rode his^{-asws} mount and went⁶⁵³.

38- حة، فرحة الغري بالإسناد عن مُحَمَّدِ بْنِ جَعْفَرِ التَّمِيمِيِّ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ سَعِيدٍ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ التَّيْمَلِيِّ عَنْ أَبِي دَاوُدَ عَنْ أَحْمَدَ بْنِ النَّضْرِ عَنِ الْمُعَلَّى بْنِ حُنَيْسٍ قَالَ: كُنْتُ مَعَ أَبِي عَبْدِ اللَّهِ ع بِالْحِيرَةِ فَقَالَ لَهُمْ افْرُشُوا لِي فِي الصَّحْرَاءِ وَ افْرُشُوا لِلْمُعَلَّى عِنْدَ رَأْسِي فَجَاءَ فَرَمَى بِرَأْسِهِ عَلَى صَدْرِ فِرَاشِهِ

(The book) 'Farhat Al-Ghary' – By the chain from Muhammad Bin Ja'far Al Tameemi, from Ahmad Bin Muhammad Bin Saeed, from Ali Bin Al-Hassan Al Taymuli, from Abu Dawood, from Ahmad Bin Al Nazar, from Al Moalla Bin Khuneys who said,

'I was with Abu Abdullah^{-asws} at Al-Hira. He^{-asws} said to them: 'Furnish (a mat) for me^{-asws} in the desert, and furnish (a mat) for Al-Moalla by my head!'

وَ جِئْتُ إِلَى رَأْسِهِ فَرَأَيْتُ أَنَّهُ قَدْ نَامَ فَقَالَ لِي يَا مُعَلَّى

And I came to his^{-asws} head and saw he^{-asws} was sleeping. He^{-asws} said to me: 'O Moalla!'

فَقُلْتُ لَبَّيْكَ

I said, 'At your^{-asws} service!'

قَالَ أَمَا تَرَى النُّجُومَ مَا أَحْسَنَهَا

He^{-asws} said: 'Don't you see the stars how excellent these are?'

قُلْتُ مَا أَحْسَنَهَا

I said, 'How excellent these are!'

فَقَالَ أَمَا إِنَّمَا أَمَانٌ لِأَهْلِ السَّمَاءِ فَإِذَا ذَهَبَتْ جَاءَ أَهْلُ السَّمَاءِ مَا يُوعَدُونَ وَ نَحْنُ أَمَانٌ لِأَهْلِ الْأَرْضِ فَإِذَا ذَهَبْنَا جَاءَ أَهْلُ الْأَرْضِ مَا يُوعَدُونَ قُلْ لَهُمْ يُسْرَجُوا لِي عَلَى الْبُعْلِ وَ الْحِمَارِ

He^{-asws} said: 'Indeed, these are security for inhabitants of the sky. When these are gone, it will come to inhabitants of the sky what they have been Promised; and we^{-asws} are a security for inhabitants of the earth. When we^{-asws} are gone, it will come to inhabitants of the earth what they have been Promised! Tell them to saddle upon the mule and the donkey!'

قَالَ ارْكَبِ الْبُعْلَ

He^{-asws} said: 'Ride the mule!'

⁶⁵³ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 12 H 37

قُلْتُ أَرَكِبُ الْبَعْلَ

I said, 'Shall I ride the mule?'

قَالَ أَقُولُ لَكَ ارْكَبْ وَ تَقُولُ لِي أَرَكِبُ الْبَعْلَ

He^{-asws} said: 'I^{-asws} am saying to you, 'Ride', and you are saying, 'Shall I ride the mule?'

قَالَ فَرَكِبْتُ الْبَعْلَ وَ رَكِبَ الْحِمَارَ فَقَالَ لِي أَمَامَكَ

He (the narrator) said, 'I rode the mule and he^{-asws} rode the donkey. He^{-asws} said to me: 'Go ahead!'

فَجِئْنَا حَتَّى صِرْنَا إِلَى الْغَرِيَيْنِ فَقَالَ لِي هُمَا

We went until we came to Al-Ghariyeyn. He^{-asws} said to me: 'Over there! Over there!'

قُلْتُ نَعَمْ

I said, 'Yes'.

قَالَ خُذْ يَسْرَةً

He^{-asws} Take a left!'

قَالَ فَمَضَيْنَا حَتَّى انْتَهَيْنَا إِلَى مَوْضِعٍ فَقَالَ لِي انْزِلْ وَ نَزَلَ وَ قَالَ لِي هَذَا قَبْرُ أَمِيرِ الْمُؤْمِنِينَ ع

He^{-asws} said: 'We continued until we ended to a place. He^{-asws} said to me: 'Descend!', and he^{-asws} descended and said to me: 'This is the grave of Amir Al-Momineen^{-asws}!'

فَصَلَّى وَ صَلَّيْتُ.

He^{-asws} prayed Salat, and I prayed Salat".⁶⁵⁴

39- حة، فرحة الغري الوزير السعيد نصير الدين الطوسي عن والده عن القطب الراوندي عن ذي الفقار بن معبد عن شيخ الطائفة عن المفيد عن محمد بن أحمد بن داود عن محمد بن تمام عن محمد بن محمد بن علي بن محمد عن أحمد بن ميثم الطلجي عن الحسن بن علي بن أبي حمزة عن أبيه عن أبي بصير قال: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع أَيْنَ دُفِنَ أَمِيرُ الْمُؤْمِنِينَ ع

(The book) 'Farhat Al-Ghary' – The minister Al Saeed Naseer Al Deen Al Tusi, from his father, from Al Qutb Al Rawandi, from Zil Faqar Bin Ma'bad, from Sheykh Al Taaifa, from Al Mufeed, from Muhammad Bin Ahmad Bin Dawood, from Muhammad Bin Tamam, from Muhammad Bin Muhammad, from Ali Bin Muhammad, from Ahmad Bin Meesam Al Talhy, from Al-Hassan Bin Ali Bin Abu Hamza, from his father, from Abu Baseer who said,

⁶⁵⁴ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 12 H 38

'I said to Abu Abdullah^{-asws}, 'Where is Amir Al-Momineen^{-asws} buried?'

قَالَ دُفِنَ فِي قَبْرِ أَبِيهِ نُوحٍ

He^{-asws} said: 'He^{-asws} is buried in the grave of his^{-asws} father (ancestor) Noah^{-as}!'

قُلْتُ وَ أَتَيْنَ قَبْرَ نُوحٍ النَّاسُ يَقُولُونَ إِنَّهُ فِي الْمَسْجِدِ

I said, 'And where is the grave of Noah^{-as}? The people are saying it is in the Masjid!'

قَالَ لَا ذَلِكَ فِي ظَهْرِ الْكُوفَةِ.

He^{-asws} said: 'No! That is in the back of Al-Kufa''.⁶⁵⁵

40- حة، فرحة الغري بإِسْنَادٍ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ عَمِّهِ عَنْ أَحْمَدَ بْنِ حَمَّادٍ بْنِ زُهَيْرٍ عَنْ زَيْدِ بْنِ إِسْحَاقَ عَنْ أَبِي السَّحْبِيِّ الْأَرْحَبِيِّ عَنْ عَمْرِو بْنِ عَبْدِ اللَّهِ بْنِ طَلْحَةَ عَنْ أَبِيهِ قَالَ: دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ عَ فَمَضَيْنَا مَعَهُ حَتَّى انْتَهَيْنَا إِلَى الْغَرِيِّ فَصَلَّى فَأَتَى مُوضِعاً فَصَلَّى ثُمَّ قَالَ لِإِسْمَاعِيلَ فَمُ فَصَلِّ عِنْدَ رَأْسِ أَبِيكَ الْحُسَيْنِ

(The book) 'Farhat Al-Ghary' – By the chain from Muhammad Bin Ahmad, from Muhammad Bin Ali, from his uncle, from Ahmad Bin Hammad Bin Zuheyr, from Yazeed Bin Is'haq, from Abu Al Saheeq Al Arhaby, from Amro Bin Abdullah Bin Talha, from his father who said,

'I entered to see Abu Abdullah^{-asws}. We went with him^{-asws} until we ended to Al-Ghary. He^{-asws} prayed Salat. He^{-asws} came to (another) place and prayed Salat, then said to Ismail: 'Stand, pray Salat by the head of your father Al-Husayn^{-asws}!'

قُلْتُ أَلَيْسَ قَدْ ذُهِبَ بِرَأْسِهِ إِلَى الشَّامِ

I said, 'Hadn't they gone with his^{-asws} head to Syria?'

قَالَ بَلَى وَ لَكِنْ فَلَانٌ هُوَ مَوْلَى لَنَا سَرَقَهُ فَجَاءَ بِهِ فَدَفَنَهُ هَاهُنَا.

He^{-asws} said: 'But, so and so who is a friend of ours, had stolen it. He came with it and buried it over here!''⁶⁵⁶

41- حة، فرحة الغري بإِسْنَادٍ الْمُتَقَدِّمِ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ دَاوُدَ عَنْ عَلِيٍّ بْنِ سُبَيْعٍ بْنِ بَيَّانٍ عَنِ الْحُسَيْنِ بْنِ أَبِي رَاشِدٍ عَنْ مُحَمَّدِ بْنِ يَحْيَى الْعَطَّارِ عَنْ عَلِيٍّ بْنِ الْحُسَيْنِ بْنِ هَارُونَ عَنْ أَبِي خُصِّصٍ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ الْحُسَيْنِ عَنْ أَبِيهِ قَالَ قَالَ صَفْوَانُ الْجَمَّالُ قَالَ جَعْفَرُ بْنُ مُحَمَّدٍ عَ عِنْدَ مَا سَأَلَهُ عَنْ قَبْرِ أَمِيرِ الْمُؤْمِنِينَ عَ وَ هُوَ بِمَكَّةَ وَ ذَكَرَ الْحَدِيثَ بِطَوِيلِهِ إِلَى أَنْ قَالَ حَتَّى انْتَهَيْنَا إِلَى قَبْرِ أَمِيرِ الْمُؤْمِنِينَ عَ أَنَا وَ جَعْفَرُ بْنُ مُحَمَّدٍ

(The book) 'Farhat Al-Ghary' – By the previous chain from Muhammad Bin Ahmad Bin Dawood, from Ali Bin subie Bin Bayan, from Al-Hassan Bin Abu Rashid, from Muhammad Bin Yahya Al Attar, from Ali Bin Al-Hassan Bin Haroun, from Abu Hafs Muhammad Bin Al-Hassan Bin Al-Hassan, from his father who said, 'Safwan Al Jammal said,

⁶⁵⁵ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 12 H 39

⁶⁵⁶ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 12 H 40

'Ja'far^{-asws} Bin Muhammad^{-asws} said at what he^{-asws} had been asked about the grave of Amir Al-Momineen^{-asws} while he^{-asws} was in Makkah' – and he mentioned the Hadeeth in its (full) length up to he^{-asws} said: 'Until we ended to the grave of Amir Al-Momineen^{-asws}, I and Ja'far Bin Muhammad^{-asws}.

فَنَزَلَ جَعْفَرُ بْنُ مُحَمَّدٍ فَأَخْرَجَ سِكَّةً حَدِيدَةً غَلَامَةً لَهُ ثُمَّ أَخَذَ سَطِيحَةً لَهُ وَهَيَّأَ لِلصَّلَاةِ وَصَلَّى أَرْبَعَ رَكَعَاتٍ ثُمَّ قَالَ قُمْ يَا صَفْوَانُ فَأَفْعَلْ مَا فَعَلْتُ وَاعْلَمْ أَنَّ هَذَا قَبْرِ جَدِّي أَمِيرِ الْمُؤْمِنِينَ ع وَذَكَرَ الْحَدِيثَ.

Ja'far^{-asws} Bin Muhammad^{-asws} descended. He^{-asws} dug a hole and extracted an iron marker as a sign for him^{-asws}. Then he^{-asws} a water-skin of his^{-asws} and prepared for the Salat and prayed four units. Then he^{-asws} said: 'Stand, O Safwan, and do what I^{-asws} have done, and know that this is the grave of my^{-asws} grandfather^{-asws} Amir Al-Momineen^{-asws} – and he mentioned the (full) Hadeeth".⁶⁵⁷

42- حقه، فرحة الغري بالإِسْنَادِ عَنْ مُحَمَّدِ بْنِ تَمَّامٍ عَنْ مُحَمَّدِ بْنِ رِجَاحٍ عَنْ عَمِّهِ عَنْ عَلِيِّ بْنِ الصَّبَّاحِ الْكِنَانِيِّ عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنِ الْقَاسِمِ بْنِ الصَّحَّاحِ بْنِ الْمُخْتَارِ بْنِ قُلْفُلٍ مَوْلَى عَمْرٍو بْنِ حُرَيْثٍ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قَبْرُ عَلِيٍّ ع فِي الْعَرِيِّ مَا بَيْنَ صَدْرِ نُوحٍ وَ مَقْرِقِ رَأْسِهِ يَمَّا تَلِي الْقِبْلَةَ.

(The book) 'Farhat Al-Ghary' – By the chain from Muhammad Bin Tammam, from Muhammad Bin Muhammad Bin Rabah, from his uncle, from Ali Bin Al Sabah Al Kinany, from Al-Hassan Bin Muhammad, from Al Qasim Bin Al Zahhak Bin Al Mukhtar Bin Fulful, slave of Amro Bin Hureys, from Hammad Bin Isa, from a man,

'From Abu Abdullah^{-asws} having said: 'The grave of Ali^{-asws} is in Al-Ghary, what is between the chest of Noah^{-as} and the crown of his^{-as} head from what follows the Qiblah".⁶⁵⁸

43- حقه، فرحة الغري ذَكَرَ الْحُسَيْنُ بْنُ مُحَمَّدٍ فِي كِتَابِ تَارِيخِ الْكُوفَةِ قَالَ أَخْبَرَنَا أَبُو بَكْرِ الدَّارِمِيُّ عَنْ إِسْحَاقَ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ صَبِيحٍ عَنْ صَفْوَانَ قَالَ: خَرَجْتُ أَنَا وَ صَاحِبٌ لِي مِنَ الْكُوفَةِ وَ دَخَلْنَا عَلَى جَعْفَرِ بْنِ مُحَمَّدٍ ع فَسَأَلْنَاهُ عَنْ قَبْرِ أَمِيرِ الْمُؤْمِنِينَ ع فَقَالَ لَنَا هُوَ عِنْدَكُمْ بِظَهْرِ الْكُوفَةِ فِي مَوْضِعٍ كَذَا فَوَصَفَ لَنَا

(The book) 'Farhat Al-Ghary' – Al-Hassan Bin Muhammad Bin Ja'far Al Tameemi mentioned in the book 'Tareekh Al-Kufa'. He said, 'We are informed by Abu Bakr Al Darimy, from Is'haq Bin Yahya, from Ahmad Bin Sabeeh, from Safwan who said,

'I and a companion of mine went out from Al-Kufa and we entered to see Ja'far^{-asws} Bin Muhammad^{-asws}. We asked him^{-asws} about the grave of Amir Al-Momineen^{-asws}. He^{-asws} said to us: 'It is with you all at the back of Al-Kufa in such and such place!' – He^{-asws} described it to us.

قَالَ فَجِئْتُ أَنَا وَ صَاحِبِي فَطَلَبْنَاهُ فَوَجَدْنَاهُ

He (the narrator) said, 'I and my companion came. We searched for it and found it'.

قَالَ ثُمَّ لَقِينَاهُ فِي مَوْضِعٍ كَذَا قَالَ نَعَمْ هُوَ ذَاكَ عِنْدَ الدُّكَّوَاتِ الْبَيْضِ.

⁶⁵⁷ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 12 H 41

⁶⁵⁸ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 12 H 42

He (the narrator) said, 'Then we met him^{-asws} in such and such place. He^{-asws} said: 'Yes, it is that, by the white mounds''⁶⁵⁹

44- حة، فرحة الغري قَالَ مُحَمَّدُ بْنُ مَعْدٍ الْمُوسَوِيُّ رَأَيْتُ فِي بَعْضِ الْكُتُبِ الْحَدِيثَ حَدَّثَنَا مُحَمَّدُ بْنُ مُحَمَّدٍ بْنِ عَبْدِ الْعَزِيزِ عَنْ عَبْدِ اللَّهِ الْأَنْبَارِيِّ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ عَيْسَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ الْحَسَنِ الْجَعْفَرِيِّ قَالَ وَجَدْتُ فِي كِتَابِ أَبِي حَدَّثَنِي أُمِّي عَنْ أُمِّهَا أَنَّ جَعْفَرَ بْنَ مُحَمَّدٍ ع- حَدَّثَهَا أَنَّ أَمِيرَ الْمُؤْمِنِينَ ع- أَمَرَ ابْنَهُ الْحَسَنَ أَنْ يَخْفِرَ لَهُ أَرْبَعَ قُبُورٍ فِي أَرْبَعِ مَوَاضِعَ فِي الْمَسْجِدِ وَ فِي الرَّحْبَةِ وَ فِي الْغُرَى وَ فِي دَارِ جَعْدَةَ بْنِ هُبَيْرَةَ- وَ إِنَّمَا أَرَادَ بِهَذَا أَنْ لَا يَعْلَمَ أَحَدٌ مِنْ أَعْدَائِهِ مَوْضِعَ قَبْرِهِ.

(The book) 'Farhat Al-Ghary' – Muhammad Bin Ma'bat Al Musawwy said, 'I saw in one of the books of Ahadeeth, 'We are narrated to by Muhammad Bin Muhammad Bin Abdul Aziz, from Abdullah Al Ansary, from Muhammad Bin Ahmad Bin Isa, from Muhammad Bin Ahmad Bin Al-Hassan Al Ja'fari who said, 'I found in the book of my father, 'It is narrated to me by my mother from her mother,

'Ja'far^{-asws} Bin Muhammad^{-asws} narrated to her that Amir Momineen^{-asws} had instructed his^{-asws} son^{-asws} Al-Hassan^{-asws} to dig four graves for him^{-asws} in four (different) places – in the Masjid, and in Al-Rahba, and in Al-Ghary, and in the hour of Jo'da Bin Hubeyra, and rather he^{-asws} intended with that that no one from his^{-asws} enemies should know the place of his^{-asws} grave''⁶⁶⁰

45- يب، تهذيب الأحكام مُحَمَّدُ بْنُ أَحْمَدَ بْنِ دَاوُدَ عَنْ أَبِيهِ عَنْ ابْنِ فَضَّالٍ عَنْ عَمْرِو بْنِ إِبْرَاهِيمَ عَنْ خَلْفِ بْنِ حَمَّادٍ عَنْ عَبْدِ اللَّهِ بْنِ حَسَّانَ عَنِ الثَّمَالِيِّ عَنْ أَبِي جَعْفَرٍ ع فِي حَدِيثٍ حَدَّثَنِي بِهِ أَنَّهُ كَانَ فِي وَصِيَّةِ أَمِيرِ الْمُؤْمِنِينَ ع أَنَّ أَحْرَجُونِي إِلَى الظَّهْرِ فَإِذَا تَصَوَّبْتَ أَقْدَامُكُمْ وَ اسْتَقْبَلْتُكُمْ رِيحٌ فَادْفِنُونِي وَ هُوَ أَوَّلُ طُورٍ سَيَنَاءُ فَفَعَلُوا ذَلِكَ.

(The book) 'Tahzeeb Al Ahkaam' – Muhammad Bin Ahmad Bin Dawood, from his father, from Ibn Fazzal, from Amro Bin Ibrahim, from Khalaf Bin Hammad, from Abdullah Bin Hassan, from Al Sumali,

'From Abu Ja'far^{-asws} in a Hadeeth he^{-asws} narrated with: 'It was in a bequest of Amir Al-Momineen^{-asws}: 'Take me^{-asws} out to the back. When your feet are aligned and a wind faces you, bury me^{-asws}, and it is the first peak of (mount) Toor of Sinai!' So, they did that''⁶⁶¹

46- كِتَابُ الصِّغِيِّينَ، لِنَصْرِ بْنِ مُزَاحِمٍ عَنْ عَمْرِو بْنِ سَعْدٍ عَنْ ابْنِ طَرِيفٍ عَنْ ابْنِ نُبَاتَةَ قَالَ: مَرَّتْ جَنَازَةٌ عَلَى عَلِيٍّ ع وَ هُوَ بِالنُّخَيْلَةِ فَقَالَ ع مَا يَقُولُ النَّاسُ فِي هَذَا الْقَبْرِ وَ فِي النُّخَيْلَةِ قَبْرٌ عَظِيمٌ يَدْفِنُ الْيَهُودَ مَوْتَاهُمْ حَوْلَهُ

(The book) 'Kitab Al Siffeen' of Nasr Bin Muzahim – from Amro Bin Sa'ad, from Ibn Tareyf, from Ibn Nubata who said,

'A funeral procession passed by Ali^{-asws} while he^{-asws} was at Al Nukheyla. He^{-asws} said: 'What are the people saying regarding this grave, and in Al-Nukheyla there is a mighty grave. The Jews are burying their dead around it!'

فَقَالَ الْحَسَنُ بْنُ عَلِيٍّ يَقُولُونَ هَذَا قَبْرُ هُودِ النَّبِيِّ ع- لَمَّا أَنَّ عَصَاهُ قَوْمُهُ جَاءَ فَمَاتَ هَاهُنَا

⁶⁵⁹ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 12 H 43

⁶⁶⁰ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 12 H 44

⁶⁶¹ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 12 H 45

Al-Hassan^{-asws} Bin Ali^{-asws} said: 'They are saying this is the grave of the Prophet Hud^{-as}. When his^{-as} people disobeyed him^{-as}, he^{-as} came and died over here!'

فَقَالَ كَذَبُوا لَنَا أَغْلَمَ بِهِ مِنْهُمْ هَذَا قَبْرُ يَهُودَا بْنِ يَعْقُوبَ بْنِ إِسْحَاقَ بْنِ إِبْرَاهِيمَ بِكَرٍ يَعْقُوبَ-

He^{-asws} said: 'They are lying, because we^{-asws} are more knowing with it than they are! This is the grave of Yahouda son of Yaqoub^{-as}, son of Is'haq^{-as}, son of Ibrahim^{-as}, the first born of Yaqoub^{-as}'.

ثُمَّ قَالَ هَاهُنَا أَحَدٌ مِنَ الْمَهْرَةِ

Then he^{-asws} said: 'Is there over here someone who is from Al-Mahrah?'

قَالَ فَأَنِّي بِشَيْخٍ كَبِيرٍ فَقَالَ أَتَيْتُ مَنْزِلَكَ

He (the narrator) said, 'They came with an old man. He^{-asws} said: 'Where is your house?'

قَالَ عَلَى شَاطِئِ الْبَحْرِ

He said, 'Upon the river bank!'

قَالَ أَتَيْتُ مِنَ الْجَبَلِ الْأَحْمَرِ

He^{-asws} said: 'Where from the red mountain?'

He said, 'Near from it'.

قَالَ قَرِيباً مِنْهُ قَالَ فَمَا يَقُولُ قَوْمُكَ فِيهِ

He^{-asws} said: 'So what are your people saying regarding it?'

قَالَ يَقُولُونَ قَبْرُ سَاحِرٍ

He said, 'They are saying, 'Grave of a sorcerer''.

قَالَ كَذَبُوا ذَلِكَ قَبْرُ هُودٍ وَ هَذَا قَبْرُ يَهُودَا بْنِ يَعْقُوبَ يُخْشَرُ مِنْ ظَهْرِ الْكُوفَةِ سَبْعُونَ أَلْفًا عَلَى غُرَّةِ الشَّمْسِ وَالْقَمَرِ يَدْخُلُونَ الْجَنَّةَ بِغَيْرِ حِسَابٍ.

He^{-asws} said: 'They are lying! That is the grave of Hud^{-as}, and this is the grave of Yahouda son of Yaqoub^{-as}! Seventy thousand will be Resurrected from the back of Al-Kufa upon the commencement of the sun and the moon. They will be entering the Paradise without Reckoning''.⁶⁶²

⁶⁶² Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 12 H 46

تذنب اعلم أنه كان اختلاف بين الناس سابقا في موضع قبر أمير المؤمنين ع فبعضهم كانوا يقولون إنه دفن في بيته و بعضهم يقولون إنه دفن في رحبة المسجد و بعضهم كانوا يقولون إنه دفن في كرخ بغداد

(The book) 'Tahzeeb (Al-Ahkaam)' – 'Know that there was a difference of opinion among the people in the past regarding the location of the grave of Amir Al-Momineen^{-asws}. Some said he^{-asws} was buried in his^{-asws} house, others said he^{-asws} was buried in the courtyard of the Masjid, and some said he^{-asws} was buried in the Karkh at Baghdad.

لكن اتفقت الشيعة سلفا و خلفا نقلا عن أئمتهم صلوات الله عليهم أنه صلوات الله عليه لم يدفن إلا في الغري في الموضع المعروف الآن

However, the Shias, both past and present, have agreed, based on the transmissions from their Imams^{-asws}, may the Salawaat of Allah^{-azwj} be upon them^{-asws} that Amir Al-Momineen^{-asws} was buried in Al-Ghary, in the place well-known now.

و الأخبار في ذلك متواترة و قد كتب السيد بن طاوس رضي الله عنه في ذلك كتابا سماه فرحة الغري و نقل الأخبار و القصص الكثيرة الدالة على المذهب المنصور و قد قدمنا بعض القول في ذلك في أبواب شهادته صلوات الله عليه و الأمر أوضح من أن يحتاج إلى البيان.

The reports regarding this matter are consistent, and the late scholar, Sayyid Ibn Tawoos, may Allah^{-azwj} be Pleased with him, wrote a book on the subject called Farhat Al-Ghary, where he quoted many stories and reports supporting the established belief. We have already mentioned part of the discussion regarding this in the section on his^{-asws} martyrdom may the Salawaat of Allah^{-azwj} be upon him^{-asws}, and the matter is clearer than needing further explanation.

ثم اعلم أنه يظهر من الأخبار المتقدمة أن رأس الحسين صلوات الله عليه و آله و جسد آدم و نوح و هود و صالح صلوات الله عليهم مدفونون عنده صلوات الله عليه فينبغي زيارتهم جميعا بعد زيارته ع

Then, know that from the previous reports, it appears that the head of Al-Husayn, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, and the bodies of Adam^{-as}, and Noah^{-as}, and Hud^{-as}, and Salih^{-as}, may the Salawaat of Allah^{-azwj} be upon them^{-as}, are buried near him^{-asws} may the Salawaat of Allah (s.w.t) be upon him^{-asws}. Therefore, it is befitting to visit them^{-as} all after visiting him^{-asws} (i.e. performing Ziyarat).

و سيأتي في خبر أبي أسامة عن أبي عبد الله ع في باب فضل الكوفة أن فيها قبر نوح و إبراهيم ع و قبر ثلاثمائة نبي و سبعين نبيا و ستمائة وصي و قبر سيد الأوصياء فلو زار إبراهيم ع و سائر الأنبياء و الأوصياء الذين خلوا بجواره كان أحسن.

It will come in the report by Abu Usama about Abu Abdullah^{-asws} in the chapter on the merits of Al-Kufa that therein is the grave of Noah^{-as} and Ibrahim^{-as}, and graves of three hundred and seventy Prophets^{-as}, and six hundred successors^{-as}, and the grave of the chief of the successors^{-as}. Thus, visiting Ibrahim^{-as} and the other Prophets^{-as} and successors^{-as} who are buried around him^{-asws} is better.

تتميم قال الديلمي ره في إرشاد القلوب و أما الدليل الواضح و البرهان اللائح على أن قبره الشريف صلوات الله عليه موجود بالغري

Completion – Al-Daylami said in (the book) 'Irshad Al-Quloub', 'And as for the clear evidence and the unmistakable proof that his^{-asws} noble grave, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, is located in Al-Ghary, (there are several reasons).

فمن وجوه الأول تواتر الإمامية الاثني عشرية يرويه خلف عن سلف الثاني إجماع الشيعة و الإجماع حجة الثالث ما حصل عنده من الأسرار والآيات و ظهور المعجزات كقيام الزمن و رد بصر الأعمى و غيرها

First, the widespread consensus among the Twelver Shias, transmitted from one generation to another. Second, the unanimous agreement of the Shias, and consensus is considered binding. Third, the numerous secrets, and the signs, and the miracles that have been associated with the place as times go by, such as healing the blind and other such.

47- فمنها ما روي عن عبد الله بن حازم قال خرجنا يوما مع الرشيد من الكوفة فصرنا إلى ناحية الغرين فرأينا طباء فأرسلنا عليها الصقور و الكلاب فجاولتها ساعة ثم لجأت الطباء إلى أكمة فتراجعت الصقور و الكلاب عنها فتعجب الرشيد من ذلك

From these is what is reported from Abdullah Bin Hazim who said, 'One day we went out with (the caliph) Al-Rasheed from Al-Kufa. We came to around Al-Ghariyeyn. We saw a gazelle, so we sent the falcons and the dogs to it. They chased it for a time, then the gazelle sought refuge to a hill. The falcons and the dogs retreated from it. Al-Rasheed was astounded from that.

ثم إن الطباء هبطت من الأكمة فسقطت الطيور و الكلاب عليها فرجعت الطباء إلى الأكمة فتراجعت الصقور و الكلاب عنها مرة ثانية ثم فعلت ذلك مرة أخرى

Then the gazelle came down from the hill, so the birds (falcons) and the dogs fell upon it, so the gazelle retreated to the hill, and the falcons and the dogs retreated from it for a second time. Then that was done another time.

فقال الرشيد اركضوا إلى الكوفة فأتوني بأكبرها سنا

Al-Rasheed said, 'Sprint to Al-Kufa and come to me with its oldest man!'

فأتي بشيخ من بني أسد فقال الرشيد أخبرني ما هذه الأكمة

They came with an old man from the clan of Asad. Al-Rasheed said, 'Inform me, what is this hill?'

فقال حدثني أبي عن آبائه أنهم كانوا يقولون إن هذه الأكمة قبر علي بن أبي طالب ع- جعله الله حرماً لا يأوي إليه شيء إلا آمن

He said, 'My father narrated to me from his forefathers, they were saying that this hill is the grave of Ali Bin Abu Talib^{-asws}. Allah^{-azwj} has Made it a sanctuary. Nothing will shelter to it except it would be safe!'

فنزل هارون و دعا بماء و توضأ و صلى عند الأكمة و جعل يدعو و يبكي و يتمرغ عليها بوجهه و أمر أن يبنى قبة بأربعة أبواب فبني و بقي إلى أيام السلطان عضد الدولة رحمه الله

Haroun descended and called for water, and he performed Wud'u and prayed Salat by the hill, and he went on to supplicate and cry and wallowing upon it with his face, and he ordered that a dome be built with four doors. It was built and it remained up to the days of the ruler Azad Al Dowla, may Allah^{-azwj} Mercy him.

فجاء فأقام في ذلك الطريق قريبا من سنة هو و عساكره فبعث فأتي بالصناع و الأستادية من الأطراف و خرب تلك العمارة و صرف أموالا كثيرة جزیلة و عمر عمارة جلیلة حسنة و هي العمارة التي كانت قبل عمارة اليوم.

He came and stayed in that road for almost a year, he and his army. He sent messaged, so they brought the craftsmen and the master (builders) from the outskirts, and he ruined that construction and spent a lot of money, plentiful, and built a majestic building, beautiful, and it is the building which was before the building that is today".⁶⁶³ (A report)

48 و منها ما حكى عن جماعة خرجوا بليل محتفين إلى الغري لزيارة أمير المؤمنين ع- قالوا فلما وصلنا إلى القبر الشريف و كان يومئذ قبرا حوله حجارة و لا بناء عنده و ذلك بعد أن أظهره الرشيد و قبل أن يعمره

And from these is what is narrated from a group. They went out at night in concealment to Al-Ghary to visit Amir Al-Momineen^{-asws}. They said, 'When we arrived to the noble grave, and in those days the grave has stones around it and no construction at it, and that is after Al-Rasheed had revealed it, and before he built it.

فبينما نحن عنده بعضنا يقرأ و بعضنا يصلي و بعضنا يزور و إذا نحن بأسد مقبل نحونا فلما قرب منا قدر رمح قال بعضنا لبعض ابعدوا عن القبر لننظر ما يصنع

While we were by him^{-asws}, some of us were reading (Quran), and some of us were praying Salat, and some of us were (reciting) Ziyarat, and behold there was a lion coming towards us. When it was near from us a measurement of a spear, one of us said to another, 'Distance yourselves from the grave! Let us look at what it does!'

فتباعنا عن القبر الشريف فجاء الأسد فجعل يمرغ ذراعيه على القبر فمضى رجل منا فشاهده فعاد فأعلمنا فزال الرعب عنا فجتنا بأجمعنا فشاهدناه يمرغ ذراعه على القبر و فيه جراح فلم يزل يمرغه ساعة ثم انزاح عن القبر و مضى فعدنا إلى ما كنا عليه لإتمام الزيارة و الصلاة و قراءة القرآن

We distanced ourselves from the noble grave. The lion came and went on to wallow its front paws upon the grave. A man from us went and witnessed it. He returned and let us know, so the dread declined from us. We all went to witness it wallowing its front paws, and in it was an injury. It did not cease with its wallowing for a time, then it detached itself from the grave and went away. We returned to what we had been upon to complete the Ziyarat and the Salat and the reading the Quran'.

أقول ثم أورد رحمه الله كثيرا من القصص المشتملة على معجزات مرقده الشريف مما قد أسلفنا إيرادها في كتاب تاريخه صلوات الله عليه فتركناها حذرا من التكرار و لظهور أمثال تلك القصص و الأمور الغريبة في كل عصر و زمان بحيث لا يحتاج إلى ذكر ما سنع في الزمن السالفة-.

I say, 'Then he, may Allah^{-azwj} Mercy him, reported many of the stories inclusive upon the miracles of his^{-asws} noble grave, some of which we have already mentioned in his history, may

⁶⁶³ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 12 H 47

the Salawaat of Allah^{-azwj} be upon him^{-asws}. We refrained from repeating them to avoid redundancy, as such stories and strange occurrences appear in every era and time, to the extent that there is no need to mention those that have happened in the past”.⁶⁶⁴ (A report)

49 و لقد شاع و ذاع في زماننا من شفاء المرضى و معافاة أصحاب البلوى و صحة العميان و الزمنى أكثر من أن يحصى

Indeed, it became well-known in our time that many patients were cured, the afflicted were healed, and the blind and the disabled regained their health, more than can be counted.

و لقد أخبرني جماعة كثيرة من الثقات أن عند محاصرة الروم لعنهم الله المشهد الشريف في سنة أربع و ثلاثين و ألف من الهجرة- و تحصين أهله بالبلد و إغلاق الأبواب عليهم و التعرض لدفعهم مع قلة عددهم و عدتهم و كثرة المحاصرين و قوتهم و شوكتهم جلسوا زمنا طويلا و لم يظفروا بهم

A large number of trustworthy individuals had informed me that during the siege of the Romans, may Allah^{-azwj} Curse them, in the year 1034 of the Hijrah, when they besieged the Holy Shrine and fortified the city, locking the doors and trying to break through with their forces, despite the few defenders, their strength and numbers were no match for the large number of attackers and their power. The siege lasted a long time without the Romans succeeding.

و كانوا يرمون بالبنادق الصغار و الكبار عليهم شبه الأمطار و لم يقع على أحد منهم و كانت الصبيان في السكك ينتظرون وقوعها ليلعبوا بها حتى أنهم يروون أن بندقيا كبيرا دخل في كم جارية رفعت يدها لحاجة على بعض السطوح و سقط من ذيلها و لم يصبها

They fired small and large projectiles at the defenders, like a rainstorm, yet none of them hit anyone. The children in the streets would wait for the bullets to fall so they could play with them. It is even narrated that a large projective entered the sleeve of a young girl who had raised her hand for something on one of the rooftops and fell from her sleeve without injuring her.

و يروى عن بعض الصالحاء الأفاضل من أهل المشهد أنه رأى في تلك الأيام أمير المؤمنين ع في المنام و في يده ع سواد فسأله عن ذلك فقال ع لكثرة دفع الرصاص عنكم

It is also narrated by some righteous meritorious individuals from the people of the Shrine that they saw in those days Amir Al-Momineen^{-asws} in a dream, holding something black in his hand. When asked about it, he^{-asws} replied, ‘It is from the many projectiles being deflected from you!’

و الغرائب التي ينقلونها في تلك الواقعة كثيرة فأما التي اشتهرت بين أهل المشهد بحيث لا ينكره أحد منهم.

And the strange occurrences reported in that incident are many. However, it the most well-known among the people of the Shrine, whereby not one of them denies it”.⁶⁶⁵ (A report)

⁶⁶⁴ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 12 H 48

⁶⁶⁵ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 12 H 49

50 فمنها قصة الدهن و هو أن خازن الروضة المقدسة المولى الصالح البارع التقي مولانا محمود- قدس الله روحه كان هو المتوجه لإصلاح العسكر الذي كانوا في البلد و كانوا محتاجين إلى مشاعل كثيرة لمحافظة أطراف الحصار

Among these is the story of the oil. The custodian of the Sacred Shrine, the righteous, distinguished, and pious Mawlana Mahmoud, may Allah^{azwj} Sanctify his soul, was in charge of supplying weapons to the soldiers in the city. They needed many torches to maintain the perimeter of the siege.

فلما ضاق الأمر و لم يبق في السوق و لا في البيوت شيء من الدهن أعطاهم من الحياض التي كانوا يصبون فيها الدهن لإسراج الروضة و حوالها فبعد إتمام جميع ما في الحياض و بأسهم عن حصوله من مكان آخر رجعوا إليها فوجدوها مترعة من الدهن فأخذوا منها و كفاهم إلى انقضاء وطرهم.

When the situation became dire and there was no oil left in the market or in the houses, he gave them the oil from the vats that were used to pour oil for lighting the shrine and its surroundings. After using all the oil in the vats and losing hope of obtaining more from elsewhere, they returned to the vats and found them completely filled with oil. They took from it, and it sufficed them until their needs were fulfilled'.⁶⁶⁶ (A report)

51 و منها أنهم كانوا يرون في الليالي في رءوس الجدران و أطراف العمارات و المنارات نورا ساطعا بينما حتى أن الإنسان إذا كان يرفع يده إلى السماء كان يرى أنامله كالشموع المشتعلة

Among these is the story that they would see on the nights a bright and clear light on the tops of the walls, the edges of buildings, and the minarets. So much so that when a person would raise their hand to the sky, they could see their fingers like burning candles.

و لقد سمعت من بعض الأشراف الثقات من غير أهل المشهد أنه قال كنت ذات ليلة نائما في بعض سطوح المشهد الشريف فانتبهت في بعض الليل فرأيت النور ساطعا من الروضة المقدسة و من أطراف جميع جدران البلد فعجبت من ذلك و مسحت يدي على عيني فنظرت فرأيت مثل ذلك فأيقظت رجلا كان نائما بجنبي فأخبرني بمثل ما رأيت و بقي هكذا زمنا طويلا ثم ارتفع

I have heard from some trustworthy and noble people, not from the residents of the Shrine, who said: 'One night, I was sleeping on one of the rooftops of the Sacred Shrine. I woke up during the night and saw a bright light shining from the Holy Shrine and from the edges of all the walls of the city. I was amazed by this and wiped my eyes, and when I looked again, I saw the same thing. I woke up a man who was sleeping next to me, and he told me that he saw the same thing. This continued for a long time, and then it disappeared'.

و سمعت أيضا من بعض الثقات قال كنت نائما في بعض الليالي على بعض سطوح البلد الشريف فانتبهت فرأيت كوكبا نزل من السماء بخذاء القبة السامية حتى وصل إليها و طاف حولها مرارا بحيث أراه يغيب من جانب و يطلع من آخر ثم صعد إلى السماء.

I also heard from some trustworthy individuals who said: 'One night, I was sleeping on one of the rooftops of the noble city. I woke up and saw a star descending from the sky directly in

⁶⁶⁶ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 12 H 50

front of the dome. It reached the dome and circled around it several times, disappearing from one side and appearing from the other, then it ascended back to the sky".⁶⁶⁷ (A report)

52 و من الأمور المشهورة التي وقعت قريبا من زماننا أن جماعة من صلحاء أهل البحرين أتوا لزيارة الحسين صلوات الله و سلامه عليه لإدراك بعض الزيارات المخصوصة فأبطفوا و لم يصلوا إليه و وصلوا في ذلك اليوم إلى الغري و كان يوم مطر و طين و كان مولانا محمود رحمه الله أغلق أبواب الروضة المقدسة لذلك

Among the well-known events that occurred near our time is that a group of righteous individuals from Bahrain came to visit Al-Hussain^{-asws}, may the Salawaat of Allah^{-azwj} and His^{-azwj} Greeting be upon him^{-asws}, to perform some of the specific Ziyaraats. They were delayed and did not reach him^{-asws}, but they arrived that day at Al-Ghary, on a rainy and muddy day, and Mawlana Mahmoud, may Allah^{-azwj} Mercy him, had closed the doors of the Sacred Shrine due to that.

فأتوه و سألوهم أن يفتح لهم فأبى و اعتذر منهم و قال زوروا من وراء الشباك

They came to him and asked him to open the doors, but he refused and apologised to them. He said, 'Perform Ziyarat from behind the window!'

فأتوا الباب و تضرعوا و ترمغوا في التراب و قالوا قد حرمننا من زيارة ولدك فلا تحرمنا زيارتك فإننا من شيعتك و قد أتيناك من شقة بعيدة

They came to the door and beseeched, and wallowed in the soil, and they said, 'We have been deprived from visiting your^{-asws} son^{-asws} so do not deprive us of your^{-asws} Ziyarat, for we are from your^{-asws} Shias and have come to you^{-asws} from a remote place!'

فبينما هم في ذلك إذ سقطت الأقفال و فتحت الأبواب و دخلوا و زاروا و هذا مشهور بين أهل المشهد و بين أهل البحرين غاية الاشتهار.

While they were in this state, the locks fell off, and the doors opened, and they entered and performed the Ziyarat. This event is well-known among the people of the Shrine and the people of Bahrain to the highest degree".⁶⁶⁸ (A report)

53 و منها ما تواترت به الأخبار و نظموها في الأشعار و شاع في جميع الأصقاع و الأقطار و اشتهر اشتها الشمس في رابعة النهار و كان بالقرب من تاريخ الكتابة في سنة اثنين و سبعين بعد الألف من الهجرة- و كانت كيفية تلك الواقعة على ما سمعته من الثقات

And from these is what the reports have transmitted, and they have composed poems about it. It became widely known in all regions and countries, as bright as the sun at midday. This became well-known around the time of writing in the year 1072 after the Hijra. The details of this incident, as I heard from trustworthy individuals, are as follows: -

أنه كان في المشهد الغروي عجوز تسمى بريم و كانت معروفة بالعبادة و التقوى فمرضت مرضا شديدا و امتد بها حتى صارت مقعدة مزمنة و بقيت كذلك قريبا من سنتين بحيث اشتهر أمرها و كونها مزمنة في الغري

⁶⁶⁷ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 12 H 51

⁶⁶⁸ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 12 H 52

There was an elderly woman in the Al-Ghary Shrine named Maryam, known for her devotion and piety. She fell severely ill, and her condition worsened to the point where she became permanently disabled. She remained in this state for almost two years, and her situation became well-known, as she had been chronically ill in Al-Ghary.

ثم إنَّها لتسع ليال خلون من رجب تضرعت لدفع ضررها إلى الله تعالى و استشفعت بمولانا أمير المؤمنين- صلوات الله و سلامه عليه و شكت إليه ع في ذلك و نامت

Then, for the nine nights preceding the month of Rajab, she earnestly supplicated to Allah^{-azwj} for relief from her suffering and sought intercession through our Master Amir Al-Momineen^{-asws}. May the Salawaat of Allah^{-azwj} and His^{-azwj} Greeting be upon him^{-asws}. She complained to him regarding that and fell asleep.

فرأت في منامها ثلاث نسوة دخلن إليها و إحداهن كالقمر ليلة البدر نورا و صفاء و قلن لها لا تخافي و لا تحزني فإن فرجك في ليلة الثاني عشر من الشهر المبارك-

She saw in her dream three women entering her room, one of whom was like the full moon in its light and clarity. They told her, 'Do not be afraid or sad, for your relief will come on the night of the twelfth of the Blessed month!'

فانتبهت فرحا و قصت رؤياها على من حضرها و كانت تنتظر ليلة ثاني عشر رجب-

She woke up filled with joy and shared her dream with those who were present. She was eagerly waiting for the night of the twelfth of Rajab.

فمرت بها و لم تر شيئا ثم ترقبت ليلة ثاني عشر شعبان فلم تر أيضا شيئا فلما كانت ليلة تاسع من شهر رمضان- رأت في منامها تلك النسوة بأعيانهن و هن يبشرنّها فقلن لها إذا كانت ليلة الثاني عشر من هذا الشهر فامضي إلى روضة أمير المؤمنين صلوات الله عليه- و أرسلني إلى فلانة و فلانة و فلانة و سمين نسوة معروفات عليه و هن باقيات إلى حين هذا التحرير و اذهبي بمن معك إليها

The night of the twelfth of Rajab passed, and she did not see anything. Then she waited for the night of the twelfth of Shaban, but again, she saw nothing. However, when the night of the ninth of Ramazan came, she saw those same women in her dream, and they were giving her glad tidings. They said to her, 'When the night of the twelfth of this month comes, go to the Shrine of Amir Al-Momineen^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, and send for so and so, so and so, and so-and-so!' - naming certain well-known women to her, who are still alive to this day, 'And go with the ones with you to it!'

فلما أصبحت قصت رؤياها و بقيت مسرورة مستبشرة بذلك إلى أن دخلت تلك الليلة فأمرت بغسل ثيابها و تطهير جسدها و أرسلت إلى تلك النسوة دعتهن فأجبن و ذهبن بها محمولة لأنّها كانت لا تقدر على المشي فلما مضى قريب من ربع الليل خرجت واحدة منهن و اعتذرت منها و بقيت معها اثنتان و انصرف منهن جميع من حضر الروضة المقدسة و غلقت الأبواب و لم يبق في الرواق غيرهن

When she woke up, she shared her dream and remained happy and hopeful because of it. When that night arrived, she ordered her clothes to be washed and her body purified. She sent for those women and they responded, going with her, as she was unable to walk. When it was nearly a quarter into the night, one of them excused herself and left, leaving two

women with her. Everyone else who had been in the Holy Shrine left, the doors were closed, and there did not remain in the courtyard other than them.

فلما كان وقت السحر أرادت صاحبها أكل السحور أو شرب التين فاستحييتا من الضريح المقدس فتركتها عند الشباك المقابل للضريح المقدس في جانب القبلة و ذهبتا إلى الباب الذي في جهة خلفه ع يفتح إلى الصحن و خلفه الشباك فدخلتا هناك و أغلقتا الباب لحاجتهما فلما رجعتا إليها بعد قضاء وطرهما لم تجدها في الموضع الذي تركتاها ملقاة فيه فتحيرتا فمضتا يمينا و شمالا

When it was time for pre-dawn meal, her two companions wanted to eat the pre-dawn meal, but they were too shy to do so in front of the Sacred shrine. So, they left her by the window opposite the Shrine, on the side facing the Qiblah, and went to the door at the back of the Shrine which opens into the courtyard. They entered there and closed the door for their needs. When they returned after fulfilling their desires, they found that she was no longer in the spot where they had left her. They were confused and searched to the right and left.

فإذا بما تمشي في نهاية الصحة و الاعتدال فسألناها عن حالها و ما جرى عليها فأخبرتهما أنكما لما انصرفتما عني رأيت تلك النسوة اللاتي رأيتهن في المنام أقبلن و حملنني و أدخلنني داخل القبة المنورة و أنا لا أعلم كيف دخلت و من أين دخلت فلما قربت من الضريح المقدس سمعت صوتا من القبر يقول حركن المرأة الصالحة و طفن بها ثلاث مرات فطفن بي ثلاث مرات حول القبر

When they found her, she was walking in perfect health and balance. They asked her what had happened, and she told them, 'When you left me, I saw those women from my dream approaching. They carried me and brought me inside the illuminated dome. I don't know how or from where I entered. When I got close to the Sacred Shrine, I heard a voice from the grave saying, 'Move the righteous woman and perform Tawaaf with her three times!' So, they performed Tawaaf with me three times around the grave!

ثم سمعت صوتا آخر أخرجن الصالحة من باب الفرج

Then I heard another voice saying, 'Take the righteous woman out through the 'Gate of Relief'!

فأخرجني من الجانب الغربي الذي يكون خلف من يصلي بين البابين بخذاء الرأس و خلف الباب شباك يمنع الاستطراق و لم يكن الباب معروفا قبل ذلك بهذا الاسم

They took me out through the western side, which is behind the one who prays Salat between the two doors, in line with the (Holy) head. Behind the door, there was a window that prevented entry, and the door had not been known by that name before'.

قالت فالآن مضيئ عني و جئتماني و أنا لا أرى بي شيئا مما كان من المرض و الألم و الضعف و أنا في غاية الصحة و القوة

She said, 'Now, you had gone away from me, and you came back to me, and I no longer feel any of the illness, and pain, and the weakness that I had before. I am in perfect health and strength'.

When it was the end of the night, the keeper of the sacred shrine came and opened the doors. He saw them walking, and could not distinguish one from another.

فلما كان آخر الليل جاء خازن الحضرة الشريفة وفتح الأبواب فرآهن تمشين بحيث لا يتميز واحدة منهن

When it was the end of the night, the keeper of the Sacred Shrine came and opened the doors. He saw them walking, and could not distinguish one from another.

وإني سمعت من المولى الصالح التقى مولانا محمد طاهر الذي بيده مفاتيح الروضة المقدسة و من جماعة كثيرة من الصالحاء الذين كانوا حاضرين في تلك الليلة في الحضرة الشريفة أنهم رأوها في أول الليلة محمولة عند دخولها و في آخر الليل سائرة أحسن ما يكون عند خروجها

I heard from the righteous and pious master, Mawlana Muhammad Tahir, who holds the keys to the Sacred Shrine, and from many righteous people who were present that night in the Blessed Shrine, that they saw her at the beginning of the night being carried upon her arrival, and by the end of the night, she was walking in the best of health as she left.

و الحمد لله على ظهور كرامة أمير المؤمنين صلوات الله عليه - لتفر أعين أوليائه و ترغم أنوف أعدائه و أمثال ذلك كثيرة لو أردنا ذكرها لطال الكتاب.

And the Praise is for Allah^{-azwj} upon the manifestation of the miracles of Amir Al-Momineen^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, to delights the eyes of his^{-asws} friends, and rub the nose of his^{-asws} enemies, and the likes of that are many. If we were to intend mentioning these, the book would be lengthy⁶⁶⁹.

باب 13 فضل زيارته صلوات الله عليه و الصلاة عنده

CHAPTER 13 – MERIT OF HIS^{-asws} ZIYARAT, MAY THE SALAWAAT OF ALLAH^{-azwj} BE UPON HIM^{-asws}, AND THE SALAT PRAYED IN HIS^{-asws} PRESENCE

1- ما، الأماالي للشيخ الطوسي المفيض عن ابن قولويه عن أبيه عن سعد عن ابن عيسى عن ابن محبوب عن ابن رباب عن محمد بن مسلم عن أبي عبد الله ع قال: ما خلق الله خلقاً أكثر من الملائكة و إنه لينزل كل يوم سبعون ألف ملك فيأتون البيت المعمور فيطوفون به فإذا هم طافوا به نزلوا فطافوا بالكعبة فإذا طافوا بها أتوا قبر النبي ص فسلموا عليه

(The book) 'Al Amaali' of the Sheykh Al Tusi – Al Mufeed, from Ibn Qawlawayi, from his father, from Sa'ad, from Ibn Isa, from Ibn Mahboub, from Ibn Riaab, from Muhammad Bin Muslim,

'From Abu Abdullah^{-asws} having said: 'Allah^{-azwj} has not Created any creature more numerous than the Angels, and seventy thousand Angels descend every day. They come to Al Bayt Al Mamour and they perform Tawaaf of it. When they have performed Tawaaf of it, they descend and perform Tawaaf of the Kabah. When they have performed Tawaaf of it they come to the grave of the Prophet^{-saww} and greet unto him^{-saww}.

ثم أتوا قبر أمير المؤمنين ع فسلموا عليه ثم أتوا قبر الحسين ع فسلموا عليه ثم عرجوا و ينزل مثلهم أبداً إلى يوم القيامة.

⁶⁶⁹ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 12 H 53

Then they come to the grave of Amir Al-Momineen^{-asws}. They greet unto him^{-asws}. Then they come to the grave of Al-Husayn^{-asws} and greet unto him^{-asws}. Then they ascend and (the number) similar to them descend, forever up to the Day of Qiyamah”.⁶⁷⁰

وَقَالَ ع مَنْ زَارَ أَمِيرَ الْمُؤْمِنِينَ عَارِفًا بِحَقِّهِ غَيْرَ مُتَجَبِّرٍ وَلَا مُتَكَبِّرٍ كَتَبَ اللَّهُ لَهُ أَجْرَ مِائَةِ أَلْفِ شَهِيدٍ وَ غَفَرَ اللَّهُ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَ مَا تَأَخَّرَ وَ بُعِثَ مِنَ الْأَمِينِ وَ هُوَ عَلَيْهِ الْحِسَابُ وَ اسْتَقْبَلَهُ الْمَلَائِكَةُ فَإِذَا انْصَرَفَ شَبَّعْنَهُ إِلَى مَنْزِلِهِ فَإِنْ مَرِضَ عَادُوهُ وَ إِنْ مَاتَ تَبِعُوهُ بِالِاسْتِغْفَارِ إِلَى قَبْرِهِ

And he^{-asws} said: ‘One who visits Amir Al-Momineen^{-asws} having recognised his^{-asws} rights, neither being tyrannous nor arrogant, Allah^{-azwj} will Write for him the Recompense of one hundred thousand martyrs, and Allah^{-azwj} will Forgive for him whatever he had sent ahead of his sins and whatever delayed, and he will be Resurrected from the secured ones, and the Reckoning would be easy upon him, and the Angels^{-as} will receive him! When his^{-asws} Shia leaves to go to his^{-asws} house, if he falls sick, they^{-as} console him, and if he dies they^{-as} follow him to his grave seeking the Forgiveness’.

قَالَ وَ مَنْ زَارَ الْحُسَيْنَ ع عَارِفًا بِحَقِّهِ كَتَبَ اللَّهُ لَهُ ثَوَابَ أَلْفِ حَجَّةٍ مَقْبُولَةٍ وَ أَلْفَ عُمْرَةٍ مَقْبُولَةٍ وَ غَفَرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَ مَا تَأَخَّرَ.

He^{-asws} said: ‘And the one who visits Al-Husayn^{-asws} having recognised his^{-asws} right, Allah^{-azwj} will Write for him the rewards of a thousand Accepted Hajj, and a thousand Accepted Umrah, and Forgive for him whatever he had sent ahead or his sins and what he had delayed”.⁶⁷¹

2- أَبُو عَلِيٍّ بْنُ شَيْخِ الطَّائِفَةِ عَنْ أَبِيهِ عَنِ الْمُفِيدِ مِثْلَهُ.

Abu Ali Bin Sheykh Al Taaifa, from his father, from Al Mufeed – similar to it.⁶⁷²

3- مل، كامل الزيارات أبي و الكليني معا عن محمد العطار عن حمدان بن سليمان عن عبد الله بن محمد اليماني عن منيع بن الحجاج عن يونس عن أبي وهب القصري قال: دخلت المدينة فأتيت أبا عبد الله ع فقلت جعلت فداك أتيتك و لم أزر قبر أمير المؤمنين ع

(The book) ‘Kamil Al Ziyaraat’ – My father and Al Kulayni, both together from Muhammad Al Attar, from Hamdan Bin Suleyman, from Abdullah Bin Muhammad Al Yamani, from Manie Bin Al Hajjaj, from Yunus, from Abu Wahb Al Qasry who said,

‘I entered Al Medina, so I came to see Abu Abdullah^{-asws}. I said, ‘May I be sacrificed for you’^{-asws}! I have come to you^{-asws} and I did not visit the grave of Amir Al-Momineen^{-asws}!’

قَالَ بئس ما صنعت لو لا أنك من شيعتنا ما نظرت إليك أ لا تزور من يزوره الله مع الملائكة و يزوره الأنبياء و يزوره المؤمنون

He^{-asws} said: ‘Evil is what you have done! Had you not been from our^{-asws} Shias, I would not have even looked at you! You did not visit the one whom Allah^{-azwj} and His^{-azwj} Angels visit, and the Prophets^{-as} visit him^{-asws}, and the Momineen visit him!’

فُلْتُ جَعَلْتُ فِدَاكَ مَا عَلِمْتُ ذَلِكَ

⁶⁷⁰ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 13 H 1 a

⁶⁷¹ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 13 H 1 b

⁶⁷² Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 13 H 2

I said, 'May I be sacrificed for you^{-asws}! I did not know that'.

قَالَ فَأَعْلَمَ أَنَّ أَمِيرَ الْمُؤْمِنِينَ عَ أَفْضَلَ عِنْدَ اللَّهِ مِنَ الْأَيْمَةِ كُلِّهِمْ وَ لَهُ ثَوَابُ أَعْمَالِهِمْ وَ عَلَى قَدْرِ أَعْمَالِهِمْ فَضْلُهَا.

He^{-asws} said: 'Know that Amir Al-Momineen^{-asws} is more superior in the Presence of Allah^{-azwj} than the Imams^{-asws}, all of them^{-asws}, and for him^{-asws} is the Reward of their^{-asws} deeds, and they^{-asws} have been merited in accordance to their^{-asws} deeds!''⁶⁷³

4- مل، كامل الزيارات الكليني عن أبي علي الأشعري عَمَّنْ ذَكَرَهُ عَنْ مُحَمَّدِ بْنِ سِنَانٍ وَ حَدَّثَنِي مُحَمَّدُ الْحَمِيرِيُّ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي الْخَطَّابِ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنِ الْمُفَضَّلِ بْنِ عُمَرَ قَالَ: دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ عَ فَقُلْتُ إِنِّي أَشْتَأُقُّ إِلَى الْغَرِيِّ-

(The book) 'Kamil Al Ziyaraat' – Al Kulayni, from Ibn Ali Al Ash'ary, from the one who mentioned it, from Muhammad Bin Sinan, and it is narrated to me by Muhammad Al Himeyri, from his father, from Ibn Abu Al Khattab, from Muhammad Bin Sinan, from al Mufazzal Bin Umar who said,

'I entered to see Abu Abdullah^{-asws}. I said, 'I am yearning to (go to) Al-Ghary!'

قَالَ فَمَا شَوْقُكَ إِلَيْهِ

He^{-asws} said: 'What is your yearning to it?'

قُلْتُ لَهُ إِنِّي أُحِبُّ أَنْ أَزُورَ أَمِيرَ الْمُؤْمِنِينَ ع-

I said to him^{-asws}, 'I would love to visit Amir Al-Momineen^{-asws}!'

فَقَالَ لِي فَهَلْ تَعْرِفُ فَضْلَ زِيَارَتِهِ

He^{-asws} said to me: 'Do you know the merit of visiting him^{-asws}?'

قُلْتُ لَا يَا ابْنَ رَسُولِ اللَّهِ- فَعَرَّفَنِي ذَلِكَ

I said, 'No, O son^{-asws} of Rasool-Allah^{-saww}! Introduce me to that'.

قَالَ إِذَا أَرَدْتَ زِيَارَةَ أَمِيرِ الْمُؤْمِنِينَ عَ فَأَعْلَمْ أَنَّكَ زَائِرٌ عِظَامَ آدَمَ وَ بَدَنَ نُوحٍ وَ جِسْمَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع-

He^{-asws} said: 'Whenever you want to visit (Ziyarat of) Amir Al-Momineen^{-asws}, then know you are a visitor of the bones of Adam^{-as}, and body of Noah^{-as}, and the form of Ali Bin Abu Talib^{-asws}!'

قُلْتُ إِنَّ آدَمَ هَبَطَ بِسَرَائِدَبٍ فِي مَطْلَعِ الشَّمْسِ وَ رَعَمُوا أَنَّ عِظَامَهُ فِي بَيْتِ اللَّهِ الْحَرَامِ- فَكَيْفَ صَارَتْ عِظَامُهُ بِالْكُوفَةِ

I said, 'Adam^{-as} had descended at Sarandeeb at the emergence of the sun, and they are claiming that his^{-as} bones are in the Sacred House of Allah^{-azwj}, so how did his^{-as} bones come to be at Al-Kufa?'

⁶⁷³ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 13 H 3

قَالَ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى أَوْحَى إِلَى نُوحٍ ع- وَ هُوَ فِي السَّفِينَةِ أَنْ يَطُوفَ بِالْبَيْتِ أُسْبُوعاً

He^{-asws} said: 'Allah^{-azwj} Blessed and Exalted Revealed to Noah^{-as} while he^{-as} was in the ship: "Perform Tawaaf of the House (Kabah), seven circuits!"

فَطَافَ بِالْبَيْتِ أُسْبُوعاً كَمَا أَوْحَى إِلَيْهِ ثُمَّ نَزَلَ فِي الْمَاءِ إِلَى رُكْبَتَيْهِ فَاسْتَخْرَجَ تَابُوتاً فِيهِ عِظَامُ آدَمَ ع- فَحَمَلَ التَّابُوتَ فِي جُوفِ السَّفِينَةِ حَتَّى طَافَ بِالْبَيْتِ مَا شَاءَ اللَّهُ أَنْ يَطُوفَ

He^{-as} performed Tawaaf of the House (Kabah) seven circuits just as Allah^{-azwj} had Revealed to him^{-as}. Then he^{-as} descended in the water to his^{-as} knees. He^{-as} brought out a box wherein were bones of Adam^{-as}. He^{-as} carried the box in the interior of the ship until he^{-as} had performed Tawaaf of the House (Kabah) what Allah^{-azwj} Desired him^{-as} to perform Tawaaf.

ثُمَّ وَرَدَ إِلَى بَابِ الْكُوفَةِ فِي وَسْطِ مَسْجِدِهَا فَبَيَّهَا قَالَ اللَّهُ لِلْأَرْضِ اابْلَعِي مَاءَكُمْ فَبَلَعَتْ مَاءَهَا مِنْ مَسْجِدِ الْكُوفَةِ كَمَا بَدَأَ الْمَاءُ مِنْ مَسْجِدِهَا وَ تَفَرَّقَ الْجَمْعُ الَّذِي كَانَ مَعَ نُوحٍ فِي السَّفِينَةِ

Then he^{-as} arrived at the gate of Al-Kufa in the middle of its Masjid. In it, Allah^{-azwj} Said to the earth: "**swallow down your water, [11:44]**, so it swallowed its water from Masjid Al-Kufa just as the water had begun from its Masjid, and the crowd which was with Noah^{-as} in the ship, dispersed.

فَأَخَذَ نُوحٌ التَّابُوتَ فَدَفَنَهُ فِي الْغَرِيِّ وَ هُوَ قِطْعَةٌ مِنَ الْجَبَلِ الَّذِي كَلَّمَ اللَّهُ عَلَيْهِ مُوسَى تَكْلِيماً وَ قَلَسَ عَلَيْهِ عِيسَى تَقْدِيساً وَ اتَّخَذَ عَلَيْهِ إِسْرَاهِيلُ خَلِيفاً وَ اتَّخَذَ عَلَيْهِ مُحَمَّدٌ خَبِيباً وَ جَعَلَهُ لِلنَّبِيِّينَ مَسْكناً

Noah^{-as} took the box and buried it in Al-Ghary, and it is a piece of the mountain which Allah^{-azwj} Spoke upon it to Musa^{-as} in Conversation, and Sanctified Isa with sanctity upon it, and Took Ibrahim^{-as} as a friend upon it, and Took Muhammad^{-saww} as a Beloved upon it, and Made it a dwelling for the Prophets^{-as}.

وَ اللَّهُ مَا سَكَنَ فِيهِ أَحَدٌ بَعْدَ أَبَوَيْهِ الطَّيِّبِينَ آدَمَ وَ نُوحٍ- أَكْرَمَ مِنْ أَمِيرِ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِمْ

By Allah^{-azwj}! No one has settled in it, after his^{-asws} two fathers^{-as} Adam^{-as} and Noah^{-as}, anyone more honourable than Amir Al-Momineen^{-asws}, may the Salawaat of Allah^{-azwj} be upon them^{-as}.

فَإِذَا زُرْتِ جَانِبَ النَّجَفِ فَرُزْ عِظَامُ آدَمَ وَ بَدَنُ نُوحٍ وَ جِسْمُ عَلِيِّ بْنِ أَبِي طَالِبٍ ع- فَإِنَّكَ زَائِرُ الْأَبَاءِ الْأَوَّلِينَ وَ مُحَمَّدٌ ص- خَاتَمُ النَّبِيِّينَ وَ عَلِيٌّ سَيِّدُ الْوَصِيِّينَ فَإِنَّ زَائِرَهُ يُفْتَحُ لَهُ أَبْوَابُ السَّمَاءِ عِنْدَ دَعْوَتِهِ فَلَا تُكُنْ عَنِ الْخَيْرِ نَوَاماً.

Thus, when you visit a side of al Najaf, you are visiting the bones of Adam^{-as}, and body of Noah^{-as}, and the form of Ali^{-asws} Bin Abu Talib^{-asws}, for you are a visitor of the fathers^{-as} of the former ones, and Muhammad^{-saww} Seal of the Prophets^{-saww}, and Ali^{-asws} Chief of the successors^{-as}, for in visiting him^{-asws} opens the doors of the sky at his supplication, so do not be sleeping from the goodness!"⁶⁷⁴

⁶⁷⁴ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 13 H 4

5- حة، فرحة الغري والدي و عَمِّي عَنْ مُحَمَّدِ بْنِ نَمَّا عَنْ مُحَمَّدِ بْنِ إِدْرِيسَ عَنْ عَرِيٍّ بْنِ مُسَافِرٍ عَنْ إِيَّاسَ بْنِ هِشَامٍ عَنْ أَبِي عَلِيٍّ عَنْ وَالِدِهِ أَبِي جَعْفَرٍ عَنْ الْمُفِيدِ عَنْ ابْنِ قَوْلَوَيْهِ عَنْ مُحَمَّدِ الْحَمِيرِيِّ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي الْخَطَّابِ مِثْلَهُ.

(The book) 'Farhat Al-Ghary' – My father and my uncle, from Muhammad Bin Nama, from Muhammad Bin Idrees, from Araby Bin Musafir, from Al Ilyas Bin Hisham, from Abu Ali, from his father Abu Ja'far, from Al Mufeed, from Ibn Qawlawayh, from Muhammad Al Himeyri, from his father, from Ibn Abu Al Khattab – similar to it.⁶⁷⁵

بيان: قوله ع بعد أبيه أي بعد زمان دفن أبيه فلا ينافي كونه ع أفضل منهما و لعل صدور أمثاله لضعف عقول الناس و للخوف على ضعفاء الشيعة أو للتقية من المخالفين و أخبرنا مستفيضة في أن أئمتنا ع أفضل من غير نبينا من الأنبياء.

Explanation – His^{-asws} words: 'After his^{-asws} two fathers^{-as}', i.e. after the era his^{-asws} fathers^{-as} (Adam^{-as} and Noah^{-as}, does not negate his^{-asws} being superior to them^{-as} both, and perhaps the issuance of his^{-asws} examples for people of weak intellect, and for the fear upon the weak Shias, or for the Taqiyya from the adversaries, and our Ahadeeth are abundant regarding that our Imams^{-asws} are superior to the Prophets^{-as}, other than our Prophet^{-saww}.

6- مل، كامل الزيارات عليُّ بْنُ الْحُسَيْنِ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عُثْمَانَ بْنِ عِيسَى عَنِ الْمُعَلَّى بْنِ أَبِي شَهَابٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قَالَ الْحُسَيْنُ لِرَسُولِ اللَّهِ ص يَا أَبَتُ مَا جَزَاءُ مَنْ زَارَكَ فَقَالَ رَسُولُ اللَّهِ ص يَا بُنَيَّ مَنْ زَارَنِي حَيًّا وَ مَيِّتًا أَوْ زَارَ أَبَاكَ - كَانَ حَقًّا عَلَى اللَّهِ عَزَّ وَ جَلَّ أَنْ أَزُورَهُ يَوْمَ الْقِيَامَةِ فَأَخْلَصَهُ مِنْ دُونِهِ.

(The book) 'Kamil Al Ziaraat' – Ali Bin Al-Husayn, from Ali Bin Ibrahim, from his father, from Usman Bin Isa, from Al Moalla Bin Abu Shihab,

'From Abu Abdullah^{-asws} having said: 'Al-Hassan^{-asws} said to Rasool-Allah^{-saww}: 'O (grand) father^{-saww}! What is the Recompense of the one who visits you^{-saww}!'

Rasool-Allah^{-saww} said: 'O my^{-saww} son^{-asws}! On who visits me^{-saww} (when I^{-saww} am) alive and dead, or visits your^{-asws} father^{-asws} would have a right upon Allah^{-azwj} Mighty and Majestic that I^{-saww} visit him on the Day of Qiyamah and Rescue him from his sins''.⁶⁷⁶

7- مل، كامل الزيارات ابْنُ الْوَلِيدِ عَنِ الصَّفَّارِ عَنِ ابْنِ عِيسَى عَنِ ابْنِ فَضَالٍ عَنْ مُفَضَّلِ بْنِ صَالِحٍ عَنْ مُحَمَّدِ الْحَلِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ اللَّهَ عَزَّ وَ لَا يَتَنَا عَلَى أَهْلِ الْأُمَّصَارِ فَلَمْ يَقْبَلْهَا إِلَّا أَهْلُ الْكُوفَةِ وَ إِنَّ إِلَى جَانِبِهَا قَبْرًا لَا يَأْتِيهِ مَكْرُوبٌ فَيَصَلِّي عَنْدهُ أَرْبَعَ رَكَعَاتٍ إِلَّا رَجَعَهُ اللَّهُ مَسْرُورًا بِقَضَائِهِ حَاجَتِهِ.

(The book) 'Kamil Al Ziyaraat' – Ibn Al Waleed, from Al Saffar, from Ibn Isa, from Ibn Fazzal, from Mufazzal Bin Salih, from Muhammad Al Halby,

'From Abu Abdullah^{-asws} having said: 'Allah^{-azwj} Presented our^{-asws} Wilayah unto people of the cities but they did not accept it except the people of Al-Kufa, and to its side there is such a grave, nor distressed one will come to it and prays four units by it except Allah^{-azwj} will Return him joyful by having Fulfilled his needs''.⁶⁷⁷

⁶⁷⁵ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 13 H 5

⁶⁷⁶ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 13 H 6

⁶⁷⁷ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 13 H 7

8- حة، فرحة الغري الوَزِيرُ السَّعِيدُ نَصِيرُ الدِّينِ الطُّوسِيِّ عَنْ وَالِدِهِ عَنِ الْفُطْبِ الرَّوْنَدِيِّ عَنْ ذِي الْفَقَارِ بْنِ مَعْبُدٍ عَنْ شَيْخِ الطَّائِفَةِ عَنِ الْمُفِيدِ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ دَاوُدَ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ عَمِّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ الْفَضْلِ الْخُزَاعِيِّ عَنْ عُثْمَانَ بْنِ سَعِيدٍ عَنْ رَجُلٍ

(The book) 'Farhat Al-Ghary' – The minister Al Saeed Naseer Al Deen Al Tusi, from his father, from Al Qutb Al Rawandy, from Zil Faqar Bin Ma'bad, from Sheykh Al Taifa, from Al Mufeed, from Muhammad Bin Ahmad Bin Dawood, from Muhammad Bin Ali, from his uncle, from Ahmad Bin Muhammad, from Ahmad Bin Al Fazl Al Khuzai, from Usman Bin Saeed, from a man,

عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قَالَ لِي إِنَّ إِلَى جَانِبِ كُوفَانَ قَبْرًا مَا أَتَاهُ مَكْرُوبٌ قَطُّ فَصَلَّى عَنْدهُ رُكْعَتَيْنِ أَوْ أَرْبَعَ رُكْعَاتٍ إِلَّا نَفَسَ اللَّهُ عَنْهُ كُرْبَتَهُ وَ قَضَى حَاجَتَهُ

'From Abu Abdullah^{-asws}, he (the narrator) said, 'He^{-asws} said to me: 'To a side of Kufa there is a grave. A distressed one will not come to it at all and prays two units Salat at it, or four units except Allah^{-azwj} will Relieve his stress from him and Fulfil his need!'

قُلْتُ قَبْرُ الْحُسَيْنِ بْنِ عَلِيٍّ -

I said, 'The grave of Al-Husayn^{-asws} Bin Ali^{-asws}?'

فَقَالَ بِرَأْسِهِ لَا

He^{-asws} said: 'With his^{-asws} head, no!'

فَقُلْتُ فَقَبْرُ أَمِيرِ الْمُؤْمِنِينَ

I said, 'The grave of Amir Al-Momineen^{-asws}?'

قَالَ بِرَأْسِهِ نَعَمْ.

He^{-asws} said: 'With his^{-asws} head, yes!'⁶⁷⁸

9- حة، فرحة الغري بِالْإِسْنَادِ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ هَمَّامٍ قَالَ وَجَدْتُ فِي كِتَابٍ كَتَبَهُ بَعْغَدَادَ جَعْفَرُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ الرَّازِيِّ عَنِ الْحُسَيْنِ بْنِ إِسْمَاعِيلَ الصَّيْمَرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ زَارَ أَمِيرَ الْمُؤْمِنِينَ مَا شِئًا كَتَبَ اللَّهُ لَهُ بِكُلِّ خُطْوَةٍ حَجَّةً وَ عُمْرَةً فَإِنْ رَجَعَ مَا شِئًا كَتَبَ لَهُ بِكُلِّ خُطْوَةٍ حَجَّتَانِ وَ عُمْرَتَانِ.

(The book) 'Farhat Al-Ghary' – By the chain from Muhammad Bin Ahmad, from Muhammad Bin Hammam who said, 'I found in a letter he wrote at Baghdad, Ja'far Bin Muhammad, from Muhammad Bin Al-Hassan Al Razy, from Al-Husayn Bin Ismail Al Sayrafi,

'From Abu Abdullah^{-asws} having said: 'One who visits Amir Al-Momineen^{-asws} walking, Allah^{-azwj} will Write for him, with every step, (Rewards of) a Hajj and an Umrah. If he returns walking, He^{-azwj} will Write for him with every step, (Rewards of) two Hajj and two Umrah''.⁶⁷⁹

⁶⁷⁸ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 13 H 8

⁶⁷⁹ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 13 H 9

10- حة، فرحة الغري يَحْيَى بْنُ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ أَبِي الْبَرَكَاتِ بْنِ إِبْرَاهِيمَ الصَّنْعَانِيِّ عَنِ الْحُسَيْنِ بْنِ رُطَبَةَ عَنْ أَبِي عَلِيٍّ عَنِ شَيْخِ الطَّائِفَةِ عَنِ الْمُفِيدِ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ دَاوُدَ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ الرَّازِيِّ عَنْ أَبِي مُحَمَّدٍ بْنِ الْمُغَيْرَةِ عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ بْنِ مَالِكٍ عَنْ أَخِيهِ جَعْفَرٍ عَنْ رَجَالِهِ يَرْفَعُهُ قَالَ:

(The book) 'Farhat Al-Ghary' – Yahya Bin Saeed, from Muhammad Bin Abu Al Barakaat Bin Ibrahim Al San'any, from Al-Husayn Bin Ratbah, from Abu Ali, from Sheykh Al Taifa, from Al Mufeed, from Muhammad Bin Ahmad Bin Dawood, from Ahmad Bin Muhammad Al Razy, from Abu Muhammad Al Mugheira, from Al-Husayn Bin Muhammad Bin Malik, from his brother Ja'far, from his men raising it said,

كُنْتُ عِنْدَ الصَّادِقِ ع وَ قَدْ ذُكِرَ أَمِيرُ الْمُؤْمِنِينَ ع فَقَالَ يَا ابْنَ مَارِدٍ مَنْ زَارَ جَدِّي عَارِفاً بِحَقِّهِ كَتَبَ اللَّهُ لَهُ بِكُلِّ خُطْوَةٍ حَجَّةً مَقْبُولَةً وَ عُمْرَةً مَبْرُورَةً

'I was in the presence of Al-Sadiq^{asws}, and Amir Al-Momineen^{asws} was being mentioned. He^{asws} said: 'O Ibn Marid! One who visits my^{asws} grandfather^{asws} having recognised his^{asws} rights, Allah^{azwj} will Write for him with every step, (Rewards of) an Accepted Hajj and an accomplished Umrah!

يَا ابْنَ مَارِدٍ وَ اللَّهُ مَا يُطْعِمُ اللَّهُ النَّارَ قَدْماً تَعَبَّرَتْ فِي زِيَارَةِ أَمِيرِ الْمُؤْمِنِينَ ع مَا شِئَا كَانَ أَوْ رَاكِباً يَا ابْنَ مَارِدٍ اكْتُبْ هَذَا الْحَدِيثَ بِمَاءِ الذَّهَبِ.

O Ibn Marid, by Allah^{azwj}! Allah^{azwj} will not Feed the Hellfire a foot which became dusty in visiting Amir Al-Momineen^{asws}, whether walking or riding! O Ibn Marid! Write this Hadeeth with the water (ink) of gold!"⁶⁸⁰

11- حة، فرحة الغري بِالْإِسْنَادِ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ دَاوُدَ عَنْ مُحَمَّدِ بْنِ هَمَّامٍ عَنْ مُحَمَّدِ بْنِ مُحَمَّدٍ بْنِ رِيَّاحٍ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ بْنِ رِيَّاحٍ عَنْ أَحْمَدَ بْنِ حَمَّادٍ بْنِ زَاهِرٍ الْقُرَشِيِّ عَنْ زَيْدِ بْنِ إِسْحَاقَ عَنْ أَبِي السَّحْبِيِّ الْأَرْجِيِّ [الْأَرْجِيِّ] عَنْ عُمَرَ بْنِ عَبْدِ اللَّهِ بْنِ طَلْحَةَ النَّهْدِيِّ عَنْ أَبِيهِ قَالَ:

(The book) 'Farhat Al-Ghary' – By the chain, from Muhammad Bin Ahmad Bin Dawood, from Muhammad Bin Hammam, from Muhammad Bin Muhammad Bin Riyah, from Ali Bin Muhammad Bin Riyah, from Ahmad Hammad Bin Zahir Al Qureyshi, from Zayd Bin Is'haq, from Abu Al Is'haq Al Arjy, from Umar Bin Abdullah Bin Talha Al Nahdy, from his father who said,

دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ ع فَقَالَ يَا عَبْدَ اللَّهِ بْنَ طَلْحَةَ مَا تَأْتُونَ قَبْرَ أَبِي الْحُسَيْنِ

'I entered to see Abu Abdullah^{asws}. He^{asws} said: 'O Abdullah Bin Talha! Are you not going to the grave of Abu Al-Hassan^{asws}?'

قُلْتُ بَلَى جَعِلْتُ فِدَاكَ إِنَّا لَنَأْتِيهِ

I said, 'Yes, may I be sacrificed for you^{asws}, I do go to it!'

قَالَ تَأْتُونَهُ كُلَّ جُمُعَةٍ

He^{asws} said: 'Do you go to it every week?'

قُلْتُ لَا

I said, 'No'.

قَالَ فَتَأْتُوهُ فِي كُلِّ شَهْرٍ

He^{-asws} said: 'Do you go to it every month?'

قُلْتُ لَا

I said, 'No'.

قَالَ مَا أَجْفَأَكُمْ إِنَّ زِيَارَتَهُ تَعْدِلُ حَجَّةً وَ عُمْرَةً وَ زِيَارَةَ أَبِيهِ تَعْدِلُ حَجَّتَيْنِ وَ عُمْرَتَيْنِ.

He^{-asws} said: 'How indifferent you are! Visiting him^{-asws} equates to a Hajj and an Umrah, and visiting his^{-asws} father^{-asws} equates to two Hajj and two Umrah".⁶⁸¹

12- حقه، فرحة الغري بالإسناد عن محمد بن أحمد بن داود عن أحمد بن محمد بن سعيد عن الحسن بن عبد الرحمن الأزدي عن عمه عبد العزيز عن حماد بن عيسى عن حسان بن مهران قال قال جعفر بن محمد يا حسان أ تزرور قبور الشهداء قبلكم

(The book) 'Farhat Al-Ghary' – By the chain from Muhammad Bin Ahmad Bin Dawood, from Ahmad Bin Muhammad Bin Saeed, from Al-Hassan Bin Abdul Rahman Al Azdy, from his uncle Abdul Aziz, from Hammad Bin Ya'la, from Hassan Bin Mihran who said,

'O Hassan! Do you visit graves of the martyrs among you?'

قُلْتُ أَيُّ الشُّهَدَاءِ

I said, 'Yes, the martyrs!'

قَالَ عَلَيَّ وَ حُسَيْنٌ

He^{-asws} said: 'Ali^{-asws} and Al-Hassan^{-asws}?'

قُلْتُ إِنَّا لَنَزُورُهُمَا فَتُكَيِّرُ

I said, 'We tend to visit them^{-asws} both, and we do it frequently!'

قَالَ أُولَئِكَ الشُّهَدَاءُ الْمَرْزُوقُونَ فَزُورُوهُمْ وَ افْرَعُوا عَنْهُمْ وَ ارْفَعُوا بِحَوَائِجِكُمْ عَنْهُمْ فَلَوْ يَكُونُونَ مِنَّا كَمَوْضِعِهِمْ مِنْكُمْ لَاتَّخَذْنَاهُمْ هِجْرَةً.

He^{-asws} said: 'These are the martyrs being sustained, so visit them^{-asws} and panic (seek refuge) to them^{-asws} and raise them for your needs in their^{-asws} presence. Had they^{-asws} been from us^{-asws} like their^{-asws} places are from you, we^{-asws} would have taken them^{-asws} for migration".⁶⁸²

بيان: قوله لاتخذناهم هجرة أي لهجرنا إليهم و اتخذنا عندهم وطنا و يدل على رجحان المجاورة عندهم و سيأتي القول فيه.

⁶⁸¹ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 13 H 11

⁶⁸² Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 13 H 12

Explanation – His^{-asws} words, we^{-asws} would have taken them for migration', i.e. we^{-asws} would have emigrated to them^{-asws} and taken a homeland with them^{-asws}. This indicates the virtue of residing near them^{-asws}, and I will be bringing the words regarding it.

13- حة، فرحة الغري يَحْيَى بْنُ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ أَبِي الْبَرَكَاتِ عَنِ الْحُسَيْنِ بْنِ رَطْبَةَ عَنْ أَبِي عَلِيٍّ عَنِ الشَّيْخِ نُفْلًا مِنْ حُطَّهِ مِنَ التَّهْذِيبِ عَنِ الْمُفِيدِ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ أَبِيهِ عَنِ ابْنِ فَضَّالٍ عَنْ عُمَرَ بْنِ إِبْرَاهِيمَ عَنْ خَلْفِ بْنِ حَمَّادٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: نَحْنُ نَقُولُ بِظَهْرِ الْكُوفَةِ قَبْرٌ مَا يُلَوِّدُ بِهِ دُو عَاهَةِ إِلَّا شَفَاؤُ اللَّهِ.

(The book) 'Farhat Al-Ghary' – Yahya Bin Saeed, from Muhammad Bin Abu Al Barakaat, from Al-Husayn Bin Ratba, from Abu Ali, from the Sheykh, copying from his handwriting from (the book) 'Al Tahzeeb', from Al Mufeed, from Muhammad Bin Ahmad, from his father, from Ibn Fazzal, from Umar Bin Ibrahim, from Khalaf Bin Hammad,

'We^{-asws} are saying, there is a grave at the back of Al-Kufa, no one with a disability will seek refuge with it except Allah^{-azwj} will Heal him''⁶⁸³.

و الشيخ المفيد ذكره في مزاره و لم يسنده و قال يعني قبر أمير المؤمنين ع.

And the Sheykh Al-Mufeed mentioned it in his 'Mazaar', and did not attribute it, and said, 'It means grave of Amir Al-Momineen^{-asws}'.

14- حة، فرحة الغري نصير الدين الطوسي عن والده عن السيد فضل الله عن ذي الفقار عن الشيخ عن المفيد عن محمد بن بكران النقاشي عن الحسين بن محمد المالكي عن أحمد بن هلال عن أبي شعيب الخراساني قال: قُلْتُ لِأَبِي الْحَسَنِ الرِّضَا ع أَيُّمَا أَفْضَلُ زِيَارَةُ قَبْرِ أَمِيرِ الْمُؤْمِنِينَ ع أَوْ زِيَارَةُ قَبْرِ الْحُسَيْنِ ع-ع

(The book) 'Farhat Al-Ghary' – Naseer Al Deen Al Tusi, from his father, from the Seyyid Fazlullah, from Zil Al Faqar, from the sheykh, from Al Mufeed, from Muhammad Bin Bakran Al Naqqash, from Al-Husayn Bin Muhammad Al Maliky, from Ahmad Bin Hilal, from Abu Shueyb Al Khurasani who said,

'I said to Abu Al-Hassan Al-Reza^{-asws}, 'Which of the two is superior, visiting the grave of Amir Al-Momineen^{-asws} or visiting the grave of Al-Husayn^{-asws}?'

قَالَ إِنَّ الْحُسَيْنَ قُتِلَ مَكْرُوبًا فَحَقَّ عَلَى اللَّهِ جَلَّ ذِكْرُهُ أَنْ لَا يَأْتِيَهُ مَكْرُوبٌ إِلَّا فَرَّجَ اللَّهُ كَرْبَهُ وَ فَضَّلُ زِيَارَةِ قَبْرِ أَمِيرِ الْمُؤْمِنِينَ عَلَى زِيَارَةِ قَبْرِ الْحُسَيْنِ -كَفَضَّلِ أَمِيرِ الْمُؤْمِنِينَ عَلَى الْحُسَيْنِ-

He^{-asws} said: 'Al-Husayn^{-asws} was killed in distress, so there is a right upon Allah^{-azwj}, Majestic is His^{-azwj} Mention that no distressed one comes to him^{-asws} except Allah^{-azwj} Relieves his stress and the merit of Ziyarat of Amir Al-Momineen^{-asws} over the Ziyarat of the grave of Al-Husayn^{-asws} is like the merit of Amir Al-Momineen^{-asws} over Al-Husayn^{-asws}'.

قَالَ ثُمَّ قَالَ لِي أَتَيْنَ تَسْكُنُ

He (the narrator) said, 'Then he^{-asws} said to me: 'Where is your dwelling?'

قُلْتُ الْكُوفَةَ

I said, 'Al-Kufa'.

قَالَ إِنَّ مَسْجِدَ الْكُوفَةِ بَيْتُ نُوحٍ لَوْ دَخَلَهُ رَجُلٌ مِائَةَ مَرَّةٍ لَكُتَبَ لَهُ مِائَةُ مَغْفِرَةٍ لِأَنَّ فِيهِ دَعْوَةَ نُوحٍ عَ حَيْثُ قَالَ رَبِّ اغْفِرْ لِي وَ لِوَالِدَيَّ وَ لِمَنْ دَخَلَ بَيْتِي مُؤْمِنًا

He^{-asws} said: 'In the Masjid of Kufa there is a house of Noah^{-as}. If a man were to enter it one hundred times, Allah^{-azwj} would Write a hundred Forgiveness (of sins) for him, because in it Noah^{-as} had supplicated whereby he^{-as} had said: **'and for my parents and one who entered into my house being a Momin [71:28]'**.

قَالَ قُلْتُ مَنْ عَنَى بِوَالِدَيْهِ

He (the narrator) said, 'I said, 'Who did he^{-as} mean by his^{-as} 'parents'?''

قَالَ آدَمَ وَ حَوَاءَ.

He^{-asws} said: 'Adam^{-as} and Hawwa^{-as}''.⁶⁸⁴

15- جاء، المجلس للمفيد الجعابي عن ابن عثمة عن الحسن بن علي بن محمد بن الحسن بن محمد بن سينان عن عبيد الله القصباني عن أبي بصير قال سمعت أبا عبد الله ع يقول إن ولايتنا ولايته الله عز وجل التي لم يبعث نبي قط إلا بما إن الله عز اسمه عرض ولايتنا على السماوات والأرض والجبال والأمنصار فلم يقبلها فقبل أهل الكوفة وإن إلى جانيهم لقبراً ما أناه مكروب إلا نفس الله كزنته وأجاب دعوته وقلبه إلى أهله مسروراً.

(The book) 'Al Majalis' of Al Mufeed – Al Jiaby, from Ibn Uqdah, from Al-Hassan Bin Ali Bin Al-Hassan, from Muhammad Bin Al-Hassan, from Muhammad Bin Sinan, from Ubeydullah Al Qazbany, from Abu Naseer who said,

'I hear Abu Abdullah^{-asws} saying: 'Our^{-asws} Wilayah is the Wilayah of Allah^{-azwj} Mighty and Majestic which no Prophet^{-as} had been Sent as all except with it! Allah^{-azwj}, Mighty is His^{-azwj} Name, had Presented our^{-asws} Wilayah unto the skies and the earth, and the mountains and the cities, but they did not accept it like the acceptance by the people of Al-Kufa; and to the side there is a grave, no distressed will come to it except Allah^{-azwj} will Relieve his stress and Answer his supplication, and Return him back to his family joyful''.⁶⁸⁵

16- وَ قَالَ الدَّيْلَمِيُّ رَحِمَهُ اللَّهُ فِي إِرْشَادِ الْقُلُوبِ، قَالَ الصَّادِقُ ع إِنَّ أَبْوَابَ السَّمَاءِ تَنْفَتَحُ عِنْدَ دُخُولِ الزَّائِرِ لِأَمِيرِ الْمُؤْمِنِينَ ع.

And Al Daylami, may Allah^{-azwj} Mercy him, said in (the book) 'Irshad Al-Quloub', 'Al-Sadiq^{-asws} said: 'The doors of the sky are opened at the entry of the visitor to Amir Al-Momineen^{-asws}!''⁶⁸⁶

⁶⁸⁴ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 13 H 14

⁶⁸⁵ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 13 H 15

⁶⁸⁶ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 13 H 16

17- وَ فِي الْمَازِرِ الْكَبِيرِ بِإِسْنَادِهِ إِلَى مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ أَبِي الْخَطَّابِ عَنِ ابْنِ مَحْبُوبٍ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ الصَّادِقَ ع يَقُولُ أَتَى أُعْرَابِيٌّ إِلَى رَسُولِ اللَّهِ ص فَقَالَ لِرَسُولِ اللَّهِ ص إِنَّ مَنَزِلِي نَاءٌ عَنْ مَنَزِلِكَ وَ إِنِّي أَشْتَاكَ وَ أَشْتَاكَ إِلَى زِيَارَتِكَ وَ أَقْدَمُ فَلَا أَجِدُكَ وَ أَجِدُ عَلِيَّ بْنَ أَبِي طَالِبٍ ع- فَيُؤْنِسُنِي بِحَدِيثِهِ وَ مَوَاعِظِهِ وَ أَرْجِعُ وَ أَنَا مُتَأَسِّفٌ عَلَى رُؤْيَيْكَ

And in (the book) 'Al Mazar Al Kabir' – By his chain to Muhammad Bin Al-Husayn Bin Abu Al Khattab, from Ibn Mahboub, from Is'haq Bin Ammar who said,

'I heard Abu Abdullah Al-Sadiq^{-asws} saying: 'A Bedouin came to Rasool-Allah^{-saww}. He said to Rasool-Allah^{-saww}, 'My house is remote from your^{-saww} house, and I yearn for you^{-saww} and yearn to visit you^{-saww}, and I come but do not find you^{-saww} and (instead) I find Ali^{-asws} Bin Abu Talib^{-asws}, so he^{-asws} comforts me with his^{-asws} Hadeeth and his^{-asws} preaching, and I return while I am unhappy of not having seen you^{-saww}!'

فَقَالَ ص مَنْ زَارَ عَلِيًّا فَقَدْ زَارَنِي وَ مَنْ أَحَبَّهُ فَقَدْ أَحَبَّنِي وَ مَنْ أَبْغَضَهُ فَقَدْ أَبْغَضَنِي أُنَبِّغُ قَوْمَكَ هَذَا عَنِّي وَ مَنْ أَتَاهُ زَائِرًا فَقَدْ أَتَانِي وَ أَنَا الْمُجَارِي لَهُ يَوْمَ الْقِيَامَةِ وَ جَبْرِئِيلُ وَ صَالِحُ الْمُؤْمِنِينَ.

He^{-saww} said: 'One who visits Ali^{-asws} has visited me^{-saww}, and one who loves him^{-asws} has loved me^{-saww}, and one hating him^{-asws} has hated him^{-asws}! Deliver this to your people from me^{-saww}, and one who comes to him^{-asws} as a visitor has come to me^{-saww}, and I^{-saww} will be rewarding him on the Day of Qiyamah, and so will Jibraeel^{-as} and the righteous Momineen!'⁶⁸⁷

باب 14 زيارته صلوات الله عليه المطلقة التي لا تختص بوقت من الأوقات

CHAPTER 14 – HIS^{-asws} GENERAL ZIYARAATS, MAY THE SALAWAAT OF ALLAH^{-azwj} BE UPON HIM^{-asws}, NOT SPECIFI TO A TIME FROM THE TIMINGS

1- صبا، مصباح الزائر إذا وردت شريعة الكوفة فأفصد الغسل فيها و هي شريعة أمير المؤمنين صلوات الله عليه و إلا ففي غيرها و تلك أفضل و نيته هذا الغسل مندوب فزبه إلى الله تعالى

(The book) 'Misbah Al-Zaair' - If you arrive at the water source of Kufa, perform the ritual bath in it, and it is a water source of Amir Al-Momineen^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, or else perform it elsewhere, and that place is better, and the intention of this bathing is recommended as drawing closer to Allah^{-azwj} the Exalted.

وَ تَقُولُ عِنْدَ غُسْلِكَ بِسْمِ اللَّهِ وَ بِاللَّهِ اللَّهُمَّ اجْعَلْهُ نُورًا وَ طَهُورًا وَ حِزْزًا وَ أَمْنًا مِنْ كُلِّ خَوْفٍ وَ شِفَاءً مِنْ كُلِّ دَاءٍ

And you should say at your bathing, 'In the Name of Allah^{-azwj}, and by Allah^{-azwj}! O Allah^{-azwj}! Make it a Noor, and a cleansing, and protection, and safety from every fear and healing from every illness!

اللَّهُمَّ اجْعَلْنِي عَبْدًا شَكُورًا وَ لَا لِأَنْتَ ذَكُورًا

O Allah^{-azwj}! Make be a grateful servant and a mentioned of Your^{-azwj} Favours!

اللَّهُمَّ أَخِي قُلِّي بِالْإِيمَانِ وَ طَهِّرْنِي مِنَ الذُّنُوبِ وَ أَفْضِ لِي بِالْحُسْنَى وَ افْتَحْ لِي بِالْخَيْرَاتِ مِنْ عِنْدِكَ يَا سَمِيعَ الدُّعَاءِ وَ صَلِّ اللَّهُ عَلَى مُحَمَّدٍ وَ آلِهِ كَثِيرًا-

O Allah^{-azwj}! Revive my heart with the Eman, and Purify me from the sins, and Decree for me with the excellence, and Open for me with the good deeds from You^{-azwj}, O Listener of the supplication, and Send abundant Salawaat be upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws}!

وَ يَقُولُ أَيْضًا وَ هُوَ يَغْتَسِلُ بِسْمِ اللَّهِ وَ بِاللَّهِ وَ فِي سَبِيلِ اللَّهِ وَ عَلَى مِلَّةِ رَسُولِ اللَّهِ

And he should say also while he is bathing, 'In the Name of Allah^{-azwj}, and by Allah^{-azwj}, and in the Way of Allah^{-azwj} and upon the religion of Rasool-Allah^{-saww}!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ طَهِّرْ قُلُوبِي وَ زَكِّ عَمَلِي وَ نَوِّرْ بَصَرِي وَ اجْعَلْ غُسْلِي هَذَا طَهُورًا وَ حِزْرًا وَ شِفَاءً مِنْ كُلِّ دَاءٍ وَ سَقَمٍ وَ آفَةٍ وَ عَاهَةٍ وَ مِنْ شَرِّ مَا أَحَازُهُ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and Clean my heart and Purify my actions, and Irradiate my sight, and Make this bathing of mine a cleaner and a protection and healing from every illness and disease, and infection, and disability, and from evil of what I am cautious of. You are Able upon all things!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اغْسِلْنِي مِنَ الذُّنُوبِ كُلِّهَا وَ الْأَثَامِ وَ الْخَطَايَا وَ طَهِّرْ جِسْمِي وَ قُلُوبِي مِنْ كُلِّ آفَةٍ تَمُحُّ بِهَا دِينِي وَ اجْعَلْ عَمَلِي خَالِصًا لِرُوحِيكَ يَا أَرْحَمَ الرَّاحِمِينَ

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and Wash me from the sins, all of them, and the offences and the misdeeds, and Clean my body and my heart from every infection my religion would be effaced with, and Make my deeds to be purely for Your^{-azwj} Face, O the most Merciful of the merciful ones!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اجْعَلْهُ لِي شَهِيدًا يَوْمَ حَاجَتِي وَ فَقْرِي وَ فَاقَتِي إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ-

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} and Make him^{-saww} a witness for me on the day of my need and my poverty, and You^{-azwj} are Able upon all things!'

وَ اقْرَأْ إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ- فَإِذَا فَرَغْتَ مِنَ الْغُسْلِ فَالْبَسْ أَطْهَرَ ثِيَابِكَ وَ قُلِ اللَّهُمَّ الْبَسْنِي التَّقْوَى وَ اغْفِرْ لِي وَ ارْحَمْنِي فِي الْآخِرَةِ وَ الْأُولَى الْحَمْدُ لِلَّهِ عَلَى مَا هَدَانَا وَ لَهُ الشُّكْرُ عَلَى مَا أَوْلَانَا.

And read Surah Al Qadr. When you are free from bathing, wear the cleanest of your clothes and say, 'O Allah^{-azwj}! Clothe me the piety, and Forgive for me, and Mercy me in the Hereafter and the former (world)! The Praise is for Allah^{-azwj} upon what He^{-azwj} has Guided us, and for Him^{-azwj} is the thanks upon what He^{-azwj} has Bestowed us!''⁶⁸⁸

2- مل، كامل الزيارات أحمد بن محمد بن أبيه عن علي بن مهدي بن صدقة عن علي بن موسى عن أبيه موسى بن جعفر عن أبيه ع قال: زار زين العابدين علي بن الحسين ع- قبر أمير المؤمنين صلوات الله عليه- فوقف على القبر ثم بكى وقال السلام عليك يا أمير المؤمنين ورحمة الله وبركاته السلام عليك يا أمين الله في أرضه وحجته على عباده

(The book) 'Kamil Al Ziyaraat' – Ahmad Bin Muhammad, from his father, from Ali Bin Mahdy Bin Sadaqa,

'From Ali son of Musa^{-asws}, from his father Musa Bin Ja'far^{-asws}, from his^{-asws} father^{-asws} having said: 'Zayn Al Abideen Ali Bin Al-Husayn^{-asws} visited the grave of Amir Al-Momineen^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}. He^{-asws} paused at the grave, then cried and said: 'The greeting be upon you^{-asws} O Amir Al-Momineen^{-asws}, and Mercy of Allah^{-azwj} and His^{-azwj} Blessings! The greeting be upon you^{-asws} O trustee of Allah^{-azwj} is His^{-azwj} earth and His^{-azwj} Divine Authority upon His^{-azwj} servants!

أشهد أنك جاهدت في الله حق جهاده وعملت بكتابه واتبعت سنن نبيه ص حتى دعاك الله إلى جواره وقبضك إليه باختياره وألزم أعدائك المحجة في قتلهم إياك مع ما لك من المحجج البالغة على جميع خلقه

I testify that you^{-asws} had fought for the Sake of Allah^{-azwj} as is the right of fighting, and worked with His^{-azwj} Book, and followed the Sunnah of His^{-azwj} Prophet^{-saww} until Allah^{-azwj} Called you^{-asws} to His^{-azwj} Shelter, and Recalled you^{-asws} to Him^{-azwj} with the choice, and He^{-azwj} Necessitated the argument in their having killed you^{-asws} along with what conclusive arguments there are for you^{-asws} against entirety of His^{-azwj} creatures!

اللهم فاجعل نفسي مطمئنة بقدرك راضية بقضائك مولعة بذكرك ودعائك محبة لصفوة أوليائك محبوبة في أرضك وسمائك صابرة على نزل بلائك شاكرة لفواضل نعمائك ذاكرة لسوانح آلائك مشتاقة إلى فرحة لقاءك متزودة التقوى ليوم جزائك مستننة بسنن أوليائك مفارقة لأحلاق أعدائك مشغولة عن الدنيا بحمدك وثنائك-

O Allah^{-azwj}! Make my soul reassured with Your^{-azwj} Pre-determination, content with Your^{-azwj} Decree, filled with Your^{-azwj} Zikr, and supplication, loving toward Your^{-azwj} chosen friends, beloved in Your^{-azwj} earth and Your^{-azwj} sky, patient in the face of Your^{-azwj} trials, grateful for the abundance of Your^{-azwj} bounties, mindful of Your countless Favours, longing for the joy of meeting You^{-azwj}, prepared with piety for the Day of Your^{-azwj} Recompense, following the path of Your^{-azwj} friends, distant from the traits of Your^{-azwj} enemies, and occupied with praising and glorifying You^{-azwj} instead of being attached to this world!

ثم وضع خده على القبر وقال اللهم إن قلوب المحبتين إليك والهة وسبل الراغبين إليك شريعة وأعلام القاصدين إليك واضحة وأفئدة العارفين منك فارعة وأصوات الداعين إليك صاعدة وأبواب الإجابة لهم مفتحة

Then, he placed his cheek upon the grave and said: 'O Allah^{-azwj}! Indeed, the hearts of those who humble themselves before You^{-azwj} are in longing, and the paths of those who seek You^{-azwj} are open. The signs for those who journey toward You^{-azwj} are clear, and the hearts of those who truly know You^{-azwj} are in awe. The voices of those who call upon You^{-azwj} rise up, and the doors of Response are open to them.

و دعوة من ناجاك مستجابة وتوبة من أناب إليك مقبولة وعبرة من بكى من خوفك مرحومة وإعانة لمن استعان بك موجودة وإعانة لمن استعان بك مبذولة وعداتك لعبادك منجزة

The supplication of one who whispers to You^{-azwj} is Answered, and the repentance of one who turns back to You^{-azwj} is accepted. The tears of those who weep out of fear of You^{-azwj} are met with Mercy, and the relief for those who seek Your^{-azwj} help is readily available. Assistance for those who seek support from You^{-azwj} is Granted, and Your^{-azwj} Promises to Your^{-azwj} servants are fulfilled.

وَزَلَّ مَنْ اسْتَقَالَكَ مُقَالََّةً وَ أَعْمَالَ الْعَامِلِينَ لَدَيْكَ مَحْفُوظَةً وَ أَرْزَاقَ الْخَلَائِقِ مِنْ لَدُنْكَ نَازِلَةً وَ عَوَائِدَ الْمَزِيدِ إِلَيْهِمْ وَاصِلَةً وَ ذُنُوبَ الْمُسْتَغْفِرِينَ مَغْفُورَةً وَ خَوَائِجَ خَلْقِكَ عِنْدَكَ مُقْضِيَةً وَ جَوَائِزَ السَّائِلِينَ عِنْدَكَ مُؤَفَّرَةً وَ عَوَائِدَ الْمَزِيدِ مُتَوَاتِرَةً وَ مَوَائِدَ الْمُسْتَطْعِمِينَ مُعَدَّةً وَ مَنَاجِلَ الظَّمَاءِ لَدَيْكَ مُتَرَعَّةً

The slips of those who seek Your^{-azwj} Pardon are Forgiven, and the deeds of those who labour for You^{-azwj} are preserved. The sustenance of all creation descends from You^{-azwj}, and the gifts of Your^{-azwj} abundance reach them. The sins of those who seek Your^{-azwj} Forgiveness are pardoned, and the needs of Your^{-azwj} creation are fulfilled by You^{-azwj}. The Rewards of those who ask from You^{-azwj} are plentiful, the blessings of increase are continuous, the tables of provision for the needy are prepared, and the fountains for the thirsty are overflowing!

اللَّهُمَّ فَاسْتَجِبْ دُعَائِي وَ اقْبَلْ ثَنَائِي وَ اَعْطِنِي جَزَائِي وَ اجْمَعْ بَيْنِي وَ بَيْنَ أَوْلِيَائِي بِحَقِّ مُحَمَّدٍ وَ عَلِيٍّ وَ فَاطِمَةَ وَ الْحُسَيْنِ وَ الْحُسَيْنِ ع- إِنَّكَ وَلِيُّ نَعْمَائِي وَ مُنْتَهَى مَنَائِي وَ غَايَةُ رَجَائِي فِي مُنْقَلَبِي وَ مَثْوَايَ

O Allah^{-azwj}! Answer my supplication, Accept my laudation, Grant me my reward, and unite me with Your^{-azwj} chosen ones by the right of Muhammad^{-saww}, and Ali^{-asws}, and (Syeda) Fatima^{-asws}, and Al-Hassan^{-asws} and Al-Husayn^{-asws}. Indeed, You^{-azwj} are the in Charge of my bounties, and the ultimate of my wishes, and peak of my hopes and my abode!

أَنْتَ إِلَهِي وَ سَيِّدِي وَ مَوْلَايَ اغْفِرْ لِأَوْلِيَائِنَا وَ كُفِّ عَنَّا أَعْدَاءَنَا وَ اشْعَلْهُمْ عَنْ أَدَانَا وَ أَظْهِرْ كَلِمَةَ الْحَقِّ وَ اجْعَلْهَا الْغَلِيَّةَ وَ اُدْحِضْ كَلِمَةَ الْبَاطِلِ وَ اجْعَلْهَا السُّفْلَى إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

You^{-azwj} are my God^{-azwj}, my Chief and my Master! Forgive our friends, Restrain our enemies from us, and preoccupy them from harming us, and Reveal the word of truth, and Make it elevated, and Abolish the word of falsehood and Make it lower, You^{-azwj} are Able upon all things!”⁶⁸⁹

3- مل، كامل الزيارات مُحَمَّدُ بْنُ الْحُسَيْنِ بْنِ الْوَلِيدِ رَحِمَهُ اللَّهُ فِي مَا ذُكِرَ فِي كِتَابِهِ الَّذِي سَمَّاهُ كِتَابَ الْجَامِعِ رُوِيَ عَنْ أَبِي الْحُسَيْنِ ع أَنَّهُ كَانَ يَقُولُ عِنْدَ قَبْرِ أَمِيرِ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ- السَّلَامُ عَلَيْكَ يَا وَلِيَّ اللَّهِ أَشْهَدُ أَنَّكَ أَوَّلُ مَظْلُومٍ وَ أَوَّلُ مَنْ عُصِبَ حَقُّهُ صَبْرَتْ وَ احْتَسَبَتْ حَتَّى أَتَاكَ الْيَقِينُ

(The book) ‘Kamil Al Ziyaraat’ – Muhammad Bin Al-Hassan Bin Al Waleed, may Allah^{-azwj} Mercy him, in what he mentioned in his book which he named as ‘Kitab Al Jamie’,

‘Reporting from Abu Al-Hassan^{-asws} having said at the grave of Amir Al-Momineen^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}: ‘The greeting be upon you^{-asws}, O Guardian of Allah^{-azwj} I testify that you^{-asws} were the first oppressed, and the first one whose rights were usurped! You^{-asws} were patient and anticipated until the certainty (death) came to you^{-asws}!

وَأَشْهَدُ أَنَّكَ لَقَيْتَ اللَّهَ وَ أَنْتَ شَهِيدٌ عَذَّبَ اللَّهُ قَاتِلِيكَ بِأَنْوَاعِ الْعَذَابِ وَ جَدَّدَ عَلَيْهِ الْعَذَابَ حَتَّى كَفَّرَ عَارِفًا بِحَقِّكَ مُسْتَبْصِرًا بِشَأْنِكَ مُعَادِيًا لِأَعْدَائِكَ وَ مَنْ ظَلَمَكَ أَلْقَى عَلَى ذَلِكَ رَبِّي إِنْ شَاءَ اللَّهُ

And I testify that you^{-asws} met Allah^{-azwj} and you^{-asws} were a martyr! May Allah^{-azwj} Punish your^{-asws} killer with a variety of Punishments, and Renew the Punishment upon him^{-la}! I have come to you^{-asws} as a recogniser of your^{-asws} right, insightful of your^{-asws} glory, inimical to your^{-asws} enemies and the one who oppressed you^{-asws}! I shall meet my Lord^{-azwj}, being upon that if Allah^{-azwj} so Desires!

يَا وَلِيَّ اللَّهِ إِنْ لِي ذُنُوبًا كَثِيرَةً فَاشْفَعْ لِي إِلَى رَبِّكَ يَا مَوْلَايَ فَإِنَّ لَكَ عِنْدَ اللَّهِ مَقَامًا مَعْلُومًا وَ إِنَّ لَكَ عِنْدَ اللَّهِ جَاهًا وَ شَفَاعَةً وَ قَدْ قَالَ اللَّهُ تَعَالَى وَ لَا يَشْفَعُونَ إِلَّا لِمَنْ ارْضَى.

O Guardian of Allah^{-azwj}! There are many sins for me, so intercede for me to your^{-asws} Lord^{-azwj}, O my Master, for there is a known position for you^{-asws} in the Presence of Allah^{-azwj}, and there is honour for you^{-asws} in the Presence of Allah^{-azwj}, and (right of) intercession, and Allah^{-azwj} the Exalted has Said: **and they will not be interceding except for the one He Approves of,** [21:28]⁶⁹⁰.

4- كا، الكافي العدة عَنْ سَهْلِ عَنْ مُحَمَّدٍ عَمَّنْ حَدَّثَهُ عَنْ أَبِي الْحَسَنِ الثَّالِثِ ع مِثْلَهُ.

(The book) 'Al Kafi' – The number, from Sahl, from Muhammad, from the one who narrated it – from Abu Al-Hassan^{-asws} the 3rd, similar to it.⁶⁹¹

5- وَ عَنْ مُحَمَّدٍ بْنِ جَعْفَرٍ الرَّازِيِّ عَنْ مُحَمَّدٍ بْنِ عَيْسَى بْنِ عُبَيْدٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْهُ ع مِثْلَهُ.

And from Muhammad Bin Ja'far Al Razy, from Muhammad Bin Isa Bin Ubeyd, from one of our companions, from him^{-asws} – similar to it.⁶⁹²

6- كا، الكافي الكُلَيْنِيُّ عَمَّنْ حَدَّثَهُ عَنِ ابْنِ أُورَمَةَ وَ حَدَّثَنِي أَبِي عَنِ ابْنِ أَبِي نَجْمٍ عَنْ ابْنِ أُورَمَةَ مِثْلَهُ.

(The book) 'Al Kafi' – From the one who narrated it, from Ibn Awrama, and it is narrated to me by my father, from Ibn Aban, from Ibn Awrama, similar to it.⁶⁹³

7- حة، فرحة الغري عَمِّي عَنِ الْحَسَنِ بْنِ ذَرِيبٍ عَنِ ابْنِ شَهْرَآشُوبَ عَنِ الشَّيْخِ الطُّوسِيِّ عَنِ الْمُفِيدِ عَنِ الْكُلَيْنِيِّ مِثْلَهُ.

(The book) 'Farhat Al-Ghary' – My uncle, from Al-Hassan Bin Darby, from Ibn Shehr Ashub, from the skeykh Al Tusi, from Al Mufeed, from Al Kulayni, similar to it.⁶⁹⁴

8- مل، كامل الزيارات ابْنُ الْوَلِيدِ فِيمَا ذَكَرَ مِنْ كِتَابِهِ الْجَامِعِ يَتَوَيَّ عَنْ أَبِي الْحَسَنِ ع قَالَ: إِذَا أَرَدْتَ أَنْ تُودَعَ قَبْرِ أَمِيرِ الْمُؤْمِنِينَ فَقُلِ السَّلَامَ عَلَيْكَ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ أَسْتَوْدِعُكَ اللَّهُ وَ أَسْتَرْعِيكَ وَ أَفْرَأُ عَلَيْكَ السَّلَامَ آمَنَّا بِاللَّهِ وَ بِالرُّسُلِ وَ بِمَا جَاءَتْ بِهِ وَ دَعَتْ إِلَيْهِ وَ ذَلِكَ عَلَيْهِ فَارْتَبْنَا مَعَ الشَّاهِدِينَ

⁶⁹⁰ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 14 H 3

⁶⁹¹ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 14 H 4

⁶⁹² Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 14 H 5

⁶⁹³ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 14 H 6

⁶⁹⁴ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 14 H 7

(The book) 'Kamil Al Ziyaraat' – Ibn Al Waleed among what he mention from his book 'Al Jamie', reporting,

From Abu Al-Hassan^{-asws} having said: 'When you want to bid farewell to the grave of Amir Al-Momineen^{-asws}, say, 'The greeting be upon you^{-asws}, and Mercy of Allah^{-azwj} and His^{-azwj} Blessings! I entrust you^{-asws} to Allah^{-azwj} and to His^{-azwj} Care, and convey the greeting upon you, belie in Allah^{-azwj} and the Rasool^{-saww} and with what he^{-saww} had come with and called to, and pointed upon, so Write us a being with the witnesses!

اللَّهُمَّ لَا تَجْعَلْهُ آخِرَ الْعَهْدِ مِنْ زِيَارَتِي إِثَاءَ فَإِنْ تَوَقَّعْتَنِي قَبْلَ ذَلِكَ فَلْيَا أَشْهَدْ مَعَ الشَّاهِدِينَ فِي مَمَاتِي عَلَى مَا شَهِدْتُ عَلَيْهِ فِي حَيَاتِي

O Allah^{-azwj}! Do not Make it the last pact of my visiting him^{-asws} for if You^{-azwj} were to Cause me to die before that, I shall testify with the witnesses during my death upon what I have testified during my lifetime.

أَشْهَدُ أَنَّكُمْ الْأَيْمَةُ وَ تُسَمِّيهِمْ وَاحِدًا بَعْدَ وَاحِدٍ وَ أَشْهَدُ أَنَّ مَنْ قَتَلَهُمْ وَ حَارَبَهُمْ مُشْرِكُونَ وَ مَنْ رَدَّ عَلَيْهِمْ وَ رَدَّ عَلَيْهِمْ فِي أَسْفَلِ دَرْكِ مِنَ الْجَحِيمِ وَ أَشْهَدُ أَنَّ مَنْ حَارَبَهُمْ لَنَا أَعْدَاءُ وَ نَحْنُ مِنْهُمْ بُرَاءُ وَ أَهْمُ جِزْبِ الشَّيْطَانِ وَ عَلَى مَنْ قَتَلَهُمْ لَعْنَةُ اللَّهِ وَ الْمَلَائِكَةِ وَ النَّاسِ أَجْمَعِينَ وَ مَنْ شَرِكَ فِيهِمْ وَ مَنْ سَرَّهُ قَتْلَهُمْ

I testify you^{-asws} are all the Imams^{-asws} (and name them^{-asws} one after one), and I testify that the one who killed you^{-asws} and battled you^{-asws} are Polytheists, and one who rejected their^{-asws} knowledge and rejected against them^{-asws} are in lowest level of the Blazing Fire, and I testify that the one who battles you^{-asws} is an enemy of ours, and we disavow from them, and they are the party of Satan^{-la}, and upon the one who killed you^{-asws} all be the Curse of Allah^{-azwj} and the Angels and the people altogether, and the one who associates regarding them^{-asws} and the one who was joyed at them^{-asws} being killed.

اللَّهُمَّ إِنِّي أَسْأَلُكَ بَعْدَ الصَّلَاةِ وَ التَّسْلِيمِ أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ تُسَمِّيَهُمْ وَ لَا تَجْعَلْهُ آخِرَ الْعَهْدِ مِنْ زِيَارَتِهِ فَإِنْ جَعَلْتَهُ فَاحْشُرْنِي مَعَ هَؤُلَاءِ الْمُسَمَّنِينَ الْأَيْمَةَ

O Allah^{-azwj}! I ask You^{-azwj} after the Salawaat and the greeting, to Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} (and name them^{-asws}), and do not Make it the last pact from visiting him^{-asws}. If You^{-azwj} Do so, then Resurrect me with these named Imams^{-asws}!

اللَّهُمَّ وَ ذَلِكَ قُلُوبَنَا هُمْ بِالطَّاعَةِ وَ الْمَنَاصَحَةِ وَ الْمَحَبَّةِ وَ حُسْنِ الْمُوَازَرَةِ وَ التَّسْلِيمِ.

O Allah^{-azwj}, and Humble our hearts to them with the obedience, and the sincerity, and the love, and the good support, and the submission!"⁶⁹⁵

9- حة، فرحة الغري ابن أبي قُرَّة عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ عَنْ إِسْحَاقَ بْنِ مُحَمَّدٍ بْنِ مَرْوَانَ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ سَيْفٍ بْنِ عَمِيرَةَ عَنْ أَبِيهِ عَنْ جَابِرِ الْجَعْفَرِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ: كَانَ أَبِي عَلِيُّ بْنُ الْحُسَيْنِ ع - قَدْ اتَّخَذَ مَنْزِلَهُ مِنْ بَعْدِ مَقْتَلِ أَبِيهِ الْحُسَيْنِ بْنِ عَلِيٍّ ع بَيْتًا مِنْ شَعْرِ وَ أَقَامَ بِالْبَادِيَةِ فَلَبِثَ بِهَا عِدَّةَ سِنِينَ كَرَاهِيَةً لِمُخَالَطَةِ النَّاسِ وَ مُلَابَسَتِهِمْ وَ كَانَ يَصِيرُ مِنَ الْبَادِيَةِ بِمَقَامِهِ بِهَا إِلَى الْعِرَاقِ زَائِرًا لِأَبِيهِ وَ جَدِّهِ ع وَ لَا يُشْعُرُ بِذَلِكَ مِنْ فِعْلِهِ

(The book) 'Farhat Al-Ghary' – Ibn Abu Qurra, from Muhammad Bin Abdullah, from Is'haq Bin Muhammad Bin Marwan, from his father, from Ali Bin Sayf Bin Ameyra, from his father, from Jabir Al Jufy,

'From Abu Ja'far^{-asws} having said: 'Ali^{-asws} Bin Al-Husayn^{-asws} had taken his^{-asws} dwelling, from after the killing of his^{-asws} father Al-Husayn^{-asws} Bin Ali^{-asws}, a house of fur and stayed in the

wilderness. He^{-asws} remained at it for a number of years' disliking mingling with the people and interacting with them, and from his^{-asws} staying in the wilderness at it, he^{-asws} would come as a visitor to his^{-asws} father^{-asws} and his^{-asws} grandfather^{-asws}, and no one was aware of his^{-asws} actions of that.

قَالَ مُحَمَّدُ بْنُ عَلِيٍّ - فَخَرَجَ سَلَامُ اللَّهِ عَلَيْهِ مُتَوَجِّهًا إِلَى الْعِرَاقِ لِرِيَازَةِ أَمِيرِ الْمُؤْمِنِينَ - صَلَوَاتُ اللَّهِ عَلَيْهِ وَ أَنَا مَعَهُ وَ لَيْسَ مَعَنَا ذُو رُوحٍ إِلَّا النَّاقَتَيْنِ فَلَمَّا انْتَهَى إِلَى النَّجَفِ مِنْ بِلَادِ الْكُوفَةِ وَ صَارَ إِلَى مَكَانٍ مِنْهُ فَبَكَى حَتَّى اخْضَلَّتْ لِحْيَتُهُ بِدُمُوعِهِ

Muhammad^{-asws} Bin Ali^{-asws} said: 'He^{-asws}, may the Greeting of Allah^{-azwj} be upon him^{-asws} heading to Al Iraq for visiting Amir Al-Momineen^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, and I^{-asws} was with him^{-asws} and there was no one with a soul with us^{-asws} except the two camels. When he^{-asws} entered to Al-Najaf from the city of Al-Kufa, and came to be to a place from it. He^{-asws} cried until his^{-asws} beard was moistened by his^{-asws} tears.

وَ قَالَ السَّلَامُ عَلَيْكَ يَا أَمِيرَ الْمُؤْمِنِينَ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ السَّلَامُ عَلَيْكَ يَا أَمِينَ اللَّهِ فِي أَرْضِهِ وَ حُجَّتُهُ أَشْهَدُ أَنَّكَ جَاهَدْتَ يَا أَمِيرَ الْمُؤْمِنِينَ فِي اللَّهِ حَقَّ جِهَادِهِ وَ عَمِلْتَ بِكِتَابِهِ وَ اتَّبَعْتَ سُنَنَ نَبِيِّهِ ص - حَتَّى دَعَاكَ اللَّهُ إِلَى جَوَارِهِ فَقَبَضَكَ إِلَيْهِ بِاخْتِيَارِهِ لَكَ كَرِيمَ ثَوَابِهِ وَ أَلَزَمَ أَعْدَاءَكَ الْحُجَّةَ مَعَ مَا لَكَ مِنَ الْحُجَجِ الْبَالِغَةِ عَلَى عِبَادِهِ

And he^{-asws} said: 'The greeting be upon you^{-asws} O Amir Al-Momineen^{-asws}, and Mercy of Allah^{-azwj} and his Blessings! The greetings be upon you^{-asws} O trustee of Allah^{-azwj} in His^{-azwj} earth, and His^{-azwj} Divine Authority! I testify you^{-asws} had fought, O Amir Al-Momineen^{-asws}, for the Sake of Allah^{-azwj} as is the right of fighting, and worked with His^{-azwj} Book, and followed the Sunnah of His^{-azwj} Prophet^{-saww}, until Allah^{-azwj} Called you to His^{-azwj} Shelter! He^{-azwj} Recalled you^{-asws} to Him^{-azwj} with His^{-azwj} Choice for you^{-asws} His^{-azwj} honourable Rewards, and Necessitated the arguments to your^{-asws} enemies with what arguments from the conclusive argument upon His^{-azwj} servants!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ وَ اجْعَلْ نَفْسِي مُطْمَئِنَّةً بِقُدْرِكَ رَاضِيَةً بِقَضَائِكَ مُوَلَّعةً بِذِكْرِكَ وَ دُعَائِكَ مُجَبَّةً لَصَفْوَةِ أَوْلِيَائِكَ مُحِبَّةً فِي أَرْضِكَ وَ سَمَائِكَ صَابِرَةً عِنْدَ نَزُولِ بَلَائِكَ شَاكِرةً لِفَوَاضِلِ نِعَمَائِكَ ذَاكِرةً لِسَابِغِ آلائِكَ مُشْتَاةً إِلَى فَرْحَةِ لِقَائِكَ مُتَزَوِّدةً التَّقْوَى لِيَوْمِ حِزَائِكَ مُسْتَنَّةً بِسُنَنِ أَوْلِيَائِكَ مُفَارِقَةً لِأَخْلَاقِ أَعْدَائِكَ مَشْغُولَةً عَنِ الدُّنْيَا بِحَمْدِكَ وَ ثَنَائِكَ -

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws}, and Make my soul reassured with Your^{-azwj} Pre-determination, contented with Your^{-azwj} Decrees, filled with Your^{-azwj} Zikr supplicating to You^{-azwj}, love for Your^{-azwj} elite Guardians, beloved in Your^{-azwj} earth and Your^{-azwj} skies, patient at the descent Your^{-azwj} afflictions, thankful for Your^{-azwj} Gracious bounties for Your^{-azwj} abundant Favours, yearning to the joy of meeting You^{-azwj}, provided the piety for the Day of Your^{-azwj} Recompense, and practising the practices of Your^{-azwj} friends, distancing from the mannerism of Your^{-azwj} enemies, and too pre-occupied from the world with praising You^{-azwj} and lauding You^{-azwj}!

ثُمَّ وَضَعَ خَدَّهُ عَلَى قَبْرِهِ وَ قَالَ اللَّهُمَّ إِنَّ قُلُوبَ الْمُحِبِّينَ إِلَيْكَ وَالْهَؤُلَاءِ سُبُلُ الرَّاغِبِينَ إِلَيْكَ شَارِعَةٌ وَ أَعْلَامُ الْقَاصِدِينَ إِلَيْكَ وَاضِحَةٌ وَ أَفئِدَةُ الْوَافِدِينَ إِلَيْكَ فَارِغَةٌ

Then he^{-asws} placed his^{-asws} cheek upon his^{-asws} grave and said: 'O Allah^{-azwj}! Indeed, the hearts of those who humble themselves to You^{-azwj} are in longing, and the paths of those who seek

You^{-azwj} are clear. The signs for those who are journeying to You^{-azwj} are evident, and the hearts of those who arrive at You^{-azwj} are in awe.

وَأَصْوَاتُ الدَّاعِينَ إِلَيْكَ صَاعِدَةٌ وَأَبْوَابُ الْإِجَابَةِ لَهُمْ مُفْتَحَةٌ وَدَعْوَةٌ مِنْ نَاجَاكَ مُسْتَجَابَةٌ وَتَوْبَةٌ مِنْ أَنَابَ إِلَيْكَ مُقْبُولَةٌ وَعِزَّةٌ مِنْ بَكَى مِنْ خَوْفِكَ مَرْحُومَةٌ وَالْإِعَانَةُ لِمَنِ اسْتَعَاثَ بِكَ مُوجُودَةٌ وَالْإِعَانَةُ لِمَنِ اسْتَعَانَ بِكَ مَبْدُولَةٌ وَعِدَاتُكَ لِعِبَادِكَ مُنْجَزَةٌ

The voices of those who call upon You^{-azwj} rise, and the doors of acceptance are open to them. The supplication of one who whispers to You^{-azwj} is Answered, and the repentance of one who turns to You^{-azwj} is accepted. The tears of one who weeps from fear of You^{-azwj} are met with Mercy, and the help for those who seek Your^{-azwj} Assistance is available. The support for those who ask You^{-azwj} for help is Granted, and Your^{-azwj} promises to Your^{-azwj} servants are Fulfilled.

وَزَلَّلَ مِنَ اسْتِفْالِكَ مُقَالََّةً وَأَعْمَالَ الْعَامِلِينَ لَدَيْكَ مَحْفُوظَةً وَأَرْزَاقَ الْخَلَائِقِ مِنْ لَدُنْكَ نَازِلَةً وَعَوَائِدَ الْمُرِيدِ مُتَوَاتِرَةً وَجَوَائِزَ الْمُسْتَطْعِمِينَ مُعَدَّةً وَمَنَاهِلَ الطَّمَاءِ مُتَرَعَّةً

The missteps of those who seek Your^{-azwj} Pardon are Forgiven, and the deeds of the workers are preserved with You^{-azwj}. The provisions for all creatures come down from You^{-azwj}, and the rewards of the increase are continuous. The prizes for the hungry are prepared, and the wells of the thirsty are filled with water!

اللَّهُمَّ فَاسْتَجِبْ دُعَائِي وَاقْبَلْ ثَنَائِي وَاجْمَعْ بَيْنِي وَبَيْنَ أَوْلِيَائِي وَأَجْبَانِي بِحَقِّ مُحَمَّدٍ وَعَلِيِّ وَفَاطِمَةَ وَالحَسَنِ وَالحُسَيْنِ آبَائِي إِنَّكَ وَلِيُّ نَعْمَائِي وَ مُنْتَهَى مَنَائِي وَ غَايَةُ رَجَائِي فِي مُنْقَلَبِي وَمُنَوَائِي-

O Allah^{-azwj}! Answer my supplication, and Accept my laudation, and Gather between me and my friends, and my loved ones by the right of Muhammad^{-sawww}, and Ali^{-asws}, and (Syeda) Fatima^{-asws}, and Al-Hassan^{-asws} and Al-Husayn^{-asws}, my^{-asws} forefathers^{-asws}, You^{-azwj} are in Charge of the bounties and the ultimate of my^{-asws} wishes, and peak of my^{-asws} hopes in my transfer and my^{-asws} abode!

قَالَ جَابِرٌ قَالَ الْبَاقِرُ ع مَا قَالَ هَذَا الْكَلَامَ وَلَا دَعَا بِهِ أَحَدٌ مِنْ شِيعَتِنَا عِنْدَ قَبْرِ أَمِيرِ الْمُؤْمِنِينَ- أَوْ عِنْدَ قَبْرِ أَحَدٍ مِنَ الْأَئِمَّةِ ع إِلَّا رُفِعَ دُعَاؤُهُ فِي دَرَجٍ مِنْ نُورٍ وَ طُبِعَ عَلَيْهِ بِخَاتَمِ مُحَمَّدٍ ص وَ كَانَ مَحْفُوظًا كَذَلِكَ حَتَّى يُسَلَّمَ إِلَى قَائِمِ آلِ مُحَمَّدٍ ع فَيُلْقَى صَاحِبَهُ بِالْبُشْرَى وَ التَّحِيَّةِ وَ الْكَرَامَةِ إِنْ شَاءَ اللَّهُ تَعَالَى.

Jabir said, 'Al-Baqir^{-asws} said: 'No one from our^{-asws} Shias will say speech nor supplicated with it by the grave of Amir Al-Momineen^{-asws}, or by the grave of any one of the Imams^{-asws} except his supplication will be Raised in a staircase of light and sealed upon by a seal of Muhammad^{-sawww}, and it would be preserved like that until it is submitted to Qaim^{-ajfi} of the Progeny^{-asws} of Muhammad^{-sawww}, so he will meet his^{-ajfi} companions with the glad tidings and the salutations and the honours, if Allah^{-azwj} the Exalted so Desires!''⁶⁹⁶

10- قَالَ جَابِرٌ حَدَّثْتُ أَبَا عَبْدِ اللَّهِ جَعْفَرَ بْنَ مُحَمَّدٍ ع وَ قَالَ لِي زِدْ فِيهِ إِذَا دَعَعْتَ أَحَدًا مِنَ الْأَئِمَّةِ ع فَقُلِ السَّلَامُ عَلَيْكَ أَيُّهَا الْإِمَامُ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ أَسْتَوْدِعُكَ اللَّهُ وَ عَلَيْكَ السَّلَامُ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ أَمَّا بِالرُّسُولِ وَ بِمَا جِئْتُمْ بِهِ وَ دَعَوْتُمْ إِلَيْهِ

Jabir said, 'I narrated it to Abu Abdullah Ja'far^{-asws} Bin Muhammad^{-asws}, and he^{-asws} said to me: 'Add in it – 'When you bid farewell to anyone of the Imams^{-asws}, say, 'The greeting be upon you^{-asws}, O Imam^{-asws}, and Mercy of Allah^{-azwj} and His^{-azwj} Blessings! I entrust you^{-asws} to Allah⁻

azwj, and upon you-asws be the greeting and Mercy of Allah-azwj and His-azwj Blessings, believing in the Rasool-saww with what you-asws had come with and had called to!

اللَّهُمَّ لَا تَجْعَلْهُ آخِرَ الْعَهْدِ مِنْ زِيَارَتِي وَلَيْتَكَ اللَّهُمَّ لَا تُحَرِّمَنِي ثَوَابَ مَزَارِهِ الَّذِي أُوجِبْتُ لَهُ وَ يَسِّرْ لَنَا الْعُودَ إِلَيْهِ إِنْ شَاءَ اللَّهُ تَعَالَى.

O Allah-azwj! Do not make is last of the pact of my visiting Your-azwj Guardian! O Allah-azwj! Do not Deprive me the Reward of visiting him-asws I am obligated for, and Ease for us the returning to him-asws, if Allah-azwj so Desires!”⁶⁹⁷

قلت يوم الغدير يختص بيومه زيادات في كتاب المسرة من كتاب مزار ابن أبي قرة و هي زيارات يوم الغدير رويناها عن جماعة إليه رحمه الله قال أخبرنا محمد بن عبد الله و ذكر نحوه.

I said: The Day of Ghadeer has specific additions for its day in the Book of Al Masarrah from the Book of Mazar by Ibn Abu Qurra, which includes the visitations for the Day of Ghadeer. We have narrated them from a group, may Allah-azwj Mercy him. He said, ‘Muhammad ibn Abdullah informed us’ and mentioned something similar.

ثم قال و قد زاره مولانا الصادق ع بنحو هذه الألفاظ من الزيارة تركنا ذكرها خوفا من الإطالة.

Then he said, Our master, Al-Sadiq-asws, performed Ziyarat with nearly these same words of the visitation, but we omitted mentioning them to avoid lengthiness.

أقول و روى جدي أبو جعفر الطوسي هذه الزيارة ليوم الغدير عن جابر الجعفي عن الباقر ع أن مولانا علي بن الحسين ع زار بها و في ألفاظها خلاف ولم يذكر فيها وداعا انتهى كلام السيد.

I say, my grandfather, Abu Ja’far Al-Tusi, narrated this visitation for the Day of Ghadeer from Jabir Al Ju’fi, from Al Baqir-asws, stating that our master, Ali-asws Ibn Al-Husayn-asws, performed this visitation. However, there is variation in its wording, and it does not include a farewell. This concludes the statement of the Sayyid.

و أقول إنما أوردتها هاهنا لأنه ليس في لفظ الخبر ما يدل على الاختصاص بيوم.

And I say, I have included it here because the wording of the narration does not indicate that it is exclusive to that day.

11- حة، فرحة الغري أُوْزِرُ السَّعِيدُ نَصِيرُ الْمَلَّةِ وَ الدِّينِ عَنْ وَالِدِهِ عَنْ السَّيِّدِ فَضْلِ اللَّهِ الْعَلَوِيِّ عَنْ ذِي الْقَفَّارِ بْنِ مَعْبُدٍ عَنْ الطُّوسِيِّ عَنِ الْمُفِيدِ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ دَاوُدَ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ الْفَضْلِ عَنْ مُحَمَّدِ بْنِ رُوحٍ الْقَزْوِينِيِّ عَنْ أَبِي الْقَاسِمِ النَّقَّاشِ عَنِ الْحُسَيْنِ بْنِ سَيْفٍ بْنِ عَمِيرَةَ عَنْ أَبِيهِ عَنْ جَابِرِ الْجَعْفِيِّ قَالَ

(The book) ‘Farhat Al-Ghary’ – The minister Al Saeed Naseer Al Millat Wa Al Deen, from his father, from the Seyyid Fazlullah Al Alawy, from Zul Faqar Bin Ma’bad, from Al Tusi. ,from Al Mufeed, from Muhammad Bin Ahmad Bin Dawood, from Muhammad Bin Ali Bin Al Fazl, from Muhammad Bin Rawh Al Qazwiny, from Abu Al Qasim Al Naqqash, from Al-Husayn Bin Sayf Bin Ameyri, from his father, from Jabir Al Jufi who said,

قَالَ أَبُو جَعْفَرٍ ع مَضَى أَبِي إِلَى قَبْرِ أَمِيرِ الْمُؤْمِنِينَ بِالْمَجَازِ - وَهُوَ مِنْ نَاحِيَةِ الْكُوفَةِ فَوَقَفَ عَلَيْهِ ثُمَّ بَكَى وَ قَالَ السَّلَامُ عَلَيْكَ وَ سَأَلَ الْحَدِيثَ إِلَى قَوْلِهِ فَيَنْتَلِقِي صَاحِبَهُ بِالْبُشْرَى وَ التَّحِيَّةِ وَ الْكِرَامَةِ إِنْ شَاءَ اللَّهُ تَعَالَى.

‘Abu Ja’far^{-asws} said: ‘My^{-asws} father^{-asws} went to the grave of Amir Al-Momineen^{-asws} at Al-Majaz, and it is from an area of Al-Kufa. He^{-asws} paused at it, then cried and said: ‘The greeting be upon you^{-asws}’ – and continued the Hadeeth up to his^{-asws} words – ‘So he will meet his^{-ajf} companions with the glad tidings, and the salutation, and the honour, if Allah^{-azwj} the Exalted so Desires!’⁶⁹⁸

12- حقه، فرحة الغري الوزير السعيد نصير الدين الطوسي عن والده عن فضلي الله الراوندي عن ذي الفقار بن معبد عن شيخ الطائفة عن المفيد عن محمد بن أحمد بن داود عن علي بن محمد بن الفضل عن محمد بن محمد بن علي بن محمد بن رباح عن غبيد الله بن هيب عن غبيس بن هشام عن صالح بن سعيد عن يونس بن طيبان قال:

(The book) ‘Farhat Al-Ghary’ – The minister Al Saeed Naseer Al Deen Al Tusi, from his father, from Fazalullah Al Rawandy, from Zil Faqar Bin Ma’bad, from Sheykh Al Taaifa, from Al Mufeed, from Muhammad Bin Ahmad Bin Dawood, from Ali Bin Muhammad Bin Al Fuzeul, from Muhammad Bin Muhammad, from Ali Bin Muhammad Bin Ziyah, from Ubeydullah Bin Naheek, from Isa Bin Hisham, from Salih Bin Saeed, from Yunus Bin Zabyan who said,

‘I came to Abu Abdullah^{-asws} when he^{-asws} arrived at Al-Hira’ – and he mentioned a Hadeeth we have already narrated except he travelled with him^{-asws} – ‘Until we came to the place which he^{-asws} wanted. He^{-asws} said: ‘O Yunus! Tie your mount (with mine^{-asws})’.

أَتَيْتُ أَبَا عَبْدِ اللَّهِ ع حِينَ قَدِمَ الْحِيرَةَ وَ ذَكَرَ حَدِيثًا حَدَّثَنَا إِلَّا أَنَّهُ سَارَ مَعَهُ حَتَّى أَتَيْنَا إِلَى الْمَكَانِ الَّذِي أَرَادَ فَقَالَ يَا يُونُسُ اقْرَأْ دَابَّتَكَ فَقَرَأْتُ بَيْنَهُمَا ثُمَّ رَفَعَ يَدَهُ دُعَاءَ خَفِيًّا لَا أَفْهَمُهُ ثُمَّ اسْتَفْتَحَ الصَّلَاةَ فَقَرَأَ فِيهَا سُورَتَيْنِ خَفِيفَتَيْنِ يَجْهَرُ فِيهِمَا وَ فَعَلْتُ كَمَا فَعَلَ ثُمَّ دَعَا فَمَهْمَتُهُ وَ عَلَمَنِيهِ وَ قَالَ يَا يُونُسُ أَ تَدْرِي أَيُّ مَكَانٍ هَذَا

It tied the two. Then he^{-asws} raised his^{-asws} hands and supplication with a silent supplication, I could not understand it. Then he^{-asws} began the Salat and read two light (easy) Chapters in it being aloud in these, and I did just as he^{-asws} had done. Then he^{-asws} supplicated, so I understood it and learnt it, and he^{-asws} said: ‘O Yunus! Do you know which place this is?’

فَلْتُ جُعِلْتُ فِدَاكَ لَا وَ اللَّهِ وَ لَكِنِّي أَعْلَمُ أَيُّ فِي الصَّحْرَاءِ

I said, ‘May I be sacrificed for you^{-asws}, no by Allah^{-azwj} but I do know I am in the desert!’

قَالَ هَذَا قَبْرُ أَمِيرِ الْمُؤْمِنِينَ ع يَلْتَقِي هُوَ وَ رَسُولُ اللَّهِ ص إِلَى يَوْمِ الْقِيَامَةِ

He^{-asws} said: ‘This is the grave of Amir Al-Momineen^{-asws}! He^{-asws} and Rasool-Allah^{-saww} meet (are together) up to the Day of Qiyamah!’

الدُّعَاءُ اللَّهُمَّ لَا بُدَّ مِنْ أَمْرِكَ وَ لَا بُدَّ مِنْ قَدْرِكَ وَ لَا بُدَّ مِنْ قَضَائِكَ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِكَ

The supplication – ‘O Allah^{-azwj}! There is neither any escape from Your^{-azwj} Command, nor any escape from Your^{-azwj} Pre-Determination, nor any escape from Your^{-azwj} Decree, nor is there any might nor strength except with You^{-azwj}!

اللَّهُمَّ فَمَا قَضَيْتَ عَلَيْنَا مِنْ قَضَاءٍ وَ قَدَّرْتَ عَلَيْنَا مِنْ قَدَرٍ فَأَعْطِنَا مَعَهُ صَبْرًا يَفْهَرُهُ وَ يَدْمَعُهُ وَ اجْعَلْهُ لَنَا صَاعِدًا فِي رِضْوَانِكَ يُنْمِي فِي حَسَنَاتِنَا وَ تَفْضِيلِنَا وَ سَوْدِدِنَا وَ شَرَفِنَا وَ مَجْدِنَا وَ نِعْمَانِنَا وَ كَرَامَتِنَا فِي الدُّنْيَا وَ الْآخِرَةِ وَ لَا تَنْقُصْ مِنْ حَسَنَاتِنَا

O Allah^{-azwj}! Whatever You^{-azwj} have Decreed upon us from a Decree, and Pre-determined upon us from Pre-determination, Grant us patience with it to subdue it and crush it, and Make it for us to ascend into Your^{-azwj} Pleasure growing our good deeds, and our grace, and our honour, and our nobility, and our bounties, and our prestige in the world and the Hereafter, and do not Reduce from our good deeds!

اللَّهُمَّ وَ مَا أَعْطَيْنَا مِنْ عَطَاءٍ أَوْ فَضَّلْتَنَا بِهِ مِنْ فَضِيلَةٍ أَوْ أَكْرَمْتَنَا بِهِ مِنْ كَرَامَةٍ فَأَعْطِنَا مَعَهُ شُكْرًا يَفْهَرُهُ وَ يَدْمَعُهُ وَ اجْعَلْهُ لَنَا صَاعِدًا فِي رِضْوَانِكَ وَ حَسَنَاتِنَا وَ سَوْدِدِنَا وَ شَرَفِنَا وَ نِعْمَانِكَ وَ كَرَامَتِكَ فِي الدُّنْيَا وَ الْآخِرَةِ وَ لَا تَجْعَلْهُ لَنَا أَشْرًا وَ لَا بَطْرًا وَ لَا فِتْنَةً وَ لَا مَقْتًا وَ لَا عَذَابًا وَ لَا خِزْيًا فِي الدُّنْيَا وَ الْآخِرَةِ

O Allah^{-azwj}, and whatever gift You^{-azwj} have Given us, or virtue with which You^{-azwj} have Favoured us, or Honour with which You^{-azwj} have Dignified us, Grant us with it gratitude that overcomes and subdues it. Make it ascend for us in Your^{-azwj} Pleasure, in our good deeds, our virtue, our honour, Your^{-azwj} bounties, and Your^{-azwj} dignity in this world and the Hereafter, and neither Make it a cause of arrogance, nor pride, nor tribulation, nor Wrath, not Punishment, nor disgrace for us in this world and the Hereafter!

اللَّهُمَّ إِنَّا نَعُوذُ بِكَ مِنْ عَثْرَةِ اللِّسَانِ وَ سُوءِ الْمَقَامِ وَ خِفَّةِ الْمِيزَانِ

O Allah^{-azwj}! We seek Refuge with You^{-azwj} from stumbles of the tongue, and the evil position, and the light Scale!

اللَّهُمَّ لَقِّنَا حَسَنَاتِنَا فِي الْمَمَاتِ وَ لَا تُرِنَا أَعْمَالَنَا عَلَيْنَا حَسْرَاتٍ وَ لَا تُخْزِنَا عِنْدَ قَضَائِكَ وَ لَا تَفْضَحْنَا بِسَيِّئَاتِنَا يَوْمَ نَلْقَاكَ وَ اجْعَلْ قُلُوبَنَا تَذْكُرَكَ وَ لَا تَنْسَاكَ وَ تَحْشَاكَ كَأَنَّهَا تَرَاكَ حَتَّى تَلْقَاكَ وَ بَدِّلْ سَيِّئَاتِنَا حَسَنَاتٍ وَ اجْعَلْ حَسَنَاتِنَا دَرَجَاتٍ وَ اجْعَلْ دَرَجَاتِنَا عُزُفَاتٍ وَ اجْعَلْ عُزُفَاتِنَا عَالِيَاتٍ

O Allah^{-azwj}! Make us receive our good deeds at the time of death, and do not let our deeds become a source of regret for us. Do not disgrace us before Your^{-azwj} Judgment, nor Expose us with our sins on the day we meet You^{-azwj}! Make our hearts remember You^{-azwj} and never forget You^{-azwj}, and fear You^{-azwj} as if they see You^{-azwj} until they meet You^{-azwj}! Replace our sins with good deeds, and Elevate our good deeds into higher ranks, and Turn our ranks into lofty chambers, and Make those chambers exalted!

اللَّهُمَّ أَوْسِعْ لِفَقْرِنَا مِنْ سَعَةِ مَا قَضَيْتَ عَلَى نَفْسِكَ

O Allah^{-azwj}! Grant us more in our poverty than the vastness of what You^{-azwj} have Decreed for Yourself^{-azwj}!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ مَنْ عَلَيْنَا بِالْهَدَى مَا أَبْقَيْتَنَا وَ الْكَرَامَةَ إِذَا تَوَفَّيْتَنَا بِهِ وَ الْحِفْظَ فِيمَا بَقِيَ مِنْ عُمرِنَا وَ الْبَرَكَهَ فِيمَا رَزَقْتَنَا وَ الْعُزْنَ عَلَى مَا حَمَلْتَنَا وَ الثَّباتَ عَلَى مَا طَوَّقْتَنَا

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and Confer upon us with the Guidance for as long as You^{-azwj} Cause us to remain, and the honour when You^{-azwj} Cause us to die with it, and the Protection in what remain from our lifetime, and the Blessings in what You^{-azwj} have Provided us, and the Assistance upon what You^{-azwj} Load us, and to be steadfast upon what You^{-azwj} have Collared us!

وَلَا تُؤَاخِذْنَا بِظُلْمِنَا وَلَا تُعَاقِبْنَا بِجَهْلِنَا وَلَا تَسْتَدْرِجْنَا بِخَطِيئَتِنَا وَاجْعَلْ أَحْسَنَ مَا نَقُولُ ثَابِتًا فِي قُلُوبِنَا وَاجْعَلْنَا عَظَمَاءَ عِنْدَكَ أَذَلَّةً فِي أَنْفُسِنَا وَانْقَعْنَا بِمَا عَلَّمْتَنَا وَزِدْنَا عِلْمًا نَافِعًا

And do not Seize us for our injustices nor Punish us for our ignorance, nor Encroach us due to our misdeeds, and Make the best of what we say to be affirmed in our hearts, and Make us great in Your^{azwj} Presence, humble within ourselves, and Benefit us with what You^{azwj} have Taught us, and Increase us in beneficial knowledge!

أَعُوذُ بِكَ مِنْ قَلْبٍ لَا يَخْشَعُ وَمِنْ عَيْنٍ لَا تَدْمَعُ وَصَلَاةٍ لَا تُقْبَلُ أَجْرُنَا مِنْ سُوءِ الْفِتَنِ يَا وَلِيَّ الدُّنْيَا وَالْآخِرَةِ.

I seek Refuge with You^{azwj} from having a hear that does not fear, and from an eye not shedding tears, and Salat not been Accepted! Shelter us from evil of the Fitna, O Guardian of the world and the Hereafter!”⁶⁹⁹

نقلته من خط الطوسي من التهذيب.

Note – I copied it from the handwriting of Al-Tusi from (the book) ‘Al-Tahzeeb’.

13- قَالَ مُحَمَّدٌ بْنُ أَحْمَدَ بْنِ دَاوُدَ أَخْبَرَنَا الْحَسَنُ بْنُ مُحَمَّدٍ بْنِ عَلَّانٍ عَنْ مُحَمَّدٍ بْنِ زِيَادٍ عَنِ الْقَاسِمِ بْنِ إِسْمَاعِيلَ عَنْ عُثَيْسِ بْنِ هِشَامٍ عَنْ صَالِحِ الْقَمَّاطِ عَنْ يُونُسَ بْنِ ظَبْيَانَ مِثْلَهُ.

Muhammad Bin Ahmad Bin Dawood said, ‘We are informed by Al-Hassan Bin Muhammad Bin Allan, from Humejd Bin Ziyad, from Al Qasim Bin Ismail, from Ubeys Bin Hisham, from Salih Al Qammat, from Yunus Bin Zabyan – similar to it.’⁷⁰⁰

بيان: في النسخ التي عندنا من التهذيب يلتقي هو و رسول الله ص يوم القيامة فالمعنى أنه و إن فرق بين قريهما لكنهما في القيامة لا يفترقان و ما في هذه النسخة أظهر و المعنى أنهما و إن افترقا ظاهرا لكنهما ليسا بمفترقين بل يلتقيان في البرزخ إلى يوم القيامة بأرواحهما ثم في القيامة يلتقيان بأجسادهما.

Explanation - In the copies of (the book) ‘Al Tahzeeb’ that we have, it is mentioned that he (Ali^{asws}), and Rasool-Allah^{azwj} will meet on the Day of Qiyamah. The meaning is that although their graves may be separated in this world, on the Day of Qiyamah, they will not be separated. What is in this version is clearer in meaning, although they^{asws} may appear separate outwardly, they^{asws} are not truly separated, and they^{asws} meet in the purgatory with their^{asws} souls. Then, on the Day of Qiyamah, they^{asws} will meet with their^{asws} bodies.

14- حة، فرحة الغري واليدي عَنْ مُحَمَّدٍ بْنِ نَمَا عَنْ مُحَمَّدٍ بْنِ إِدْرِيسَ عَنْ عَزْرِيٍّ بْنِ مُسَافِرٍ عَنْ إِبْرَاهِيمَ بْنِ هِشَامٍ عَنْ ابْنِ شَيْخِ الطَّائِفَةِ عَنْ أَبِيهِ عَنِ الْمُفِيدِ عَنْ مُحَمَّدٍ بْنِ أَحْمَدَ بْنِ دَاوُدَ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ سَعِيدٍ عَنْ أَحْمَدَ بْنِ الْحُسَيْنِ بْنِ عَبْدِ الْمَلِكِ الْأَوْدِيِّ الْبَزَّارِ عَنْ دُثَيْيَانَ بْنِ حَكِيمٍ عَنْ يُونُسَ بْنِ ظَبْيَانَ

(The book) ‘Farhat Al-Ghary’ – My father, from Muhammad Bin Nama, from Muhammad Bin Idrees, from Araby Bin Musafir, from Ilyas Bin Hisham, from Ibn Sheykh Al Taifa, from his father, from Al Mufeed, from Muhammad Bin Ahmad Bin Dawood, from Ahmad Bin Muhammad Bin Saeed, from Ahmad Bin Al-Husayn Bin Abdul Malik Al Awdy Al Bazzaz, from Zubyan Bin Hakeem, from Yunus Bin Zabyan,

⁶⁹⁹ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 14 H 12

⁷⁰⁰ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 14 H 13

عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِذَا أَرَدْتَ زِيَارَةَ قَبْرِ أَمِيرِ الْمُؤْمِنِينَ ع فَتَوَضَّأْ وَ اغْتَسِلْ وَ امْشِ عَلَى هُنَيْتِكَ وَ قُلِ الْحَمْدُ لِلَّهِ الَّذِي أَكْرَمَنِي بِمَعْرِفَتِهِ وَ مَعْرِفَةِ رَسُولِهِ
ص وَ مَنْ قَرَضَ طَاعَتَهُ رَحْمَةً مِنْهُ لِي وَ تَطَوَّلًا مِنْهُ عَلَيَّ بِالْإِيمَانِ

‘From Abu Abdullah^{-asws} having said: ‘When you intend Ziyarat of the grave of Amir Al-Momineen^{-asws}, perform Wud’u, and bathe, and walk being upon your calmness and say, ‘The Praise is Allah^{-azwj} Who Honoured me with recognising Him^{-azwj} recognising His^{-azwj} Rasool^{-saww}, and one Who Obligated obedience to him^{-asws} as Mercy from Him^{-azwj} to me, and as Leniency from Him^{-azwj} upon me with the Eman!

الْحَمْدُ لِلَّهِ الَّذِي سَيَّرَنِي فِي بِلَادِهِ وَ حَمَلَنِي عَلَى دَوَائِهِ وَ طَوَى لِي الْبُعِيدَ وَ دَفَعَ عَنِّي الْمَكْرُوهَ حَتَّى أَدْخَلَنِي حَرَمَ أَخِي رَسُولِهِ فَأَرَانِيهِ فِي عَافِيَةٍ

The Praise is for Allah^{-azwj} Who Made me travel in His^{-azwj} land and Carried me upon His^{-azwj} animal, and folded (brought near) the remote for me and Repelled the abhorrence away from me until He^{-azwj} Made me entered the Shrine of the brother^{-asws} of His^{-azwj} Rasool^{-saww}, so I saw him^{-asws} being in well-being!

الْحَمْدُ لِلَّهِ الَّذِي جَعَلَنِي مِنْ زُورِ قَبْرِ وَصِيِّ رَسُولِهِ - الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا وَ مَا كُنَّا لِنَهْتَدِيَ لَوْ لَا أَنْ هَدَانَا اللَّهُ

The Praise is for Allah^{-azwj} Who Made me from the visitors of the grave of the successor^{-asws} of His^{-azwj} Rasool^{-saww}! ***The Praise is for Allah Who Guided us to this, and we would not have been rightly Guided if Allah had not Guided us. [7:43]!***

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

I testify that there is no god except Allah^{-azwj} Alone, there is no associate for Him^{-azwj}, and I testify that Muhammad^{-saww} is His^{-azwj} servant and His^{-azwj} Rasool^{-as}! He^{-saww} came with the truth from Him^{-azwj}, and I testify that Ali^{-asws} is a servant of Allah^{-azwj} and brother of His^{-azwj} Rasool^{-saww}!

اللَّهُمَّ عَبْدُكَ وَ زَائِرُكَ يَتَقَرَّبُ إِلَيْكَ بِزِيَارَةِ قَبْرِ أَخِي رَسُولِكَ - وَ عَلَى كُلِّ مَأْتِي حَقٌّ لِمَنْ أَنَا وَ زَارَهُ وَ أَنْتَ خَيْرُ مَأْتِي وَ أَكْرَمُ مَزُورٍ

O Allah^{-azwj}! Your^{-azwj} servant and Your^{-azwj} visitor is drawing closer to You^{-azwj} with a Ziyarat of the grave of the brother^{-asws} of Your^{-azwj} Rasool^{-saww}, and for every visited there is a right for the one who comes to him and visits him, and you^{-asws} are best of the ones come to, and most honourable of the visited!

فَأَسْأَلُكَ يَا اللَّهُ يَا رَحْمَانُ يَا رَحِيمُ يَا جَوَادُ يَا وَاحِدُ يَا أَحَدُ يَا قَرْدُ يَا صَمَدُ يَا مَنْ لَمْ يَلِدْ وَ لَمْ يُولَدْ وَ لَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَ أَهْلِ بَيْتِهِ
وَ أَنْ تَجْعَلَ تُخَفَّتِكَ إِيَّايَ مِنْ زِيَارَتِي فِي مَوْفِئِي هَذَا فَكَأَنَّكَ رَقَبَتِي مِنَ النَّارِ

I ask You^{-azwj} O Allah^{-azwj}, O Beneficent, O Merciful, O Generous, O the One, O the One, O Individual, O Non-hollow! O the One who does not beget and is not begotten, and there does not happen to be a match for Him^{-azwj}, to Send Salawaat upon Muhammad^{-saww} and People^{-asws} of his^{-saww} Household and Make Your^{-azwj} gift to me of my Ziyarat in this pausing of mine to be liberation of my neck from the Hellfire!

وَ اجْعَلْنِي مِمَّنْ يُسَارِعُ فِي الْخَيْرَاتِ وَ يَدْعُوكَ رَغْبًا وَ رَهْبًا وَ اجْعَلْنِي لَكَ مِنَ الْخَاشِعِينَ

And Make me from the ones who is quick to the good deeds, and supplicates to You^{-azwj} desiring and fearing, and Make me from the ones fearful to You^{-azwj}!

اللَّهُمَّ إِنَّكَ بَشَّرْتَنِي عَلَى لِسَانِ نَبِيِّكَ مُحَمَّدٍ ص فَقُلْتُ وَ بَشَّرَ الَّذِينَ آمَنُوا أَنَّ لَهُمْ قَدَمَ صِدْقٍ عِنْدَ رَبِّهِمْ

O Allah-azwj! You-azwj have Given me glad tidings upon the tongue of Your-azwj Prophet Muhammad-saww, so You-azwj Said: **and give glad tidings to those who believe that, for them would be a true footing in the Presence of their Lord [10:2].**

اللَّهُمَّ فَإِنِّي بِكَ مُؤْمِنٌ وَ بِجَمِيعِ أَنْبِيَائِكَ فَلَا تُؤَفِّنِي بَعْدَ مَعْرِفَتِهِمْ مَوْفِقاً تُفَضِّلُنِي بِهِ عَلَى رُءُوسِ الْخَلَائِقِ بَلْ أَوْفِنِي مَعَهُمْ وَ تَوَفَّنِي عَلَى التَّصْدِيقِ بِهِمْ فَإِنَّهُمْ عَيْدُكَ وَ أَنْتَ حَصَصْتَهُمْ بِكَرَامَتِكَ وَ أَمَرْتَنِي بِاتِّبَاعِهِمْ-

O Allah-azwj! Indeed I believe in You-azwj and in all of Your-azwj Prophets-as. So do not Place me, after acknowledging them, in a position that will disgrace me in front of the heads of creation. Rather, Place me with them and cause me to die in the belief in them. For they are Your-azwj servants, and You-azwj have chosen them with Your-azwj Honour, and You-azwj have Commanded me to follow them!

ثُمَّ تَذُنُو مِنَ الْقَبْرِ وَ تَقُولُ السَّلَامُ مِنَ اللَّهِ وَ السَّلَامُ عَلَى مُحَمَّدٍ أَمِينٍ اللَّهُ عَلَى رِسَالَتِهِ وَ عَزَائِمِ أَمْرِهِ وَ مَعْدِنِ الْوَحْيِ وَ التَّنْزِيلِ الْخَاتِمِ لِمَا سَبَقَ وَ الْفَاتِحِ لِمَا اسْتَقْبَلَ وَ الْمُهَيِّمِ عَلَى ذَلِكَ كُلِّهِ وَ الشَّاهِدِ عَلَى الْخَلْقِ السِّرَاجِ الْمُنِيرِ وَ السَّلَامُ عَلَيْهِ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ

Then go near to the grave and say, 'The greeting be from Allah-azwj, and he greeting unto Muhammad-saww trustee of Allah-azwj upon His-azwj Message, and His-azwj Messages, and His-azwj Determined Commands, and the Mine of Revelation, and the Scriptures, the end of what had preceded, and the beginning of what is in the future, and the dominant upon what, all of it, and the witness upon the creatures, the radiant lamp, and the greeting be upon him-saww and Mercy of Allah-azwj and His-azwj Blessings!'

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ أَهْلِ بَيْتِهِ الْمُظْلُومِينَ أَفْضَلَ وَ أَكْمَلَ وَ أَرْفَعَ وَ أَنْفَعَ وَ أَشْرَفَ مَا صَلَّيْتَ عَلَى أَنْبِيَائِكَ وَ أَصْفِيَائِكَ

O Allah-azwj! Send Salawaat upon Muhammad-saww and People-asws of his-saww Household, the oppressed, the best and the most perfect, and the most exalted, and most beneficial, and noblest of what You-azwj had Sent upon Your-azwj Prophets-as and Your-azwj elites!

اللَّهُمَّ صَلِّ عَلَى أَمِيرِ الْمُؤْمِنِينَ عَبْدِكَ وَ خَيْرِ خَلْقِكَ بَعْدَ نَبِيِّكَ وَ أَخِي رَسُولِكَ وَ وَصِيِّ رَسُولِكَ الَّذِي بَعَثْتَهُ بِعِلْمِكَ وَ جَعَلْتَهُ هَادِياً لِمَنْ شِئْتَ مِنْ خَلْقِكَ وَ الدَّلِيلَ عَلَى مَنْ بَعَثْتَهُ بِرِسَالَتِكَ وَ دَيَّانَ الدِّينِ بِعَدْلِكَ وَ فَضْلَ قَضَائِكَ مِنْ خَلْقِكَ وَ السَّلَامُ عَلَيْهِ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ

O Allah-azwj! Send Salawaat upon Amir Al-Momineen-asws, Your-azwj servant and best of Your-azwj creatures after Your-azwj Prophet-saww, brother of Your-azwj Rasool-saww, and successor-asws of Your-azwj Rasool-saww whom You-azwj Sent with Your-azwj Knowledge, and Made him-saww a guide for the one You-azwj Desired from Your-saww creatures, and the pointer upon the one You-azwj had Sent with Your-azwj Messages, and judge of the religion with Your-azwj Justice, and Decider of Your-azwj Judgments from Your-azwj creatures, and the greeting be upon him-saww and Mercy of Allah-azwj and His-azwj Blessings!

اللَّهُمَّ صَلِّ عَلَى الْأَئِمَّةِ مِنْ وُلْدِهِ الْقَوَّامِينَ بِأَمْرِكَ مِنْ بَعْدِهِ الْمُطَهَّرِينَ الَّذِينَ ارْتَضَيْنَهُمْ أَنْصَاراً لِدِينِكَ وَ أَعْلَاماً لِعِبَادِكَ وَ شُهَدَاءَ عَلَى خَلْقِكَ وَ حَفَظَةً لِسِرِّكَ وَ نُصَلِّيَ عَلَيْهِمْ جَمِيعاً مَا اسْتَطَعْتَ

O Allah-azwj! Bless the Imams-asws from the sons-asws of the ones standing with Your Commands from after him-saww, the purified ones whom You-azwj have Chosen as supporters of Your-azwj religion, as signs for Your-azwj servants, as witnesses over Your-azwj creation, as protectors of Your-azwj secret, and (send Salawaat upon them all as much as you can)!

السَّلَامُ عَلَى الْأَيْمَةِ الْمُسْتَوْدَعِينَ السَّلَامُ عَلَى خَلِيفَةِ السَّلَامِ عَلَى الْمُؤْمِنِينَ الَّذِينَ أَقَامُوا أَمْرَكَ وَآزَلُوا أَوْلِيَاءَ اللَّهِ وَ خَافُوا لِحُزْفِهِمُ السَّلَامُ عَلَى مَلَائِكَةِ اللَّهِ الْمُقَرَّبِينَ-

The greeting be upon the Imams-asws, the entrusted! The greeting be upon the sincere ones of Allah-azwj from His-azwj creatures! The greeting be upon the Momineen, those who stood with Your-azwj Commands, and supported the friends of Allah-azwj and feared at their fears! The greeting upon the Angels of Proximity to Allah-azwj!

ثُمَّ تَقُولُ السَّلَامُ عَلَيْكَ يَا أَمِيرَ الْمُؤْمِنِينَ - 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 الْمِيسَمِ وَ الصِّرَاطِ الْمُسْتَقِيمِ

Then you should say, 'The greeting be upon you-asws, O Amir Al-Momineen-asws! The greeting be upon you-asws O beloved of the Beloved of Allah-azwj! The greeting be upon you O elite of Allah-azwj! The greeting be upon you, O Guardian of Allah-azwj! The greeting be upon you-asws O Divine Authority of Allah-azwj! The greeting be upon you-asws, O pillar of religion, and inheritor of knowledge of the former ones and the latter, and owner of the branding iron, and the Straight path!

أَشْهَدُ أَنَّكَ قَدْ أَقَمْتَ الصَّلَاةَ وَ آتَيْتَ الزَّكَاةَ وَ أَمَرْتَ بِالْمَعْرُوفِ وَ نَهَيْتَ عَنِ الْمُنْكَرِ وَ اتَّبَعْتَ الرُّسُولَ وَ تَلَوْتَ الْكِتَابَ حَقَّ تِلَاوَتِهِ وَ وَفَيْتَ بِعَهْدِ اللَّهِ وَ جَاهَدْتَ فِي اللَّهِ حَقَّ جِهَادِهِ وَ نَصَحْتَ لِلَّهِ وَ لِرُسُولِهِ ص

I testify You-azwj had established the Salat, and gave the Zakat, and instructed with the good and forbade from the evil, and obeyed the Rasool-saww, and recited the Book as is the right of reciting it, and were loyal with the Covenant of Allah-azwj, and fought for the Sake of Allah-azwj as is the right of fighting it, and advised for the Sake of Allah-azwj and for His-azwj Rasool-saww!

وَ جُدْتَ بِنَفْسِكَ صَابِرًا مُجَاهِدًا عَنْ دِينِ اللَّهِ مُوقِفًا لِرُسُولِ اللَّهِ طَالِبًا مَا عِنْدَ اللَّهِ رَاغِبًا فِيمَا وَعَدَ اللَّهُ جَلَّ ذِكْرُهُ مِنْ رِضْوَانِهِ وَ مَضَيْتَ لِلَّذِي كُنْتَ عَلَيْهِ شَاهِدًا وَ شَهِيدًا وَ مَشْهُودًا

And you-asws found yourself-asws patient, striving for the religion of Allah-azwj, a saviour of Rasool-Allah-saww, seeking what is in the Presence of Allah-azwj, desirous regarding what Allah-azwj had Promised of His-azwj Pleasure, Majestic is His-azwj Mention, and you-asws continued for that which you-asws were upon as a witness, and a martyr, and witnessed!

فَعِزَّاكَ اللَّهُ عَنْ رُسُولِهِ وَ عَنِ الْإِسْلَامِ وَ أَهْلِهِ أَفْضَلَ الْجُزْأِ لَعَنَ اللَّهُ مَنْ قَتَلَكَ وَ لَعَنَ اللَّهُ مَنْ تَابَعَ عَلَى قَتْلِكَ وَ لَعَنَ اللَّهُ مَنْ خَالَفَكَ وَ لَعَنَ اللَّهُ مَنْ افْتَرَى عَلَيْكَ وَ ظَلَمَكَ وَ لَعَنَ اللَّهُ مَنْ غَصَبَكَ وَ مَنْ بَلَغَهُ ذَلِكَ فَرَضِي بِهِ أَنَا إِلَى اللَّهِ مِنْهُمْ بَرِيءٌ

May Allah-azwj Recompense you-asws on behalf of His-azwj Rasool-saww, and on behalf of Al Islam and its people, the best of the Recompense! May Allah-azwj Curse the one who killed you-asws, and may Allah-azwj Curse the one who was pursuant upon killing you-asws, and may Allah-azwj Curse the one who opposed you-asws, and may Allah-azwj Curse the one who fabricated against you-asws, and oppressed you-asws, and may Allah-azwj Curse the one who angered you-asws and the one to whom that reached and he was pleased with it! I disavow from them to Allah-azwj.

وَلَعَنَ اللَّهُ أُمَّةً خَالَفَتْكَ وَ أُمَّةً جَحَدَتْ وَلَايَتَكَ وَ أُمَّةً تَطَاهَرَتْ عَلَيْكَ وَ أُمَّةً قَتَلَتْكَ وَ أُمَّةً خَدَلَتْكَ وَ خَادَتْ عَنْكَ

And may Allah-^{azwj} Curse the community which opposed you-^{asws}, and the community which rejected your-^{asws} Wilayah, and the community which backed each other against you, and the community which killed you-^{asws}, and the community which abandoned you-^{asws}, and deviated away from you!

الْحَمْدُ لِلَّهِ الَّذِي جَعَلَ النَّارَ مَثْوَاهُمْ وَ بَقِيَ وَرْدُ الْوَارِدِينَ

The Praise is for Allah-^{azwj} Who Made the Hellfire their abode and evil is the arrival of the arrives!

اللَّهُمَّ الْعَن قَتْلَةَ أَنْبِيَائِكَ وَ أَوْصِيَاءِ أَنْبِيَائِكَ بِجَمِيعِ لَعْنَاتِكَ وَ أَصْلِهِمْ خَرَّ نَارِكَ

O Allah-^{azwj}! Curse the killers of Your-^{azwj} Prophets-^{as}, and successors-^{as} of Your-^{azwj} Prophets-^{as} with entirety of Your-^{azwj} Curse and Make them arrive to the heat of Your-^{azwj} Hellfire!

اللَّهُمَّ الْعَن الْجَوَائِثَ وَ الطَّوَائِثَ وَ الْقَرَاعِنَ وَ اللَّاتَ وَ الْعُزَّى وَ الْحَبْتِ وَ الطَّاغُوتَ وَ كُلَّ نِدٍّ يُدْعَى مِنْ دُونِ اللَّهِ وَ كُلَّ مُحَدِّثٍ مُفْتَرٍ

O Allah-^{azwj}! Curse the false gods, and the tyrants, and the Pharaohs, and Al Laat (idol), and Al-Uzza (an idol), and Al-Uzza (an idol), and the false god and the tyrant, and every rival from besides Allah-^{azwj} being called, and every innovator, fabricator!

اللَّهُمَّ الْعَنَّهُمْ وَ أَشْيَاعَهُمْ وَ أَتْبَاعَهُمْ وَ مُحِبِّيهِمْ وَ أَوْلِيَائَهُمْ وَ أَغْوَاهُمْ لَعْنًا كَثِيرًا اللَّهُمَّ الْعَن قَتْلَةَ أَمِيرِ الْمُؤْمِنِينَ ثَلَاثًا اللَّهُمَّ الْعَن قَتْلَةَ الْحُسَيْنِ ثَلَاثًا

O Allah-^{azwj}! Curse them, and their adherents, and their followers, and their loving ones, and their friends, and their supporters, a lot of Curses! O Allah-^{azwj}! May Allah-^{azwj} Curse the killers of Amir Al-Momineen-^{asws} (thrice)! O Allah-^{azwj}! Curse the killers of Al-Husayn-^{asws} (thrice)!

اللَّهُمَّ عَذِّبْهُمْ عَذَابًا لَا تُعَذِّبُهُ أَحَدًا مِنَ الْعَالَمِينَ وَ ضَاعِفْ عَلَيْهِمْ عَذَابَكَ بِمَا شَاقُّوا وَلَاءَهُ أَمْرَكَ وَ أَعِدْ لَهُمْ عَذَابًا أَلِيمًا لَمْ تُحْلِلْهُ بِأَحَدٍ مِنْ خَلْقِكَ

O Allah-^{azwj}! Punish them with such a Punishment You-^{azwj} have not Punished anyone from the worlds, and multiply upon them with that, with what they had opposed the Masters-^{asws} of Your-^{azwj} Command, and Prepare for them a painful Punishment You-^{azwj} have not Released with anyone of Your-^{azwj} creatures!

اللَّهُمَّ وَ أَذْخِلْ عَلَى قَتْلَةِ أَنْصَارِ رَسُولِكَ - وَ قَتْلَةِ أَنْصَارِ أَمِيرِ الْمُؤْمِنِينَ وَ عَلَى قَتْلَةِ أَنْصَارِ الْحُسَيْنِ وَ أَنْصَارِ الْحُسَيْنِ وَ قَتْلَةِ مَنْ قُتِلَ فِي وَلَايَةِ آلِ مُحَمَّدٍ أَجْمَعِينَ عَذَابًا مُضَاعَفًا فِي أَسْفَلِ دَرَكٍ مِنَ الْجَحِيمِ لَا تُخَفَّفُ عَنْهُمْ مِنْ عَذَابِنَا

O Allah-^{azwj}, and Enter upon killers of the helpers of Your-^{azwj} Rasool-^{saww}, and killers of helpers of Amir Al-Momineen-^{asws}, and upon killers of helpers of Al-Hassan-^{asws} and helpers of Al-Husayn-^{asws}, and killers of the ones killed in the Wilayah of Progeny-^{asws} of Muhammad-^{saww}, a multiple Punishment in lowest lever of the Blazing Fire, not being lightened from them from its torments!

وَ هُمْ فِيهِ مُبْلِسُونَ مَلْعُونُونَ نَاكِسُو رُءُوسِهِمْ وَ قَدْ غَابُوا النَّدَامَةَ وَ الْحَزْنَ الطَّوِيلَ بِقَتْلِهِمْ عِتْرَةَ أَنْبِيَائِكَ وَ رُسُلِكَ وَ أَتْبَاعَهُمْ مِنْ عِبَادِكَ الصَّالِحِينَ

And in it they would be despairing, accursed, lowering their heads, and they would have witnessed the remorse and the lengthy disgrace due to their having killed the family of Your-

azwj Prophets-as and Your-azwj Rasool-saww, and their-as followers from Your-azwj righteous servants!

اللَّهُمَّ الْعَنَّهُمْ فِي مُسْتَسِرِّ السِّرِّ وَ ظَاهِرِ الْعَلَانِيَةِ فِي سَمَائِكَ وَ أَرْضِكَ

O Allah-azwj! Curse them in the deepest of the secrecy and apparent openness, in Your-azwj skies and You-azwj earth!

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

O Allah-azwj! Make for me a truthful tongue among Your-azwj Guardians, and Make their Shrines and witnessing them-asws beloved to me until You-azwj Join me with them-asws, and Make me a follower of theirs-asws in the world and the Hereafter, O the most Merciful of the merciful ones!'

وَ اجْلِسْ عِنْدَ رَأْسِهِ وَ قُلْ سَلَامٌ لِلَّهِ وَ سَلَامٌ مَلَائِكَتِهِ الْمُقَرَّبِينَ وَ الْمُسْلِمِينَ لَكَ بِقُلُوبِهِمْ وَ النَّاطِقِينَ بِفَضْلِكَ وَ الشَّاهِدِينَ عَلَى أَنَّكَ صَادِقٌ أَمِينٌ صِدِّيقٌ عَلَيْكَ يَا مَوْلَايَ صَلَّى اللَّهُ عَلَيْكَ وَ عَلَى رُوحِكَ وَ بَدَنِكَ

And be seated by his-asws head and say, 'May the Greeting of Allah-azwj, and greeting of His-azwj Angels of Proximity, and submitters to you-asws with their hearts, and the speakers of his-asws merits, and the testifiers upon that you-asws are truthful, trusted, sincere to You-azwj! O my Master! May Allah-azwj Send Salawaat upon you-asws, and upon your-asws soul and your-asws body!

أَشْهَدُ أَنَّكَ طَهَّرَ طَاهِرٌ مُطَهَّرٌ مِنْ طُهْرٍ طَاهِرٍ مُطَهَّرٍ أَشْهَدُ لَكَ يَا وَلِيَّ اللَّهِ وَ وَلِيَّ رَسُولِهِ بِالْبَلَاغِ وَ الْأَدَاءِ

I testify you-asws are purifier, pure, purified, from a purifier, pure, purified (ancestors)! I testify to you-asws, O Guardian of Allah-azwj and guardian of His-azwj Rasool-saww with the delivery (of the Message), and the fulfilment!

وَ أَشْهَدُ أَنَّكَ حَبِيبُ اللَّهِ وَ أَنَّكَ بَابُ اللَّهِ وَ أَنَّكَ وَجْهُ اللَّهِ الَّذِي مِنْهُ يُؤْتَى وَ أَنَّكَ سَبِيلُ اللَّهِ وَ أَنَّكَ عَبْدُ اللَّهِ وَ أَخُو رَسُولِهِ

And I testify you-asws are a Beloved of Allah-azwj, and you-asws are a gateway of Allah-azwj, and you-asws are a Face of Allah-azwj which He-azwj can be accessed from, and you-asws are the way of Allah-azwj, and you-asws a servant of Allah-azwj and brother-asws of His-azwj Rasool-saww!

أَتَيْتُكَ وَافِدًا لِعَظِيمِ حَالِكَ وَ مَنَزِلَتِكَ عِنْدَ اللَّهِ وَ عِنْدَ رَسُولِهِ مُتَقَرِّبًا إِلَى اللَّهِ بِزِيَارَتِكَ طَالِبًا خُلَاصَ نَفْسِي مِنَ النَّارِ

I have come to you-asws as a visitor, acknowledging the greatness of your-asws status and rank before Allah-azwj and His-azwj Rasool-saww, seeking closeness to Allah-azwj through your-asws visitation, and asking for the salvation of my soul from the Hellfire.

مُتَعَوِّذًا بِكَ مِنْ نَارٍ اسْتَحَقَّقْتُهَا بِمَا جَنَيْتُ عَلَى نَفْسِي أَتَيْتُكَ انْقِطَاعًا إِلَيْكَ وَ إِلَى وَلَدِكَ الْخَلْفِ مِنْ بَعْدِكَ عَلَى بَرَكََةِ الْحَقِّ فَقَلْبِي لَكُمْ مُسْلِمٌ وَ أَمْرِي لَكُمْ مُتَّبِعٌ وَ نُصْرَتِي لَكُمْ مُعَدَّةٌ

I seek refuge in you-asws from the Hellfire that I have deserved due to what I have brought upon myself. I have come to you-asws in complete devotion to you-asws and to your-asws rightful successor after you-asws, upon the blessing of truth. My heart is in submission to you-asws, my affairs are in obedience to you-asws, and my support is prepared for you-asws!

أَنَا عَبْدُ اللَّهِ وَ مَوْلَاكَ وَ فِي طَاعَتِكَ الْوَافِدُ إِلَيْكَ أَلْتَمِسُ بِذَلِكَ كَمَالَ الْمُنْزِلَةِ عِنْدَ اللَّهِ وَ أَنْتَ مَنْ أَمَرَنِي اللَّهُ بِصِلَتِهِ وَ حَتَّنِي عَلَى يَرِّهِ وَ دَلَّنِي عَلَى فَضْلِهِ وَ هَدَانِي لِحُبِّهِ وَ رَغْبَتِي فِي الْوَفَادَةِ إِلَيْهِ وَ أَهْمَنِي طَلَبَ الْخَوَائِجِ عِنْدَهُ

I am a servant of Allah^{-azwj} and your^{-asws} loyal follower, obedient to you^{-asws}, having come to you^{-asws} seeking the perfection of status before Allah^{-azwj}. You^{-asws} are among those whom Allah^{-azwj} has Commanded me to maintain ties with, encouraged me to show kindness to, guided me to recognise their virtue, led me to love, and inspired me to visit. He has instilled in me the desire to seek my needs through you^{-asws}.

أَنْتُمْ أَهْلُ بَيْتٍ سَعِدَ مَنْ تَوَلَّاهُمْ وَ لَا يَحِيبُ مَنْ أَتَاهُمْ وَ لَا يَسْعُدُ مَنْ عَادَاهُمْ لَا أَجِدُ أَحَدًا أَفْزَعَ إِلَيْهِ خَيْرًا لِي مِنْكُمْ أَنْتُمْ أَهْلُ بَيْتِ الرَّحْمَةِ وَ دَعَائِمِ الدِّينِ وَ أَرْكَانِ الْأَرْضِ وَ الشَّجَرَةِ الطَّيِّبَةِ

You^{-asws} are a household whose friendship brings happiness, whose visitors are never disappointed, and whose enemies never prosper. I find no one better than you^{-asws} to turn to in my distress. You^{-asws} are the Household of Mercy, and the pillars of religion, and foundations of the earth, and the Blessed tree!

اللَّهُمَّ لَا تُخَيِّبْ تَوَجُّهِي إِلَيْكَ بِرَسُولِكَ وَ آلِ رَسُولِكَ - وَ لَا تُزِدْ اسْتِشْفَاعِي بِهِمْ

O Allah^{-azwj}! Do not disappoint my diverting to You^{-azwj} through Your^{-azwj} Rasool^{-saww} and Progeny^{-asws} of Your^{-azwj} Rasool^{-saww}, and do not Reject my intercession by them^{-asws}!

اللَّهُمَّ إِنَّكَ مَنْنْتَ عَلَيَّ بِزِيَارَةِ مَوْلَايَ وَ وَلَاتِيهِ وَ مَعْرِفَتِهِ فَاجْعَلْنِي مِمَّنْ تَنْصُرُهُ وَ مِمَّنْ تَنْصُرُ بِهِ وَ مَنْ عَلَيَّ بِنَصْرِي لِدِينِكَ فِي الدُّنْيَا وَ الْآخِرَةِ

O Allah^{-azwj}! You^{-azwj} have Conferred upon me with Ziyarat of my Master, and his^{-asws} Wilayah, and his^{-asws} recognition, so Make me from the one You^{-azwj} will be Helping him^{-asws}, and from the ones You^{-azwj} will be helped by, and Confer upon me with being a helper of Your^{-azwj} religion in the world and the Hereafter!

اللَّهُمَّ إِنِّي أَحْيَا عَلَى مَا حَيَّيَ عَلَيْهِ عَلِيُّ بْنُ أَبِي طَالِبٍ - وَ أَمُوتُ عَلَى مَا مَاتَ عَلَيْهِ عَلِيُّ بْنُ أَبِي طَالِبٍ ع -

O Allah^{-azwj}! I live upon what Ali^{-asws} Bin Abu Talib^{-asws} had lived upon, and I die upon what Ali^{-asws} Bin Abu Talib^{-asws} had died upon!

وَ إِذَا أَرَدْتَ الْوَدَاعَ فَقُلِ السَّلَامُ عَلَيْكَ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ أَسْتَوْدِعُكَ اللَّهُ وَ أَسْتَغِيثُكَ.

And when you want to bid farewell, say, 'The greeting be upon you^{-asws}, and Mercy of Allah^{-azwj} and His^{-azwj} Blessings! I entrust you^{-asws} to Allah^{-azwj} and place you^{-asws} under His^{-azwj} Care!''⁷⁰¹

وَ سَبِّحْ تَسْبِيحَ الرَّهَاءِ فَاطِمَةَ ع وَ هُوَ سُبْحَانَ ذِي الْجَلَالِ الْبَازِخِ الْعَظِيمِ سُبْحَانَ ذِي الْعِزِّ الشَّامِخِ الْمُنِيفِ سُبْحَانَ ذِي الْمُلْكِ الْفَاجِرِ الْقَدِيمِ سُبْحَانَ ذِي الْبَهْجَةِ وَ الْجَمَالِ سُبْحَانَ مَنْ تَرَدَّى بِالنُّورِ وَ الْوَقَارِ سُبْحَانَ مَنْ بَرَى أَثَرَ التَّمَلُّ فِي الصَّغَا وَ وَقَعَ الطَّيْرُ فِي الْهَوَاءِ.

And he should glorify with the glorification of (Syeda) Fatima^{-asws}, and it is – 'Glory be to the Possessor of the Glorious Great Majesty! Possessor of the Lofty Might, the Invincible! Glory be to the Possessor of the pride-worthy Kingdom, the Ancient! Glory be to the Possessor of the Splendour and the Beauty! Glory be to the One Robed with the Noor and the Dignity!

⁷⁰¹ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 14 H 14 a

Glory be to the One Who Sees the impacts of the ant in the solid rock and fall of the bird in the air!”⁷⁰²

قَالَ ص يَحْمِلُ هَذَا الْعِلْمَ مِنْ كُلِّ خَلْفٍ عُذُولٌ.

He^{-saww} said: ‘This knowledge will be carried by the just ones of every generation!’⁷⁰³

15- حقه، فرحة الغري ذكر محمد بن المشهدي في مزاره ما صورته حدَّثنا الحسن بن محمد عن بعضهم عن سعد بن عبد الله عن أحمد بن محمد بن عيسى عن الحسن بن عيسى عن هشام بن سالم عن صفوان الجمال قال: لَمَّا وَافَيْتُ مَعَ جَعْفَرِ الصَّادِقِ ع الْكُوفَةَ يُرِيدُ أَبَا جَعْفَرٍ الْمَنْصُورَ قَالَ لِي يَا صَفْوَانُ أَنْيَحِ الرَّاحِلَةَ فَهَذَا قَبْرُ جَدِّي أَمِيرِ الْمُؤْمِنِينَ فَأَخَذْتُهَا

(The book) ‘Farhat Al-Ghary’ – Muhammad Bin Al Mashhady mentioned in his ‘Mazaar’ what its outline is, ‘It is narrated to us by Al-Hassan Bin Muhammad, from one of them, from Sa’ad Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, from Al-Hassan Bin Isa, from Hisham Bin Salim, from Safwan Al Jammal who said,

‘When I arrived with Ja’far Al-Sadiq^{-asws} to Al-Kufa intending to see Abu Ja’far Al-Mansour (the caliph). He^{-asws} said to me: ‘Kneel the camel, for this is the grave of my^{-asws} grandfather Amir Al-Momineen^{-asws}!’ So, I made it kneel.

ثُمَّ نَزَلَ فَاعْتَسَلَ وَغَيَّرَ ثَوْبَهُ وَتَحَيَّى وَقَالَ لِي افْعَلْ مِثْلَ مَا أَفْعَلُهُ

Then he^{-asws} descended and washed, and changed his clothes and covered himself with a scarf and said to me: ‘Do similar to what I^{-asws} have done!’

ثُمَّ أَخَذَ نَحْوَ الدُّكُوَّةِ وَقَالَ لِي فَصِّرْ حُطَاكَ وَالْقِي دَفَنَكَ الْأَرْضَ فَإِنَّهُ يُكْتَبُ لَكَ بِكُلِّ خُطْوَةٍ مِائَةُ أَلْفٍ حَسَنَةٍ وَتُحْصَى عَنْكَ مِائَةُ أَلْفٍ سَيِّئَةٍ وَتُرْفَعُ لَكَ مِائَةُ أَلْفٍ دَرَجَةٍ وَتُقْضَى لَكَ مِائَةُ أَلْفٍ حَاجَةٍ وَ يُكْتَبُ لَكَ ثَوَابُ كُلِّ صِدِّيقٍ وَ شَهِيدٍ مَاتَ أَوْ قُتِلَ

Then he^{-asws} towards the hills and said to me: ‘Shorten the steps and lower your chin to the earth, for with every step you take, one hundred thousand good deeds will be written for you, one hundred thousand evil deeds will be erased from you, one hundred thousand ranks will be raised for you, one hundred thousand needs will be fulfilled for you, and you will be credited with the reward of every righteous person and martyr who has died or been killed!’

ثُمَّ مَشَى وَ مَشَيْتُ مَعَهُ وَ عَلَيْنَا السَّكِينَةُ وَالْوَقَارُ نُسَبِّحُ وَ نُقَلِّسُ وَ نُهَلِّلُ إِلَى أَنْ بَلَغْنَا الدُّكُوتَ فَوَقَفَ ع وَ نَظَرَ بَهْمَةً وَ يَسْرَةً وَ حَطَّ بِغُكَاارَتِهِ

Then he^{-asws} walked, and I walked with him^{-asws}, and upon us was the calmness and the dignity. We glorified and extolled the Holiness, and exclaimed the Oneness until we reached the hills. He^{-asws} paused and looked and right and left, and drew a line with his^{-asws} stick.

فَقَالَ لِي اطْلُبْ

He^{-asws} said to me: ‘Search!’

فَطَلَبْتُ فَإِذَا أَتَرَ الْقَبْرَ ثُمَّ أَرْسَلَ دُمُوعَهُ عَلَى خَدَيْهِ وَقَالَ إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

⁷⁰² Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 14 H 14 b

⁷⁰³ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 14 H 14 c

I searched and there were traces of the grave, then his^{-asws} tears flowed upon his^{-asws} cheeks, and he^{-asws} said: **'We are for Allah and we are returning to Him' [2:156]**.

وَقَالَ السَّلَامُ عَلَيْكَ أَيُّهَا الْوَصِيُّ الْبَرُّ التَّقِيُّ السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ الْعَظِيمُ السَّلَامُ عَلَيْكَ أَيُّهَا الصِّدِّيقُ الرَّشِيدُ السَّلَامُ عَلَيْكَ أَيُّهَا الْبَرُّ الرَّكْبِيُّ السَّلَامُ عَلَيْكَ يَا وَصِيَّ رَسُولِ رَبِّ الْعَالَمِينَ السَّلَامُ عَلَيْكَ يَا خَيْرَةَ اللَّهِ عَلَى الْخَلْقِ أَجْمَعِينَ

And he^{-asws} said: 'The greeting be upon you^{-asws} O successor^{-asws} of the righteous, the pious! The greeting be upon you^{-asws} of the Great News! The greeting be upon you^{-asws} O truthful, the rightful director! The greeting be upon you^{-asws}, O righteous, the pure! The greeting be upon you^{-asws}, O successor^{-asws} of Rasool^{-saww} of Lord^{-azwj} of the worlds! The greeting be upon you^{-asws} O Choice of Allah^{-azwj} upon the creatures, altogether!

أَشْهَدُ أَنَّكَ حَبِيبُ اللَّهِ وَ خَاصَّتُهُ وَ خَالِصَتُهُ السَّلَامُ عَلَيْكَ يَا وَلِيَّ اللَّهِ وَ مُوضِعَ سِرِّهِ وَ عَيْبَةَ عِلْمِهِ وَ خَازِنَ وَحْيِهِ

I testify that you^{-asws} are a Beloved of Allah^{-azwj}, and His^{-azwj} special one, and His^{-azwj} sincere! The greeting be upon you^{-asws} O Guardian of Allah^{-azwj}, and place of His^{-azwj} secrets, and receptacle of His^{-azwj} Knowledge, and treasurer of His^{-azwj} Revelation!'

ثُمَّ انْكَبَّ عَلَى قَبْرِهِ وَ قَالَ يَا بَيْتِ أَنْتَ وَ أُمِّي يَا أَمِيرَ الْمُؤْمِنِينَ - يَا بَيْتِ أَنْتَ وَ أُمِّي يَا حُجَّةَ الْخِصَامِ يَا بَيْتِ أَنْتَ وَ أُمِّي يَا نُورَ اللَّهِ التَّامِّ

Then he^{-asws} devoted upon his^{-asws} grave and said: 'May my^{-asws} father^{-asws}, and my^{-asws} mother^{-as} be (sacrificed for) you^{-asws}, O Amir Al-Momineen^{-asws}! May my^{-asws} father^{-asws}, and my^{-asws} mother^{-as} be (sacrificed for) you^{-asws}, O Divine Authority, the contender! May my^{-asws} father^{-asws}, and my^{-asws} mother^{-as} be (sacrificed for) you^{-asws}, O door of Al-Maqam! May my^{-asws} father^{-asws}, and my^{-asws} mother^{-as} be (sacrificed for) you^{-asws}, O Noor of Allah^{-azwj}, the complete!

أَشْهَدُ أَنَّكَ قَدْ بَلَغْتَ عَنِ اللَّهِ وَ عَنْ رَسُولِ اللَّهِ ص مَا حُمِّلْتَ وَ رَعَيْتَ مَا اسْتُحْفِظْتَ وَ حَفِظْتَ مَا اسْتُودِعْتَ وَ حَلَلْتَ حَلَالَ اللَّهِ وَ حَرَّمْتَ حَرَامَ اللَّهِ وَ أَقَمْتَ أَحْكَامَ اللَّهِ وَ لَمْ تَتَعَدَّ حُدُودَ اللَّهِ وَ عَبَدْتَ اللَّهَ مُخْلِصاً حَتَّى أَتَاكَ الْيَقِينُ صَلَّى اللَّهُ عَلَيْكَ وَ عَلَى الْأُئِمَّةِ مِنْ بَعْدِكَ -

I testify that you^{-asws} have delivered on behalf of Allah^{-azwj} and on behalf of Rasool^{-saww}, whatever you^{-asws} had been loaded with, and took care of what you^{-asws} had made to preserve, and you^{-asws} preserved what you were made to take care of, and you^{-asws} permitted the Permissible of Allah^{-azwj} and prohibited the Prohibitions of Allah^{-azwj}, and you^{-asws} established the rulings of Allah^{-azwj} and did not exceed the limits of Allah^{-azwj}, and you^{-asws} worshipped Allah^{-azwj} sincerely until the certainty (death) came to you! May Allah^{-azwj} Send Salawaat upon you^{-asws} and upon the Imams^{-asws} from after you^{-asws}!'

ثُمَّ قَامَ فَصَلَّى عِنْدَ الرَّأْسِ رَكَعَاتٍ وَ قَالَ يَا صَفْوَانُ مَنْ زَارَ أَمِيرَ الْمُؤْمِنِينَ ع بِحَذِيهِ الزِّيَارَةِ وَ صَلَّى بِحَذِيهِ الصَّلَاةِ رَجَعَ إِلَى أَهْلِهِ مَعْفُوراً ذَنْبُهُ مَشْكُوراً سَعْيُهُ وَ يُحْتَسَبُ لَهُ ثَوَابُ كُلِّ مَنْ زَارَهُ مِنَ الْمَلَائِكَةِ

Then he^{-asws} stood and prayed two units Salat by the head, and said: 'O Safwan! One who visits Amir Al-Momineen with this Ziyarat, and prays Salat with this Salat will return to his family, his sins been Forgiven, his striving Appreciated, and it will be Written for him Rewards of everyone from the Angles who visits him^{-asws}'.

فُلْتُ نَوَابُ كُلِّ مَنْ يَزُورُهُ مِنَ الْمَلَائِكَةِ

I said, 'Rewards of every one from the Angels who visits him^{-asws}!'

قَالَ يَزُورُهُ فِي كُلِّ لَيْلَةٍ سَبْعُونَ قَبِيلَةً

He^{-asws} said: 'Seventy thousand tribes (of Angels) visits him^{-asws} during every night'.

فُلْتُ كَمْ الْقَبِيلَةُ

I said, 'How many are in the tribe?'

قَالَ مِائَةُ أَلْفٍ

He^{-asws} said: 'A tribe is of a hundred thousand'.

ثُمَّ خَرَجَ مِنْ عِنْدِهِ الْقَهْقَرَى وَهُوَ يَقُولُ يَا جَدَّاهُ يَا سَيِّدَاهُ يَا طَيْبَاهُ لَا جَعَلَهُ اللَّهُ آخِرَ الْعَهْدِ مِنْكَ وَرَزَقَنِي الْعَوْدَ إِلَيْكَ وَ الْمَقَامَ فِي حَزْمِكَ وَ الْكَوْنَ مَعَكَ وَ مَعَ الْأَبْرَارِ مِنْ وَلَدِكَ صَلَّى اللَّهُ عَلَيْكَ وَ عَلَى الْمَلَائِكَةِ الْمُخَدِّقِينَ بِكَ -

Then he^{-asws} went out from his^{-asws} presence walking backwards and he^{-asws} was saying: 'O forefather^{-asws}! O Chief! O good! O pure! May Allah^{-azwj} not Make it last of the pact from you^{-asws}, and Grace me the returning to you^{-asws}, and the standing in your^{-asws} Shrine, and being with you^{-asws} and with the righteous from your^{-asws} sons^{-asws}! May Allah^{-azwj} Send Salawaat upon you^{-asws}, and upon the Angels gazing at you^{-asws}!'

فُلْتُ يَا سَيِّدِي تَأْذُنُ لِي أَنْ أَخْبِرَ أَصْحَابَنَا مِنْ أَهْلِ الْكُوفَةِ بِهِ

I said, 'O my chief! Permit for me to inform our companions from the people of Al-Kufa with it!'

فَقَالَ نَعَمْ وَ أَعْطَانِي دِرَاهِمَ وَ أَصْلَحْتُ الْقَبْرَ.

He^{-asws} said: 'Yes', and he^{-asws} gave me Dirhams and I repaired the grave".⁷⁰⁴

إيضاح قوله ع يا باب المقام أي إتيان مقام إبراهيم لحج البيت و اعتماره لا يقبل إلا بولايتك فمن لم يأت به بولايتك فكأنما أتى البيت من غير بابه أو باب القيام عند رب العالمين للحساب كناية عن أن إياب الخلق إليه و حسابهم عليه فكما أنه لا يدخل البيت إلا بعد المرور على الباب كذلك لا يأتي أحد ليقوم للحساب إلا بعد أن يلقاه صلوات الله عليه بما هو أهله من البشارة أو الاكتياب.

Clarification of his^{-asws} saying: 'O door of Al-Maqam!' - This means that coming to Al-Maqam of Ibrahim^{-as} for Hajj and Umrah is not accepted except through your^{-asws} Wilayah. Whoever comes without your^{-asws} Wilayah the House (Kabah) through a way other than its door. Or, 'The door of the standing before Lord^{-azwj} of the Worlds for Judgment', is an expression indicating that the return of creation is to Him^{-azwj}, and their Reckoning is upon Him^{-azwj}. Just as no one enters the House except through its door, likewise, no one stands for judgment

⁷⁰⁴ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 14 H 15

except after encountering him^{-asws}, May the Salawaat of Allah^{-azwj} be upon him^{-asws}, with what he is rightful of, whether with glad tidings or accountability.

16- حة، فرحة الغري أبو القاسم بن سعيد عن شمس الدين فخر الموصوي عن شاذان بن جبرئيل عن محمد بن القاسم عن الحسن بن أبيه محمد بن الحسن عن المفيد عن الصدوق عن ماجيلويه عن عمه عن البرقي عن أبيه عن ابن أبي عمير عن صفوان عن الصادق ع قال: سار وأنا معه في القادسية حتى أشرف على النجف فقال هو الجبل الذي اعتصم به ابن جدي نوح ع- فقال ساري إلى جبل يعصمني من الماء

(The book) 'Farhat Al-Ghary' – Abu Al Qasim Bin Saeed, from Shams Al Deen Fakhar Al Mowsawy, from Shazan Bin Jibraeel, from Muhammad Bin Al Qasim, from Al-Hassan, from his father Muhammad Bin Al-Hassan, from Al Mufeed, from Al Sadouq, from Majaylawiya, from his uncle, from Al Barqy, from his father, from Ibn Abu Umeyr, from Safwan,

'From Al-Sadiq^{-asws} he (the narrator) said: 'He^{-asws} travelled and I was him^{-asws} in Al-Qadisiyya until he^{-asws} overlooked upon Al-Najaf. He^{-asws} said: 'It is the mountain which the son of my^{-asws} ancestor Noah^{-as} had sought protection with. He had said, **'I will shelter to a mountain. It will protect me from the water'** [11:43].

فأوحى الله عز وجل إليه أ يعتصم بك مبي أخذ فعاز في الأرض و تقطع إلى الشام

Allah^{-azwj} Mighty and Majestic Revealed to it: "Can anyone get protection with you from Me^{-azwj}!" It collapsed in the earth and crumbled into pieces up to Syria'.

فقال ع اعدل بنا

He^{-asws} said: 'Turn around with us^{-asws}!'

فعدلت به فلم يزل سائراً حتى أتى الغري فوقف على القبر فساق السلام من آدم على نبي نبي ع وأنا أسوق السلام معه حتى وصل السلام إلى النبي ص ثم خر على القبر فسلم عليه و علا نحيبه ثم قام فصلّى أربع ركعات.

I turned around with him^{-asws}. He^{-asws} did not cease travelling until he^{-asws} came to Al-Ghary. He^{-asws} paused at the grave. He^{-asws} ushered the greeting from Adam^{-as} upon Prophet^{-as} by Prophet^{-as}, and I ushered the greeting with him^{-asws} until the greeting arrived to the Prophet^{-saww}. Then he^{-asws} fell upon the grave. He^{-asws} greeted upon him^{-asws} and his^{-asws} wailing rose aloud. Then he^{-asws} stood and prayed four units Salat".⁷⁰⁵

17- وفي خبر آخر سئ ركعات و صليت معه و قلت يا ابن رسول الله ص ما هذا القبر

And in another report: 'Six units, and I prayed with him^{-asws} and I said, 'O son^{-asws} of Rasool-Allah^{-saww}! What is this grave?'

قال هذا قبر جدي علي بن أبي طالب ع.

He^{-asws} said: 'This grave is of my^{-asws} forefather Ali^{-asws} Bin Abu Talib^{-asws}'.⁷⁰⁶

⁷⁰⁵ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 14 H 16

⁷⁰⁶ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 14 H 17

18- زيارَةُ أُخْرَى رَوَاهَا الْمُفِيدُ وَ السَّيِّدُ وَ الشَّهِيدُ وَ غَيْرُهُمْ رَضِيَ اللَّهُ عَنْهُمْ عَنْ صَفْوَانَ وَ اللَّفْظُ لِلْمُفِيدِ قَالَ: سَأَلْتُ الصَّادِقَ ع فَقُلْتُ كَيْفَ تَزُورُ أَمِيرَ الْمُؤْمِنِينَ ع-

Another Ziyarat reported by Al Mufeed, and the Seyyid, and Al-Shaheed and others, may Allah^{-azwj} be Pleased with them, from Safwan, and the wordings are of Al Mufeed, he (Safwan) said, 'I asked Al-Sadiq^{-asws}. I said, 'How should one visit Amir Al-Momineen^{-asws}?'

فَقَالَ يَا صَفْوَانُ إِذَا أَرَدْتَ ذَلِكَ فَاعْتَسِلْ وَ الْبَسْ ثَوْبَيْنِ طَاهِرَيْنِ وَ نَالَ شَيْئاً مِنَ الطِّيبِ وَ إِنْ لَمْ تَنَلْ أَجْزَأَكَ فَإِذَا خَرَجْتَ مِنْ مَنْزِلِكَ فَقُلِ اللَّهُمَّ إِنِّي خَرَجْتُ مِنْ مَنْزِلِي أَبْغِي فَضْلَكَ وَ أَزُورُ وَصِيَّ نَبِيِّكَ صَلَوَاتُكَ عَلَيْهِمَا

He^{-asws} said: 'O Safwan! When you intend that, bathe and wear two clean clothes and take something from the perfume, and even you cannot take, it will suffice you. When you go out from your house, say, 'O Allah^{-azwj}! I am going out from my house seeking Your^{-azwj} Grace and am visiting a successor^{-asws} of Your^{-azwj} Prophet^{-saww}, may Your^{-azwj} Salawaat be upon them^{-asws} both!

اللَّهُمَّ فَيَسِّرْ ذَلِكَ لِي وَ سَبِّبِ الْمَزَارَ لَهُ وَ اخْلُفْنِي فِي عَاقِبَتِي وَ خُزَانَتِي بِأَحْسَنِ الْخِلَافَةِ يَا أَرْحَمَ الرَّاحِمِينَ-

O Allah^{-azwj}! Make that easy for me and Cause (Facilitate) the visitation to him^{-asws}, and Replace me in my posterity and my grieving ones with the most excellent replacement, O most Merciful of the merciful ones!

فَسِرْ وَ أَنْتَ تَحْمَدُ اللَّهَ وَ تُسَبِّحُهُ وَ تُهَلِّلُهُ فَإِذَا بَلَغْتَ الْخُنْدَقَ فَخَفْ عِنْدَهُ وَ قُلِ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ أَهْلُ الْكِبَرِيَاءِ وَ الْمَجْدِ وَ الْعَظَمَةِ اللَّهُ أَكْبَرُ أَهْلُ التَّكْبِيرِ وَ التَّقْدِيرِ وَ التَّسْبِيحِ وَ الْأَلَاءِ اللَّهُ أَكْبَرُ مِمَّا أَخَافُ وَ أَخْذَرُ اللَّهُ أَكْبَرُ عِمَادِي وَ عَلَيْهِ أَتَوَكَّلُ اللَّهُ أَكْبَرُ رَجَائِي وَ إِلَيْهِ أُنِيبُ

Travel while you are praising Allah^{-azwj}, and glorifying Him^{-azwj}, and extolling His^{-azwj} Oneness. When you reach the trench, pause at it and say, 'Allah^{-azwj} is Greatest! Allah^{-azwj} is Greatest rightful of the Greatness and the Glory and the Magnificence! Allah^{-azwj} is Greatest, rightful of the exclamation of the Greatness, and the Holiness, and the Glorification, and the Favours of Allah^{-azwj}! Allah^{-azwj} is Greater than what I fear and am cautious of! Allah^{-azwj} is Greatest of my supports, and upon Him^{-azwj} I rely! Allah^{-azwj} is Greatest of my hopes and to Him^{-azwj} I am penitent!

اللَّهُمَّ أَنْتَ وَلِيَّ نِعْمَتِي وَ الْقَادِرُ عَلَى طَلْبَتِي تَعْلَمُ حَاجَتِي وَ مَا تُضَمِّرُهُ هَوَاجِسُ الصُّدُورِ وَ حَوَاطِرُ النُّفُوسِ فَأَسْأَلُكَ بِمُحَمَّدٍ الْمُصْطَفَى الَّذِي قَطَعْتَ بِهِ حُجُجَ الْمُحْتَاجِينَ وَ غُذِرَ الْمُتَعَذِّرِينَ وَ جَعَلْتَهُ رَحْمَةً لِلْعَالَمِينَ أَنْ لَا تُخَوِّنِي زِيَارَةَ وَلِيِّكَ وَ أَخِي نَبِيِّكَ أَمِيرِ الْمُؤْمِنِينَ وَ قَصْدَهُ وَ تَجَمُّعِي مِنْ وَفْدِهِ الصَّالِحِينَ وَ شَيْعَتِهِ الْمُتَّقِينَ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ-

O Allah^{-azwj}! You^{-azwj} are Guardian of my bounties, and the Able upon my seeking! You^{-azwj} Know my needs, and what notions of the chests conceal, and the thoughts of the souls! I ask You^{-azwj} through Muhammad^{-saww} the Chosen by whom the arguments of the arguers were cut off and excuses of the excusing ones, and You^{-azwj} Made him^{-asws} a Mercy of the worlds! Do not Deprive me the Ziyarat of Your^{-azwj} Guardian, and brother^{-asws} of Your^{-azwj} Prophet^{-saww}, Amir Al-Momineen^{-asws}, and his^{-saww} aim, and Make me from his^{-asws} righteous delegates, and his^{-asws} pious Shias by Your^{-azwj} Mercy, O most Merciful of the merciful ones!

فَإِذَا تَرَأَتْ لَكَ الْقُبَّةَ الشَّرِيفَةَ فَقُلِ الْحَمْدُ لِلَّهِ عَلَى مَا اخْتَصَّنِي بِهِ مِنْ طَيْبِ الْمَوْلِدِ وَاسْتَخْلَصَنِي إِكْرَامًا بِهِ مِنْ مَوْلَاةِ الْأَبْرَارِ السَّفَرَةِ الْأَطْهَارِ وَ الْخَيْرَةِ الْأَعْلَامِ

When the noble dome appears to you, say: 'The Praise is for Allah^{-azwj} upon what He^{-azwj} Particularise me with from being of the good birth, and Choosing me for being honoured with him^{-asws}, from the righteous masters and the pure ambassadors, and the best flags!

اللَّهُمَّ فَتَقَبَّلْ سَعْيِي إِلَيْكَ وَ تَضَرَّعِي بَيْنَ يَدَيْكَ وَ اغْفِرْ لِي الذُّنُوبَ الَّتِي لَا تَخْفَى عَلَيْكَ إِنَّكَ أَنْتَ اللَّهُ الْمَلِكُ الْعَظِيمُ -

O Allah! Accept my striving to You^{-azwj} and my beseeching in front of You^{-azwj}, and Forgive for the sins which are not hidden unto You^{-azwj}, surely You^{-azwj} are Allah^{-azwj}, the King, the Forgiver!'

فَإِذَا نَزَلْتَ الثُّوْبَةَ - وَ هِيَ الْآنَ تَلَّ يَحْرُبُ الْحَنَانَةَ عَنْ يَسَارِ الطَّرِيقِ لِمَنْ يَفْصِدُ مِنَ الْكُوفَةِ إِلَى الْمَشْهَدِ فَصَلِّ عِنْدَهَا رُكْعَتَيْنِ لِمَا رُوِيَ أَنَّ جَمَاعَةً مِنْ خَوَاصِّ مَوْلَانَا أَمِيرِ الْمُؤْمِنِينَ - صَلَّوْا اللَّهُ عَلَيْهِ وَ آلِهِ دُفُونُوا هُنَاكَ وَ قُلْ مَا تَقُولُ عِنْدَ رُؤْيَا الْقُبَّةِ الشَّرِيفَةِ

When you descend at Al-Suweya, and today it is a hill nearby Al Hanana, from left of the road for the one aiming from Al-Kufa to the Shrine. Pray two-unit Salat at it due to what is reported that a group of special ones of our master Amir Al-Momineen^{-asws}, may the Salawaat be upon him^{-asws} and his^{-asws} Progeny^{-asws} have been buried over there, and say what you said at sighting the noble dome.

فَإِذَا بَلَغْتَ الْعَلَمَ وَ هِيَ الْحَنَانَةُ فَصَلِّ هُنَاكَ رُكْعَتَيْنِ فَقَدْ رَوَى مُحَمَّدُ بْنُ أَبِي عُمَيْرٍ عَنِ الْمُفَضَّلِ بْنِ عُمَرَ قَالَ جَاَزَ الصَّادِقُ ع بِالْقَائِمِ الْمَائِلِ فِي طَرِيقِ الْغَرِيِّ فَصَلَّى رُكْعَتَيْنِ فَقِيلَ لَهُ مَا هَذِهِ الصَّلَاةُ

When you reach the flag, and it is Al Hanana, pray two units over there for it has been reported by Muhammad Bin Abu Umeyr, from Al-Mufazzal Bin Umar. He said, 'Al-Sadiq^{-asws} passed by Al Qaim, the milestone in the road of Al-Ghary. He^{-asws} prayed two units Salat. It was said to him^{-asws}, 'What is this Salat?'

فَقَالَ هَذَا مَوْضِعُ رَأْسِ جَدِّي الْحُسَيْنِ بْنِ عَلِيٍّ ع - وَضَعُوهُ هَاهُنَا لَمَّا تَوَجَّهُوا مِنْ كَرْبَلَاءَ ثُمَّ حَمَلُوهُ إِلَى عُبَيْدِ اللَّهِ بْنِ زِيَادٍ لَعَنَهُ اللَّهُ

He^{-asws} said: 'This is the place of the head of my^{-asws} grandfather^{-asws} Al-Husayn^{-asws} Bin Ali^{-asws}. It was placed over here when they headed from Karbala, then they carried it to Ubeydullah Bin Ziyad^{-la}, may Allah^{-azwj} Curse him^{-la}.

فَقُلْ هُنَاكَ اللَّهُمَّ إِنَّكَ تَرَى مَكَانِي وَ تَسْمَعُ كَلَامِي وَ لَا يَخْفَى عَلَيْكَ شَيْءٌ مِنْ أَمْرِي وَ كَيْفَ يَخْفَى عَلَيْكَ مَا أَنْتَ مُكُونُهُ وَ بَارِئُهُ

Say over there, 'O Allah^{-azwj}! You^{-azwj} can See my place and can Hear my speech, and there is nothing from my matters hidden from You^{-azwj}, and how can it be hidden from You^{-azwj} what You^{-azwj} are its Creator and its Maker?

وَ قَدْ جِئْتُكَ مُسْتَشْفِعاً بِنَبِيِّكَ نَبِيِّ الرَّحْمَةِ وَ مُتَوَسِّلاً بِوَصِيِّ رَسُولِكَ - فَاسْأَلْكَ بِمَا ثَبَاتَ الْقَدَمِ وَ الْهُدَى وَ الْمَغْفِرَةِ فِي الدُّنْيَا وَ الْآخِرَةِ.

And I have come to You^{-azwj} seeking intercession by Your^{-azwj} Prophet^{-saww}, the Prophet^{-saww} of Mercy, and seeking mediation by the successor^{-asws} of Your^{-azwj} Rasool^{-saww}! I ask You^{-azwj}

through them^{-asws} both for affirmed feet and the guidance and the Forgiveness in the world and the Hereafter!”⁷⁰⁷

أقول: إن زار الحسين ع في الحنافة بما سنويه عن محمد بن المشهدي بعد إيراد ما ذكره و صلى عندها أربع ركعات كما فعله الصادق ع كان حسنا.

I say: ‘If one visits Al-Husayn^{-asws} at Al-Hanana, according to what we will narrate from Muhammad Ibn Al Mashhadi after mentioning what others have recorded, and prays there four units of Salat as Imam Al-Sadiq^{-asws} had done, then it would be excellent’.

ثُمَّ قَالُوا فَإِذَا بَلَغْتَ إِلَى بَابِ الْحِصْنِ فَقُلِ الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا هَذَا وَ مَا كُنَّا لِنَهْتَدِيَ لَوْ لَا أَنْ هَدَانَا اللَّهُ الْحَمْدُ لِلَّهِ الَّذِي صَيَّرَنِي فِي بِلَادِهِ وَ حَمَلَنِي عَلَى دَوَائِهِ وَ طَوَى لِي الْبُعِيدَ وَ صَرَفَ عَنِّي الْمَخْذُورَ وَ دَفَعَ عَنِّي الْمَكْرُوهَ حَتَّى أَقْدَمَنِي أَخَا رَسُولِهِ ص-

Then they said, ‘When you reach to Al-Hafs door, say, **‘The Praise is for Allah Who Guided us to this, and we would not have been rightly Guided if Allah had not Guided us [7:43]!** The Praise is for Allah^{-azwj} Who Made me come into His^{-azwj} Land, and Carried me upon His^{-azwj} animal, and Folded the far for me (to be near), and Turned the hazards away from me, and Repelled the abhorrence’s away from me until He^{-azwj} Made me arrive to the brother^{-asws} of His^{-azwj} Rasool^{-saww!}’

ثُمَّ ادْخُلْ وَ قُلِ الْحَمْدُ لِلَّهِ الَّذِي أَدْخَلَنِي هَذِهِ الْبُقْعَةَ الْمُبَارَكَةَ الَّتِي بَارَكَ اللَّهُ فِيهَا وَ اخْتَارَهَا لِوَصِيِّ نَبِيِّهِ- اللَّهُمَّ فَاجْعَلْهَا شَاهِدَةً لِي-

Then enter and say, ‘The Praise is for Allah^{-azwj} Who Cause me to enter into this Blessed dome which Allah^{-azwj} has Blessed in, and Chose it for the successor^{-asws} of His^{-azwj} Prophet^{-saww!} O Allah^{-azwj!} Make it a witness for me!’

فَإِذَا بَلَغْتَ إِلَى الْبَابِ الْأَوَّلِ فَقُلِ اللَّهُمَّ لِبَابِكَ وَقَفْتُ وَ بِفَنَائِكَ نَزَلْتُ وَ بِجَنَابِكَ اغْتَصَمْتُ وَ بِرَحْمَتِكَ تَعَرَّضْتُ وَ بِوَلِيَّتِكَ صَلَوَاتُكَ عَلَيْهِ تَوَسَّلْتُ فَاجْعَلْهَا زِيَارَةً مَقْبُولَةً وَ دُعَاءً مُسْتَجَابًا-

When you reach to the first door, say, ‘O Allah^{-azwj!} I have paused at Your^{-azwj} door, and had descended at Your^{-azwj} courtyard, and have held on to Your^{-azwj} rope, and have exposed to Your^{-azwj} Mercy, and with Your^{-azwj} Guardian, may Your^{-azwj} Salawaat be upon him^{-asws} I have sought means. So, Make it an Accepted Ziyarat and an Answered supplication!’

فَإِذَا بَلَغْتَ بَابَ الصَّخْرِ فَقُلِ اللَّهُمَّ إِنَّ هَذَا الْحَرَمَ حَرَمُكَ وَ الْمَقَامَ مَقَامُكَ وَ أَنَا أَدْخُلُ إِلَيْهِ أَنَا جِيكَ بِمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي وَ مِنْ سِرِّي وَ نَجْوَايَ

When you reach the courtyard door, say, ‘O Allah^{-azwj!} This sanctuary is Your^{-azwj} sanctuary, and the place is Your^{-azwj} place, and I am entering into it to whisper to You^{-azwj} with what you are more Knowing with than me, and my secrets, and my whisperings!

الْحَمْدُ لِلَّهِ الْحَنَّانِ الْمَنَّانِ الْمُتَطَوِّلِ الَّذِي مِنْ تَطَوُّلِهِ سَهَّلَ لِي زِيَارَةَ مَوْلَايَ بِإِحْسَانِهِ وَ لَمْ يَجْعَلْ لِي عَنْ زِيَارَتِهِ مَنُوعًا وَ لَا عَنْ وَلَاتِهِ مَدْفُوعًا بَلْ تَطَوَّلَ وَ مَنَحَ

The Praise is for Allah^{-azwj} the Affectional, the Bestower Who, from His^{-azwj} Leniency Facilitated for me the Ziyarat of my master with His^{-azwj} Favour and neither Made me deprived from his^{-asws} Ziyarat nor repelled from his^{-asws} Wilayah. But He^{-azwj} was Lenient and Conferring!

اللَّهُمَّ كَمَا مَنَنْتَ عَلَيَّ بِمَعْرِفَتِهِ فَاجْعَلْ لِي مِنْ شِبَعَتِهِ وَ أَدْخُلْنِي الْجَنَّةَ بِشَفَاعَتِهِ يَا أَرْحَمَ الرَّاحِمِينَ-

O Allah-azwj! Just as You-azwj have Conferred upon me with recognising him-asws, Make me from his-asws Shias and Admit me into the Paradise by his-asws intercession, O most Merciful of the merciful ones!

ثُمَّ ادْخُلِ الصَّحْنَ وَ قُلِ الْحَمْدُ لِلَّهِ الَّذِي أَكْرَمَنِي بِمَعْرِفَتِهِ وَ مَعْرِفَةِ رَسُولِهِ - وَ مَنْ فَرَضَ عَلَيَّ طَاعَتَهُ رَحْمَةً مِنْهُ لِي وَ تَطَوُّلاً مِنْهُ عَلَيَّ وَ مَنْ عَلَيَّ بِالْإِيمَانِ

Then enter the courtyard and say, 'The Praise is for Allah-azwj Who Honoured me with recognising him-asws and recognising His-azwj Rasool-saww, and the one obedience to whom He-azwj obligated upon me as a Mercy from Him-azwj to me, and as Lenience from Him-azwj upon me, and Conferred upon me with the Eman!

الْحَمْدُ لِلَّهِ الَّذِي أَذْخَلَنِي حَرَمَ أَخِي رَسُولِهِ وَ أَرَانِيهِ فِي عَافِيَةِ الْحَمْدِ لِلَّهِ الَّذِي جَعَلَنِي مِنْ زُورَارِ قَبْرِ وَصِيِّ رَسُولِهِ -

The Praise is for Allah-azwj Who Admitted me into the sanctuary of the brother-asws of His-azwj Rasool-saww, and Showed it to me in well-being. The Praise is for Allah-azwj Who Made me from the visitors of the grave of the successor-asws of His-azwj Rasool-saww!

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ جَاءَ بِالْحَقِّ مِنْ عِنْدِ اللَّهِ وَ أَشْهَدُ أَنَّ عَلِيًّا عَبْدُ اللَّهِ وَ أَخُو رَسُولِ

I testify that there is no god except Allah-azwj Alone, there is no associate for Him-azwj, and I testify that Muhammad-saww is His-azwj servant and His-azwj Rasool-saww. He-saww came with the truth from the Presence of Allah-azwj, and I testify that Ali-asws is a servant of Allah-azwj and brother-asws of Rasool-Allah-saww!

اللَّهُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ وَ الْحَمْدُ لِلَّهِ عَلَى هِدَايَتِهِ وَ تَوْفِيقِهِ لِمَا دَعَا إِلَيْهِ مِنْ سَبِيلِهِ

Allah-azwj is Greatest! Allah-azwj is Greatest! Allah-azwj is Greatest! There is no god except Allah-azwj, and Allah-azwj is Greatest, and the Praise is for Allah-azwj upon His-azwj Guidance and His-azwj Inclination to what He-azwj had Called to from His-azwj Way!

اللَّهُمَّ إِنَّكَ أَفْضَلُ مَقْصُودٍ وَ أَكْرَمُ مَأْتِي وَ قَدْ أَتَيْتُكَ مُتَقَرِّبًا إِلَيْكَ بِنَبِيِّكَ نَبِيِّ الرَّحْمَةِ وَ بِأَخِيهِ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع - فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ لَا تُحِبِّ سَعْيِي وَ انْظُرْ إِلَيَّ نَظْرَةَ رَحِيمَةٍ تَنْعِشُنِي بِهَا وَ اجْعَلْنِي عِنْدَكَ وَجِيهًا فِي الدُّنْيَا وَ الْآخِرَةِ وَ مِنَ الْمُفَرِّقِينَ -

O Allah-azwj! You-azwj are most superior of the ones aimed for, and the most Honourable of the ones come to, and I have come to You-azwj drawing closer to You-azwj through Your-azwj Prophet-saww, the Prophet-saww of Mercy, and with his-saww brother-asws Amir Al-Momineen Ali Bin Abu Talib-asws! Send Salawaat upon Muhammad-saww and Progeny-asws of Muhammad-saww and do not disappoint my striving, and Look at me with a Merciful look Reviving me by it, and Make me in Your-azwj Presence, a face in the world and the Hereafter, and from the ones of Proximity!

ثُمَّ امْشِ حَتَّى تَقِفَ عَلَى الْبَابِ فِي الصَّحْنِ وَ قُلِ السَّلَامُ عَلَى رَسُولِ اللَّهِ أَمِينِ اللَّهُ عَلَى وَحْيِهِ وَ عَزَائِمِ أَمْرِ الْخَلَائِمِ لِمَا سَبَقَ وَ الْفَاتِحِ لِمَا اسْتَقْبَلَ وَ الْمُهَيِّمِ عَلَى ذَلِكَ كُلِّهِ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ

Then walk until you pause at the door in the courtyard, and say, 'The greeting be upon Rasool-Allah-saww, the trustee of Allah-azwj upon His-azwj Revelation and His-azwj Mighty Commands, the least of what have preceded, and the beginning of what is in the future, and the dominant upon that, all of it, and Mercy of Allah-azwj and His-azwj Blessings!

السَّلَامُ عَلَى صَاحِبِ السَّكِينَةِ السَّلَامُ عَلَى الْمُدْفُونِ بِالْمَدِينَةِ- السَّلَامُ عَلَى الْمَنْصُورِ الْمُؤَيَّدِ السَّلَامُ عَلَى أَبِي الْقَاسِمِ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ-

The greeting be upon the owner of the tranquillity! The greeting be upon the one buried at Al Medina! The greeting be upon the helped, the aided! The greeting be upon Abu Al-Qasim Muhammad-saww Bin Abdullah-asws, and Mercy of Allah-azwj and His-azwj Blessings!'

ثُمَّ ادْخُلْ وَ قَدِّمِ رِجْلَكَ الْيُمْنَى قَبْلَ الْيُسْرَى وَ قِفْ عَلَى بَابِ الْعُبَّةِ وَ قُلْ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ جَاءَ بِالْحَقِّ مِنْ عِنْدِهِ وَ صَدَقَ الْمُرْسَلِينَ

Then enter and proceed your right foot before the left, and pause at the door of the dome and say, 'I testify that there is no god except Allah-azwj Alone, there is no associate for Him-azwj, and I testify that Muhammad-saww is His-azwj servant and His-azwj Rasool-saww! He-saww came with the truth from His-azwj Presence and the Messengers-as had spoken the truth!

السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ السَّلَامُ عَلَيْكَ يَا حَبِيبَ اللَّهِ وَ خَيْرَتَهُ مِنْ خَلْقِهِ السَّلَامُ عَلَى أَمِيرِ الْمُؤْمِنِينَ عَبْدِ اللَّهِ وَ أَخِي رَسُولِ اللَّهِ-

The greeting be upon you-asws, O Rasool-Allah-saww! The greeting be upon you-asws O Beloved of Allah-azwj and His-azwj Choice from His-azwj creatures! The greeting be upon Amir Al-Momineen-asws, servant of Allah-azwj and brother-asws of Rasool-Allah-saww!

يَا مُؤَلَّيَّ يَا أَمِيرَ الْمُؤْمِنِينَ عَبْدَكَ وَ ابْنَ عَبْدِكَ وَ ابْنُ أُمَّتِكَ جَاءَكَ مُسْتَجِيرًا بِذِمَّتِكَ قَاصِدًا إِلَى حَزْمِكَ مُتَوَجِّهًا إِلَى مَقَامِكَ مُتَوَسِّلًا إِلَى اللَّهِ تَعَالَى بِكَ

O my master, O Amir Al-Momineen-asws! Your-asws servant and son of your-asws servant and servant of your-asws maid has come to you-asws seeking shelter with your-asws guaranteed aiming to your-asws sanctuary, heading to your-asws place, seeking means to Allah-azwj the Exalted through you-asws!

أَدْخُلْ يَا مُؤَلَّيَّ أَدْخُلْ يَا أَمِيرَ الْمُؤْمِنِينَ- أَدْخُلْ يَا حُجَّةَ اللَّهِ أَدْخُلْ يَا أَمِينَ اللَّهِ أَدْخُلْ يَا مَلَائِكَةَ اللَّهِ الْمُقِيمِينَ فِي هَذَا الْمَشْهَدِ يَا مُؤَلَّيَّ أَتَأْذُنُ لِي بِالْدُخُولِ أَفْضَلَ مَا أَذْنْتُ لِأَحَدٍ مِنْ أَوْلِيَائِكَ فَإِنْ لَمْ أَكُنْ لَهُ أَهْلًا فَأَنْتَ أَهْلٌ لَذَلِكَ-

Can I enter, O my master? Can I enter O Amir Al-Momineen-asws? Can I enter O Divine Authority of Allah-azwj? Can I enter O trustee of Allah-azwj? Can I enter O Angels of Allah-azwj, the ones staying in this shrine? O my master! Can you-asws permit me with the entering the best of what I have entered to anyone of Your-azwj Guardians? If I done happen to be rightful for it, so You-azwj are Rightful of that?'

ثُمَّ قَبْلِ الْعُبَّةِ وَ قَدِّمِ رِجْلَكَ الْيُمْنَى قَبْلَ الْيُسْرَى وَ ادْخُلْ وَ أَنْتَ تَقُولُ بِسْمِ اللَّهِ وَ بِاللَّهِ وَ فِي سَبِيلِ اللَّهِ وَ عَلَى مِلَّةِ رَسُولِ اللَّهِ ص- اللَّهُمَّ اغْفِرْ لِي وَ ارْحَمْنِي وَ ثَبِّ عَلَى إِنَّكَ أَنْتَ الثَّوَابُ الرَّحِيمُ-

Then kiss the threshold and advance your right foot before the left and enter while you are saying, 'In the Name of Allah-azwj, and by Allah-azwj, and in the Way of Allah-azwj, and upon the religion of Rasool-Allah-saww! O Allah-azwj! Forgive for me and Mercy, and Turn to me, surely, You-azwj are the Oft-turning, the Merciful!'

ثُمَّ امْشِ حَتَّى تُحَازِيَ الْقَبْرَ وَ اسْتَقْبِلْهُ بِوَجْهِكَ وَ قِفْ قَبْلَ وَصُولِكَ إِلَيْهِ وَ قُلِ السَّلَامُ مِنَ اللَّهِ عَلَى مُحَمَّدٍ رَسُولِ اللَّهِ أَمِينَ اللَّهِ عَلَى وَحْيِهِ وَ رِسَالَتِهِ وَ عَزَائِمِ أَمْرِهِ وَ مَعْدِنِ الْوَحْيِ وَ التَّنْزِيلِ الْحَاتِمِ لِمَا سَبَقَ وَ الْفَاتِحِ لِمَا اسْتَقْبَلَ وَ الْمُهَيِّمِ عَلَى ذَلِكَ كُلِّهِ الشَّاهِدِ عَلَى الْخَلْقِ السَّرَاجِ الْمُنِيرِ السَّلَامُ عَلَيْهِ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ

Then walk until you are facing the grave and kiss it with your face, and pause before your arrival to it and say, 'The Greeting be from Allah^{-azwj} upon Muhammad^{-saww} Rasool^{-saww} of Allah^{-azwj}, trustee of Allah^{-azwj} upon His^{-azwj} Revelation and His^{-azwj} Messages and His^{-azwj} Mighty Commands, and the mine of Revelation and the Scriptures, the end of what had preceded, and the beginning of is in the future, and the dominant upon that, all of it, the witness upon the creatures, the radiant lamp! The greeting be upon him^{-saww} and Mercy of Allah^{-azwj} and His^{-azwj} Blessings!

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 Salawaat upon Muhammad^{-saww} and People^{-asws} of his^{-saww} Household, the oppressed, the best and most perfect and most elevated, and noblest of what You^{-azwj} have Sent upon anyone from Your^{-azwj} Prophets^{-as} and Your^{-azwj} elites!

اللَّهُمَّ صَلِّ عَلَى أَمِيرِ الْمُؤْمِنِينَ عَبْدِكَ وَ خَيْرِ خَلْقِكَ بَعْدَ نَبِيِّكَ وَ أَخِي رَسُولِكَ وَ وَصِيِّ حَبِيبِكَ الَّذِي انْتَجَبْتَهُ مِنْ خَلْقِكَ وَ الدَّلِيلِ عَلَى مَنْ بَعَثْتَهُ بِرِسَالَتِكَ وَ دَيَّانِ الدِّينِ بِعَدْلِكَ وَ فَضْلِ فَضَائِكَ بَيْنَ خَلْقِكَ وَ السَّلَامُ عَلَيْهِ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ

O Allah^{-azwj}! Send Salawaat upon Amir Al-Momineen^{-asws}, Your^{-azwj} servant and best of Your^{-azwj} creatures after Your^{-azwj} Prophet^{-saww}, and brother^{-asws} of Your^{-azwj} Rasool^{-saww}, and successor^{-asws} of Your^{-azwj} Beloved whom You^{-azwj} had Selected from Your^{-azwj} creatures, and the pointer upon the one You^{-azwj} had Send with Your^{-azwj} Messages, and judge of the religion with Your^{-azwj} Justice, and decider of Your^{-azwj} Decrees between Your^{-azwj} creatures, and the greeting be upon him^{-asws} and Mercy of Allah^{-azwj} and His^{-azwj} Blessings!

اللَّهُمَّ صَلِّ عَلَى الْأَئِمَّةِ مِنْ وَلَدِهِ الْقَوَّامِينَ بِأَمْرِكَ مِنْ بَعْدِهِ وَ الْمُطَهَّرِينَ الَّذِينَ ارْتَضَيْتَهُمْ أَنْصَاراً لِدِينِكَ وَ حَفَظَةً لِسِرِّكَ وَ شُهَدَاءَ عَلَى خَلْقِكَ وَ أَعْلَاماً لِعِبَادِكَ صَلَوَاتُ اللَّهِ عَلَيْهِمْ أَجْمَعِينَ

O Allah^{-azwj}! Send Salawaat upon the Imams^{-asws} from his^{-asws} sons^{-asws}, the ones standing with Your^{-azwj} Command from after him^{-asws}, and the purified, those You^{-azwj} were Pleased with as helpers for Your^{-azwj} religion, and preservers of Your^{-azwj} secret, and as witnesses upon Your^{-azwj} creatures, and as flags for Your^{-azwj} servants! May the Salawaat of Allah^{-azwj} be upon them^{-asws} all!

السَّلَامُ عَلَى أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ وَصِيِّ رَسُولِ اللَّهِ وَ خَلِيفَتِهِ وَ الْقَائِمِ بِأَمْرِهِ مِنْ بَعْدِهِ سَيِّدِ الْوَصِيِّينَ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ

The greeting be upon Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws}, successor^{-asws} of Rasool^{-saww} Allah^{-saww} and his^{-saww} caliph, and the one standing with His^{-azwj} Commands from after him^{-saww}, chief of the successors^{-as}, and Mercy of Allah^{-azwj} and His^{-azwj} Blessings!

السَّلَامُ عَلَى فَاطِمَةَ بِنْتِ رَسُولِ اللَّهِ سَيِّدَةِ نِسَاءِ الْعَالَمِينَ السَّلَامُ عَلَى الْحُسَيْنِ وَ الْحَسَنِ - سَيِّدَيْ شَبَابِ أَهْلِ الْجَنَّةِ مِنَ الْخَلْقِ أَجْمَعِينَ السَّلَامُ عَلَى الْأَئِمَّةِ الرَّاشِدِينَ

The greeting be upon (Syeda) Fatima^{-asws} daughter^{-asws} of Rasool^{-saww} Allah^{-azwj}, chieftess of women of the worlds! The greeting be upon Al-Hassan^{-asws} and Al-Husayn^{-asws}, two chiefs of the youths of the inhabitants of Paradise, from all the creatures! The greeting be upon the Imams^{-asws}, the rightly guiding!

السَّلَامُ عَلَى الْأَنْبِيَاءِ وَ الْمُرْسَلِينَ السَّلَامُ عَلَى الْأَيْمَةِ الْمُسْتَوْدَعِينَ السَّلَامُ عَلَى خَلْفَةِ اللَّهِ مِنْ خَلْفِهِ السَّلَامُ عَلَى الْمُتَوَسِّمِينَ السَّلَامُ عَلَى الْمُؤْمِنِينَ الَّذِينَ قَامُوا بِأَمْرِهِ وَ وَازَرُوا أَوْلِيَاءَهُ وَ خَافُوا بِخَوْفِهِمْ السَّلَامُ عَلَى الْمَلَائِكَةِ الْمُقَرَّبِينَ السَّلَامُ عَلَيْنَا وَ عَلَى عِبَادِ اللَّهِ الصَّالِحِينَ-

The greeting be upon the Prophets^{-as} and the Messengers^{-as}! The greeting be upon the Imams^{-asws}, the entrusted! The greeting be upon the special ones of Allah^{-azwj} from His^{-azwj} creatures! The greeting be upon the insightful ones! The greeting be upon the Momineen, those who stand with his^{-asws} instructions and are visiting the Guardians of Allah^{-azwj} and fear their^{-asws} fears! The greeting be upon the Angels of Proximity! The greeting be upon us and upon the righteous servants of Allah^{-azwj}!

ثُمَّ امْشِ حَتَّى تَقِفَ عَلَى الْقَبْرِ وَ اسْتَقْبِلْهُ بِوَجْهِكَ وَ اجْعَلِ الْقِبْلَةَ بَيْنَ كَتِفَيْكَ وَ قُلِ السَّلَامُ عَلَيْكَ يَا أَمِيرَ الْمُؤْمِنِينَ- السَّلَامُ عَلَيْكَ يَا حَبِيبَ اللَّهِ السَّلَامُ عَلَيْكَ يَا صَفْوَةَ اللَّهِ السَّلَامُ عَلَيْكَ يَا وَلِيَّ اللَّهِ السَّلَامُ عَلَيْكَ يَا حُجَّةَ اللَّهِ

Then walk until you pause at the grave and face it with your face and make the Qiblah between your shoulders and say, 'The greeting be upon you^{-asws}, O Amir Al-Momineen^{-asws}! The greeting be upon you^{-asws} O Beloved of Allah^{-azwj}! The greeting be upon you^{-asws} O elite of Allah^{-azwj}! The greeting be upon you^{-asws} O Guardian of Allah^{-azwj}! The greeting be upon you^{-asws} O Divine Authority of Allah^{-azwj}!

السَّلَامُ عَلَيْكَ يَا إِمَامَ الْهُدَى السَّلَامُ عَلَيْكَ يَا عَلَمَ التَّقَى السَّلَامُ عَلَيْكَ أَيُّهَا الْوَصِيُّ الْبَرُّ التَّقِيُّ الْوَفِيُّ السَّلَامُ عَلَيْكَ يَا أَبَا الْحَسَنِ وَ الْحُسَيْنِ- السَّلَامُ عَلَيْكَ يَا عَمُودَ الدِّينِ

The greeting be upon you^{-asws} O the Imam of guidance! The greeting be O flag of the pious! The greeting be upon you^{-asws} O successor^{-asws}, the righteous, the pious, the pure, and loyal! The greeting be upon you^{-asws} O father^{-asws} of Al-Hassan^{-asws} and Al-Husayn^{-asws}! The greeting be upon you^{-asws} O the pillar of religion!

السَّلَامُ عَلَيْكَ يَا سَيِّدَ الْوَصِيِّينَ وَ أَمِينَ رَبِّ الْعَالَمِينَ وَ دَيَّانَ يَوْمِ الدِّينِ وَ خَيْرَ الْمُؤْمِنِينَ وَ سَيِّدَ الصِّدِّيقِينَ وَ الصَّفْوَةَ مِنْ سُلَالَةِ النَّبِيِّينَ وَ بَابَ حِكْمَةِ رَبِّ الْعَالَمِينَ وَ حَازِنَ وَحْيِهِ وَ عَيْبَةَ عِلْمِهِ وَ النَّاصِحَ لِأُمَّةٍ نَبِيِّهِ وَ التَّالِيَ لِرِسُولِهِ وَ الْمُوَاسِيَ لَهُ بِنَفْسِهِ وَ النَّاطِقَ بِحُجَّتِهِ وَ الدَّاعِيَ إِلَى شَرِيعَتِهِ وَ الْمَاضِيَ عَلَى سُنَّتِهِ

The greeting be upon you^{-asws} O chief of the successors^{-as}, and trustee of Lord^{-azwj} of the worlds, and judge of the Day of religion (Reckoning), and best of the Momineen, and chief of the truthful, and the elite from the lineage of the Prophets^{-as}, and the door of wisdom of Lord^{-azwj} of the worlds, and treasurer of His^{-azwj} Revelation, and repository of His^{-azwj} Knowledge, and adviser to the community of His^{-azwj} Prophet^{-sawww}, and the follower of His^{-azwj} Rasool^{-sawww}, and the comforter to him^{-sawww} by himself^{-asws}, and the speaker with his^{-sawww} arguments, and the caller to his^{-sawww} Law, and the continuer upon his^{-sawww} Sunnah!

اللَّهُمَّ إِنِّي أَشْهَدُ أَنَّهُ قَدْ بَلَغَ عَنْ رَسُولِكَ مَا حُمِّلَ وَ رَعَى مَا اسْتُخْفِظَ وَ حَفِظَ مَا اسْتُودِعَ وَ خَلَّلَ خَلَالَكَ وَ حَرَّمَ حَرَامَكَ وَ أَقَامَ أَحْكَامَكَ وَ جَاهَدَ النَّكَائِثَ فِي سَبِيلِكَ وَ الْقَاسِطِينَ فِي حُكْمِكَ وَ الْمَارِقِينَ عَنْ أَفْرَكِ صَابِرًا مُحْتَسِبًا لَا تَأْخُذْهُ فِي اللَّهِ لَوْمَةٌ لَائِمٌ

O Allah^{-azwj}! I testify that he^{-asws} has conveyed from Your^{-azwj} Rasool^{-sawww} what he^{-sawww} had been entrusted with, safeguarded what he^{-asws} was given to protect, preserved what was entrusted to him^{-asws}, made lawful what You^{-azwj} have deemed lawful, prohibited what You^{-azwj} have deemed unlawful, established Your^{-azwj} rulings, and fought against those who broke their pledges in Your^{-azwj} cause, those who were unjust in Your^{-azwj} Judgment, and those who

deviated from Your^{-azwj} Command, all with patience and seeking reward, without fearing the blame of any critic in his devotion to You^{-azwj}!

اللَّهُمَّ صَلِّ عَلَيْهِ أَفْضَلَ مَا صَلَّيْتَ عَلَى أَحَدٍ مِنْ أَوْلِيَائِكَ وَ أَوصِيَاءِ أَنْبِيَائِكَ

O Allah^{-azwj}! Send Salawaat upon him with the best Salawaat You^{-azwj} have Bestowed upon any of Your^{-azwj} Chosen ones, and purified ones, and successors of Your^{-azwj} Prophets^{-as}!

اللَّهُمَّ هَذَا قَبْرُ وَلِيِّكَ الَّذِي فَرَضْتَ طَاعَتَهُ وَ جَعَلْتَ فِي أَغْنَاكِ عِبَادَكَ مُتَابِعَتَهُ وَ خَلِيفَتِكَ الَّذِي بِهِ تَأْخُذُ وَ تُعْطِي وَ بِهِ تُثِيبُ وَ تُعَاقِبُ

O Allah^{-azwj}! This is the grave of Your^{-azwj} devoted servant, whose obedience You^{-azwj} Made obligatory and whose leadership You^{-azwj} Imposed upon Your^{-azwj} servants. He^{-asws} is Your^{-azwj} Caliph, through whom You^{-azwj} Give and Take, Reward and Punish!

وَ قَدْ قَصَدْتُهُ طَمَعًا لِمَا أَعَدَدْتَهُ لِأَوْلِيَائِكَ فَبِعَظِيمِ قُدْرِهِ عِنْدَكَ وَ جَلِيلِ خَطَرِهِ لَدُنْكَ وَ قُرْبِ مَنْزِلَتِهِ مِنْكَ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ افْعَلْ بِي مَا أَنْتَ أَهْلُهُ فَإِنَّكَ أَهْلُ الْكَرَمِ وَ الْجُودِ

I have come to him^{-asws} seeking the Grace You^{-azwj} have prepared for Your^{-azwj} loyal servants, so, by his^{-asws} great status before You^{-azwj}, his^{-asws} esteemed rank in Your^{-azwj} Presence, and his^{-asws} nearness to You^{-azwj}, send Salawaat upon Muhammad^{-saww} and the Progeny^{-asws} of Muhammad^{-saww} and Grant me what You^{-azwj} Deem worthy of Your^{-azwj} generosity, for indeed You^{-azwj} are rightful of the Benevolence and the Generosity, and the greeting be upon you^{-asws} and upon your^{-asws} two companions, Adam^{-as} and Noah^{-as}, and may the Mercy of Allah^{-azwj} and His^{-azwj} Blessings!

وَ السَّلَامُ عَلَيْكَ وَ عَلَى ضَجِيعَتِكَ آدَمَ وَ نُوحَ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ- ثُمَّ قَبَّلَ الصَّرِيحَ وَ قَفَّ مِمَّا يَلِي الرُّأْسَ وَ قُلْ يَا مَوْلَايَ إِلَيْكَ وَفُودِي وَ بِكَ أَتَوَسَّلُ إِلَى رَبِّي فِي بُلُوغِ مَقْصُودِي وَ أَشْهَدُ أَنَّ الْمُتَوَسِّلَ بِكَ غَيْرُ خَائِبٍ وَ الطَّالِبُ بِكَ عَنْ مَعْرِفَةٍ غَيْرِ مَرْذُودٍ إِلَّا بِقَضَاءِ حَوَائِجِهِ

Then kiss the shrine and stand near the head, and say, 'O my master, I have come to you^{-asws} as a visitor, and through you^{-asws} I seek means to my Lord^{-azwj} for the fulfilment of my needs! I bear witness that whoever seeks intercession through you^{-asws} will not be disappointed, and whoever approaches you^{-asws} with true knowledge will not be turned away except with the fulfilment of their requests.

فَكُنْ لِي شَفِيعًا إِلَى اللَّهِ رَبِّكَ وَ رَبِّي فِي قَضَاءِ حَوَائِجِي وَ تَيَسِيرِ أُمُورِي وَ كَشْفِ شِدَّتِي وَ غُفْرَانِ ذَنْبِي وَ سَعَةِ رِزْقِي وَ تَطْوِيلِ عُمرِي وَ إِعْطَاءِ سُؤْلِي فِي آخِرَتِي وَ دُنْيَايَ

So, be my intercessor before Allah^{-azwj}, your^{-asws} Lord^{-azwj} and mine, for the Granting of my needs, and the easing of my affairs, and the removal of my hardships, and the Forgiveness of my sins, and the expansion of my sustenance, and the lengthening of my life, and the Granting of my desires in both my Hereafter and my world!

اللَّهُمَّ الْعَنْ قَتْلَةَ أَمِيرِ الْمُؤْمِنِينَ-

O Allah^{-azwj}! Curse the killers of Amir Al-Momineen^{-asws}!

اللَّهُمَّ الْعَنْ قَتْلَةَ الْحَسَنِ وَ الْحُسَيْنِ

O Allah^{-azwj}! Curse the killers of Al-Hassan^{-asws} and Al-Husayn^{-asws}!

اللَّهُمَّ الْعَنْ قَتْلَةَ الْأَيْمَةِ- وَ عَذِّبْهُمْ عَذَاباً أَلِيماً لَا تُعَذِّبُهُ أَحَدًا مِنَ الْعَالَمِينَ عَذَاباً كَثِيراً لَا انْقِطَاعَ لَهُ وَ لَا أَجَلَ وَ لَا أَمَدَ يَمَّا شَافُوا وَلَا أَمَرَكَ وَ أَعِدَّ لَهُمْ عَذَاباً لَمْ تُحِلَّهُ بِأَحَدٍ مِنْ خَلْقِكَ

O Allah^{-azwj}! Curse the killers of the Imams^{-asws} and Punishment a painful Punishment You^{-azwj} will not Punish anyone from the worlds, a lot of Punishment there neither being termination for it, nor a term, nor a period due to what they had opposed Masters of Your^{-azwj} Command, and Prepare for them Punishment You^{-azwj} have not Released with anyone of Your^{-azwj} creatures!

اللَّهُمَّ وَ أَدْخِلْ عَلَى قَتْلَةِ أَنْصَارِ رَسُولِكَ وَ عَلَى قَتْلَةِ أَمِيرِ الْمُؤْمِنِينَ- وَ عَلَى قَتْلَةِ الْحُسَيْنِ وَ الْحُسَيْنِ- وَ قَتْلَةِ مَنْ قُتِلَ فِي وَلَايَةِ آلِ مُحَمَّدٍ أَجْمَعِينَ عَذَاباً أَلِيماً مُضَاعَفاً فِي أَسْفَلِ دَرَكٍ مِنَ الْجَحِيمِ وَ لَا يُخَفَّفُ عَنْهُمْ الْعَذَابُ وَ هُمْ فِيهِ مُبْلِسُونَ مُلْعُونُونَ نَاكِسُو رُءُوسِهِمْ عِنْدَ رَبِّهِمْ قَدْ عَابَتُوا النَّدَامَةَ وَ الْحَزْنَ الطَّوِيلَ لِقَتْلِهِمْ عَثْرَةَ أَنْبِيَائِكَ وَ رَسُولِكَ وَ أَتْبَاعَهُمْ مِنْ عِبَادِكَ الصَّالِحِينَ

O Allah^{-azwj}, and upon the killers of the helpers of Your^{-azwj} Rasool^{-saww}, and upon killers of Amir Al-Momineen^{-asws}, and upon killers of Al-Hassan^{-asws} and Al-Husayn^{-asws}, and upon killers of helpers of Al-Hassan^{-asws} and Al-Husayn^{-asws}, and killers of the ones killed in the Wilayah of Progeny^{-asws} altogether a painful Punishment, additional in lowest lever of the Blazing Fire, and do not Lighten the Punishment from them, and they will be despairing, accursed in it, lowering their heads in the Presence of their Lord^{-azwj}, having witnessed the regret and the disgrace for their having killed them^{-asws} for long, the family of Your^{-azwj} Prophets^{-as}, and Your^{-azwj} Messengers^{-as}, and their^{-asws} followers from Your^{-azwj} righteous servants!

اللَّهُمَّ الْعَنْهُمْ فِي مُسْتَسِرِّ السِّرِّ وَ ظَاهِرِ الْعَالَمِينَ فِي أَرْضِكَ وَ سَمَائِكَ اللَّهُمَّ اجْعَلْ لِي قَدَمَ صِدْقٍ فِي أَوْلِيَائِكَ وَ حَبِيبٍ إِلَيَّ مَشَاهِدَهُمْ وَ مُسْتَقَرَّهُمْ حَتَّى تُلْحِقَنِي بِهِمْ وَ تَجْعَلَنِي هُمْ تَبَعاً فِي الدُّنْيَا وَ الْآخِرَةِ يَا أَرْحَمَ الرَّاحِمِينَ-

O Allah^{-azwj}! Curse them in the deepest secrecy and in the open, across Your^{-azwj} earth and Your^{-azwj} skies. O Allah^{-azwj}! Grant me a firm standing among Your^{-azwj} loyal servants, and Make their sacred places and resting sites beloved to me, so that You^{-azwj} Join me with them and make me their follower in this world and the Hereafter! O most Merciful of the merciful ones!

ثُمَّ قَبَّلَ الصَّرِيحَ وَ اسْتَقْبَلَ قَبْرَ الْحُسَيْنِ بْنِ عَلِيٍّ عَ بِوَجْهِكَ وَ اجْعَلِ الْقَبْلَةَ بَيْنَ كَتِفَيْكَ وَ قُلِ السَّلَامُ عَلَيْكَ يَا أَبَا عَبْدِ اللَّهِ- السَّلَامُ عَلَيْكَ يَا ابْنَ رَسُولِ اللَّهِ السَّلَامُ عَلَيْكَ يَا ابْنَ أَمِيرِ الْمُؤْمِنِينَ- السَّلَامُ عَلَيْكَ يَا ابْنَ فَاطِمَةَ الزَّهْرَاءِ سَيِّدَةِ نِسَاءِ الْعَالَمِينَ السَّلَامُ عَلَيْكَ يَا أَبَا الْأَيْمَةِ الْهَادِيَنِ الْمُهْدِيَنِ

Then kiss the Shrine and face the grave of Al-Husayn^{-asws} Bin Ali^{-asws} (head) with your face and make the Qiblah in front of your shoulders and say, 'The greeting be upon you^{-asws}, O Abu Abdullah^{-asws}! The greeting be upon you^{-asws}, O son^{-asws} of Rasool-Allah^{-saww}! The greeting be upon you^{-asws}, O son^{-asws} of Amir Al-Momineen^{-asws}! The greeting be upon you^{-asws}, O son^{-asws} of Fatima^{-asws}, chieftess of women of the worlds! The greeting be upon you^{-asws} O father^{-asws} of the Imams^{-asws}, the guides, the guided!

السَّلَامُ عَلَيْكَ يَا صَرِيحَ الدَّمْعَةِ السَّائِكَةِ السَّلَامُ عَلَيْكَ يَا صَاحِبَ الْمُصِيبَةِ الرَّائِيَةِ السَّلَامُ عَلَيْكَ وَ عَلَى جَدِّكَ وَ أَبِيكَ السَّلَامُ عَلَيْكَ وَ عَلَى أُمِّكَ وَ أُخِيكَ السَّلَامُ عَلَيْكَ وَ عَلَى الْأَيْمَةِ مِنْ دُرِّيَّتِكَ وَ بَنِيكَ

The greeting be upon you^{-asws}, O Listener of the one whose tears flow endlessly! The greeting be upon you^{-asws}, O bearer of the ever-renewing tragedy! The greeting be upon you^{-asws} and upon your^{-asws} grandfather^{-saww} and your father^{-asws}. The greeting be upon you^{-asws} and upon

your^{-asws} mother^{-asws} and your^{-asws} brother^{-asws}! The greeting be upon you^{-asws} and upon the Imams^{-asws} from your^{-asws} descendants and your^{-asws} children!

أَشْهَدُ لَقَدْ طَيَّبَ اللَّهُ بِكَ الْكُتَابَ وَ أَوْضَحَ بِكَ الْكُتَابَ وَ جَعَلَكَ وَ أَبَاكَ وَ جَدَّكَ وَ أَخَاكَ وَ بَنِيكَ عِزَّةً لِأُولَى الْأَلْبَابِ يَا ابْنَ الْمَيَامِينِ الْأَطْيَابِ النَّالِينَ الْكِتَابَ وَ جَهَّزْتُ سَلَامِي إِلَيْكَ صَلَوَاتُ اللَّهِ وَ سَلَامُهُ عَلَيْكَ وَ جَعَلَ أَفِيدَةً مِنَ النَّاسِ تَهْوِي إِلَيْكَ مَا خَابَ مَنْ تَمَسَّكَ بِكَ وَ لَجَأَ إِلَيْكَ-

I testify that Allah^{-asws} has Purified the earth through you^{-asws}, clarified the Book through you^{-asws}, and made you^{-asws}, and your^{-asws} father^{-asws}, and your^{-asws} grandfather^{-saww}, and your^{-asws} brother^{-asws}, and your^{-asws} sons^{-asws} are a lesson for those of understanding. O son^{-asws} of the noble and pure ones, the reciters of the Book! I direct my greeting to you^{-asws}! May the Salawaat of Allah^{-azwj} and the greeting be upon you^{-asws}! He^{-azwj} has Placed in the hearts of people a longing toward you^{-asws}! Whoever holds onto you^{-asws} and seeks refuge in you^{-asws} will never be disappointed!'

ثُمَّ تَحَوَّلْ إِلَى عِنْدِ الرَّجُلَيْنِ وَ قُلِ السَّلَامَ عَلَى أَبِي الْأَيْمَةِ وَ خَلِيلِ النَّبُوَّةِ وَ الْمُخْصُوصِ بِالْأُخُوَّةِ السَّلَامِ عَلَى يَغْسُوبِ الدِّينِ وَ الْإِمَانِ وَ كَلِمَةِ الرَّحْمَنِ

Then move to the area near the feet and say, 'The greeting be upon the father^{-asws} of the Imams^{-asws}, the intimate companion of Prophethood, the one specially chosen for brotherhood! The greeting be upon the leader of the Eman and religion, the word of the Beneficent!

السَّلَامَ عَلَى مِيزَانِ الْأَعْمَالِ وَ مُقَلَّبِ الْأَحْوَالِ وَ سَيْفِ ذِي الْجَلَالِ وَ سَاقِي السُّلَيْبِ الزُّلَالِ السَّلَامَ عَلَى صَالِحِ الْمُؤْمِنِينَ وَ وَارِثِ عِلْمِ النَّبِيِّينَ وَ الْحَاكِمِ يَوْمَ الدِّينِ

The greeting be upon the scale of deeds, and the turner of the situation, and the sword of the Possessor of the Majesty, and Quencher of the pure 'Salsabeel'. The greeting be upon the righteous among the Momineen, the inheritor of the knowledge of the Prophets^{-as} and the judge on the Day of Religion (Reckoning)!

السَّلَامَ عَلَى شَجَرَةِ الثَّقْوَى وَ سَامِعِ السِّرِّ وَ النَّجْوَى السَّلَامَ عَلَى حُجَّةِ اللَّهِ الْبَالِغَةِ وَ نِعْمَتِهِ السَّابِقَةِ وَ نِعْمَتِهِ الدَّامِغَةِ السَّلَامَ عَلَى الصِّرَاطِ الْوَاضِحِ وَ النَّجْمِ الْأَاصِحِ وَ الْإِمَامِ النَّاصِحِ وَ الزِّنَادِ الْقَادِحِ وَ رَحْمَةِ اللَّهِ وَ بَرَكَاتِهِ-

The greeting be upon the tree of piety, and the hearer of secrets and whispers! The greeting be upon the conclusive Divine Authority of Allah^{-azwj}, and His^{-azwj} abundant bounties, and His^{-azwj} Decisive Retribution! The greeting be upon the clear path, and the shining star, the advising Imam^{-asws}, and the kindling spark, and the Mercy of Allah^{-azwj} and His^{-azwj} Blessings!'

ثُمَّ قُلِ اللَّهُمَّ صَلِّ عَلَى أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ أَخِي نَبِيِّكَ- وَ وَلِيِّهِ وَ نَاصِرِهِ وَ وَصِيِّهِ وَ وَزِيرِهِ وَ مُسْتَوْدَعِ عِلْمِهِ وَ مُوَضِّعِ سِرِّهِ وَ بَابِ حِكْمَتِهِ وَ النَّاطِقِ بِحُجَّتِهِ وَ الدَّاعِي إِلَى شَرِيعَتِهِ وَ خَلِيفَتِهِ فِي أُمَّتِهِ وَ مُفَرِّجِ الْكَرْبِ عَنْ وَجْهِهِ قَاصِمِ الْكُفْرِ وَ مُزْغِمِ الْفُجْرَةِ الَّذِي جَعَلْتَهُ مِنْ نَبِيِّكَ بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى

Then say, 'O Allah^{-azwj}! Send Salawaat upon Amir Al-Momineen Ali Bin Abu Talib^{-asws}, brother^{-asws} of Your^{-azwj} Prophet^{-saww}, and his^{-saww} guardian, and his^{-saww} helpers, and his^{-saww} successor^{-asws}, and his^{-saww} minister, and depository of his^{-saww} knowledge, and place of his^{-saww} secrets, and the door of his^{-saww} wisdom, and the speaker with his^{-saww} argument, and the caller to his^{-saww} Law, and his^{-saww} caliph among his^{-saww} community, and reliever of the distress from his⁻

saww face, breaker of the Kafirs, and disgracer of the immoral whom You^{-azwj} Made to be from Your^{-azwj} Prophet^{-saww} at the status of Haroun^{-as} from Musa^{-as}!

اللَّهُمَّ وَالِ مَنْ وَالَاهُ وَ عَادِ مَنْ عَادَاهُ وَ انصُرْ مَنْ نَصَرَهُ وَ اخْذِلْ مَنْ خَذَلَهُ وَ الْعَنْ مَنْ نَصَبَ لَهُ الْعَدَاوَةَ مِنَ الْأَوَّلِينَ وَ الْآخِرِينَ وَ صَلِّ عَلَيْهِ أَفْضَلَ مَا صَلَّيْتَ عَلَى أَحَدٍ مِنْ أَوْصِيَائِكَ أَنْبِيَائِكَ يَا رَبَّ الْعَالَمِينَ-

O Allah^{-azwj}! Befriend the one who befriends him^{-asws}, and be Inimical to the one being inimical to him^{-asws}, and Help the one helping him^{-asws} and Abandon the one abandoning him^{-asws}, and Curse the one who installs the enmity to him^{-asws}, from the former ones and the latter ones, and Send Salawaat upon him^{-asws} the best of what You^{-azwj} have Sent upon anyone of the successors^{-as} of Your^{-azwj} Prophet^{-saww}, O Lord^{-azwj} of the worlds!'

ثُمَّ عُدْ إِلَى عِنْدِ الرَّأْسِ لَزِيَارَةِ آدَمَ وَ نُوحٍ وَ قُلْ فِي زِيَارَةِ آدَمَ عَ السَّلَامِ عَلَيْكَ يَا صَفِيَّ اللَّهِ السَّلَامِ عَلَيْكَ يَا حَبِيبَ اللَّهِ السَّلَامِ عَلَيْكَ يَا نَبِيَّ اللَّهِ السَّلَامِ عَلَيْكَ يَا أَمِينَ اللَّهِ السَّلَامِ عَلَيْكَ يَا خَلِيفَةَ اللَّهِ فِي أَرْضِهِ

Then return to the head for Ziyarat of Adam^{-as} and Noah^{-as} and say in the Ziyarat of Adam^{-as}, 'The greeting be upon you^{-as} O Elite of Allah^{-azwj}! The greeting be upon you^{-as} O Beloved of Allah^{-azwj}! The greeting be upon you^{-as} O Prophet^{-as} of Allah^{-azwj}! The greeting be upon you^{-as} O trustee of Allah^{-azwj}! The greeting be upon you^{-as} O Caliph of Allah^{-azwj} in His^{-azwj} earth!

السَّلَامِ عَلَيْكَ يَا أَبَا الْبَشَرِ السَّلَامِ عَلَيْكَ وَ عَلَى رُوحِكَ وَ بَدَنِكَ وَ عَلَى الطَّاهِرِينَ مِنْ وَلَدِكَ وَ دُرَّتِيكَ صَلَاةً لَا تُحْصِيهَا إِلَّا هُوَ وَ رَحْمَةً اللَّهِ وَ بَرَكَاتُهُ-

The greeting be upon you^{-as} O father^{-as} of the humans! The greeting be upon you^{-as}, and upon your^{-as} soul and your^{-as} body, and upon the pure ones from your^{-as} children and your^{-as} offspring, Salat which cannot be counted except by Him^{-azwj}, and Mercy of Allah^{-azwj} and His^{-azwj} Blessings!'

وَ قُلْ فِي زِيَارَةِ نُوحٍ عَ السَّلَامِ عَلَيْكَ يَا نَبِيَّ اللَّهِ السَّلَامِ عَلَيْكَ يَا صَفِيَّ اللَّهِ السَّلَامِ عَلَيْكَ يَا وَلِيَّ اللَّهِ السَّلَامِ عَلَيْكَ يَا حَبِيبَ اللَّهِ السَّلَامِ عَلَيْكَ يَا شَيْخَ الْمُرْسَلِينَ السَّلَامِ عَلَيْكَ يَا أَمِينَ اللَّهِ فِي أَرْضِهِ صَلَوَاتُ اللَّهِ وَ سَلَامُهُ عَلَيْكَ وَ عَلَى رُوحِكَ وَ بَدَنِكَ وَ عَلَى الطَّاهِرِينَ مِنْ وَلَدِكَ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ-

And say in Ziyarat of Noah^{-as}, 'The greeting be upon you^{-as}, O Prophet^{-as} of Allah^{-azwj}! The greeting be upon you^{-as} O Elite of Allah^{-azwj}! The greeting be upon you^{-as} O Friend of Allah^{-azwj}! The greeting be upon you^{-as} O Beloved of Allah^{-azwj}! The greeting be upon you^{-as} O Elder of the Messengers^{-as}! The greeting be upon you^{-as} O trustee of Allah^{-azwj} in His^{-azwj} earth! May the Salawaat of Allah^{-azwj}, and His^{-azwj} Greeting be upon you^{-as}, and upon your^{-as} soul and your^{-as} body, and upon the pure ones from your^{-as} children, and Mercy of Allah^{-azwj} and His^{-azwj} Blessings!'

ثُمَّ صَلِّ سِتَّ رَكَعَاتٍ رَكَعَتَانِ مِنْهَا لَزِيَارَةِ أَمِيرِ الْمُؤْمِنِينَ عَ ثَقَرًا فِي الرَّكَعَةِ الْأُولَى فَالْحِجَةُ الْكِتَابِ وَ سُورَةُ الرَّحْمَنِ وَ فِي الثَّانِيَةِ الْحَمْدُ وَ سُورَةُ يَسَ وَ تَشَهُّدٌ وَ سَلَامٌ وَ سَبَّحٌ تَسْبِيحَ الْكُفَرَاءِ ع- وَ اسْتَغْفِرِ اللَّهَ عَزَّ وَ جَلَّ وَ ادْعُ لِنَفْسِكَ

Then pray six units of Salat, two of these for Ziyarat of Amir Al-Momineen^{-asws}, reading in the first unit Surah Al Fatiha and Surah Al Rahman, and in the second Surah Al Hamd and Surah Yaseen, and perform Tashahhud and salaam, and glorify with the glorification of Al Zahra^{-asws}, and seek Forgiveness of Allah^{-azwj} Mighty and Majestic, and supplicate for yourself.

ثُمَّ قُلِ اللَّهُمَّ إِنِّي صَلَّيْتُ هَاتَيْنِ الرَّكْعَتَيْنِ هَدِيَّةً مِنِّي إِلَى سَيِّدِي وَ مَوْلَايَ وَلِيِّكَ وَ أَخِي رَسُولِكَ أَمِيرِ الْمُؤْمِنِينَ وَ سَيِّدِ الْوَصِيِّينَ عَلَيَّ بْنِ أَبِي طَالِبٍ صَلَوَاتُ اللَّهِ عَلَيْهِ وَ عَلَى آلِهِ

Then say, 'O Allah^{-azwj}! I have prayed these two units of Salat as a gift from me to my chief and my master, Your^{-azwj} Guardian and brother of Your^{-azwj} Rasool^{-saww}, Emir of the Momineen, and chief of the successors^{-as} Ali Bin Abu Talib^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws} and his^{-asws} Progeny^{-asws}!

اللَّهُمَّ فَصِّلْ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ تَقَبَّلْهَا مِنِّي وَ اجْزِنِي عَلَى ذَلِكَ جَزَاءَ الْمُحْسِنِينَ

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and Accept it from me and Reward me upon that the Recompense of the good doers!

اللَّهُمَّ لَكَ صَلَّيْتُ وَ لَكَ رَكَعْتُ وَ لَكَ سَجَدْتُ وَ خَدَّكَ لَا شَرِيكَ لَكَ لِأَنَّهُ لَا تَكُونُ الصَّلَاةُ وَ الرُّكُوعُ وَ السُّجُودُ إِلَّا لَكَ لِأَنَّكَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ

O Allah^{-azwj}! To You^{-azwj} I have prayed and to You^{-azwj} Alone I have bowed and prostrated. There is no associate for You^{-azwj} because there cannot be the salat, and the Ruk'u and the Sajdah except to You^{-azwj} because You^{-azwj} are Allah^{-azwj}! There is no god except You^{-azwj}!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ تَقَبَّلْ مِنِّي زِيَارَتِي وَ أَعْطِنِي سُؤْلِي بِمُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ-

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and Accept my Ziyarat from me, and Grant me my requests through Muhammad^{-saww} and his^{-saww} pure Progeny^{-asws}!

وَ تُهْدِي الْأَرْبَعَ رَكَعَاتِ الْآخِرِ إِلَى آدَمَ وَ نُوحٍ ثُمَّ تَسْجُدُ سَجْدَةَ الشُّكْرِ وَ قُلْ فِيهِمَا اللَّهُمَّ إِلَيْكَ تَوَجَّهْتُ وَ بِكَ اعْتَصَمْتُ وَ عَلَيْكَ تَوَكَّلْتُ

And gift the other four units of Salat to Adam^{-as} and Noah^{-as}. Then perform Sajdah, the Sajdah of thanks, and say in these, 'O Allah^{-azwj}! To You^{-azwj} I have diverted, and with You^{-azwj} I have adhered, and upon You^{-azwj} I have relied!

اللَّهُمَّ أَنْتَ ثِقَتِي وَ رَجَائِي فَاتَكْفِنِي مَا أَهْمَنِي وَ مَا لَا يُهْمُنِي وَ مَا أَنْتَ أَعْلَمُ بِهِ مِنِّي عَزَّ جَارُكَ وَ جَلَّ ثَنَاؤُكَ وَ لَا إِلَهَ غَيْرُكَ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ قَرِّبْ فَرَجَهُمْ-

O Allah^{-azwj}! You^{-azwj} are my Trust, and my Hope, so Suffice me of what worries me and what does not worry me, and what You^{-azwj} are more Knowing with than me! Mighty is Your^{-azwj} Shelter and Majestic is Your^{-azwj} laudation, and there is no god apart from You^{-azwj}! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and Draw their^{-asws} relief closer!

ثُمَّ صَعَّ خَدَّكَ الْأَيْمَنَ عَلَى الْأَرْضِ وَ قُلْ اِرْحَمْ ذُلِّي بَيْنَ يَدَيْكَ وَ تَضَرَّعِي إِلَيْكَ وَ وَخْشَتِي مِنَ النَّاسِ وَ اُنْشِي بِكَ يَا كَرِيمُ يَا كَرِيمُ

Then place your right cheek upon the ground and say, 'Mercy my humbleness in front of You^{-azwj}, and by beseeching to you^{-azwj}, and my loneliness from the people, and Comfort me with You^{-azwj}, O Benevolent, O Benevolent, O Benevolent!'

ثُمَّ ضَعَّ خَدَّكَ الْأَيْسَرَ عَلَى الْأَرْضِ وَقُلْ لَا إِلَهَ إِلَّا أَنْتَ رَبِّي حَقًّا حَقًّا سَجَدْتُ لَكَ يَا رَبِّ تَعْبُدًا وَرِقًّا

Then place your left cheek upon the ground and say, 'There is no god except You^{-azwj}, my Lord^{-azwj}, truly, truly! I have done Sajdah to You^{-azwj}, O Lord^{-azwj}, in worship and servitude!

اللَّهُمَّ إِنَّ عَمَلِي ضَعِيفٌ فَضَاعِفْهُ لِي يَا كَرِيمُ يَا كَرِيمُ

O Allah^{-azwj}! My deeds are weak so multiply these for me O Benevolent, O Benevolent, O Benevolent!

ثُمَّ عُدْ إِلَى السُّجُودِ وَقُلْ شُكْرًا مِائَةً مَرَّةً وَاجْتَهِدْ فِي الدُّعَاءِ فَإِنَّهُ مَوْضِعُ مَسْأَلَةٍ وَأَكْثَرُ مِنَ الْإِسْتِعْفَارِ فَإِنَّهُ مَوْضِعُ مَغْفِرَةٍ وَاسْأَلِ الْخَوَائِجَ فَإِنَّهُ مَقَامُ إِجَابَةٍ وَكُلَّمَا صَلَّيْتَ صَلَاةً فَرَضًا كَانَتْ أَوْ نَفْلًا مُدَّةَ مُقَامِكَ بِمَشْهَدِ أَمِيرِ الْمُؤْمِنِينَ ع فَادْعُ بِهَذَا الدُّعَاءِ

Then return to the Sajdah and say thanking one hundred times, and make efforts in the supplication, for it is a place of requesting, and frequent from seeking the Forgiveness for it is a place of Forgiveness, and ask the needs for it is a place of Answer, and every time you pray Salat, whether it was an obligatory or an option, extending your standing in the Shrine of Amir Al-Momineen^{-asws}, supplicate with this supplication: -

اللَّهُمَّ إِنَّهُ لَا بُدَّ مِنْ أَمْرِكَ وَلَا بُدَّ مِنْ قَدْرِكَ وَلَا بُدَّ مِنْ قَضَائِكَ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِكَ - إِلَى آخِرِ مَا مَرَّ مِنَ الدُّعَاءِ -

'O Allah^{-azwj}! There is no escape from Your^{-azwj} Command, nor any escape from Your^{-azwj} Pre-Determination, nor any escape from Your^{-azwj} Decree, nor is there any might nor strength except with You^{-azwj}' – up to the end what has passed from the supplication.

ثُمَّ قَالَ تَبَتُّهُ فِي وَدَاعِ سَيِّدِنَا أَمِيرِ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ - إِذَا أَرَدْتَ ذَلِكَ فَاسْتَأْنِفِ الزِّيَارَةَ وَاصْنَعْ فِيهَا مَا صَنَعْتَ فِي أَوَّلِ وُصُولِكَ مِنْ أَوَّلِهِ إِلَى آخِرِهِ كَمَا تَقَدَّمَ بَيَانُهُ

Then he said in completion in bidding farewell to our chief Amir Al-Momineen^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, 'When you intend that, resume the Ziyarat and do in it what you had done in the beginning of your arrival, from its beginning to its end, just as its explanation has preceded.

ثُمَّ وَدَّعَهُ فِي آخِرِهَا فَقُلْ آمَنْتُ بِاللَّهِ وَبِالرَّسُولِ وَبِمَا جِئْتُ بِهِ وَدَلَّلْتَنِي عَلَيْهِ وَدَعَوْتَنِي إِلَيْهِ رَبَّنَا آمَنَّا بِمَا أَنْزَلْتَ وَاتَّبَعْنَا الرَّسُولَ وَآلَ الرَّسُولِ فَاتَّكُبْنَا مَعَ الشَّاهِدِينَ

The bid him^{-asws} farewell in its end saying, say, 'I have believed in Allah^{-azwj} and the Rasool^{-saww}, and with whatever he^{-saww} had come with, and pointed me upon, and called me to! **Our Lord! We believe in what You have Revealed and we follow the Rasool**, - and Progeny^{-asws} of the Rasool^{-saww} - **so Write us down with the testifiers**' [3:53]!

اللَّهُمَّ لَا تَجْعَلْهُ آخِرَ الْعَهْدِ مِنْ زِيَارَةِ مَوْلَانَا أَمِيرِ الْمُؤْمِنِينَ - وَاجْعَلْ رِسُولَ اللَّهِ وَارْزُقْنِي زِيَارَتَهُ أَبَدًا مَا أَحْيَيْتَنِي

O Allah-azwj! Do not Make it last of the pacts from Ziyarat of our master Emir of the Momineen, and brother-asws of Rasool-Allah-saww, and Grace me his-asws Ziyarat for every, for as long You-azwj Cause me to live!

اللَّهُمَّ لَا تُخْرِمْني ثَوَابَ زِيَارَتِهِ وَارْزُقْني الْعُودَ السَّلَامَ عَلَيْكَ يَا مَوْلَايَ سَلَامٌ مُودَعٌ لَا سَتِيحٌ وَلَا قَالٍ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

O Allah-azwj! Do not Deprive me the Rewards of his-asws Ziyarat, and Grace me the return! The greeting be upon you-asws, O my master, greeting of farewell not out of tiredness or resentment, and Mercy of Allah-azwj and His-azwj Blessings!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَبَلِّغْ أَزْوَاجَهُمْ وَأَجْسَادَهُمْ مِنِّي أَفْضَلَ التَّحِيَّةِ وَالسَّلَامِ وَالسَّلَامَ عَلَى مَلَائِكَةِ اللَّهِ الْخَائِفِينَ بِهَذَا الْمَشْهَدِ الشَّرِيفِ السَّلَامَ عَلَى رَسُولِ اللَّهِ السَّلَامَ عَلَى فَاطِمَةَ سَيِّدَةِ نِسَاءِ الْعَالَمِينَ السَّلَامَ عَلَى أَمِيرِ الْمُؤْمِنِينَ-

O Allah-azwj! Send Salawaat upon Muhammad-saww and Progeny-asws of Muhammad-saww, and Convey from me to their-asws souls and their-asws bodies, the best salutations, and the greetings! And the greeting be upon the Angels of Allah-azwj surrounding this noble shrine! The greeting be upon Rasool-Allah-saww! The greeting be upon (Syeda) Fatima-asws chieftess of women of the worlds! The greeting be upon Amir Al-Momineen-asws!

السَّلَامُ عَلَى الْحَسَنِ وَالْحُسَيْنِ وَعَلِيِّ بْنِ الْحُسَيْنِ- وَ مُحَمَّدٍ بْنِ عَلِيٍّ وَ جَعْفَرِ بْنِ مُحَمَّدٍ وَ مُوسَى بْنِ جَعْفَرٍ وَ عَلِيِّ بْنِ مُوسَى وَ مُحَمَّدٍ بْنِ عَلِيٍّ- وَ عَلِيِّ بْنِ مُحَمَّدٍ وَ الْحَسَنِ بْنِ عَلِيٍّ- وَ الْحُجَّةِ الْقَائِمِ بِأَمْرِ اللَّهِ الْمُتَّقِمِ مِنْ أَعْدَائِهِ

The greeting be upon Al-Hassan-asws and Al-Husayn-asws, and Ali-asws Bin Al-Husayn-asws, and Muhammad-asws Bin Ali-asws, and Ja'far-asws Bin Muhamad-asws, and Musa-asws Bin Ja'far-asws, and Ali-asws Bin Musa-asws, and Muhammad-asws Bin Ali-asws, and Ali-asws Bin Muhammad-asws, and Al-Hassan-asws Bin Ali-asws, and the Divine Authority, the standing with the Commands of Allah-azwj, the avenger from His-azwj enemies!

السَّلَامُ عَلَى سَمِيِّ رَسُولِ اللَّهِ- وَ مُظْهِرِ دِينِ اللَّهِ سَلَاماً وَاصِلاً دَائِماً سَرْمِداً لَا انْقِطَاعَ لَهُ السَّلَامُ عَلَيْكَ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ الْحَمْدُ لِلَّهِ الَّذِي أَنْقَذَنَا بِكُمْ مِنَ الْبُتْرِكِ وَالضَّلَالَةِ

The greeting be upon the namesake of Rasool-Allah-saww, and manifester of the religion of Allah-azwj, continuous greeting, constant, perpetual having no termination for it! The greeting be upon you-asws and Mercy of Allah-azwj and His-azwj Blessings! The Praise is for Allah-azwj Who Saved us through you-asws from the Polytheism and the straying!

اللَّهُمَّ اجْعَلْني مِمَّنْ تَنَالُهُ مِنْكَ صَلَوَاتٌ وَ رَحْمَةٌ وَ احْفَظْني بِحِفْظِ الْإِيمَانِ وَ لَا تُشْمِتْ بِي مَنْ عَادَيْتُهُ فَبِكَ يَا رَبَّ الْعَالَمِينَ-

O Allah-azwj! Make me from the ones who attain from You-azwj Salawaat and Mercy, and Protect me with the Protection of Eman, and do not Let my enemies gloat with me, O Lord-azwj of the worlds!'

ثُمَّ قَبِلَ الصَّرِيحَ الْمُقَدَّسَ صَلَوَاتُ اللَّهِ عَلَى صَاحِبِهِ وَ ادْعُ اللَّهَ بِمَا تُرِيدُ وَ انصَرِفْ مَعْبُوطاً مَرْحُوماً إِنْ شَاءَ اللَّهُ تَعَالَى.

Then kill the Holy Shrine, may the Salawaat of Allah-^{azwj} upon its owner, and supplicate to Allah-^{azwj} with what you want, and leave delighted and Mercied, if Allah-^{azwj} the Exalted so Desires!”⁷⁰⁸ (Not a Hadeeth)

أقول يناسب أن يتلى عند ضريح آدم ع أو بعد الصلاة لزيارته الدعاء المروي عن سيد الساجدين صلوات الله عليه المشتمل على الصلاة عليه ص و هو مما ألحق ببعض نسخ الصحيفة أيضا و هو هذا

I say that it is appropriate to recite, at the shrine of Adam-^{as} or after the prayer for his visitation, the supplication narrated from the Zayn Al-Abideen-^{asws}, which includes sending Salawaat upon him-^{asws}. This supplication has also been added to some copies of the ‘Sahifa’, and it is as follows.

اللَّهُمَّ وَ آدَمُ بَدِيعُ فَطْرَتِكَ وَ أَوَّلُ مُعْتَرِفٍ مِنَ الطِّينِ بِرُبُوبِيَّتِكَ وَ بِكُرِّ حُجُجِكَ عَلَى عِبَادِكَ وَ بِرَبِّيَّتِكَ وَ الدَّلِيلُ عَلَى الْإِسْتِجَارَةِ بِعَفْوِكَ مِنْ عِقَابِكَ وَ النَّاهِجُ سُبُلَ تَوْبَتِكَ وَ الْوَسِيلَةُ بَيْنَ الْخَلْقِ وَ بَيْنَ مَعْرِفَتِكَ وَ الَّذِي لَقِيتَهُ مَا رَضِيتَ عَنْهُ بِمَنِّكَ عَلَيْهِ وَ رَحْمَتِكَ لَهُ

O Allah-^{azwj}, and Adam-^{as} is beginning of Your-^{azwj} Naturing and the first one to acknowledge from the clay, with Your-^{azwj} Lord-^{azwj}, and Your-^{azwj} early Divine Authority upon Your-^{azwj} servants and Your-^{azwj} Created beings, and the pointer to seeking the shelter with Your-^{azwj} Pardon from Your-^{azwj} Punishment, and the paver of the ways of Your-^{azwj} Acceptance of repentance, and the means between the creatures and recognising You-^{azwj}, whom You-^{azwj} had Indoctrinated what You-^{azwj} Pleased with, with Your-^{azwj} Conferment upon him and Your-^{azwj} Mercy for him!

وَ الْمُئْتَبِ الَّذِي لَمْ يُصِرَّ عَلَى مَعْصِيَتِكَ وَ سَابِقُ الْمُتَدَلِّلِينَ بِخَلْقِ رَأْسِهِ فِي حَرَمِكَ وَ الْمُتَوَسِّلُ بَعْدَ الْمَعْصِيَةِ بِالطَّاعَةِ إِلَى عَفْوِكَ وَ أَبُو الْأَنْبِيَاءِ الَّذِينَ أُودُوا فِي جُنُبِكَ وَ أَكْثَرُ سُكَّانِ الْأَرْضِ سَعْيًا فِي طَاعَتِكَ

And he-^{as} was the penitent who did not persist upon disobeying You-^{azwj}, and the preceded to the humbling by shaving his head in Your-^{azwj} Sanctuary, and the seeker of means after the disobedience with the obedience to Your-^{azwj} Pardon, and father-^{as} of the Prophets-^{as}, those who had endured harm for Your-^{azwj} Sake, and frequently strove the dwellings of the earth in Your-^{azwj} obedience!

فَصَلِّ عَلَيْهِ أَنْتَ يَا رَحْمَنُ وَ مَلَائِكَتُكَ وَ سُكَّانُ سَمَاوَاتِكَ وَ أَرْضِكَ كَمَا عَظَّمْتَ حَرَمَاتِكَ وَ ذُلَّنَا عَلَى سَبِيلِ مَرْضَاتِكَ يَا أَرْحَمَ الرَّاحِمِينَ.

You-^{azwj} Send Salawaat upon him-^{as}, O Beneficent, and Your-^{azwj} Angels, and dwellers of Your-^{azwj} skies and Your-^{azwj} earth, just as he-^{as} had revered Your-^{azwj} Sanctities and pointed us upon the way of Your-^{azwj} Pleasure, O most Merciful of the merciful ones!”⁷⁰⁹

أقول ينبغي أن يزور الحسين عند قبر أمير المؤمنين صلوات الله عليهما

I say it is befitting to do Ziyarat of Al-Husayn-^{asws} by the grave of Amir Al-Momineen-^{asws}, may the Salawaat of Allah-^{azwj} be upon them-^{asws} both.

⁷⁰⁸ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 14 H 18 b

⁷⁰⁹ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 14 H 18 c

19- وَ ذَكَرَ أَنَّ الصَّادِقَ ع زَارَ رَأْسَ الْحُسَيْنِ ع- عِنْدَ رَأْسِ أَمِيرِ الْمُؤْمِنِينَ ع وَ صَلَّى عِنْدَهُ أَرْبَعَ رَكَعَاتٍ وَ هِيَ هَذِهِ

And he mentioned that Al-Sadiq^{-asws} visited the head of Al-Husayn^{-asws} by the head of Amir Al-Momineen^{-asws} and prayed four units Salat at it, and it is this: -

السَّلَامُ عَلَيْكَ يَا ابْنَ رَسُولِ اللَّهِ- السَّلَامُ عَلَيْكَ يَا ابْنَ أَمِيرِ الْمُؤْمِنِينَ- السَّلَامُ عَلَيْكَ يَا ابْنَ الصِّدِّيقَةِ الطَّاهِرَةِ سَيِّدَةِ نِسَاءِ الْعَالَمِينَ السَّلَامُ عَلَيْكَ يَا مَوْلَايَ
يَا أَبَا عَبْدِ اللَّهِ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ

'The greeting be upon you^{-asws} O son^{-asws} of Rasool-Allah^{-saww}! The greeting be upon you^{-asws} O son^{-asws} of Amir Al-Momineen^{-asws}! The greeting be upon you^{-asws} O son^{-asws} of the truthful woman, the pure chieftess of women of the worlds! The greeting be upon you^{-asws} O my master, O Abu Abdullah^{-asws}, and Mercy of Allah^{-azwj} and His^{-azwj} Blessings!

أَشْهَدُ أَنَّكَ قَدْ أَقَمْتَ الصَّلَاةَ وَ آتَيْتَ الزَّكَاةَ وَ أَمَرْتَ بِالْمَعْرُوفِ وَ نَهَيْتَ عَنِ الْمُنْكَرِ وَ تَلَوْتَ الْكِتَابَ حَقَّ تِلَاوَتِهِ وَ جَاهَدْتَ فِي اللَّهِ حَقَّ جِهَادِهِ وَ صَبَرْتَ عَلَى الْأَذَى فِي جَنْبِهِ مُحْتَسِبًا حَتَّى أَتَاكَ الْيَقِينُ

I testify you^{-asws} had established the Salat and gave the Zakat, and you^{-asws} instructed with the good and forbade from the evil, and you^{-asws} recited the Book as is the right of reciting it, and fought in the way of Allah^{-azwj} as is the right of fighting it, and you^{-asws} were patient upon the harm for His^{-azwj} Sake in anticipation until the certainty (death) came to you^{-asws}!

وَ أَشْهَدُ أَنَّ الَّذِينَ خَالَفُوكَ وَ خَارَبُوكَ وَ أَنَّ الَّذِينَ خَذَلُوكَ وَ الَّذِينَ قَتَلُوكَ مَلْعُونُونَ عَلَى لِسَانِ النَّبِيِّ الْأُمِّيِّ وَ قَدْ خَابَ مَنْ افْتَرَى لَعَنَ اللَّهُ الظَّالِمِينَ لَكُمْ مِنَ الْأَوَّلِينَ وَ الْآخِرِينَ وَ ضَاعَفَ عَلَيْهِمُ الْعَذَابَ الْأَلِيمَ

And I testify that those who opposed you^{-asws}, and battled you^{-asws}, and those who abandoned you^{-asws}, and those who killed you^{-asws} are accursed upon the tongue of the Ummay Prophet^{-saww}, and he will be disappointed, the one who fabricated! May Allah^{-azwj} Curse the ones who oppressed you^{-asws}, from the former ones and the latter ones, and Multiply the Punishment upon them!

أَتَيْتُكَ يَا مَوْلَايَ يَا ابْنَ رَسُولِ اللَّهِ زَائِرًا عَارِفًا بِحَقِّكَ مُوَالِيًا لِأَوْلِيَائِكَ مُعَادِيًا لِأَعْدَائِكَ مُسْتَبْصِرًا بِالْهُدَى الَّذِي أَنْتَ عَلَيْهِ عَارِفًا بِضَلَالَةِ مَنْ خَالَفَكَ فَاشْفَعْ لِي عِنْدَ رَبِّكَ.

I have come to you^{-asws}, O my master, O son^{-asws} of Rasool-Allah^{-saww}, as a visitor, recogniser of your^{-asws} right, a friend to your^{-asws} friends, and enemy to your^{-asws} enemies, insightful with the guidance which you^{-asws} are upon, recogniser of the straying of the ones who had opposed you^{-asws}, so intercede for me in the Presence of your^{-asws} Lord^{-azwj}!''710

أقول: سيأتي تمامها في زيارة الحسين ع فإن عمل بجميعها كان أفضل.

I say, 'I shall come with its complete version in the Ziyarat of Al-Husayn^{-asws}, but working with all of them would be better'.

20- ثُمَّ ذَكَرَ السَّيِّدُ رَحِمَهُ اللَّهُ زِيَارَةَ الْوَدَاعِ نَحْوًا مِمَّا مَرَّ ثُمَّ قَالَ زِيَارَةً ثَانِيَةً يُزَارُ بِهَا عَ تَقِفُ عَلَى قَبْرِهِ الشَّرِيفِ وَ تَقُولُ السَّلَامُ مِنَ اللَّهِ عَلَى مُحَمَّدٍ أَمِينِ اللَّهِ عَلَى رِسَالَتِهِ وَ عَزَائِمِ أَمْرِهِ وَ مَعْدِنِ الْوَحْيِ وَ التَّنْزِيلِ الْخَاتِمِ لِمَا سَبَقَ وَ الْفَاتِحِ لِمَا اسْتَقْبَلَ وَ الْمُهْمَمِينَ عَلَى ذَلِكَ كُلِّهِ وَ الشَّاهِدِ عَلَى الْخَلْقِ وَ السِّرَاجِ الْمُنِيرِ

Then the Seyyid, may Allah^{-azwj} have Mercy on him, mentioned the Ziyarat of farewell approximately to what has already passed. Then he said, 'A second Ziyarat you should visit him^{-asws} with, 'Pause at the noble grave and say, 'The Greeting from Allah^{-azwj} be upon Muhammad^{-saww}, trustee of Allah^{-azwj} upon His^{-azwj} Messages, and His^{-azwj} Mighty Commands, and the Mine of Revelation and the Scriptures, the seal of what had preceded and the beginning of what is in the future, and the dominant upon that, all of it, and the witness upon the creation, and the radiant lamp!

وَ السَّلَامُ عَلَيْهِ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ عَلَى أَهْلِ بَيْتِهِ الطَّاهِرِينَ أَفْضَلَ وَ أَكْمَلَ وَ أَوْسَعَ وَ أَنْفَعَ وَ أَشْرَفَ مَا صَلَّيْتَ عَلَى أَنْبِيَائِكَ وَ أَصْفِيَائِكَ

The greeting be upon him^{-asws} and the Mercy of Allah^{-azwj} and His^{-azwj} Blessings! O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and upon People^{-asws} of his^{-saww} Household, the pure, the best, and the most perfect, and the vastest, and most beneficial, and noblest of what You^{-azwj} have Sent upon Your^{-azwj} Prophets^{-as} and Your^{-azwj} elites!

اللَّهُمَّ صَلِّ عَلَى أَمِيرِ الْمُؤْمِنِينَ عَبْدِكَ وَ خَيْرِ خَلْقِكَ بَعْدَ نَبِيِّكَ- وَ أَخِي رَسُولِكَ وَ وَصِيِّهِ الَّذِي بَعَثْتَهُ بِعِلْمِكَ وَ جَعَلْتَهُ هَادِيًا لِمَنْ شِئْتَ مِنْ خَلْقِكَ وَ الدَّلِيلَ عَلَى مَنْ بَعَثْتَهُ بِرِسَالَتِكَ وَ دَيَّانَ الدِّينِ بِعَدْلِكَ وَ فَضْلَ فَضَائِكَ بَيْنَ خَلْقِكَ وَ السَّلَامُ عَلَيْكَ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ

O Allah^{-azwj}! Send Salawaat upon Amir Al-Momineen^{-asws}, Your^{-azwj} servant, and best of Your^{-azwj} creation after Your^{-azwj} Prophet^{-saww}, and brother^{-asws} of Your^{-azwj} Rasool^{-saww}, and his^{-saww} successor^{-asws} whom You^{-azwj} had Sent with Your^{-azwj} Knowledge, and Made him^{-asws} a guide for the one You^{-azwj} Desire from Your^{-azwj} creatures, and the pointer upon the one You^{-azwj} had Sent with Your^{-azwj} Messages, and the judge of religion with Your^{-azwj} Justice, and Your^{-azwj} decisive Judgment between Your^{-azwj} creatures, and the greeting be upon you^{-asws}, and Mercy of Allah^{-azwj} and His^{-azwj} Blessings!

اللَّهُمَّ صَلِّ عَلَى الْأَيِّمَةِ مِنْ وَلَدِهِ الْقَوَّامِينَ بِأَمْرِكَ مِنْ بَعْدِهِ الْمُطَهَّرِينَ الَّذِينَ ارْتَضَيْنَهُمْ أَنْصَارًا لِدِينِكَ وَ حَفَظَةً عَلَى سِرِّكَ وَ شُهَدَاءَ عَلَى خَلْقِكَ وَ أَعْلَامًا لِعِبَادِكَ

O Allah^{-azwj}! Send Salawaat upon the Imam^{-asws} from his^{-asws} sons^{-asws}, the ones standing with Your^{-azwj} Commands from after him^{-asws}, the Purified, those whom You^{-azwj} had Selected as helpers for Your^{-azwj} religion, and Your^{-azwj} Preservers upon Your^{-azwj} secret, and witnesses upon Your^{-azwj} creatures, and flags for Your^{-azwj} servants!

السَّلَامُ عَلَى خَالِصَةِ اللَّهِ مِنْ خَلْقِهِ السَّلَامُ عَلَى مَلَائِكَةِ اللَّهِ السَّلَامُ عَلَيْكَ يَا أَمِيرَ الْمُؤْمِنِينَ-

The greeting be upon the sincere one of Allah^{-azwj} from His^{-azwj} creatures! The greeting be upon the Angels of Allah^{-azwj}! The greeting be upon you^{-asws}, O Amir Al-Momineen^{-asws}!

السَّلَامُ عَلَيْكَ يَا حَبِيبَ اللَّهِ السَّلَامُ عَلَيْكَ يَا صَفْوَةَ اللَّهِ السَّلَامُ عَلَيْكَ يَا وَلِيَّ اللَّهِ السَّلَامُ عَلَيْكَ يَا حُجَّةَ اللَّهِ السَّلَامُ عَلَيْكَ يَا خَلِيفَةَ اللَّهِ السَّلَامُ عَلَيْكَ يَا عَمُودَ الدِّينِ السَّلَامُ عَلَيْكَ يَا قَسِيمَ الْجَنَّةِ وَ النَّارِ

The greeting be upon you^{-asws}, O Beloved of Allah^{-azwj}! The greeting be upon you^{-asws} O elite of Allah^{-azwj}! The greeting be upon you^{-asws}, O Guardian of Allah^{-azwj}! The greeting be upon you^{-asws} O Divine Authority of Allah^{-azwj}! The greeting be upon you^{-asws} O caliph of Allah^{-azwj}! The greeting be upon you^{-asws}, O pillar of religion! The greeting be upon you^{-asws}, O distributor of the Paradise and the Hellfire!

أَشْهَدُ أَنَّكَ كَلِمَةُ التَّقْوَى وَ بَابُ الْهُدَى وَ الْعُرْوَةُ الْوُثْقَى وَ الْحَبْلُ الْمَتِينُ وَ الصِّرَاطُ الْمُسْتَقِيمُ وَ أَشْهَدُ أَنَّكَ حُجَّةُ اللَّهِ عَلَى خَلْقِهِ وَ شَاهِدُهُ عَلَى عِبَادِهِ وَ أَمِينُهُ عَلَى عِلْمِهِ وَ خَازِنُ سِرِّهِ وَ مَوْضِعُ حِكْمَتِهِ وَ أَحْوَرُ رُسُولِهِ ع-

I testify you^{-asws} are the pious word, and the door of guidance, and the firmest handhold, and the unbreakable rope, and the straight path; and I testify you^{-asws} are a Divine Authority of Allah^{-azwj} upon His^{-azwj} creatures, and His^{-azwj} witness upon His^{-azwj} servants, and His^{-azwj} trustee upon His^{-azwj} Knowledge, and treasurer of His^{-azwj} secrets, and place of His^{-azwj} wisdom, and brother^{-asws} of His^{-azwj} Rasool^{-saww}!

وَ أَشْهَدُ أَنَّ دَعْوَتَكَ حَقٌّ وَ كُلُّ دَاعٍ مَنصُوبٍ دُونَكَ بِاطِلٍ مَذْخُوضٍ أَنْتَ أَوَّلُ مَظْلُومٍ وَ أَوَّلُ مَغْضُوبٍ حَقُّهُ صَبْرَتْ وَ احْتَسَبَتْ

And I testify that you^{-asws} call is the truth, and every caller set up against you^{-asws} is false and refuted. You^{-asws} are the first who was wronged and the first whose right was usurped. You^{-asws} endured with patience and anticipated (Rewards from Allah^{-azwj})!

لَعَنَ اللَّهُ مَنْ ظَلَمَكَ وَ تَقَدَّمَ عَلَيْكَ وَ صَدَّ عَنْكَ لَعْنًا كَبِيرًا يَلْعَنُهُمْ بِهِ كُلُّ مَلَكٍ مُقَرَّبٍ وَ نَبِيٍّ مُرْسَلٍ وَ كُلُّ عَبْدٍ مُؤْمِنٍ مُتَّخِيٍّ صَلَّى اللَّهُ عَلَيْكَ يَا أَمِيرَ الْمُؤْمِنِينَ وَ عَلَى رُوحِكَ وَ بَدَنِكَ

May Allah^{-azwj} Curse those who wronged you^{-asws}, who preceded you^{-asws} unjustly, and who turned people away from you^{-asws} with a great curse by which every near angel, every Sent Prophet^{-as}, and every tested believing servant curses them. May the Greeting be upon you^{-asws}, O Amir Al-Momineen^{-asws} and upon your soul and body!

أَشْهَدُ أَنَّكَ عَبْدُ اللَّهِ وَ أَمِينُهُ بُلَّغْتَ نَاصِحًا وَ أَدَيْتَ أَمِينًا وَ قُتِلْتَ صِدْقًا مَظْلُومًا وَ مَضَيْتَ عَلَى يَقِينٍ لَمْ تُؤَيِّرْ عَمَى عَلَى هُدًى وَ لَمْ تَمَلْ مِنْ حَقٍّ إِلَى بَاطِلٍ

I testify you^{-asws} are a servant of Allah^{-azwj} and His^{-azwj} trustee! You^{-asws} had delivered, advised, and fulfilled the trust faithfully, and were killed as a truthful and wronged and were martyred! You^{-asws} departed with certainty, never preferring blindness over guidance, nor inclining from truth to falsehood!

وَ أَشْهَدُ أَنَّكَ قَدْ أَقَمْتَ الصَّلَاةَ وَ آتَيْتَ الزَّكَاةَ وَ أَمَرْتَ بِالْمَعْرُوفِ وَ نَهَيْتَ عَنِ الْمُنْكَرِ وَ اتَّبَعْتَ الرَّسُولَ وَ نَصَحْتَ لِلْأُمَّةِ وَ تَلَوْتَ الْكِتَابَ حَقًّا تِلَاوَتِهِ وَ جَاهَدْتَ فِي اللَّهِ حَقَّ جِهَادِهِ وَ دَعَوْتَ إِلَى سَبِيلِهِ بِالْحِكْمَةِ وَ الْمَوْعِظَةِ الْحَسَنَةِ حَتَّى أَتَاكَ الْيَقِينُ

And I testify you^{-asws} established the Salat, and gave and the Zakat, and enjoined the good, and forbade the evil, and followed the Rasool^{-saww}, and sincerely advised the community, and recited the Book and is right of its recitation, and fought in the way of Allah^{-azwj} as He^{-azwj} is rightful of, and called to His^{-azwj} path with wisdom and good counsel until certainty (death) came to you!

أَشْهَدُ أَنَّكَ كُنْتَ عَلَى بَيِّنَةٍ مِنْ رَبِّكَ وَ دَعَوْتَ إِلَيْهِ عَلَى بَصِيرَةٍ وَ بَلَغْتَ مَا أَمَرْتَ بِهِ وَ قُضِيَ بِحَقِّ اللَّهِ عَزَّ وَاجَهٍ وَ لَا مُوَهِّنَ

I testify that you^{-asws} were upon clear proof from your^{-asws} Lord^{-azwj} called to Him^{-azwj} with insight, and conveyed what you^{-asws} were Commanded to, and upheld the right of Allah^{-azwj} without weakness or hesitation!

فَصَلَّى اللَّهُ عَلَيْكَ صَلَاةً مُتَّابَةً مُتَوَاصِلَةً مُتَرَادِفَةً يُنْبِغُ بَعْضُهَا بَعْضًا لَا انْقِطَاعَ لَهَا وَ لَا أَمَدَ وَ لَا أَجَلَ وَ السَّلَامُ عَلَيْكَ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ. وَ جَزَاكَ اللَّهُ مِنْ صِلَدِي خَيْرًا عَنْ رَعِيَّتِهِ

May Allah Send continuous, and uninterrupted, and successive Salawaat upon you^{-asws}, without termination for it, nor permit, nor term, and the greeting be upon^{-asws} and Mercy of Allah^{-azwj} and His^{-azwj} Blessings! And may Allah^{-azwj} Reward you^{-asws} goodly on behalf of his citizen!

أَشْهَدُ أَنَّ الْجِهَادَ مَعَكَ حَقٌّ وَ أَنَّ الْحَقَّ مَعَكَ وَ إِلَيْكَ وَ أَنْتَ أَهْلُهُ وَ مَغْدِنُهُ وَ مِيرَاثُ النُّبُوَّةِ عِنْدَكَ فَصَلَّى اللَّهُ عَلَيْكَ وَ سَلَّمَ تَسْلِيمًا وَ عَذَّبَ اللَّهُ قَاتِلَكَ بِأَنْوَاعِ الْعَذَابِ

I testify that striving in Jihad alongside you^{-asws} is the truth, and that truth is with you^{-asws}, directed towards you^{-asws}, and you^{-asws} are its rightful bearer and source. The inheritance of Prophethood rests with you^{-asws}. May Allah^{-azwj} Send His^{-azwj} Salawaat and greeting be upon you^{-asws} and Punish your^{-asws} killer with various forms of Punishment!

أَتَيْتُكَ يَا أَمِيرَ الْمُؤْمِنِينَ عَارِفًا بِحَقِّكَ مُسْتَنْبِرًا بِشَأْنِكَ مُعَادِيًا لِأَعْدَائِكَ مُوَالِيًا لِأَوْلِيَائِكَ بِأَيِّ أَنْتَ وَ أُمِّي أَتَيْتُكَ عَائِدًا بِكَ مِنْ نَارٍ اسْتَحَقَّهَا مِثْلِي بِمَا جَنَيْتُ عَلَى نَفْسِي

I have come to you, O Amir Al-Momineen^{-asws}, recognising your^{-asws} right, insightful about your status, hostile to your^{-asws} enemies, and loyal to your^{-asws} allies! May my father and mother be sacrificed for you^{-asws}. I have come seeking refuge with you^{-asws} from the Hellfire, which someone like me has rightfully earned due to my own misdeeds!

أَتَيْتُكَ وَافِدًا لِعَظِيمِ خَالِكَ وَ مَنْزِلَتِكَ عِنْدَ اللَّهِ وَ عِنْدَ رَسُولِهِ وَ عِنْدِي فَاشْفَعْ لِي عِنْدَ رَبِّكَ فَإِنَّ لِي ذُنُوبًا كَثِيرَةً وَ إِنَّ لَكَ عِنْدَ اللَّهِ مَقَامًا مَعْلُومًا وَ جَاهًا عَظِيمًا وَ شَأْنًا كَبِيرًا وَ شَفَاعَةً مُقْبُولَةً وَ قَدْ قَالَ اللَّهُ عَزَّ وَ جَلَّ وَ لَا يَشْفَعُونَ إِلَّا لِمَنْ ارْضَى وَ هُمْ مِنْ خَشْيَتِهِ مُشْفِقُونَ

I have come as a suppliant, acknowledging your great status and position before Allah^{-azwj}, His^{-azwj} Rasool^{-saww}, and myself. So, intercede for me before your^{-asws} Lord^{-azwj} for I have many sins. Indeed, you hold a well-known station with Allah^{-azwj}, great honour, and immense rank, and an accepted intercession, and Allah^{-azwj} Mighty and Majestic Said: **and they will not be interceding except for the one He Approves of, and they are trembling from His fear [21:28]!**

اللَّهُمَّ رَبَّ الْأَرْبَابِ صَرِيحَ الْمُسْتَغْثَرِينَ جَبَّارَ الْجَبَابِرَةِ وَ عِمَادَ الْمُؤْمِنِينَ إِنِّي غَدْتُ بِأَخِي رَسُولِكَ مُعَاذًا فَبِحَقِّهِ عَلَيْكَ فَكُ رَقِيتِي مِنَ النَّارِ

O Allah^{-azwj}, Lord^{-azwj} of the lords, the Helper of those who cry for help, the Overpowering over all tyrants, and the Support of the believers! I seek refuge in the brother^{-asws} of Your^{-azwj}

Rasool^{-saww} a means of protection, so by His^{-azwj} right upon you^{-asws}, free my neck from the Hellfire!

آمَنْتُ بِاللَّهِ وَ بِمَا أُنْزِلَ إِلَيْكُمْ وَ اتَّوَلَّى آخِرَكُمْ بِمَا تَوَلَّيْتُ بِهِ أَوَّلَكُمْ وَ كَفَرْتُ بِالْجَنِّبِ وَ الطَّاغُوتِ وَ اللَّاتِ وَ الْعُزَّى وَ كُلِّ نِدٍّ يُدْعَى مِنْ دُونِ اللَّهِ وَ السَّلَامُ عَلَيْكَ يَا مَوْلَايَ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ-

I believe in Allah^{-azwj} and in what was Revealed to you^{-saww}, and I show allegiance to your^{-saww} last successor^{-asws} with the same devotion as I showed to your^{-asws} first. I reject falsehood, tyranny, Al-Laat and Al-Uzza (two idols) and every rival (false god) that is called upon besides Allah^{-azwj}, and the greeting be upon you^{-asws}, O my master, and Mercy of Allah^{-azwj} and His^{-azwj} Blessings!

ثُمَّ قَبِلَ الضَّرِيحَ وَ عُدَّ إِلَى عِنْدِ الرَّأْسِ وَ قُلِيَ السَّلَامُ عَلَيْكَ يَا أَمِيرَ الْمُؤْمِنِينَ أَنَا عَبْدُكَ وَ ابْنُ عَبْدِكَ وَ ابْنُ أَمَتِكَ جِئْتُكَ زَائِرًا لَا نِيْدًا بِحَرَمِكَ مُتَوَسِّلًا إِلَى اللَّهِ بِكَ فِي مَغْفِرَةِ ذُنُوبِي كُلِّهَا مُتَضَرِّعًا إِلَى اللَّهِ تَعَالَى وَ إِلَيْكَ لِمَنْزِلَتِكَ عِنْدَ اللَّهِ عَارِفًا عَالِمًا إِنَّكَ تَسْمَعُ كَلَامِي وَ تَرُدُّ سَلَامِي لِقَوْلِهِ تَعَالَى وَ لَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزُقُونَ

Then kills the Shrine and return to be by the head and say, 'The greeting be upon you^{-asws} O Amir Al-Momineen^{-asws}! I am your^{-asws} servant and son of your servant and son of your maid! I have come to you^{-asws} as a visitor seeking refuge with your^{-asws} sanctuary, seeking means to Allah^{-azwj} through you^{-asws} regarding Forgiveness of my sins, all of them, beseeching to Allah^{-azwj} the Exalted, and to you^{-asws} due to your^{-asws} status in the Presence of Allah^{-azwj}, a recogniser, knower that you^{-asws} do hear my speech, and you^{-asws} do respond my greeting, due to Words of the Exalted: **And do not reckon those who are killed in Allah's Way as dead; but, they are alive being sustained in the Presence of their Lord [3:169]!**

فَيَا مَوْلَايَ إِنِّي لَوْ وَجَدْتُ إِلَى اللَّهِ تَعَالَى شَفِيعًا أَقْرَبَ مِنْكَ لَقَصَدْتُ إِلَيْهِ فَمَا خَابَ رَاجِعُكُمْ وَ لَا ضَلَّ دَاعِيكُمْ أَنْتُمْ الْحُجَّةُ وَ الْمَحْجَّةُ إِلَى اللَّهِ فَكُنْ لِي إِلَى اللَّهِ شَفِيعًا فَمَا لِي وَ سَبِيلًا أَوْقَى مِنْ قَصْدِي إِلَيْكَ وَ تَوَسُّلِي بِكَ إِلَى اللَّهِ

O my master! If I had found an intercessor closer to Allah^{-azwj} than you^{-asws}, I would have turned to him. But those who place their hopes in you^{-asws} are never disappointed, nor do those who call upon you^{-asws} go astray. You^{-asws} are the Divine Authority and the path to Allah^{-azwj}, so be my intercessor before Him^{-azwj}! I have no means more complete than my turning to you^{-asws} and seeking nearness to Allah^{-azwj} through you^{-asws}!

فَأَنْتَ كَلِمَةُ اللَّهِ وَ كَلِمَةُ رَسُولِهِ ص- وَ أَنْتَ خَارِجُ وَحْيِهِ وَ عَيْنُهُ عِلْمِهِ وَ مَوْضِعُ سِرِّهِ وَ النَّاصِيحُ لِعَبِيدِ اللَّهِ وَ التَّالِي لِرَسُولِهِ وَ الْمُؤَسِّي لَهُ بِنَفْسِهِ وَ النَّاطِقُ بِحُجَّتِهِ وَ الدَّاعِي إِلَى شَرِيعَتِهِ وَ الْأَمَاضِي عَلَى سُنَّتِهِ

You^{-asws} are the Word of Allah^{-azwj} and the word of His^{-azwj} Rasool^{-saww}. You^{-asws} are the keeper of His^{-azwj} Revelation, and the repository of His^{-azwj} Knowledge, and the bearer of His^{-azwj} Secrets, and the sincere advisor to the servants of Allah^{-azwj}, and the successor^{-asws} of His^{-azwj} Rasool^{-saww}, and the one who sacrificed himself^{-asws} for him^{-saww}, and the speaker of his^{-saww} proofs, and the caller to his^{-saww} law, and the one who upheld his^{-saww} Sunnah!

فَلَقَدْ بَلَّغْتَ عَنِ النَّبِيِّ ص مَا حُمِّلْتَ وَ رَغِبْتَ مَا اسْتُحْفِظْتَ وَ حَفِظْتَ مَا اسْتُودِعْتَ وَ حَلَلْتَ حَلَالَهُ وَ حَرَّمْتَ حَرَامَهُ وَ أَقَمْتَ أَحْكَامَهُ وَ لَمْ تَأْخُذْكَ فِي اللَّهِ لَوْمَةٌ لَائِمٌ

You^{-asws} have delivered on behalf of the Prophet^{-saww} whatever you^{-asws} had been loaded with, and took care of what you^{-asws} had been Given to preserve, and protected what you^{-asws} had been Give to take care of, and you^{-asws} permitted His^{-azwj} Permissible and prohibited what He^{-azwj} Prohibited, and established His^{-azwj} Rulings, and for the Sake of Allah^{-azwj} you^{-asws} did not take the blame of a blamer.

فَجَاهَدْتَ الْقَاسِطِينَ فِي حُكْمِهِ وَ الْمَارِقِينَ عَنْ أَمْرِهِ وَ النَّاكِثِينَ لِعَهْدِهِ صَابِرًا مُحْتَسِبًا صَلَّى اللَّهُ عَلَيْكَ وَ سَلَّمَ أَفْضَلَ مَا صَلَّى عَلَى أَحَدٍ مِنْ أَصْفِيَائِهِ وَ أَنْبِيَائِهِ وَ أَوْلِيَائِهِ إِنَّهُ حَمِيدٌ مُجِيدٌ-

You^{-asws} fought the renegades in His^{-azwj} Judgment, and the deviants from His^{-azwj} Commands, and the breakers of His^{-azwj} Covenant, patiently and anticipating! May Allah^{-azwj} Send Salawaat upon you^{-asws} and greetings better than what He^{-azwj} has Sent upon anyone of His^{-azwj} elites, and His^{-azwj} Prophets^{-as}, and His^{-azwj} friends, He^{-azwj} is Praised, Glorified!'

ثُمَّ قَبِلَ الصَّرِيخَ مِنْ كُلِّ جَوَانِبِهِ وَ صَلَّى صَلَاةَ الزِّيَارَةِ وَ مَا بَدَا لَكَ وَ ادْخُلْ فُكُلًا يَا مَنْ عَمَّا عَنِّي وَ عَنْ مَا خَلَوْتُ بِهِ مِنَ السَّيِّئَاتِ يَا مَنْ رَحِمَنِي بِأَنْ سَتَرَ ذَلِكَ عَلَيَّ وَ لَمْ يَفْضَحْنِي بِهِ يَا مَنْ سَوَّى خَلْقِي وَ لَهُ عَلَى مَا أَعْمَلُ شَاهِدٌ مِنِّي

Then kiss the Shrine from all its sides and pray Salat of the Ziyarat and whatever comes to you, and bid farewell, 'O the One^{-azwj} Who Pardons me and the sins I committed in private! O the One Who has Shown me Mercy by Concealing them and not Exposing me! O the One^{-azwj} Who has Perfected my creation, and He^{-azwj} has a witness from me upon what I do!

يَا مَنْ يُنْطِقُ لِسَانِي وَ تَنْطِقُ لَهُ أَرْكَانِي يَا مَنْ قَلَ خِيَايَ مِنْهُ حَتَّى قَدْ خَشِيتُ أَنْ يَمُتَّنِي يَا مَنْ لَوْ عَلِمَ النَّاسُ مِنِّي بَعْضَ عِلْمِهِ فِي لَعَاجُلُونِي يَا مَنْ سَتَرَ عَوْرَتِي وَ لَمْ يُبْدِ لِحَلْقِهِ سَوَائِي يَا مَنْ أَمْهَلَنِي عِنْدَ خَلْوَتِي فِي مَعَاصِيهِ بِلَدَّنِي

O the One^{-azwj} Caused my tongue to speak, and my limbs speak to Him^{-azwj}! O the One^{-azwj} my shame from Him^{-azwj} is little until I feared He^{-azwj} would Detest me! O the One^{-azwj}, had the people known from me part of what He^{-azwj} Knows about me, they would have hastened me (for punishment)! O the One^{-azwj} Who Covered my defects and did not Reveal my evil deeds to His^{-azwj} creatures! O the One^{-azwj} Who Respited me during my seclusion in disobedience to Him^{-azwj} with my pleasures!

أَعُوذُ بِوَجْهِكَ الْكَرِيمِ أَنْ أَكُونَ مِمَّنْ يُنَادِي يَا حَسْرَتِي عَلَى مَا فَرَّطْتُ فِي جَنْبِ اللَّهِ

I seek Refuge with Your^{-azwj} Honourable Face from being from the ones who call out, **'O regret, upon what I wasted regarding the Side of Allah [39:56]!**

وَ أَعُوذُ بِوَجْهِكَ الْكَرِيمِ أَنْ أَكُونَ مِمَّنْ يُنَادِي رَبَّنَا غَلَبَتْ عَلَيْنَا شِقْوَتُنَا وَ كُنَّا قَوْمًا ضَالِّينَ رَبَّنَا أَخْرِجْنَا مِنْهَا فَإِنْ عُدْنَا فَإِنَّا ظَالِمُونَ

And I seek Refuge with Your^{-azwj} Honourable Face from being from the ones calling out, **'O our Lord! Our wretchedness overcame upon us and we were a straying people' [23:106] Our Lord! Extract us from it, then if we were to repeat, so we would be unjust [23:107]!**

وَ أَعُوذُ بِوَجْهِكَ الْكَرِيمِ أَنْ أَكُونَ مِمَّنْ يُنَادِي فَمَا لَنَا مِنْ شَافِعِينَ وَ لَا صَدِيقٍ حَمِيمٍ فَلَوْ أَنَّ لَنَا كَرَّةً فَنَكُونُ مِنَ الْمُؤْمِنِينَ

And I seek Refuge by Your^{-azwj} Honourable Face from being from the ones who call out, **So, there is none for us from the intercessors [26:100] Nor an intimate friend [26:101] If only there was one more chance for us, we would be from the Momineen [26:102]!**

وَأَعُوذُ بِوَجْهِكَ الْكَرِيمِ يَا سَيِّدِي أَنْ أَكُونَ مِمَّنْ يُنَادِي يَا مَالِكُ لِيَقْضِ عَلَيْنَا رُبُّكَ

And I seek Refuge by Your^{-azwj} Honourable Face, O my Master, from being from the ones who call out, **'O Malik! Let your Lord Decide about us'. [43:77]!**

وَأَعُوذُ بِوَجْهِكَ الْكَرِيمِ يَا سَيِّدِي أَنْ أَكُونَ مِمَّنْ يَأْتِيهِ الْمَوْتُ مِنْ كُلِّ مَكَانٍ وَ مَا هُوَ بِمَيِّتٍ

And I seek Refuge by Your^{-azwj} Honourable Face, O my Master, from being from the ones **the death would come to him from every place but he would not be dying, [14:17]!**

وَأَعُوذُ بِوَجْهِكَ الْكَرِيمِ يَا سَيِّدِي أَنْ أَكُونَ مِمَّنْ يُعْلَلُ فِي سِلْسِلَةٍ ذَرْعُهَا سَبْعُونَ ذِرَاعًا

And I seek Refuge with Your^{-azwj} Honourable Face, O my Master, from being from the ones **Then enchain him in a chain of seventy cubits [69:32]!**

وَأَعُوذُ بِوَجْهِكَ الْكَرِيمِ يَا سَيِّدِي أَنْ يَكُونَ طَعَامِي مِنَ الضَّرِيعِ وَأَعُوذُ بِوَجْهِكَ الْكَرِيمِ يَا سَيِّدِي أَنْ يَكُونَ غُدُوِّي وَ رَوْاحِي إِلَى النَّارِ

And I seek Refuge with Your^{-azwj} Honourable Face, O my Master, from my food being from the thorny bushes, and I seek refuge with Your^{-azwj} Honourable Face, O my Master, from my mornings and my evening be to the Hellfire!

اللَّهُمَّ تَجَاوَزْ عَنْ سَيِّئَاتِي وَ أَبْدِلْ ذَلِكَ بِالْحَسَنَاتِ وَ لَا تُخَفِّفْ بِذَلِكَ مِيزَانِي وَ لَا تُسَوِّدْ بِهِ وَجْهِي وَ لَا تَفْضَحْ بِهِ مَقَامِي وَ لَا تُنْكِسْ بِهِ رَأْسِي

O Allah^{-azwj}! Overlook from my evil deeds and Replace that with the good deeds, and do not Lighten my scale with that nor Darken my face with it, nor Expose my position with it, nor Lower my head with it!

يَا رَبِّ وَ لَا تَمَقِّنِي عَلَى طُول مَا أَبْقَيْتَنِي وَ تَجَاوَزْ عَنِّي فِيمَنْ تَجَاوَزْتَ عَنْهُ فِي أَصْحَابِ الْجَنَّةِ وَ عَدَّ الصِّدِّيقِ الَّذِي كَانُوا يُوعَدُونَ

O Lord^{-azwj}, and do not Detest me upon the length of as long as You^{-azwj} Cause me to remain, and Overlook from me among the ones You^{-azwj} Overlook from, **dwellers of the Paradise, being the Truthful Promise which they were Promised [46:16]!**

اللَّهُمَّ عَرَفَنِي اسْتِجَابَةً مَا سَأَلْتُكَ وَ أَمَلْتُهُ فَيْكَ وَ طَلَبْتُهُ مِنْكَ بِحَقِّ مَوْلَايَ وَ بَقْرِهِ وَ بِمَا سَعَيْتُ فِيهِ مِنْ زِيَارَتِهِ عَلَى مَعْرِفَةِ مَنِّي بِحَقِّهِ وَ مَنْزِلَتِهِ مِنْكَ وَ حُبِّهِ وَ مَوَدَّتِهِ عَلَى مَا أَوْجَبْتَهُ عَلَيَّ فِي كِتَابِكَ

O Allah^{-azwj}! Make me recognise the fulfilment of what I have asked of You^{-azwj}, and hoped for in You^{-azwj}, and requested from You^{-azwj}, by the right of my master, his^{-asws} grave, and my efforts in visiting him^{-asws}, with my full awareness of his^{-asws} right, and his^{-asws} status before You^{-azwj}, his^{-asws} love, and the affection that You^{-azwj} have Made obligatory upon me in Your^{-azwj} Book.

وَلَا تُزِدْنِي خَائِفًا وَلَا خَائِفًا وَافْلِحْنِي مُفْلِحًا مُنْجِحًا بِحَقِّ مُحَمَّدٍ وَعَلِيِّ وَالْأَئِمَّةِ مِنْ وَلَدِهَا وَبِالشَّانِ وَالْجَاهِ وَالْقُدْرِ الَّذِي لَهُمْ عِنْدَكَ فَإِنَّ لَهُمْ عِنْدَكَ شَأْنًا مِنَ الشَّانِ وَقَدْرًا مِنَ الْقُدْرِ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ-

Do not Turn me away disappointed or fearful, but return me successful and prosperous by the right of Muhammad^{-asws}, and Ali^{-asws}, and the Imams^{-asws} from his^{-asws} descendants, and by the honour, status, and rank they hold before You^{-asws}! For indeed, they have great honour and status in Your^{-azwj} Presence. By Your^{-azwj} Mercy, O most Merciful of the merciful ones!

ثُمَّ ادْعُ بِمَا أَحْبَبْتَ لِنَفْسِكَ وَإِخْوَانِكَ فَإِذَا أَرَدْتَ وَدَاعَهُ فَقِفْ عَلَيْهِ وَقُلْ يَا سَيِّدِي وَمَوْلَايَ وَمُعْتَمِدِي فِي دِينِي وَدُنْيَايَ وَآخِرَتِي يَا أَمِيرَ الْمُؤْمِنِينَ هَذَا أَوَانُ انْصِرَافِي عَنْ حَزْمِكَ مِنْ غَيْرِ جَفَاءٍ وَلَا قَلَى مِنْ بَعْدِ مَا قَضَيْتَ أَوْطَارِي وَتَمَتَّعْتَ بِزِيَارَتِكَ وَلَذْتُ بِحَزْمِكَ وَضَرَبْتُكَ

Then supplicate with whatever you like for yourself and for your brothers. When you want to bid him^{-asws} farewell, stand to him^{-asws} and say, 'O my chief and my master, and my reliance in my religion and my world and my Hereafter! O Amir Al-Momineen^{-asws}! This is the time of leaving from your^{-asws} sanctuary from without forsaking nor rudeness or disregard, after having fulfilled my desires, enjoyed visiting you^{-asws}, and sought refuge in your^{-asws} sacred sanctuary and Shrine!

وَسَأَلْتُ اللَّهَ تَعَالَى أَنْ يُعْفِرَ لِي وَلِوَالِدَيَّ وَإِخْوَانِي الْمُؤْمِنِينَ وَقَدْ عَوَّلْتُ عَلَى الْإِنْصِرَافِ وَأَنَا أَسْأَلُكَ أَنْ تَسْأَلَ اللَّهَ تَعَالَى لِأَجْلِ مَسْأَلَتِي بِكَ أَنْ يُزِدَنِي إِلَى أَهْلِي سَالِمًا غَانِمًا وَجَمِيعَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ

And I asked Allah^{-azwj} the Exalted to Forgive (sins) for me and for my parents and my Momineen brothers, and I am turning around for the leaving, and I ask you^{-asws} to ask Allah^{-azwj} the Exalted for hastening my request through you to return me to my family safely, gainful, and entirety of the believing men and the believing women!

وَقَدْ قَبِلَ اللَّهُ سَعْيَنَا وَزِيَارَتَنَا وَتَخَصَّ اللَّهُ جَمِيعَ ذُنُوبِنَا وَجَرَائِمَنَا وَخَطَايَانَا وَأَنْ نَعُودَ إِلَى أَهْلِنَا بِسَعْيٍ مَشْكُورٍ وَدَنْبٍ مَغْفُورٍ وَعَمَلٍ مَبْرُورٍ

And may Allah^{-azwj} Accept our striving and our Ziyarat, and may Allah^{-azwj} Purify our sins, and our crimes, and our misdeeds, and for us to return to our families with an Appreciated striving, and Forgiven sins, and accomplished work!

اللَّهُمَّ لَا تَجْعَلْهُ آخِرَ الْعَهْدِ مِنْ زِيَارَةِ مَوْلَانَا وَإِمَامِنَا أَمِيرِ الْمُؤْمِنِينَ وَلَا مِنْ زِيَارَةِ قَبْرِهِ فِي كُلِّ مَبْقَاتٍ وَتَقَبَّلْ ذَلِكَ مِنَّا بِأَحْسَنِ قَبُولٍ أَسْتَوْدِعُكَ اللَّهُ وَنَفْسِي وَأَهْلِي وَوُلْدِي وَمَا أَتَقَلَّبُ إِلَيْهِ فِي جَمِيعِ أَحْوَالِي.

O Allah^{-azwj}! Do not Make it last of the pact of Ziyarat of our master and our Imam^{-asws} Amir Al-Momineen^{-asws}, nor of Ziyarat of his^{-asws} grave from every juncture, and Accept that from us with the most excellent Acceptance! I entrust you^{-asws} to Allah^{-azwj}, and myself, and my family, and my children, and what I am turning to regarding the entirety of my situations!'⁷¹¹

أقول: قال الكليني في الكافي بعد إيراد هذه الزيارة المختصرة التي رويها سابقا عن أبي الحسن الثالث ع بسنديه ما هذا لفظه دعاء آخر عند قبر أمير المؤمنين ع تقول السلام عليك يا ولي الله السلام عليك يا حجة الله

⁷¹¹ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 14 H 20

I say: 'Al-Kulayni mentioned in Al Kafi, after narrating the brief visitation (Ziyarat) that we previously reported from Abu Al Hasan^{-asws} the 3rd with his two chains of narration, the following – 'Another supplication at the grave of Amir Al-Momineen^{-asws} where you say, 'The greeting be upon you^{-asws}, O friend of Allah^{-azwj}! The greeting be upon you^{-asws} O Divine Authority of Allah^{-azwj}!'

ثم ساق الزيارة مثل ما أدرجه السيد في تلك الزيارة إلى قوله اللهم رب الأرباب صريخ الأحياء إني عذت بأخي رسولك معاذاً ففك رقبتني من النار آمنت بالله و ما أنزل إليكم و أتولى آخركم بما توليت به أولكم و كفرت بالجبت و الطاغوت و اللات و العزى و ختم بذلك و نحوه روى الشيخ في التهذيب.

Then he continued Ziyarat as recorded by Sayyid in that Ziyarat up to his words, 'O Allah^{-azwj}, Lord^{-azwj} of the lords, Listener of the loved ones! I seek refuge in the brother^{-asws} of Your^{-azwj} Rasool^{-saww}, so Liberate my neck from the Hellfire! I have believed in Allah^{-azwj} and in what was Revealed to you^{-saww}, and I pledge allegiance to the last of you^{-asws} as I pledged allegiance to the first of you^{-asws}! I disbelieve in the false gods and the tyrants, and Al Laat and Al Uzza (two idols)! – and he ended with that and approximate to the report by the Sheykh in (the book) 'Al Tahzeeb'.

21- ثُمَّ قَالَ السَّيِّدُ رَهْ زِيَارَةً ثَالِثَةً يُزَارُ بِهَا عَ تَغْتَسِلُ وَ تَلْبَسُ أَنْظَفَ ثِيَابِكَ وَ تَمَسُّ شَيْئاً مِنَ الطَّيِّبِ إِنْ أَمَكَنَّكَ فَإِذَا وَصَلْتَ إِلَى بَابِ النَّاحِيَةِ الْمُقَدَّسَةِ فَقُلِ اللَّهُ أَكْبَرُ ثَلَاثِينَ مَرَّةً لَا إِلَهَ إِلَّا اللَّهُ ثَلَاثِينَ مَرَّةً الْحَمْدُ لِلَّهِ ثَلَاثِينَ مَرَّةً اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ ثَلَاثِينَ مَرَّةً

Then the Seyyid said, 'There is a third Ziyarat one can visit him^{-asws} with – 'You should bathe and wear cleaners of your clothes and touch something from the perfume if possible. When you arrive at the door of the Holy corner, say, 'Allah^{-azwj} is Greatest', thirty times, 'There is no god except Allah^{-azwj}', thirty times, 'The Praise is for Allah^{-azwj}', thirty times, 'O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}', thirty times.

ثُمَّ تَدْخُلُ مُقَدِّمًا رِجْلَكَ الْيُمْنَى وَ تَقُولُ السَّلَامَ عَلَى رَسُولِ اللَّهِ خَاتَمِ النَّبِيِّينَ السَّلَامَ عَلَى أَخِيهِ وَ وَصِيِّهِ أَمِيرِ الْمُؤْمِنِينَ - السَّلَامَ عَلَى مَلَائِكَةِ اللَّهِ وَ عِبَادِهِ الصَّالِحِينَ السَّلَامَ عَلَى مَلَائِكَةِ هَذَا الْحَرَمِ الَّذِينَ هُمْ بِهِ مُقِيمُونَ وَ بِمَشْهَدِهِ مُحَدِّثُونَ وَ لِرُؤَاغِهِ مُسْتَعْفِرُونَ

Then enter the front of your right leg and say, 'The greeting be upon Rasool-Allah^{-saww}, seal of the Prophets^{-as}! The greeting be upon his^{-saww} brother^{-asws} and his^{-saww} successor^{-asws} Amir Al-Momineen^{-asws}! The greeting be upon the Angels of Allah^{-azwj} His^{-azwj} righteous servants! The greeting be upon the Angels of this sanctuary which they are resident in, and are gazing at his^{-asws} Shrine, and they are seeking Forgiveness for his^{-asws} visitors!

وَ الْحَمْدُ لِلَّهِ الَّذِي أَكْرَمَنَا بِمَعْرِفَتِهِ وَ مَعْرِفَةِ رَسُولِهِ - وَ مَنْ فَرَضَ عَلَيْنَا طَاعَتَهُ رَحْمَةً مِنْهُ وَ تَطَوُّلاً

And the Praise is for Allah^{-azwj} Who Honoured us with recognising Him^{-azwj} and recognising His^{-azwj} Rasool^{-saww}, and the one obedience to whom He^{-azwj} Obligated as a Mercy from Him^{-azwj} and Leniency!

الْحَمْدُ لِلَّهِ الَّذِي سَبَّرَنِي فِي بِلَادِهِ وَ حَمَلَنِي عَلَى دَوَائِبِهِ وَ طَوَى لِي الْبُعِيدَ وَ دَفَعَ عَنِّي الْمَكَارَةَ حَتَّى بَلَغَنِي حَرَمَ أَخِي نَبِيِّهِ وَ وَصِيِّ رَسُولِهِ وَ أَدْخَلَنِي الْبُقْعَةَ الَّتِي قَدَّسَهَا وَ بَارَكَ عَلَيْهَا وَ اخْتَارَهَا لَوْصِيِّ نَبِيِّهِ

The Praise is for Allah^{-azwj} Who Made me travel in His^{-azwj} Land and Carried me upon His^{-azwj} animal, and Folded the remote for me, and Repelled the abhorrence from me until He^{-azwj}

Made me reach the sanctuary of the brother-asws of His-azwj Prophet-saww, and successor-asws of His-azwj Rasool-saww, and Entered me to the spot which He-azwj had Sanctified and Blessed upon it, and Chose it for the successor-asws of His-azwj Prophet-saww!

وَالْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَا أَنَّ هَدَانَا اللَّهُ وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ وَأَنَّ عَلِيًّا عَبْدُهُ وَآخُو رَسُولِهِ

'The Praise is for Allah Who Guided us to this, and we would not have been rightly Guided if Allah had not Guided us. [7:43], and I testify that there is no god except Allah-azwj Alone, there is no associate for Him-azwj, and that Muhammad-saww is His-azwj servant and His-azwj Rasool-saww, and that Ali-asws is His-azwj servant and brother-asws of His-azwj Rasool-saww!

اللَّهُمَّ إِنِّي عَبْدُكَ وَ زَائِرُكَ الْوَاقِدُ إِلَيْكَ الْمُتَقَرِّبُ بِزِيَارَةِ أَخِي نَبِيِّكَ وَ مُسْتَحْفِظِ رَسُولِكَ ص يَا رَبِّ وَ عَلَى كُلِّ مَأْتِي حَقٌّ لِمَنْ زَارَهُ وَ وَقَدْ إِلَيْهِ وَ أَنْتَ يَا رَبِّ خَيْرُ مَأْتِي وَ أَكْرَمُ مَزْوِرٍ

O Allah-azwj! I am Your-azwj servant and Your-azwj visitor, the delegate to You-azwj, the one drawing closer with Ziyarat of the brother-asws of Your-azwj Prophet-saww and protector of Your-azwj Rasool-saww! O Lord-azwj, and upon every one visited there is a right for the one visiting him and delegates to, and You-azwj, O Lord-azwj, are the best one come to, and the most honourable one visited!

فَأَسْأَلُكَ اللَّهُمَّ بِمَعَاقِدِ الْعِزِّ مِنْ عَرْشِكَ وَ مُنْتَهَى الرَّحْمَةِ مِنْ كِتَابِكَ وَ بِمُوجِبَاتِ رَحْمَتِكَ وَ عَزَائِمِ مَغْفِرَتِكَ أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تَجْعَلَ حَظِّي مِنْ زِيَارَتِي فِي مَوْضِعِي هَذَا فَكَأَنَّ رَقَبَتِي مِنَ النَّارِ وَ أَنْ تَجْعَلَ لِي مِمَّنْ يُسَارِعُ فِي الْخَيْرَاتِ وَ يَدْعُوكَ رَغْبًا وَ رَهْبًا وَ اجْعَلْ لِي مِنَ الْخَاشِعِينَ

I ask You-azwj O Allah-azwj, by the seat of honour from Your-azwj Throne, and the ultimate Mercy from Your-azwj Book, and by Your-azwj obligated Mercy, and Your-azwj Mighty Forgiveness to Send Salawaat upon Muhammad-saww and Progeny-asws of Muhammad-saww, and to make my share of my Ziyarat and this place of my to be the liberation of my neck from the Hellfire, and to Make me from the ones swift in the good deeds, and supplicating to You-azwj desirously and dreading, and Make me from the fearful ones!

اللَّهُمَّ إِنَّكَ بَشَّرْتَنِي عَلَى لِسَانِ نَبِيِّكَ فَقُلْتُ وَ بَشَّرَ الَّذِينَ آمَنُوا أَنَّ هُمْ قَدَمَ صِدْقٍ عِنْدَ رَبِّهِمْ

O Allah-azwj! You-azwj Gave me glad tidings upon the tongue of Your-azwj Prophet-saww. You-azwj Said: ***and give glad tidings to those who believe that, for them would be a 'true footing' in the Presence of their Lord. [10:2]!***

اللَّهُمَّ إِنِّي مُؤْمِنٌ بِكَ وَ بِجَمِيعِ أَنْبِيَائِكَ وَ رَسُولِكَ وَ كَلِمَاتِكَ وَ أَسْمَائِكَ فَلَا تَقْهِنِي بَعْدَ مَعْرِفَتِي بِهِمْ مَوْفِقًا تَفْضَحُنِي بِهِ عَلَى رُءُوسِ الْخَلَائِقِ وَ قَفْنِي مَعَ مُحَمَّدٍ وَ أَهْلِ بَيْتِهِ

O Allah-azwj! I am a believer in You-azwj and in entirety of Your-azwj Prophets-as, and Your-azwj Messengers-as, and Your-azwj Words, and Your-azwj Names, so after having recognised them, do not Place me in a position that would disgrace me upon the heads of the people, and Stand me with Muhammad-saww and People-asws of his-saww Household!

صَلَّى اللَّهُ عَلَيْهِمْ وَ تَوَفَّنِي عَلَى التَّصَدِيقِ بِهِمْ وَ التَّسْلِيمِ لَهُمْ فَإِنَّهُمْ عِبِيدُكَ وَ أَنْتَ خَصَصْتَهُمْ بِكَرَامَتِكَ وَ أَمَرْتَنِي بِاتِّبَاعِهِمْ وَ فَرَضْتَ عَلَيَّ طَاعَتَهُمْ -

May Allah^{-azwj} Send Salawaat upon them and Cause me to die upon the ratification with them^{-asws} and the submission to them^{-asws}, for they^{-asws} are Your^{-azwj} servants, and You^{-azwj} have Specialised them^{-asws} with Your^{-azwj} Honours and Commanded me with following them^{-asws}, and Obligated upon me to obey them^{-asws}!

ثُمَّ تَذْنُو مِنَ الْقَبْرِ وَ تَقُولُ السَّلَامُ مِنَ اللَّهِ عَلَى مُحَمَّدٍ النَّبِيِّ وَ الرَّسُولِ الْمُصْطَفَى الْمُتَّصِيَّ أَمِينِ اللَّهِ عَلَى رُسُلِهِ وَ خَاتَمِ أَنْبِيَائِهِ وَ عَزَائِمِ أَمْرِهِ وَ مَعْدِنِ الْوَحْيِ وَ الرِّسَالَةِ وَ التَّنْزِيلِ وَ مَهْبِطِ الْمَلَائِكَةِ وَ مُخْتَلَفِ الرُّوحِ الْأَمِينِ وَ حُجَّةِ اللَّهِ الْبَالِغَةِ وَ الْخَاتَمِ لِمَا سَبَقَ وَ الْفَاتِحِ لِمَا اسْتَقْبَلَ وَ الْمُهْمِّينَ عَلَى ذَلِكَ كُلِّهِ وَ الشَّاهِدِ عَلَى الْخَلْقِ وَ السِّرَاجِ الْمُنِيرِ وَ السَّلَامُ عَلَيْهِ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ

Then go near to the grave and say, 'The Greeting from Allah^{-azwj} be upon Muhammad^{-saww} the Prophet^{-saww} and the Rasool^{-saww}, the Chosen, the Selected trustee of Allah^{-azwj} upon His^{-azwj} Rasool^{-saww}, and seal of His^{-azwj} Prophets^{-as}, and His^{-azwj} Mighty Commands, and the Mine of Revelation and the Messages and the Scriptures, and the descending place of the Angels, and the interchange of the Trustworthy Spirit and the Divine Authorities of Allah^{-azwj} the deliverers, and the end of what had preceded and the beginner of what is in the future, and the dominant upon that, all of it, and the witness upon the creatures, and the radiant lamp, and the greeting be upon him^{-asws} and Mercy of Allah^{-azwj} and His^{-azwj} Blessings!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ أَهْلِ بَيْتِهِ الْأَبْرَارِ الَّذِينَ اخْتَرْتَهُمْ مِنْ خَلْقِكَ وَ جَعَلْتَهُمْ أَغْلَامَ دِينِكَ

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and People^{-asws} of his^{-saww} Household, the righteous, those whom You^{-azwj} Chose them^{-asws} from Your^{-azwj} creatures, and Made them^{-asws} flags of Your^{-azwj} religion!

اللَّهُمَّ وَ صَلِّ عَلَى مُحَمَّدٍ مُنْتَهَى عِلْمِكَ وَ صَلَوَاتِكَ وَ تَحِيَّاتِكَ

O Allah^{-azwj}, and Send Salawaat upon Muhammad^{-saww}, the ultimate of Your^{-azwj} Knowledge, and Your^{-azwj} Salawaat, and Your^{-azwj} Salutations!

اللَّهُمَّ صَلِّ عَلَى أَمِيرِ الْمُؤْمِنِينَ عَبْدِكَ وَ أَخِي رَسُولِكَ وَ خَيْرِ مَنْ انْتَجَبْتَهُ بِعِلْمِكَ وَ جَعَلْتَهُ هَادِيًا لِمَنْ شِئْتَ مِنْ خَلْقِكَ وَ الدَّلِيلَ عَلَى مَنْ بَعَثْتَهُ بِرِسَالَتِكَ وَ دَيَّانَ دِينِكَ بِعَدْلِكَ وَ فَضْلٍ فَضِيلَتِكَ بَيْنَ خَلْقِكَ وَ السَّلَامُ عَلَيْهِ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ

O Allah^{-azwj}! Send Salawaat upon Amir Al-Momineen^{-asws}, Your^{-azwj} servant, and brother of Your^{-azwj} Rasool^{-saww}, and best of the ones You^{-azwj} Selected with Your^{-azwj} Knowledge, and Made him^{-asws} a guide for the one You^{-azwj} Desire from Your^{-azwj} creatures, and the pointer upon the one whom You^{-azwj} had Sent with Your^{-azwj} Messages, and judge of Your^{-azwj} religion with Your^{-azwj} Justice, and decider of Your^{-azwj} Decrees between Your^{-azwj} creatures, and the greeting be upon him^{-asws}, and Mercy of Allah^{-azwj} and His^{-azwj} Blessings!

اللَّهُمَّ صَلِّ عَلَى الْأَئِمَّةِ مِنْ وَلَدِهِ الْقَوَّامِينَ بِأَمْرِكَ مِنْ بَعْدِهِ الْمُطَهَّرِينَ الَّذِينَ ارْتَضَيْتَهُمْ أَنْصَارًا لِدِينِكَ وَ أَوْعِيَّةَ لِعِلْمِكَ وَ حَفَظَةَ لِسِرِّكَ وَ شُهَدَاءَ عَلَى خَلْقِكَ وَ أَغْلَامًا لِعِبَادِكَ وَ نُجُومًا فِي أَرْضِكَ

O Allah-azwj! Send Salawaat upon the Imams-asws, the ones standing with Your-azwj Commands from after him-asws, the purified, those whom You-azwj had Selected as helpers for Your-azwj religion, and retainers of Your-azwj Knowledge, and preservers of Your-azwj Secrets, and witnesses upon Your-azwj creatures, and flags for Your-azwj servants, and stars in Your-azwj earth!

السَّلَامُ عَلَى الْأَيْمَةِ الْمُسْتَوْدَعِينَ السَّلَامُ عَلَى خَلْقِهِ الْمُبَارَكِينَ السَّلَامُ عَلَى الْمُؤْمِنِينَ الَّذِينَ أَقَامُوا إِمَامَ اللَّهِ وَ آزَرُوا أَوْلِيَاءَ اللَّهِ السَّلَامُ عَلَى مَلَائِكَةِ اللَّهِ السَّلَامُ عَلَيْكَ يَا أَمِيرَ الْمُؤْمِنِينَ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ

The greeting be upon the Imams-asws, the entrusted! The greeting be upon the special ones of Allah-azwj from His-azwj creatures, the Blessed! The greeting be upon the Momineen, those who upheld the Imam-asws of Allah-saww, and visited the Guardians of Allah-azwj! The greeting be upon the Angels of Allah-azwj! The greeting be upon you-asws, O Amir Al-Momineen-asws, and Mercy of Allah-azwj and His-azwj Blessings!

السَّلَامُ عَلَيْكَ يَا حَبِيبَ اللَّهِ السَّلَامُ عَلَيْكَ يَا صَفْوَةَ اللَّهِ السَّلَامُ عَلَيْكَ يَا وَلِيَّ اللَّهِ السَّلَامُ عَلَيْكَ يَا حُجَّةَ اللَّهِ السَّلَامُ عَلَيْكَ يَا إِمَامَ الْهُدَى السَّلَامُ عَلَيْكَ يَا عِلْمَ الثَّقَى السَّلَامُ عَلَيْكَ أَيُّهَا الْوَصِيُّ الْبَارُّ الْمُصْطَفَى

The greeting be upon you-asws, O Beloved of Allah-azwj! The greeting be upon you-asws O elite of Allah-azwj! The greeting be upon you-asws O Guardian of Allah-azwj! The greeting be upon you-asws O Divine Authority of Allah-azwj! The greeting be upon you-asws O the Imam-asws of guidance! The greeting be upon you-asws O the flag of piety! The greeting be upon you-asws, O successor-asws, the righteous, the Chosen!

السَّلَامُ عَلَيْكَ أَيُّهَا السِّبْرَانِجُ الْمُمَيَّرُ السَّلَامُ عَلَيْكَ يَا عَمُودَ الدِّينِ السَّلَامُ عَلَيْكَ يَا وَارِثَ عِلْمِ الْأَوَّلِينَ وَ الْآخِرِينَ السَّلَامُ عَلَيْكَ أَيُّهَا النُّورُ الْمُمَيَّرُ

The greeting be upon you-asws O radiant lamp! The greeting be upon you-asws O pillar of religion! The greeting be upon you-asws O inheritor of knowledge of the former ones and the latter ones! The greeting be upon you-asws, O radiant light!

أَشْهَدُ أَنَّكَ قَدْ أَقَمْتَ الصَّلَاةَ وَ آتَيْتَ الزَّكَاةَ وَ أَمَرْتَ بِالْمَعْرُوفِ وَ نَهَيْتَ عَنِ الْمُنْكَرِ وَ اتَّبَعْتَ الرَّسُولَ وَ تَلَوْتَ الْكِتَابَ حَقَّ تِلَاوَتِهِ وَ بَلَّغْتَ عَنِ اللَّهِ مَا أَمَرَكَ بِهِ وَ وَفَيْتَ بِعَهْدِ اللَّهِ وَ قُمْتَ بِكَلَامِهِ وَ جَاهَدْتَ فِي اللَّهِ حَقَّ جِهَادِهِ وَ نَصَحْتَ لِلَّهِ وَ لِرَسُولِهِ فَلَعَنَ اللَّهُ مَنْ قَتَلَكَ وَ مَنْ ظَلَمَكَ وَ تَعَدَّى عَلَيْكَ وَ خَذَلَكَ وَ حَادَ عَنْكَ وَ بَايَنَكَ

I testify You-azwj had established the Salat, and gave the Zakat, and instructed with the good and forbade from the evil, and followed the Rasool-saww, and recited the Book as is the right of reciting it, and delivered on behalf of Allah-azwj whatever He-azwj had Commanded you-asws with, and were loyal with the Covenant of Allah-azwj, and stood with His-azwj Speech, and fought for the sake of Allah-azwj as is the right of fighting, and advised for Allah-azwj and for His-azwj Rasool-saww! May Allah-azwj Curse the one who killed you-asws, and the one who oppressed you-asws and was transgressive upon you, and abandoned you-asws, and separated from you-asws and detached from you-asws!

اللَّهُمَّ الْعَنْ قَتْلَةَ أَنْبِيَائِكَ وَ أَوْلِيَاءِكَ وَ أَوْصِيَاءَ أَنْبِيَائِكَ بِجَمِيعِ لَعْنَاتِكَ وَ أَصْلِهِمْ حَرَّ نَارِكَ وَ أَلِيمَ عَذَابِكَ وَ الْعَنْ الْجَوَائِبِ وَ الطَّوَائِفِ وَ الْفَرَاغَةَ وَ اللَّاتِ وَ الْعُزَى وَ الْحَبِثَ وَ الْأَوْثَانَ وَ الْأَزْلَامَ وَ الْأَضْدَادَ وَ كُلَّ نِدٍّ يَدْعِي مِنْ دُونِ اللَّهِ وَ كُلَّ مُلْحِدٍ مُفْتِرٍ عَلَى اللَّهِ عَزَّ وَ جَلَّ

O Allah^{-azwj}! Curse the one who killed Your^{-azwj} Prophets^{-as}, and Your^{-azwj} friends, and successors^{-as} of Your^{-azwj} Prophets^{-as} with entirety of Your^{-azwj} Curses, and Make them arrive to the heat of Your^{-azwj} Fire, and Your^{-azwj} painful Punishment, and Curse the false gods, and the tyrants, and the Pharaohs, and Al-Laat and Al-Uzza (two idols), and the false gods, and the images, and the divining arrows, and the rival gods, and every rival besides Allah^{-azwj} being called upon, and every atheist fabricating upon Allah^{-azwj} Mighty and Majestic!

اللَّهُمَّ أَذْخِلْ عَلَى كُلِّ مَنْ أَذَى رَسُولِكَ - وَ قَتَلَ أَنْصَارَهُ وَ أَنْصَارَ أَمِيرِ الْمُؤْمِنِينَ وَ عَلَى قَاتِلِهِ وَ قَاتِلِ الْحَسَنِ وَ الْحُسَيْنِ وَ قَتَلَ أَوْلِيَاكَ اللَّعْنَ الْمُضَاعَفَ السَّرْمَدَ الَّذِي لَا انْقِضَاءَ لَهُ وَ لَا فَنَاءَ وَ عَذِّبْهُمْ عَذَاباً سَرْمَداً مُضَاعَفاً فِي أَسْفَلِ دَرَكٍ مِنَ الْجَحِيمِ

O Allah^{-azwj}! Upon every one who had hurt Your^{-azwj} Rasool^{-saww}, and killed his^{-saww} helpers, and helpers of Amir Al-Momineen^{-asws}, and upon his^{-asws} killer, and killer of Al-Hassan^{-asws} and Al-Husayn^{-asws}, and killers of Your^{-azwj} friends, Enter the multiple Curses, the perpetual which has not termination for it, nor any annihilation, and Punish them a perpetual multiplied Punishment in the lowest lever of the Blazing Fire!

اللَّهُمَّ الْعَنْهُمْ فِي مُسْتَسِرِّ سِرِّكَ وَ ظَاهِرِ عَلَانِيَتِكَ لَعْناً وَبَيلاً وَ أَخْرِجْهُمْ خَرْجاً طَوِيلاً وَ لَا يُفْتَرُ عَنْهُمْ وَ هُمْ فِيهِ مُبْلِسُونَ

O Allah^{-azwj}! Curse them in the hidden depths of Your^{-azwj} Secrets, and the apparent of Your^{-azwj} openness, a flood of Curses, and Disgrace them with a prolonged disgrace, ***It shall not be abated from them and they would be despairing in it [43:75]!***

اللَّهُمَّ اجْعَلْ لِي لِسَانَ صِدْقٍ فِي أَوْلِيَاكَ وَ حَبِّبْ إِلَيَّ مَشَاهِدَهُمْ حَتَّى تُلَحِّقَنِي بِهِمْ وَ تَجْعَلَنِي بِهِمْ تَابِعاً وَ وَلِيّاً فِي الدُّنْيَا وَ الْآخِرَةِ -

O Allah^{-azwj}! Make a truthful tongue to be for me among Your^{-azwj} Guardians, and Make their^{-asws} shrines beloved to me until You^{-azwj} Join me with them^{-asws} and Make me with them^{-asws} a follower and a friend in the world and the Hereafter!'

ثُمَّ امْضِ إِلَى الرَّأْسِ وَ قِفْ عَلَيْهِ وَ قُلْ سَلَامُ اللَّهِ وَ سَلَامٌ مَلَائِكَتِهِ الْمُقَرَّبِينَ وَ الْمُسْلِمِينَ لَكَ بِقُلُوبِهِمْ وَ النَّاطِقِينَ بِفَضْلِكَ وَ الشَّاهِدِينَ عَلَى أَنَّكَ الصَّادِقُ الْمُصَدِّقُ وَ الْهَادِي الْمُتَجَبِّعُ عَلَيْكَ يَا مَوْلَايَ وَ عَلَى رُوحِكَ وَ بَدَنِكَ

Then continue to the head and stand by it, and say, 'Greeting of Allah^{-azwj}, and greeting of His^{-azwj} Angels of Proximity, and the ones submitting to you^{-asws} with their hearts, and the speakers with your^{-asws} merits, and the testifier upon that you^{-asws} are the truthful, and ratified, the guide, the Selected, (greeting) be upon you^{-asws}, O my master, and upon your^{-asws} soul and your body!

أَشْهَدُ أَنَّكَ طَاهِرٌ مُقَدَّسٌ وَ أَنَّكَ وَلِيُّ اللَّهِ وَ وَصِيُّ رَسُولِهِ صَلَّى اللَّهُ عَلَيْكُمَا وَ عَلَى ذُرِّيَّتِكُمَا أَنَا عَبْدُ اللَّهِ وَ مَوْلَاكَ وَ الْوَافِدُ إِلَيْكَ الْمُلتَمِسُ بِذَلِكَ كَمَالِ الْمُنَزَّلَةِ عِنْدَ اللَّهِ عَزَّ وَ جَلَّ -

I testify you are pure, holy, and you^{-asws} are a Guardian of Allah^{-azwj} and successor^{-asws} of His^{-azwj} Rasool^{-saww}! May Allah^{-azwj} Send Salawaat upon you^{-asws} both, and upon your^{-asws} offsprings! I am a servant of Allah^{-azwj}, and your^{-asws} friend, and the delegate to you^{-asws}, seeking by that the perfect status in the Presence of Allah^{-azwj} Mighty and Majestic!'

ثُمَّ انكَبْ عَلَى الْقَبْرِ وَ قُلِ اللَّهُمَّ لِرَحْمَتِكَ تَعَرَّضْتُ بِإِزَاءِ قَبْرِ أَخِي نَبِيِّكَ وَ قَفْتُ عَائِداً بِهِ مِنَ النَّارِ فَأَعِزَّنِي مِنْ نَقِمَتِكَ وَ سَخِطِكَ وَ زَلَّازِلِ يَوْمِ الْقِيَامَةِ يَوْمَ يَكْبُرُ فِيهِ الْحِسَابُ يَوْمَ تَبْيَضُ فِيهِ وُجُوهُ وَ تَسْوَدُ فِيهِ وُجُوهُ يَوْمَ الْأَرْفَةِ إِذِ الْقُلُوبُ لَدَى الْحَنَاجِرِ كَاظِمِينَ -

Then devote upon the grave and say, 'O Allah^{-azwj}! I have sought Your^{-azwj} Mercy and stood before the grave of the brother of Your^{-azwj} Prophet^{-saww}, seeking refuge through him^{-saww} from the Hellfire! So, Protect me from Your^{-azwj} Punishment, Your^{-azwj} Wrath, and the terrors of the Day of Qiyamah, the Day when Reckoning will be severe, the Day when faces will be brightened and faces will be darkened!'

ثُمَّ ارْفَعْ رَأْسَكَ وَ اسْتَقْبِلِ الْقِبْلَةَ وَ قُلْ يَا أَكْرَمَ مَنْ أُقِرُّ لَهُ بِالذُّنُوبِ مَا أَنْتَ صَانِعٌ بِعِبْدِكَ الْمُقِرُّ لَكَ بِذُنُوبِهِ مُتَقَرِّباً إِلَيْكَ بِالرُّسُولِ وَ عِزَّتِهِ لَا بُدَّ بِقَبْرِ وَصِيِّ الرُّسُولِ

Then raise your head and face the Qiblah and say, 'O most Benevolent of the ones the sins are confessed to! What will You^{-azwj} do with Your^{-azwj} servant who acknowledges his sins before You^{-azwj}, seeking closeness to You^{-azwj} through Rasool-Allah^{-saww} and his^{-saww} family^{-asws}, taking refuge at the grave of successor^{-asws} of the Rasool^{-saww}?

يَا مَنْ يَمْلِكُ حَوَائِجَ السَّائِلِينَ كَمَا وَفَّقْتَنِي لِقَوَادِي وَ زِيَارَتِي وَ مَسْأَلَتِي فَأَعْطِنِي سُؤْلِي فِي آخِرَتِي وَ دُنْيَايَ وَ وَفَّقْنِي لِكُلِّ مَقَامٍ خَمُودٍ تُحِبُّ أَنْ يُدْعَى فِيهِ بِأَسْمَائِكَ وَ يُسْأَلَ فِيهِ مِنْ عَطَائِكَ -

O the One^{-azwj} Who Controls the needs of the askers! Just as You have granted me success in coming, and visiting, and supplicating, Grant me my request in both my Hereafter and my worldly life, and Guide me to every praiseworthy station where You^{-azwj} love to be called upon by Your^{-azwj} Names and asked from Your^{-azwj} bounties!'

وَ تُصَلِّي سِتَّ رَكَعَاتٍ وَ إِنْ أَحْبَبْتَ زِيَادَةً فَأَفْعَلْ وَ تَدْعُو بِمَا أَحْبَبْتَ إِذَا أَرَدْتَ الْوَدَاعَ فَقُلِ السَّلَامُ عَلَيْكَ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ أَسْتَوْدِعُكَ اللَّهُ وَ أَقْرَأُ عَلَيْكَ السَّلَامَ أَمَنَّا بِاللَّهِ وَ بِالرُّسُولِ وَ بِمَا جَاءَ بِهِ وَ دَعَا إِلَيْهِ وَ دَلَّ عَلَيْهِ

And you should pray six units Salat, and if you like more, do so, and supplicate with whatever you like. When you want to bid farewell, say, 'The greeting be upon you^{-asws}, and Mercy of Allah^{-azwj} and His^{-azwj} Blessings! I entrust you^{-asws} to Allah^{-azwj} convey the greeting be upon you^{-asws}, trustee of Allah^{-azwj} and with the Rasool^{-saww}, and with what he^{-saww} had come with and called to, and pointed upon! O Allah^{-azwj}! Do not Make it last of the pact of my visitation to him^{-asws}!

اللَّهُمَّ لَا تَجْعَلْهُ آخِرَ الْعَهْدِ مِنْ زِيَارَتِي إِلَيْهِ اللَّهُمَّ لَا تَحْرِمْنَا ثَوَابَ مَزَارِهِ وَ ارْزُقْنَا الْعُودَ فَإِنْ تَوَقَّيْتَنِي قَبْلَ ذَلِكَ فَلِيَّ أَشْهَدُ فِي مَمَاتِي بِمَا شَهِدْتُ عَلَيْهِ فِي حَيَاتِي

O Allah^{-azwj}! Do not Deprive us the Rewards of visiting him^{-asws} and Grace us the return! If You^{-azwj} Cause me to die before that, I will testify during my death with what I have testified upon it during my lifetime!

وَ أَشْهَدُ أَنَّهُمْ أَعْلَامُ الْهُدَى وَ نُجُومُ الْعُلَى وَ الْقُدُرُ الْبَالِغُ وَ كُھُوفُ الْوَرَى وَ وَرَثَةُ الْأَنْبِيَاءِ وَ الْمَثَلُ الْأَعْلَى وَ الدَّعْوَةُ الْحُسْنَى وَ حُجُجُكَ عَلَى أَهْلِ الدُّنْيَا وَ السَّبَبُ الْأَطْوَلُ بَيْنَكَ وَ بَيْنَ خَلْقِكَ وَ أَشْهَدُ أَنَّ مَنْ رَدَّ ذَلِكَ فَهُوَ فِي دَرْكِ الْجَحِيمِ

And I testify they^{-asws} are the flags of guidance and the high stars, and the of the highest ranks, and the ultimate measure, and the caves of creation, and the heirs of the Prophets^{-as}, and the exalted example, and the most excellent invocation, and Your^{-azwj} Divine Authorities upon people of the world, and the strongest link between You^{-azwj} and Your^{-azwj} creatures, and I testify that the one who rejects that, he would be in a level of the Blazing Fire!

اللَّهُمَّ إِنِّي أَسْأَلُكَ أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَتُسَمِّيَ الْأَئِمَّةَ وَاحِداً وَاحِداً وَأَنْ لَا تَجْعَلَهُ آخِرَ الْعَهْدِ مِنْ وَقَاتِهِ وَ الْإِنْقِضَاءِ مِنْ زِيَارَتِهِ وَ إِنْ جَعَلْتَهُ فَاجْعَلْنِي مَعَ هَؤُلَاءِ الْأَئِمَّةِ الْهُدَى

O Allah^{-azwj}! I ask You^{-azwj} to Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} (and name the Imams^{-asws} one by one), and not to Make it last of the pacts of his^{-asws} delegates, and the termination of visiting him^{-asws}, and if You^{-azwj} do Make it so, then Make me to be with these Imams^{-asws}, the Imams^{-asws} of guidance!

اللَّهُمَّ ذَلِّلْ قَلْبِي لَكُمْ بِالطَّاعَةِ وَ الْمُنَاصَحَةِ وَ الْمُوَالَاةِ وَ حُسْنِ الْمُوَارَاةِ وَ الْمَوَدَّةِ وَ التَّسْلِيمِ حَتَّى نَسْتَكْمِلَ بِذَلِكَ طَاعَتَكَ وَ نَبْلُغَ بِهَا مَرْضَاتَكَ وَ نَسْتَوْجِبَ بِهَا ثَوَابَكَ بِرَحْمَتِكَ

O Allah^{-azwj}! Humble my heart to them^{-asws} with the obedience, and the advice, and the friendship, and excellent visitation, and the cordiality, and the submission until we perfect obedience to You^{-azwj} with that, and we reach Your^{-azwj} Pleased by it, and we would be obligated Your^{-azwj} Rewards by it due to Your^{-azwj} Mercy!

اللَّهُمَّ إِنِّي أَشْهَدُكَ بِالْوَلَايَةِ لِمَنْ وَالَيْتَ وَ وَالْتَ رَسُولَكَ وَ أَنْبِيَائِكَ وَ مَلَائِكَتَكَ وَ أَشْهَدُكَ بِالْبِرَاءَةِ بِمَنْ بَرَّيْتُ مِنْهُ أَنْتَ مِنْهُ وَ بَرَّيْتُ مِنْهُ رَسُولُكَ وَ أَنْبِيَائُكَ وَ مَلَائِكَتُكَ الْمُقَرَّبُونَ وَ السَّفَرَةُ الْأَبْرَارُ الْمُطَهَّرُونَ وَ وَفَّقْنِي لِكُلِّ مَقَامٍ مَحْمُودٍ وَ أَقْبِلْنِي مِنْ هَذَا الْحَرَمِ بِخَيْرٍ مُوجِبٍ يَا ذَا الْجَلَالِ وَ الْإِكْرَامِ

O Allah^{-azwj}! I testify with the friendship to the one You^{-azwj} Befriend, and Your^{-azwj} Messengers^{-saww} and Your^{-azwj} Prophets^{-as} and Your^{-azwj} Angels had befriended; and I testify with the disavowing from the ones You^{-azwj} had Disavowed from and Your^{-azwj} Messengers^{-as} and Your^{-azwj} Prophets^{-as}, and Your^{-azwj} Angels of Proximity, and the righteous ambassadors, the Purified had disavowed from, and Harmonise me to every praiseworthy position, and Return me from this sanctuary with existent goodness, O Possessor of the Majesty and the Benevolence!

السَّلَامُ عَلَيْكَ يَا تَاجَ الْأَوْصِيَاءِ السَّلَامُ عَلَيْكَ يَا رَأْسَ الصِّدِّيقِينَ السَّلَامُ عَلَيْكَ يَا وَارِثَ الْأَحْكَامِ السَّلَامُ عَلَيْكَ يَا رُكْنَ الْمَقَامِ

The greeting be upon you^{-asws}, O crown of the successors^{-as}! The greeting be upon you^{-asws} O head of the truthful! The greeting be upon you^{-asws} O inheritor of the rulings! The greeting be upon you^{-asws} O (Yemeni) corner (and) the Maqam (standing place of Ibrahim^{-as})!

اللَّهُمَّ اجْعَلْنِي مِنْ وَفْدِهِ الْمُبَارَكِينَ وَ زُؤَارِهِ الْمُخْلِصِينَ وَ شَيْعَتِهِ الصَّادِقِينَ وَ مَوَالِيهِ التَّابِعِينَ وَ أَنْصَارِهِ الْمُكَرَّمِينَ وَ أَصْحَابِهِ الْمُؤَيَّدِينَ وَ اجْعَلْنِي أَكْرَمَ وَافِدٍ وَ أَفْضَلَ وَارِدٍ وَ أَتْمَلُ قَاصِدٍ فِي هَذَا الْحَرَمِ الْكَرِيمِ وَ الْمَقَامِ الْعَظِيمِ وَ الْمَوْرِدِ النَّبِيلِ وَ الْمَنْهَلِ الْجَلِيلِ الَّذِي أُوجِبَتْ فِيهِ عُفْرَانُكَ وَ رَحْمَتُكَ

O Allah^{-azwj}! Make me from the Blessed delegates and his^{-asws} sincere visitors, and his truthful Shias, and his^{-asws} following friends, and his^{-asws} honourable helpers, and his^{-asws} supporting

companions, and Make me the most honourable of the delegates, and the best arrive, and the noblest of aimers in this honourable sanctuaries, and the mighty position, and the noble resource, and the majestic spring which Your^{-azwj} Forgiveness and Your^{-azwj} Mercy is obligated in!

وَأُشْهِدُ اللَّهَ وَمَنْ حَضَرَ مِنْ مَلَائِكَتِهِ فِي هَذَا الْحَرَمِ الَّذِينَ هُمْ بِهِ مُخْلِطُونَ خَائِفُونَ أَنَّ مَنْ سَكَنَ بِرُؤْسِهِ وَ حَلَّ ضَرْجُهُ مُقَدَّسٌ صِدِّيقٌ مُتَّجِبٌ وَ وَصِيٌّ مُرْتَضَى وَاهَاً مِنْ ثُرَيْيَةِ ضَمِنَتْ نُوراً [كَنْزاً] مِنَ الْخَيْرِ وَ شَهَاباً مِنَ النُّورِ وَ يَنْبُوعَ الْحِكْمَةِ وَ غَيْثاً مِنَ الرَّحْمَةِ وَ إِبْلَاحَ الْحُجَّةِ

And I keep Allah^{-azwj} and the ones from the Angels present in this sanctuary as witnesses, those who are gazing at it, surrounding it, that the one who rests in this grave and has settled in this sacred Shrine is a sanctified, truthful, chosen one, a Divinely Approved successor! Oh, how Blessed is the soil that has embraced a treasure of goodness, and a radiant light, and a source of wisdom, and a shower of Mercy, and a conveyer of Divine Arguments!

أَنَا أُبْرِئُ إِلَى اللَّهِ مِنْ قَاتِلِكَ وَ ظَالِمِكَ وَ النَّاصِيَةِ لَكَ وَ الْمُعِينِينَ عَلَيْكَ وَ الْمُحَارِبِينَ لَكَ وَ أُوْدِعُكَ يَا مُؤَلَّيَّ يَا أَمِيرَ الْمُؤْمِنِينَ وَ دَاعِ الْمَحْزُونِ لِفِرَاقِكَ الْمَكْتُوبِ لِلزَّوَالِ عَنْ حَرَمِكَ الْمُتَفَجِّعِ عَلَيْكَ

I hereby disavow to Allah^{-azwj} from the one who killed you^{-asws}, and oppressed you^{-asws}, and was hostile to you^{-asws}, and assisted against you^{-asws}, and battled you^{-asws}; and I bid farewell to you^{-asws} O my master, O Amir Al-Momineen^{-asws}, a farewell of the one sorrowful at your^{-asws} separation, gloomy at the departure from your^{-asws} Shrine, grief-stricken upon you^{-asws}!

لَا جَعَلَهُ اللَّهُ آخِرَ الْعَهْدِ مِنْ زِيَارَتِكَ وَ لَا مِنْ رُجُوعِنَا إِلَيْكَ إِنَّكَ سَمِيعٌ مُجِيبٌ.

May Allah^{-azwj} not Make it last of the pacts of visiting you^{-asws}, nor from returning to you^{-asws}, You^{-azwj} are Hearing, Responding!”⁷¹²

22- زِيَارَةُ رَابِعَةٍ مَلِيحَةٍ يَزَارُ بِهَا صَلَوَاتُ اللَّهِ وَ سَلَامُهُ عَلَيْهِ يَقْصِدُ بَابَ السَّلَامِ وَ يُكَبِّرُ اللَّهَ عَزَّ وَ جَلَّ أَرْبَعاً وَ ثَلَاثِينَ تَكْبِيرَةً وَ يَقُولُ سَلَامُ اللَّهِ وَ سَلَامُ مَلَائِكَتِهِ الْمُقَرَّبِينَ وَ أَنْبِيَائِهِ الْمُرْسَلِينَ وَ عِبَادِهِ الصَّالِحِينَ وَ جَمِيعِ الشُّهَدَاءِ وَ الصِّدِّيقِينَ- عَلَيْكَ يَا أَمِيرَ الْمُؤْمِنِينَ-

A fourth beautiful Ziyarat to visit him^{-asws} with, may the Salawaat of Allah^{-azwj} and His^{-azwj} Greeting be upon him^{-asws} – ‘Aim for the ‘Salaam’ door and exclaim Greatness of Allah^{-azwj} Mighty and Majestic thirty-four Takbeers, and say, ‘May the Greeting of Allah^{-azwj}, and greeting of His^{-azwj} Angels of Proximity, and His^{-azwj} Messenger Prophets^{-as}, and His^{-azwj} righteous servants, and entirety of the martyrs and the truthful be upon you^{-asws}, O Amir Al-Momineen^{-asws}!

السَّلَامُ عَلَى آدَمَ صَفْوَةِ اللَّهِ السَّلَامُ عَلَى نُوحٍ نَبِيِّ اللَّهِ السَّلَامُ عَلَى إِبْرَاهِيمَ خَلِيلِ اللَّهِ السَّلَامُ عَلَى مُوسَى كَلِيمِ اللَّهِ السَّلَامُ عَلَى عِيسَى رُوحِ اللَّهِ السَّلَامُ عَلَى مُحَمَّدٍ حَبِيبِ اللَّهِ وَ رَحْمَةِ اللَّهِ وَ بَرَكَاتِهِ

The greeting be upon Adam^{-as} elite of Allah^{-azwj}! The greeting be upon Noah^{-as} Prophet^{-as} of Allah^{-azwj}! The greeting be upon Ibrahim^{-as} friend of Allah^{-azwj}! The greeting be upon Musa^{-as}

⁷¹² Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 14 H 21

converser of Allah^{-azwj}! The greeting be upon Isa^{-as} Spirit of Allah^{-azwj}! The greeting be upon Muhammad^{-saww} Beloved of Allah^{-azwj}, and Mercy of Allah^{-azwj} and His^{-azwj} Blessings!

السَّلَامُ عَلَى اسْمِ اللَّهِ الرَّضِيِّ وَ وَجْهِهِ الْعَلِيِّ وَ صِرَاطِهِ السَّوِيِّ السَّلَامُ عَلَى الْمُهَذَّبِ الصَّفِيِّ السَّلَامُ عَلَى أَبِي الْحَسَنِ عَلِيِّ بْنِ أَبِي طَالِبٍ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ

The greeting be upon the pleasing Name of Allah^{-azwj}, and His^{-azwj} Exalted Face, and His^{-azwj} even path! The greeting be upon the refined, the pure! The greeting be upon Abu Al-Hassan Ali Bin Abu Talib^{-asws}, and Mercy of Allah^{-azwj} and His^{-azwj} Blessings!

السَّلَامُ عَلَى خَالِصِ الْأَخْلَاءِ السَّلَامُ عَلَى الْمُخْصُوصِ بِسَيِّدَةِ النِّسَاءِ السَّلَامُ عَلَى الْمُؤَلُّودِ فِي الْكَعْبَةِ الْمُزَوَّجِ فِي السَّمَاءِ السَّلَامُ عَلَى أَسَدِ اللَّهِ فِي الْوَعَى السَّلَامُ عَلَى مَنْ شَرِفَتْ بِهِ مَكَّةُ وَ مَنَى السَّلَامُ عَلَى صَاحِبِ الْخَوْضِ وَ حَامِلِ الْيَلْوَاءِ

The greeting be upon the most sincere of the friends! The greeting be upon the one specialised with chieftess of the women! The greeting be upon the one born in the Kabah, the one married in the sky! The greeting be upon the lion of Allah^{-azwj} in the war! The greeting be upon the one Makkah and Mina were ennobled by! The greeting be upon owner of the Fountain and bearer of the Flag (of Praise)!

السَّلَامُ عَلَى خَامِسِ أَهْلِ الْعَبَاءِ - السَّلَامُ عَلَى الْبَائِتِ عَلَى فِرَاشِ النَّبِيِّ وَ مُقَدِّمِهِ بِنَفْسِهِ مِنَ الْأَعْدَاءِ السَّلَامُ عَلَى قَالِعِ بَابِ خَيْبَرَ وَ الدَّاحِي بِهِ فِي الْقَضَاءِ السَّلَامُ عَلَى مُكَلِّمِ الْفَتْنَةِ فِي كَهْفِهِمْ بِلِسَانِ الْأَنْبِيَاءِ السَّلَامُ عَلَى مَنِيْعِ الْقَلْبِ فِي الْفَلَا

The greeting be upon the fifth of people of the cloak! The greeting be upon the one who spent the night upon the bed of the Prophet^{-saww} and ransomed him^{-saww} with himself^{-asws} from the enemies! The greeting be upon the uprooter of the gate of Khyber, and the spreader with it in the air! The greeting be upon the one who spoke with the youths in their caves with the tongue of the Prophets^{-as}! The greeting be upon the fortified water-hole in the wilderness!

السَّلَامُ عَلَى قَالِعِ الصَّخْرَةِ وَ قَدْ عَجَزَ عَنْهَا الرِّجَالُ الْأَشِدَّاءُ السَّلَامُ عَلَى مُخَاطِبِ الدَّيْبِ وَ مُكَلِّمِ الْجُمُحَةِ بِالنَّهْرَوَانِ وَ قَدْ نَحَرَتْ الْعِظَامُ بِالْبَلَى السَّلَامُ عَلَى مُخَاطِبِ الثُّغْبَانِ عَلَى مَنْبَرِ الْكُوفَةِ بِلِسَانِ الْفَصْحَاءِ

The greeting be upon uprooter of the rock, and strong men had been unable from it! The greeting be upon the addresser to the world and speaker with the skulls at (battle of) Al Nahrawan, and the bones had been eaten away by the decay! The greeting be upon the one addressing the serpent upon the pulpit of Al Kufa with the eloquent tongue!

السَّلَامُ عَلَى الْإِمَامِ الرَّكْبِيِّ خَلِيفِ الْمِحْرَابِ السَّلَامُ عَلَى الْمُعْجِزِ الْبَاهِرِ وَ النَّاطِقِ بِالْحِكْمَةِ وَ الصَّوَابِ السَّلَامُ عَلَى مَنْ عِنْدَهُ تَأْوِيلُ الْمُحْكَمِ وَ الْمُتَشَابِهِ وَ عِنْدَهُ أُمُّ الْكِتَابِ السَّلَامُ عَلَى مَنْ رُذِّتْ عَلَيْهِ الشَّمْسُ حِينَ تَوَارَتْ بِالْحِجَابِ

The greeting be upon the Imam^{-asws}, the pure, the ally of the prayer niche! The greeting be upon the dazzling miracle, and the speaker with the wisdom and the correctness! The greeting be upon the one with whom is interpretation of the Decisive and the allegorical (Verses) ad with him^{-asws} is mother of the Book! The greeting be upon the one the sun had returned to when it had been covered with the veils!

السَّلَامُ عَلَى نُحْيِي اللَّيْلِ الْبُهِيمِ بِالتَّهَجُّدِ وَالْإِكْتِنَابِ السَّلَامُ عَلَى مَنْ خَاطَبَهُ جِبْرَائِيلُ بِإِمْرَةِ الْمُؤْمِنِينَ بِغَيْرِ اِزْتِيَابٍ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

The greeting be upon reviver of the dark nights with the vigil and the seclusion! The greeting be upon the one whom Jibraeel^{-as} addressed as Emir of the Momineen without doubts and the Mercy of Allah^{-azwj} and His^{-azwj} Blessings!

السَّلَامُ عَلَى سَيِّدِ السَّادَاتِ السَّلَامُ عَلَى صَاحِبِ الْمُعْجَزَاتِ السَّلَامُ عَلَى مَنْ عَجَبَ مِنْ حَمَلَاتِهِ فِي الْحُرُوبِ مَلَائِكَةُ سَبْعِ سَمَاوَاتٍ السَّلَامُ عَلَى مَنْ نَاجَى الرَّسُولَ - فَقَدَّمَ بَيْنَ يَدَيْ نَجْوَاهُ صَدَقَاتِ السَّلَامُ عَلَى أَمِيرِ الْجِيُوشِ وَ صَاحِبِ الْغُرُوتِ

The greeting be upon chief of the chiefs! The greeting be upon companion (performer) of the miracles! The greeting be upon the one the Angels of the seven skies were astounded from his^{-asws} attacks during the wars! The greeting be upon the one who whispered to the Rasool^{-saww}, so he^{-asws} sent charity ahead of it! The greeting be upon commander of the armies and master of the battles!

السَّلَامُ عَلَى مُحَاطِبِ ذُنُبِ الْقُلُوتِ السَّلَامُ عَلَى نُورِ اللَّهِ فِي الظُّلُمَاتِ السَّلَامُ عَلَى مَنْ رُذِّتَ لَهُ الشَّمْسُ فَقَضَى مَا فَاتَهُ مِنَ الصَّلَاةِ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

The greeting be upon the addressor to wolves of the desert! The greeting be upon the light of Allah^{-azwj} in the darkness! The greeting be upon the one the sun had returned for, so he^{-asws} fulfilled what Salat he^{-asws} had missed out, and Mercy of Allah^{-azwj} and His^{-azwj} Blessings!

السَّلَامُ عَلَى أَمِيرِ الْمُؤْمِنِينَ - السَّلَامُ عَلَى سَيِّدِ الْوَصِيِّينَ السَّلَامُ عَلَى إِمَامِ الْمُتَّقِينَ السَّلَامُ عَلَى وَارِثِ عِلْمِ النَّبِيِّينَ السَّلَامُ عَلَى يَعْصُوبِ الدِّينِ السَّلَامُ عَلَى عِصْمَةِ الْمُؤْمِنِينَ السَّلَامُ عَلَى قُدُوةِ الصَّادِقِينَ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

The greeting be upon Amir Al-Momineen^{-asws}! The greeting be upon chief of the successors^{-asws}! The greeting be upon Imam^{-asws} of the pious! The greeting be upon inheritor of knowledge of the Prophets^{-as}! The greeting be upon the leader of religion! The greeting be upon fortification of the Momineen! The greeting be upon the ideal of the truthful, and Mercy of Allah^{-azwj} and His^{-azwj} Blessings!

السَّلَامُ عَلَى حُجَّةِ الْأَنْبَارِ السَّلَامُ عَلَى أَبِي الْأَيْمَةِ الْأَطْهَارِ - السَّلَامُ عَلَى الْمُخْصُوصِ بِذِي الْقَفَّارِ السَّلَامُ عَلَى سَاقِي أَوْلِيَائِهِ مِنْ حَوْضِ النَّبِيِّ الْمُخْتَارِ ص مَا أَطَرَدَ اللَّيْلُ وَ النَّهَارُ السَّلَامُ عَلَى النَّبِيِّ الْعَظِيمِ السَّلَامُ عَلَى مَنْ أُنْزِلَ اللَّهُ فِيهِ وَ إِنَّهُ فِي أُمِّ الْكِتَابِ لَدَيْنَا لَعَلِّي حَكِيمٌ

The greeting be upon proof of the righteous ones! The greeting be upon father^{-asws} of the pure Imams^{-asws}! The greeting be upon the one specialised with Zil Fiqar (a sword)! The greeting be upon quencher of his^{-asws} friends from Fountain of the Prophet^{-saww} for as long as the night and the day continue! The greeting be upon the Magnificent News! The greeting be upon the one Allah^{-azwj} had Revealed regarding him^{-asws}, **And surely it is in the Mother of the Book with Us for Ali, a Wise man [43:4]!**

السَّلَامُ عَلَى صِرَاطِ اللَّهِ الْمُسْتَقِيمِ السَّلَامُ عَلَى الْمُنْعُوتِ فِي التَّوْرَةِ وَالْإِنْجِيلِ - وَ الْقُرْآنِ الْحَكِيمِ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

The greeting be upon the straight path of Allah^{-azwj}! The greeting be upon the one described in the Torah, and the Evangel, and the Wise Quran, and Mercy of Allah^{-azwj} and His^{-azwj} Blessings!

ثُمَّ تَنَكَّبْ عَلَى الصَّرِيحِ وَتَقَبَّلْهُ وَتَقُولُ يَا أَمِينَ اللَّهِ يَا حُجَّةَ اللَّهِ يَا وَلِيَّ اللَّهِ يَا صِرَاطَ اللَّهِ زَارَكَ عَبْدُكَ وَوَلَيْتِكَ اللَّائِيذُ يَقْرَبُكَ وَ الْمُنِيخُ رَحْلَهُ بِفَنَائِكَ الْمُتَقَرِّبُ إِلَى اللَّهِ عَزَّ وَ جَلَّ وَ الْمُسْتَشْفِعُ بِكَ إِلَى اللَّهِ زِيَارَةَ مَنْ هَجَرَ فِيكَ صَحْبَهُ وَ جَعَلَكَ بَعْدَ اللَّهِ حَسْبَهُ

Then devote to the Shrine and kiss it and say, 'O trustee of Allah^{-azwj}! O Divine Authority of Allah^{-azwj}! O Guardian of Allah^{-azwj}! O path of Allah^{-azwj}! Your^{-asws} servant is visiting you^{-asws}, and your^{-asws} friend is seeking refuge with your^{-asws} grave and kneeling his legs in your^{-asws} courtyard, drawing closer to Allah^{-azwj} Mighty and Majestic, and seeking intercession through you^{-asws} to Allah^{-azwj}, a visitation by one who has forsaken his companions for your^{-asws} sake and after Allah^{-azwj}, has made you^{-asws} his affiliation!

أَشْهَدُ أَنَّكَ الطُّورُ وَ الْكِتَابُ الْمَسْطُورُ وَ الرَّقُّ الْمَنْشُورُ وَ بَحْرُ الْعِلْمِ الْمَسْجُورُ يَا وَلِيَّ اللَّهِ إِنَّ لِكُلِّ مُرُورٍ عِنَايَةً فِيمَنْ زَارَهُ وَ فَصْدَهُ وَ أَنَاهُ وَ أَنَا وَلَيْتِكَ وَ قَدْ خَطَطْتُ رَحْلِي بِفَنَائِكَ وَ لَجَأْتُ إِلَى خَزَمِكَ وَ لُذْتُ بِصَرْيَحِكَ لِعِلْمِي بِعَظِيمِ مَنَزِلَتِكَ وَ شَرَفِ حَضْرَتِكَ

I testify that you^{-asws} are **the (mount) Toor (of Sinai) [52:1] And the written Book [52:2] In a published Parchment [52:3]**, and the swelled ocean of knowledge! O Guardian of Allah^{-azwj}! For every visited one there is a care for the one who visits him and aims for him and comes to him, and I am your^{-asws} friend, and my legs have stepped in your^{-asws} courtyard, and I am sheltering to your^{-asws} sanctuary, and have sought refuge with your^{-asws} Shrine due to my knowledge of your mighty status and your^{-azwj} noble presence!

وَ قَدْ أَتَقَلَّتِ الدُّنُوبُ ظَهْرِي وَ مَنَعَتْنِي رِقَادِي فَمَا أَجِدُ جِزْأً وَ لَا مَغْقِلًا وَ لَا مَلْجَأً أَلْجَأُ إِلَيْهِ إِلَّا اللَّهَ تَعَالَى وَ تَوَسَّلِي بِكَ إِلَيْهِ وَ اسْتِشْفَاعِي لَدَيْكَ فَهَذَا أَنَا ذَا نَارٍ بِفَنَائِكَ وَ لَكَ عِنْدَ اللَّهِ جَاهٌ عَظِيمٌ وَ مَقَامٌ كَرِيمٌ فَاشْفَعْ لِي عِنْدَ اللَّهِ رَبِّكَ يَا مَوْلَايَ-

And the sins are heavy on my back, and are preventing me from sleeping. I cannot find any protection, nor any fort or shelter I can shelter to except Allah^{-azwj} the Exalted and my seeking means through you^{-asws} to Him^{-azwj}, and my seeking intercession before you^{-asws}! So here I am having descended in your^{-asws} courtyard, and there is mighty honour for you^{-asws} in the Presence of Allah^{-azwj} and a prestigious position, so intercede for me in the Presence of Allah^{-azwj}, your^{-asws} Lord^{-azwj}, O my master!

ثُمَّ قَبِلِ الصَّرِيحَ وَ وَجْهَ وَجْهَكَ إِلَى الْقِبْلَةِ وَ قُلِ اللَّهُمَّ إِنِّي أَتَقَرَّبُ إِلَيْكَ يَا أَسْمَعَ السَّامِعِينَ وَ يَا أَبْصَرَ النَّاطِرِينَ وَ يَا أَسْرَعَ الْحَاسِبِينَ وَ يَا أَجْوَدَ الْأَجْوَدِينَ

Then kiss the Shrine and divert your face towards the Qiblah and say, 'O Allah^{-azwj}! I draw closer to You^{-azwj}, O the most Listening of the listening ones, and O the most Insightful of the beholders, and O Swiftest of the reckoners, and O the most Generous of the generous ones!

بِمُحَمَّدٍ خَاتَمِ النَّبِيِّينَ رَسُولِكَ إِلَى الْعَالَمِينَ وَ بِأَخِيهِ وَ ابْنِ عَمِّهِ الْأَنْتَرِجِ الْبَطِينِ الْعَالِمِ الْمُبِينِ عَلِيِّ أَمِيرِ الْمُؤْمِنِينَ وَ الْحُسَيْنِ وَ الْحُسَيْنِ الْإِمَامَيْنِ الشَّهِيدَيْنِ وَ عَلِيِّ بْنِ الْحُسَيْنِ زَيْنِ الْعَابِدِينَ- وَ مُحَمَّدٍ بْنِ عَلِيٍّ نَافِرِ عِلْمِ الْأَوَّلِينَ وَ بِجَعْفَرِ بْنِ مُحَمَّدٍ زَيْنِ الصِّدِّيقِينَ

By Muhammad^{-saww} seal of the Prophets^{-as}, Your^{-azwj} Rasool^{-saww} to the worlds, and by his^{-saww} brother^{-asws} and son^{-asws} of his^{-saww} uncle, the one of chest filled with the clear knowledge, Ali Amir Al-Momineen^{-asws}, and Al-Hassan^{-asws} and Al-Husayn^{-asws} two Imams^{-asws}, the martyred, and by Ali^{-asws} Bin Al-Husayn^{-asws} adornment of the worshippers, and by Muhammad^{-asws} Bin Ali^{-asws} expounder of knowledge of the former ones, and by Ja'far^{-asws} Bin Muhammad^{-asws} purest of the truthful ones!

وَبُؤْسَى بْنِ جَعْفَرٍ الْكَاطِمِ الْمُبِينِ حَبِيسِ الظَّالِمِينَ وَبِإِلْيَ بْنِ مُوسَى الرِّضَا الْأَمِينِ وَبِمُحَمَّدِ بْنِ عَلِيٍّ الْجَوَادِ عَلَمِ الْمُهْتَدِينَ وَبِإِلْيَ بْنِ مُحَمَّدٍ النَّبِيِّ الصَّادِقِ سَيِّدِ الْعَابِدِينَ وَبِإِلْيَ بْنِ عَلِيٍّ الْعَسْكَرِيِّ وَلِيِّ الْمُؤْمِنِينَ وَبِإِلْيَ بْنِ الْحَسَنِ بْنِ عَلِيٍّ الْحُجَّةِ صَاحِبِ الْأَمْرِ مُظْهِرِ الْبَرَاهِينِ

And by Musa^{-asws} Bin Ja'far^{-asws}, the clear swallower (of anger), withholder of the oppressors, and by Ali^{-asws} Bin Musa Al-Reza^{-asws}, the trustworthy, and by Muhammad^{-asws} Bin Ali^{-asws} the generous, flag of the guided ones, and by Ali^{-asws} Bin Muhammad^{-asws} the righteous, the truthful chief of the worshippers, and by Al-Hassan^{-asws} Bin Ali Al-Askari^{-asws} guardian of the Momineen, and by the replacement, the Divine Authority, master of the command, manifester of the proofs!

أَنْ تَكْشِفَ مَا بِي مِنَ الْهَمُومِ وَ تَكْفِينِي شَرَّ الْبَلَاءِ الْمَخْتُومِ وَ تُجِيرَنِي مِنَ النَّارِ ذَاتِ السَّمُومِ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ-

Remove whatever worries there are with me, and Suffice me of the evil afflictions Ordained, and Shelter me from the Fire with the toxins, by Your^{-azwj} Mercy, O most Merciful of the merciful ones!

ثُمَّ ادْعُ بِمَا تُرِيدُ وَ وَدِّعْهُ وَ انصَرِفْ إِنْ شَاءَ اللَّهُ تَعَالَى.

Then supplicate with whatever you want and bid him^{-asws} farewell and leave, if Allah^{-azwj} the Exalted so Desires!⁷¹³

أقول: قال مؤلف المزار الكبير زيارة أخرى له تقصد باب السلام و تكبر الله أربعاً و ثلاثين تكبيرة و تحمده ثلاثاً و ثلاثين تحميدة و تسبحه ثلاثاً و ثلاثين تسبيحة و تهلله أربعاً و ثلاثين تهليلة ثم تستقبل الضريح و تقول سلام الله و سلام ملائكته

I say, the author of the (the book) 'Al-Mazar Al-Kabeer' mentions another Ziyarat for him^{-asws}. You face 'Al-Salaam' door and, 'Allah^{-azwj} is Greatest' thirty-four times, and 'The Praise is for Allah^{-azwj}' thirty-three times, and 'Glory be to Allah^{-azwj}' thirty-three times, and 'There is no god except Allah^{-azwj}' thirty-four times. Then, you face the Shrine and say, 'The Greeting of Allah^{-azwj} and greeting of the Angels be upon you^{-asws}!'

أقول و ساق الزيارة نحو ما مر بأدنى تغيير تركناها مخافة التكرار إلى قوله يا أرحم الراحمين

I say, and the narration of the Ziyarat is similar to what has been mentioned before, with minor changes. We omitted it to avoid repetition, up until the phrase: 'O most Merciful of the merciful ones!'

ثم قال تصلي صلاة الزيارة ست ركعات كل ركعتين بتسليمة و تسجد بعدها و تقول في سجودك ما كان يقول أمير المؤمنين ع و هو

Then, he said, 'Pray Salat of the Ziyarat of six units, each unit with a Salaam, and do Sajdah after it and say in your Sajdah what Amir Al-Momineen^{-asws} had said, and it is: -

أُنَاجِيكَ يَا سَيِّدِي كَمَا يُنَاجِي الْعَبْدُ الدَّلِيلُ مَوْلَاهُ وَ أَطْلُبُ إِلَيْكَ طَلَبَ مَنْ يَعْلَمُ أَنَّكَ تُعْطِي وَ لَا يَنْقُصُ مَا عِنْدَكَ وَ أَسْتَغْفِرُكَ اسْتَغْفَارَ مَنْ يَعْلَمُ أَنَّهُ لَا يَغْفِرُ الدُّنُوبَ إِلَّا أَنْتَ وَ أَتَوَكَّلُ عَلَيْكَ تَوَكُّلَ مَنْ يَعْلَمُ أَنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

⁷¹³ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 14 H 22 a

'I whisper to You^{-azwj}, O my Master, like what the humble slave whispers to his master, and seeks to You^{-azwj} a seeking by the one who knows You^{-azwj} will Give, and it will not reduce with is in Your^{-azwj} possession, and I seek Your^{-azwj} Forgiveness, seeking Forgiveness by the one who knows that no one forgives the sins except You^{-azwj}, and I rely upon You^{-azwj} a reliance by the one who knows You^{-azwj} are Able upon all things!'

ثم تقول العفو مائة مرة فإذا أردت وداعه تقول أَسْتَودِعُكَ اللَّهُ وَ أَسْتَغْنِيكَ وَ أَقْرَأُ عَلَيْكَ السَّلَامَ يَا مُؤَلَّيَّ يَا أَمِيرَ الْمُؤْمِنِينَ آمَنَّا بِاللَّهِ وَ بِالرَّسُولِ وَ بِمَا جِئْتَ بِهِ وَ دَلَّلْتَ عَلَيْهِ اللَّهُمَّ فَاجْتَبِنَا مَعَ الشَّاهِدِينَ

Then you should say, 'The Pardon', one hundred times. When you want to bid farewell, say, 'I entrust you^{-asws} to Allah^{-azwj}, and I place you^{-asws} in His^{-azwj} Care and convey to you^{-asws} the greeting, O my master, O Amir Al-Momineen^{-asws}, believing in Allah^{-azwj} and the Rasool^{-sawww}, and in whatever he^{-sawww} had come with and pointed to! O Allah^{-azwj}, Write us among the witnesses!

اللَّهُمَّ لَا تَجْعَلْهُ آخِرَ الْعَهْدِ مِنْ زِيَارَةِ قَبْرِ وَلِيِّكَ الْهَادِي بَعْدَ نَبِيِّكَ التَّذِيرِ الْمُنْذِرِ وَ ارْزُقْنِي الْعُودَ إِلَيْهِ أَبَدًا مَا أَبْقَيْتَنِي فَإِذَا تَوَفَّيْتَنِي فَاحْشُرْنِي مَعَهُ وَ فِي زُمْرَتِهِ وَ تَحْتَ لُؤَائِهِ وَ لَا تُفَرِّقْ بَيْنِي وَ بَيْنَهُ طَرْفَةَ عَيْنٍ وَ لَا أَقَلَّ مِنْ ذَلِكَ وَ لَا أَكْثَرَ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ.

O Allah^{-azwj}! Do not Make it last of the pacts of visiting the grave of Your^{-azwj} Guardian, the guide after Your^{-azwj} Prophet^{-sawww}, the warner, the admonisher, and Grace me the return to him^{-asws} forever, for as long as You^{-azwj} Cause me to remain! When You^{-azwj} Cause me to die, then Resurrect me with him^{-asws}, and in his^{-asws} group, and beneath his^{-asws} flag, and do not separate between me^{-asws} and him^{-asws} for the blink of an eye, nor less than that nor more, by Your^{-azwj} Mercy, O most Merciful of the merciful ones!''⁷¹⁴

23- ثُمَّ قَالَ السَّيِّدُ رَحِمَهُ اللَّهُ زِيَارَةَ خَامِسَةً وَرَدَ فِيهَا ثَوَابٌ مُضَاعَفٌ يُزَارُ بِهَا صَلَوَاتُ اللَّهِ عَلَيْهِ تَقِفُ عَلَى صَرْحِهِ الشَّرِيفِ وَ تَقُولُ

Then the Seyyid, may Allah^{-azwj} Mercy him, said, 'A fifth Ziyarat, multiple Rewards are referred in it to visit him^{-asws} with, may the Salawaat of Allah^{-azwj} be upon him^{-asws} – You should pause at his^{-asws} noble shrine and say:

أَقُولُ أُوَرِّدُ السَّنِيحُ الْمُفِيدُ رَه هَذِهِ الزِّيَارَةَ بِأَذْنِ تَعْيِيرٍ مَعَ زِيَادَاتٍ فَتَسْبِيحُ لَفْظُهُ لِأَنَّهُ أَسْبَقُ وَ أَوْثَقُ قَالَ رَه تَبَيَّنَتْ فِي دِكْرِ زِيَارَةِ مُؤَلَّانَا أَبِي الْحَسَنِ أَمِيرِ الْمُؤْمِنِينَ- وَ أَبِي عَبْدِ اللَّهِ الْحُسَيْنِ صَلَوَاتُ اللَّهِ عَلَيْهِمَا جَمِيعاً وَ هِيَ مَرْبُوبَةٌ عَنْ أَبِي عَبْدِ اللَّهِ ع

I say, the Sheykh Al-Mufeed referred this Ziyarat with small changes with additions, so we are following his wordings because it is precedent and more trustworthy. He said in completion of Ziyarat of our master Abu Al-Hassan Amir Al-Momineen^{-asws}, and Abu Abdullah Al-Husayn^{-asws}, may the Salawaat of Allah^{-azwj} be upon them^{-asws} both together, and it is reported from Abu Abdullah^{-asws}: -

إِذَا أَرَدْتَ ذَلِكَ فَحَفِّفْ مُتَوَجِّهًا إِلَى قَبْرِ أَمِيرِ الْمُؤْمِنِينَ- صَلَوَاتُ اللَّهِ عَلَيْهِ وَ قُلِ السَّلَامَ عَلَيْكَ يَا رَسُولَ اللَّهِ السَّلَامَ عَلَيْكَ يَا صَفْوَةَ اللَّهِ السَّلَامَ عَلَيْكَ يَا أَمِينَ اللَّهِ السَّلَامَ عَلَى مَنْ اصْطَفَاهُ اللَّهُ وَ اخْتَصَّاهُ وَ اخْتَارَهُ مِنْ بَرِيَّتِهِ

'When you intend that, stand facing towards the grave of Amir Al-Momineen^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, and say: 'The greeting be upon you^{-saww}, O Rasool-Allah^{-azwj}! The greeting be upon you^{-asws} O elite of Allah^{-azwj}! The greeting be upon you^{-asws} O trustee of Allah^{-azwj}! The greeting be upon the one who Allah^{-azwj} Chose, and Specialised, and Selected him^{-saww} from His^{-azwj} Created beings!

السَّلَامُ عَلَيْكَ يَا خَلِيلَ اللَّهِ مَا دَجَا اللَّيْلُ وَ عَسَقَ وَ أَضَاءَ النَّهَارُ وَ أَشْرَقَ السَّلَامُ عَلَيْكَ مَا صَمَتَ صَامِتٌ وَ تَطَقَّ نَاطِقٌ وَ دَرَّ شَارِقٌ وَ رَحِمَهُ اللَّهُ وَ بَرَكَاتُهُ

The greeting be upon you^{-asws} O friend of Allah^{-azwj} for as long as the night darkens and is dark, and the day illuminates and shines! The greeting be upon you^{-asws} for as long as a silent one is silent and a speaking one speaks, and a particle shines, and Mercy of Allah^{-azwj} and His^{-azwj} Blessings!

السَّلَامُ عَلَى مَوْلَانَا أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ - صَاحِبِ السَّوَابِقِ وَ الْمَنَاقِبِ وَ النَّجْدَةِ وَ مُبِيدِ الْكَتَائِبِ الشَّدِيدِ الْبَاسِ الْعَظِيمِ الْمِرَاسِ الْمَكِينِ الْأَسَاسِ سَاقِي الْمُؤْمِنِينَ بِالْكَأْسِ مِنْ خُوضِ الرُّسُولِ الْمَكِينِ الْأَمِينِ

The greeting be upon our master Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws}, the one of precedence, and the virtues, and the valorous, and the destroyer of battalions, and the mighty in strength, and the mighty in endurance, and the firmly established, and the giver of drink to the believers from the cup at the basin of the noble and trustworthy (Rasool-Allah^{-saww})!

السَّلَامُ عَلَى صَاحِبِ التُّهَى وَ الْفَضْلِ وَ الطَّوَائِلِ وَ الْمَكْرُمَاتِ وَ التَّوَائِلِ

The greeting be upon the one endowed with the wisdom, and the virtues, and the great achievements, and the noble qualities, and the generous gifts!

السَّلَامُ عَلَى فَارِسِ الْمُؤْمِنِينَ وَ لَيْثِ الْمُؤَحِّدِينَ وَ قَاتِلِ الْمُشْرِكِينَ وَ وَصِيِّ رَسُولِ رَبِّ الْعَالَمِينَ - وَ رَحِمَهُ اللَّهُ وَ بَرَكَاتُهُ

The greeting be upon the knight of the Momineen, and lion of the Unitarians, and killer of the Polytheists, and successor^{-asws} of Rasool^{-saww} of Lord^{-azwj} of the words, and Mercy of Allah^{-azwj} and His^{-azwj} Blessings!

السَّلَامُ عَلَى مَنْ أَيْدَهُ اللَّهُ بِجَبْرِائِيلَ وَ أَعَانَهُ بِمِيكَائِيلَ وَ أَرْزَلَهُ فِي الدَّارَيْنِ وَ حَبَاهُ بِكُلِّ مَا تَقَرُّ بِهِ الْعَيْنُ

The greeting be upon the one whom Allah^{-azwj} Aided with Jibreel^{-as}, and Assisted with Mikaeel^{-as}, and Drew closer in both worlds, and Granted all the eye would be delighted with!

وَ صَلَّى اللَّهُ عَلَيْهِ وَ عَلَى آلِهِ الطَّاهِرِينَ وَ عَلَى أَوْلَادِهِ الْمُتَجَبِّينَ وَ عَلَى الْأَئِمَّةِ الرَّاشِدِينَ الَّذِينَ أَمَرُوا بِالْمَعْرُوفِ وَ نَهَوْا عَنِ الْمُنْكَرِ وَ فَرَضُوا عَلَيْنَا الصَّلَوَاتِ وَ أَمَرُوا بِإِيْتَاءِ الزَّكَاةِ وَ عَزَّفُونَا صِيَامَ شَهْرِ رَمَضَانَ وَ قِرَاءَةَ الْقُرْآنِ

And may Allah^{-azwj} Send Salawaat upon him^{-saww} and upon his^{-saww} Pure Progeny^{-asws}, and upon his^{-saww} children, the Selected, and upon the Imams^{-asws}, the rightful guide, those who instructed with the good and forbade from the evil, and they^{-asws} obligated the Salat upon us, and instructed with giving the Zakat, and introduced us to fasting the month of Ramazan, and reciting the Quran!

السَّلَامُ عَلَيْكَ يَا أَمِيرَ الْمُؤْمِنِينَ وَ يَعْسُوبَ الدِّينِ وَ فَائِدَ الْعُرَى الْمُحَجَّلِينَ

The greeting be upon you^{-asws}, O Amir Al-Momineen^{-asws}, and leader of the religion and leader of the resplendent!

السَّلَامُ عَلَيْكَ يَا بَابَ اللَّهِ السَّلَامُ عَلَيْكَ يَا عَيْنَ اللَّهِ النَّاطِرَةَ وَ يَدَهُ الْبَاسِطَةَ وَ أُذُنَهُ الْوَاعِيَةَ وَ حِكْمَتَهُ الْبَالِغَةَ وَ نِعْمَتَهُ السَّابِقَةَ

The greeting be upon you^{-asws} O Door of Allah^{-azwj}! The greeting be upon you^{-asws} O beholding Eye of Allah^{-azwj}, and His^{-azwj} Extended Hand, and His^{-azwj} retaining Ear, and His^{-azwj} conclusive Wisdom, and His^{-azwj} abundant bounty!

السَّلَامُ عَلَى قَسِيمِ الْجَنَّةِ وَ النَّارِ السَّلَامُ عَلَى نِعْمَةِ اللَّهِ عَلَى الْأَبْرَارِ وَ نِقْمَتِهِ عَلَى الْفُجَّارِ السَّلَامُ عَلَى سَيِّدِ الْمُتَّقِينَ الْأَخْبَارِ السَّلَامُ عَلَى أَخِي رَسُولِ اللَّهِ وَ ابْنِ عَمِّهِ وَ زَوْجِ ابْنَتِهِ وَ الْمَحْلُوقِ مِنْ طِينَتِهِ

The greeting be upon distributor of the Paradise and the Hellfire! The greeting be upon the bounty of Allah^{-azwj} upon the righteous, and His^{-azwj} scourge upon the immoral! The greeting be upon chief of the pious, the good! The greeting be upon brother^{-asws} of Rasool-Allah^{-saww}, and son^{-asws} of his^{-saww} uncle^{-as}, and husband of his^{-saww} daughter^{-asws}, and the one created from his^{-saww} essence (clay)!

السَّلَامُ عَلَى الْأَصْلِ الْقَدِيمِ وَ الْفَرْعِ الْكَرِيمِ السَّلَامُ عَلَى الثَّمَرِ الْجَنِّيِّ السَّلَامُ عَلَى أَبِي الْحَسَنِ عَلِيِّ بْنِ الْحُسَيْنِ السَّلَامُ عَلَى شَجَرَةِ طُوبَى وَ سِدْرَةِ الْمُنْتَهَى - السَّلَامُ عَلَى آدَمَ صَفْوَةِ اللَّهِ وَ نُوحٍ نَبِيِّ اللَّهِ وَ إِبْرَاهِيمَ خَلِيلِ اللَّهِ وَ مُوسَى كَلِيمِ اللَّهِ وَ عِيسَى رُوحِ اللَّهِ وَ مُحَمَّدٍ حَبِيبِ اللَّهِ وَ مَنْ بَيْنَهُمْ مِنَ الصِّدِّيقِينَ وَ النَّبِيِّينَ وَ الشُّهَدَاءِ وَ الصَّالِحِينَ وَ حَسْبُنَا أُولَئِكَ زُفًى

The greeting be upon the ancient root (origin), and the honourable branch! The greeting be upon the ripe fruit! The greeting be upon Abu Al-Hassan Ali^{-asws}! The greeting be upon the 'Tooba' tree, and the ultimate end- point (Sidrat Al Muntaha)! The greeting be upon Adam^{-as} elite of Allah^{-azwj}, and Noah^{-as} Prophet^{-as} of Allah^{-azwj}, and Ibrahim^{-as} friend of Allah^{-azwj}, and Musa^{-as} converser of Allah^{-azwj}, and Isa^{-as} Spirit of Allah^{-azwj}, and Muhammad^{-saww} Beloved of Allah^{-azwj}, and the ones between them from the truthful, and the Prophets^{-as}, **and the Martyrs and the Righteous; and a goodly company are they! [4:69]!**

السَّلَامُ عَلَى نُورِ الْأَنْوَارِ وَ سَلِيلِ الْأَطْهَارِ وَ عَنَاصِرِ الْأَخْيَارِ السَّلَامُ عَلَى وَالِدِ الْأَيْمَةِ الْأَطْهَارِ السَّلَامُ عَلَى حَبْلِ اللَّهِ الْمَتِينِ وَ جَنْبِهِ الْمَكِينِ وَ رَحْمَةِ اللَّهِ وَ بَرَكَاتِهِ

The greeting be upon light of the lights, and descendant from the pure (lineage), and component of the good ones! The greeting be upon father^{-asws} of the Imams^{-asws}, the pure! The greeting be upon the unbreakable rope of Allah^{-azwj}, and His^{-azwj} Powerful Side, and Mercy of Allah^{-azwj} and His^{-azwj} Blessings!

السَّلَامُ عَلَى أَمِينِ اللَّهِ فِي أَرْضِهِ وَ خَلِيفَتِهِ وَ الْحَاكِمِ بِأَمْرِهِ وَ الْقَيِّمِ بِدِينِهِ وَ النَّاطِقِ بِحُكْمَتِهِ وَ الْعَامِلِ بِكِتَابِهِ أَخِي الرَّسُولِ وَ زَوْجِ الْبَشَرِ وَ سَيِّدِ الْمَسْئُولِ

The greeting be upon the trustee of Allah^{-azwj} in His^{-azwj} earth, and His^{-azwj} caliph, and the ruler with His^{-azwj} Command, the one standing with His^{-azwj} religion, and the speaker with His^{-azwj}

Wisdom, and the worker with His^{-azwj} Book, brother^{-asws} of the Rasool^{-saww}, and husband^{-asws} of the chaste (Syeda Fatima^{-asws}), and the unsheathed sword of Allah^{-azwj}!

السَّلَامُ عَلَى صَاحِبِ الدَّلَالَةِ وَالْآيَاتِ الْبَاهِرَاتِ وَالْمُعْجَزَاتِ الْفَاهِرَاتِ وَالْمُنْجِي مِنَ الْهَلَكَاتِ الَّذِي ذَكَرَهُ اللَّهُ فِي مُحْكَمِ الْآيَاتِ فَقَالَ تَعَالَى وَ إِنَّهُ فِي أَمِّ الْكِتَابِ لَدَيْنَا لَعَلِّي حَكِيمٌ السَّلَامُ عَلَى اسْمِ اللَّهِ الرَّضِيِّ وَ وَجْهِهِ الْمُضِيِّ وَ جَنْبِهِ الْعُلِيِّ وَ رَحْمَةِ اللَّهِ وَ بَرَكَاتِهِ

The greeting be upon owner of the evidence's, and the dazzling signs, and the subduing miracles, and the rescuer from the destruction whom Allah^{-azwj} Mentioned in the Decisive Verses, so the Exalted Said: **And surely it is in the Mother of the Book with Us for Ali, a Wise man [43:4]!** The greeting be upon the pleasing Name of Allah^{-azwj}, and His^{-azwj} Illuminating Face, and His^{-azwj} exalted Side, and Mercy of Allah^{-azwj} and His^{-azwj} Blessings!

السَّلَامُ عَلَى حُجَجِ اللَّهِ وَ أَوْصِيَائِهِ وَ خَاصَّةِ اللَّهِ وَ أَصْفِيَائِهِ وَ خَالِصَتِهِ وَ أَمَنَائِهِ وَ رَحْمَةِ اللَّهِ وَ بَرَكَاتِهِ

The greeting be upon the Divine Authorities of Allah^{-azwj}, and His^{-azwj} (Appointed) successors^{-as}, and His^{-azwj} elites, and His^{-azwj} sincere ones, and His^{-azwj} trustees, and Mercy of Allah^{-azwj} and His^{-azwj} Book!

قَصَدْتُكَ يَا مَوْلَايَ يَا أَمِينَ اللَّهِ وَ حُجَّتَهُ زَائِرًا عَارِفًا بِحَقِّكَ مُوَالِيًا لِأَوْلِيَائِكَ مُعَادِيًا لِأَعْدَائِكَ مُتَقَرِّبًا إِلَى اللَّهِ بِزِيَارَتِكَ فَاشْفَعْ لِي عِنْدَ اللَّهِ رَبِّي وَ رَبِّكَ فِي خَلَاصِ رَقَبَتِي مِنَ النَّارِ وَ قَضَاءِ حَوَائِجِي حَوَائِجِ الدُّنْيَا وَ الْآخِرَةِ-

I have aimed to you^{-asws}, O my master, O trustee of Allah^{-azwj} and His^{-azwj} Divine Authority, as a visitor recognising your^{-asws} right, a friend to your^{-asws} friends, and enemy to your^{-asws} enemies, and drawing closer to Allah^{-azwj} with your^{-asws} Ziyarat, so intercede for me in the Presence of Allah^{-azwj}, my Lord^{-azwj} and your Lord^{-azwj}, in rescue of my neck from the Hellfire, and fulfil my needs, needs of the world and the Hereafter!'

ثُمَّ انْكَبْتُ عَلَى الْقَبْرِ فَقَبَّلْتُهُ وَ قُلْتُ سَلَامٌ عَلَى اللَّهِ وَ سَلَامٌ عَلَى مَلَائِكَتِهِ الْمُقَرَّبِينَ وَ الْمُسَلِّمِينَ لَكَ بِقُلُوبِهِمْ يَا أَمِيرَ الْمُؤْمِنِينَ- وَ النَّاطِقِينَ بِفَضْلِكَ وَ الشَّاهِدِينَ عَلَى أَنَّكَ صَادِقٌ أَمِينٌ صَدِيقٌ عَلَيْكَ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ

Then devote upon the grave, so kiss it and say, 'Greeting of Allah^{-azwj}, and greeting of His^{-azwj} Angels of Proximity, and the one submitting to you^{-asws} with their hearts, O Amir Al-Momineen^{-asws}, and the speakers with your^{-asws} merits, and the testifiers upon that you^{-asws} are truthful, trusted, and upon you^{-asws} be the Mercy of Allah^{-azwj} and His^{-azwj} Blessings!

أَشْهَدُ أَنَّكَ طَهْرٌ طَاهِرٌ مُطَهَّرٌ مِنْ طَهْرٍ طَاهِرٍ مُطَهَّرٍ أَشْهَدُ لَكَ يَا وَلِيَّ اللَّهِ وَ وَلِيَّ رَسُولِهِ بِالْبَلَاغِ وَ الْأَدَاءِ وَ أَشْهَدُ أَنَّكَ جَنْبُ اللَّهِ وَ بَابُهُ وَ أَنَّكَ حَبِيبُ اللَّهِ وَ وَجْهُهُ الَّذِي يُؤْتَى مِنْهُ وَ أَنَّكَ سَبِيلُ اللَّهِ وَ أَنَّكَ عَبْدُ اللَّهِ وَ أَحُو رَسُولِ اللَّهِ ص-

I testify you^{-asws} are a purifier, pure, purified, from a purifier, pure, purified! I testify to you^{-asws}, O Guardian of Allah^{-azwj} and guardian of His^{-azwj} Rasool^{-saww}, with the delivery (of the Message), and the fulfilment; and I testify you^{-asws} are a Side of Allah^{-azwj} and His^{-azwj} door, and you^{-asws} are a Beloved of Allah^{-azwj} and His^{-azwj} Face which He^{-azwj} can be accessed from, and you^{-asws} are a way of Allah^{-azwj}, and you^{-asws} are a servant of Allah^{-azwj}, and brother^{-asws} of Rasool-Allah^{-saww}!

أَتَيْتُكَ مُتَقَرِّباً إِلَى اللَّهِ عَزَّ وَ جَلَّ بِرَبَّارَتِكَ رَاغِباً إِلَيْكَ فِي الشَّفَاعَةِ أَتُبْغِي بِشَفَاعَتِكَ خَلَاصَ رَقَبَتِي مِنَ النَّارِ مُتَعَوِّداً بِكَ مِنَ النَّارِ هَارِباً مِنْ دُؤُوبِي الَّتِي اخْتَطَبْتُهَا عَلَى ظَهْرِي فَرَعَا إِلَيْكَ رَجَاءَ رَحْمَةِ رَبِّي

I have come to you^{-asws} drawing closer to Allah^{-azwj} Mighty and Majestic with your^{-asws} Ziyarat, desirous to you^{-asws} regarding the intercession! With your^{-asws} intercession, I seek rescue of my neck from the Hellfire seeking refuge with you^{-asws} from the Hellfire, fleeing from my sins which I have collected upon my back, panicking to you^{-asws}, hoping for Mercy of my Lord^{-azwj}!

أَتَيْتُكَ أَسْتَشْفِعُ بِكَ يَا مَوْلَايَ وَ أَتَقَرَّبُ بِكَ إِلَى اللَّهِ لِيَقْضِيَ بِكَ حَوَائِجِي فَاشْفَعْ يَا أَمِيرَ الْمُؤْمِنِينَ إِلَى اللَّهِ فَإِنِّي عَبْدُ اللَّهِ وَ مَوْلَاكَ وَ زَائِرُكَ وَ لَكَ عِنْدَ اللَّهِ الْمَقَامُ الْمَحْمُودُ وَ الْجَاهُ الْعَظِيمُ وَ الشَّانُ الْكَبِيرُ وَ الشَّفَاعَةُ الْمَقْبُولَةُ

I have come to you^{-asws} seeking intercession with you^{-asws}, O my master, and I draw closer to Allah^{-azwj} through you^{-asws} for Him^{-azwj} to Fulfil my needs through you^{-asws}, so intercede to Allah^{-azwj}, O Amir Al-Momineen^{-asws}, for I am a servant of Allah^{-azwj}, and your^{-asws} friend, and your^{-asws} visitor, and in the Presence of Allah^{-azwj}, for you^{-asws} there is the praise-worthy position, and the magnificent honour, and the great glory, and the Accepted intercession!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ صَلِّ عَلَى أَمِيرِ الْمُؤْمِنِينَ عَبْدِكَ الْمُتَرْضَى وَ أَمِينِكَ الْأَوَّلَى وَ غُرُورَتِكَ الْوُثْقَى وَ يَدِكَ الْعُلْيَا وَ حَنْبِكَ الْأَعْلَى وَ كَلِمَتِكَ الْحُسْنَى وَ حُجَّتِكَ عَلَى الْوَرَى وَ صِدِّيقِكَ الْأَكْبَرِ وَ سَيِّدِ الْأَوْصِيَاءِ وَ رُكْنِ الْأَوَّلِيَاءِ وَ عِمَادِ الْأَصْفِيَاءِ أَمِيرِ الْمُؤْمِنِينَ- وَ يَغْسُوبِ الدِّينِ وَ قُدُوةِ الصَّالِحِينَ وَ إِمَامِ الْمُخْلِصِينَ

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and Send Salawaat upon Amir Al-Momineen^{-asws}, Your^{-azwj} servant the pleasing, and Your^{-azwj} loyal trustee, and Your^{-azwj} firmest handhold, and Your^{-azwj} exalted hand, and Your^{-azwj} lofty Side, and Your^{-azwj} excellent Word, and Your^{-azwj} Divine Authority upon the devout, and Your^{-azwj} greatest truthful, and chief of the successors^{-as}, and cornerstone of the guardians, and pillar of the elites, Emir of the Momineen, and leader of the religion, and model of the righteous, and Imam^{-asws} of the sincere!

وَ الْمَعْصُومِ مِنَ الْخَلَلِ الْمُتَهَدِّبِ مِنَ الرِّلِّ الْمُطَهَّرِ مِنَ الْعَيْبِ الْمُنَزَّهِ مِنَ الرَّيْبِ أَخِي نَبِيِّكَ وَ وَصِيِّ رَسُولِكَ- الْبَائِتِ عَلَى فِرَاشِهِ وَ الْمُوَاسِي لَهُ بِنَفْسِهِ وَ كَاشِفِ الْكُرْبِ عَنْ وَجْهِهِ الَّذِي جَعَلْتَهُ سَيِّفًا لِنُبُوتِهِ وَ آيَةً لِرِسَالَتِهِ وَ شَاهِداً عَلَى أُمَّتِهِ

And the one infallible from the interference of the doctrine from the slips, the purified from the faults, removed from the doubts, brother^{-asws} of Your^{-azwj} Prophet^{-saww} and successor^{-asws} of Your^{-azwj} Rasool^{-saww}, spender of the night upon his^{-saww} bed, and comforter to him^{-as} with himself^{-asws}, and remover of the distress from his^{-saww} face whom You^{-azwj} Made him^{-asws} a sword for his^{-saww} Prophet-hood, and sign for His^{-azwj} Message, and witness upon his^{-saww} community!

وَ دَلَالَةً لِحُجَّتِهِ وَ خَامِلاً لِرَايَتِهِ وَ وَقَايَةً لِمُهْجَتِهِ وَ هَادِياً لِأُمَّتِهِ وَ يَدَاً لِتَأْسِيسِهِ وَ تَاجاً لِإِرَاسِهِ وَ بَاباً لِسِرِّهِ وَ مُفْتَاخاً لِنَفْسِهِ حَتَّى هَزَمَ جُيُوشَ الشِّرْكَ بِإِذْنِكَ وَ أَبَادَ عَسَاكِرَ الْكُفْرِ بِأَمْرِكَ وَ بَدَّلَ نَفْسَهُ فِي مَرَضَةِ رَسُولِكَ- وَ جَعَلَهَا وَفْئاً عَلَى طَاعَتِهِ فَصَلِّ اللَّهُمَّ عَلَيْهِ صَلَاةً دَائِمَةً بَاقِيَةً-

And he^{-asws} evidence of his^{-asws} argument, and bearer of his^{-saww} flag, and saviour of his^{-as} manifesto, and guide of his^{-saww} community, and a hand of his^{-saww} prowess, and crown of his^{-saww} head, and door of his^{-saww} secret, and key of his^{-saww} victory until he^{-asws} defeated the

armies of Polytheists by Your^{-azwj} Permission, and Repeller of soldier of Kufr by Your^{-azwj} Command, and humbled himself^{-asws} in the pleasure of Your^{-azwj} Rasool^{-saww}, and made it a standing upon obedience to him^{-saww}! O Allah^{-azwj}! Send Salawaat upon him^{-asws} which is constant, ever-lasting!

ثُمَّ قُلِ السَّلَامَ عَلَيْكَ يَا وَلِيَّ اللَّهِ وَ الشَّهَابَ الثَّاقِبَ وَ النُّورَ الْعَاقِبَ يَا سَلِيلَ الْأَطْيَابِ يَا سِرَّ اللَّهِ إِنَّ بَيْنِي وَ بَيْنَ اللَّهِ تَعَالَى ذُنُوبًا قَدْ أَنْقَلْتُ ظَهْرِي وَ لَا يَأْنِي عَلَيْهَا إِلَّا رِضَاهُ فَبِحَقِّي مَنِ اثْتَمَنَكَ عَلَى سِرِّهِ وَ اسْتَرْعَاكَ أَمْرَ خَلْقِهِ كُنْ لِي إِلَى اللَّهِ شَفِيعاً وَ مِنَ النَّارِ مُجِيراً وَ عَلَى الدَّهْرِ طَهِيراً فَإِنِّي عَبْدُ اللَّهِ وَ وَلِيُّكَ وَ زَائِرُكَ صَلَّى اللَّهُ عَلَيْكَ -

Then say, 'The greeting be upon you^{-asws} O Guardian of Allah^{-azwj}, and the shooting star (piercing meteor), and the enduring light! O descendant of the goodly! O Secret of Allah^{-azwj}! There are sins between me and Allah^{-azwj} the Exalted which have burdened my back, and nothing can remove these except His^{-azwj} Pleasure. So, by the right of the one Who Trusted you^{-asws} upon His^{-azwj} Secrets and Placed you^{-asws} in care of the matters of His^{-azwj} creatures, be for me an intercessor to Allah^{-azwj} and a rescuer from the Hellfire, and a backer upon the (hardships of) times, for I am a servant of Allah^{-azwj} and your^{-asws} friend, and your^{-asws} visitor! May Allah^{-azwj} Send Salawaat upon you^{-asws}!'

وَ صَلِّ سِتَّ رَكَعَاتٍ صَلَاةَ الزِّيَارَةِ وَ اذْغُ بِمَا أَحْبَبْتَ وَ قُلِ السَّلَامَ عَلَيْكَ يَا أَمِيرَ الْمُؤْمِنِينَ - عَلَيْكَ مِنِّي سَلَامُ اللَّهِ أَبَدًا مَا بَقِيَتْ وَ بَقِيَ اللَّيْلُ وَ النَّهَارُ -

And pray six units Salat of the Ziyarat and supplicate with whatever you like, and say, 'The greeting be upon you^{-asws}, O Amir Al-Momineen^{-asws}! Upon you^{-asws} be the greeting from me for ever, for as long as I remain, and the night and the day remain!'

ثُمَّ أَوْمِئْ إِلَى الْحُسَيْنِ ع وَ قُلِ السَّلَامَ عَلَيْكَ يَا أَبَا عَبْدِ اللَّهِ - السَّلَامَ عَلَيْكَ يَا ابْنَ رَسُولِ اللَّهِ - أَتَيْتُكُمَا زَائِرًا وَ مُتَوَسِّلًا إِلَى اللَّهِ تَعَالَى رَبِّي وَ رَبِّكُمَا وَ مُتَوَجِّهًا إِلَى اللَّهِ بِكُمَا مُسْتَشْفِعًا بِكُمَا إِلَى اللَّهِ فِي حَاجَتِي هَذِهِ

Then gesture towards Al-Husayn^{-asws} and say, 'The greeting be upon you^{-asws} O Abu Abdullah^{-asws}! The greeting be upon you^{-asws} O son^{-asws} of Rasool-Allah^{-saww}! I have come to you^{-asws} both as a visitor and seeking means to Allah^{-azwj} the Exalted, my Lord^{-azwj} and your^{-asws} Lord, and diverting to Allah^{-azwj} through both of you^{-asws} seeking intercession through both of you^{-asws} to Allah^{-azwj} during this lifetime of mine!

فَاشْفَعَا لِي فَإِنَّ لَكُمَا عِنْدَ اللَّهِ الْمَقَامَ الْمَحْمُودَ وَ الْجَاهُ الْوَجِيهَ وَ الْمَنْزِلَ الرَّفِيعَ وَ الْوَسِيلَةَ إِلَيَّ أَنْقَلِبُ عَنْكُمَا مُنْتَظِرًا لِنَجْزِ الْحَاجَةِ وَ قَضَائِهَا وَ نَجَاحِهَا مِنَ اللَّهِ بِشَفَاعَتِكُمَا لِي إِلَى اللَّهِ فِي ذَلِكَ

Intercede for me, for in the Presence of Allah^{-azwj} there is the praise-worthy position for both of you^{-asws}, and the honourable face, and the lofty status, and the means! I am turning around from you^{-asws} awaiting for the fulfilment of the needs and its accomplishment, and its success from Allah^{-azwj} through both your^{-asws} intercession for me to Allah^{-azwj} regarding that!

فَلَا أَحِبُّبَ وَ لَا يَكُونُ مُنْقَلَبِي عَنْكُمَا مُنْقَلَبًا خَاسِرًا بَلْ يَكُونُ مُنْقَلَبِي مُنْقَلَبًا رَاجِحًا مُفْلِحًا مُنْجِحًا مُسْتَجَابًا لِي بِقَضَاءِ جَمِيعِ الْحَوَائِجِ

So, I should not be disappointed, nor should my transfer from you^{-asws} be a losing transfer, but my transfer should be profitable, successful, gainful, Answered for me with fulfilment of entirety of the needs!

فَاشْفَعَا لِي أَنْفَلِبُ عَلَى مَا شَاءَ اللَّهُ لَا حَوْلَ وَ قُوَّةَ إِلَّا بِاللَّهِ مُفَوَّضاً أَمْرِي إِلَى اللَّهِ مُلْجِئاً ظَهْرِي إِلَى اللَّهِ مُتَوَكِّلاً عَلَى اللَّهِ وَ أَقُولُ حَسْبِيَ اللَّهُ وَ كَفَى اللَّهُ لِمَنْ دَعَا لَيْسَ وَرَاءَ اللَّهِ وَ وَرَاءَكُمْ يَا سَادَتِي مُنْتَهَى مَا شَاءَ اللَّهُ رَبِّي كَانَ وَ مَا لَمْ يَشَأْ لَمْ يَكُنْ

Intercede for me to be transferred upon whatever Allah^{-azwj} Desires! There is neither might nor strength except with Allah^{-azwj}! I delegate my affairs to Allah^{-azwj}, leaning my back to Allah^{-azwj}, relying upon Allah^{-azwj}, and I am saying Allah^{-azwj} is Sufficient for me as a Sufficer! Allah^{-azwj} Listens to the one who supplicates! There isn't anyone beyond Allah^{-azwj} and beyond you^{-asws} any end-point, O my chiefs! Whatever Allah^{-azwj}, my Lord^{-azwj} Desires, happens, and whatever He^{-azwj} does not Desire, does not happen!

يَا سَيِّدِي يَا أَمِيرَ الْمُؤْمِنِينَ وَ مَوْلَايَ وَ أَنْتَ يَا أَبَا عَبْدِ اللَّهِ- سَلَامِي عَلَيْكُمَا مُتَّصِلٌ مَا اتَّصَلَ اللَّيْلُ وَ النَّهَارُ وَاصِلٌ إِلَيْكُمَا غَيْرُ مُخْجُوبٍ عَنْكُمَا سَلَامِي
إِنْ شَاءَ اللَّهُ

O my chief, O Amir Al-Momineen^{-asws} and my master, and you^{-asws} O Abu Abdullah^{-asws}! My greeting be upon you^{-asws} both, connecting for as long as the night and the day connect, connecting to you^{-asws} without my greeting be veiled from you^{-asws}, if Allah^{-azwj} so Desires!

وَ أَسْأَلُهُ بِحَقِّكُمَا أَنْ يَشَاءَ ذَلِكَ وَ يَفْعَلَ فَإِنَّهُ حَمِيدٌ مُجِيدٌ أَنْفَلِبُ يَا سَيِّدِي عَنْكُمَا نَائِباً حَامِداً لِلَّهِ شَاكِراً رَاضِياً مُسْتَقْبِلاً لِلْإِجَابَةِ غَيْرَ آسِ وَ لَا قَانِطٍ عَائِداً
رَاجِعاً إِلَى زِيَارَتِكُمَا غَيْرَ رَاغِبٍ عَنْكُمَا بَلْ رَاجِعٌ إِنْ شَاءَ اللَّهُ تَعَالَى إِلَيْكُمَا

And I ask Him^{-azwj}, by both your^{-asws} rights, to Desire that and Do it, for He^{-azwj} is Praised, Glorified! I turn back from you^{-asws}, O my chiefs, repentant, praising to Allah^{-azwj}, grateful, contented, convinced of the Response without despair nor despondency or returning to your^{-asws} Ziyarat without having turned away from you^{-asws}, but return to you^{-asws} both, if Allah^{-azwj} the Exalted so Desires!

يَا سَادَاتِي رَغِبْتُ إِلَيْكُمَا بَعْدَ أَنْ زَهَدْتُ فِيكُمَا وَ فِي زِيَارَتِكُمَا أَهْلَ الدُّنْيَا فَلَا يُجِيبُنِي اللَّهُ فِيمَا رَجَوْتُ وَ مَا أَقْلْتُ فِي زِيَارَتِكُمَا إِنَّهُ قَرِيبٌ مُجِيبٌ-

O my chiefs! I have turned to you^{-asws} after the people of the world have shown indifference toward you^{-asws} and visiting you^{-asws}! May Allah^{-azwj} not disappoint me in what I hope and aspire for through your^{-asws} Ziyarat, for He^{-azwj} is Near, Responding!

ثُمَّ اسْتَقْبَلُ إِلَى الْقِبْلَةِ وَ قُلْ يَا اللَّهُ يَا اللَّهُ يَا مُجِيبَ دَعْوَةِ الْمُضْطَرِّينَ وَ يَا كَاشِفَ كَرْبِ الْمُكْرُوبِينَ وَ يَا غِيَاثَ الْمُسْتَغِيثِينَ وَ يَا صَرِيخَ الْمُسْتَصْرِخِينَ وَ يَا مَنْ هُوَ أَقْرَبُ إِلَيَّ مِنْ حَبْلِ الْوَرِيدِ

Then face towards the Qiblah and say, 'O Allah^{-azwj}! O Allah^{-azwj}! O Responder to the supplication of the desperate, and O remover of the stress of the distressed, and O Helpers of the seekers of help, and O Listener to the cries for help, and O the One^{-azwj} Who is closer to me than the jugular vein!

يَا مَنْ يَحُولُ بَيْنَ الْمَرْءِ وَ قَلْبِهِ وَ يَا مَنْ هُوَ الرَّحْمَنُ الرَّحِيمُ يَا مَنْ عَلَى الْعَرْشِ اسْتَوَى يَا مَنْ يَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَ مَا تُخْفِي الصُّدُورُ وَ يَا مَنْ لَا تَخْفَى عَلَيْهِ خَافِيَةٌ يَا مَنْ لَا تَشْتَبِهُ عَلَيْهِ الْأَصْوَاتُ يَا مَنْ لَا تُغْلِطُهُ الْحَاجَاتُ يَا مَنْ لَا يُؤْمَرُ إِلَّا بِحَقِّهَا يَا مُدْرِكَ كُلِّ قُوْتٍ يَا جَامِعَ كُلِّ شَيْءٍ

O the One^{-azwj} Who Intervenes between the person and his heart, and O the One^{-azwj} Who is the Beneficent, the Merciful! O the One^{-azwj} Who is Even upon the Throne! O the One^{-azwj} Who

Knows treachery of the eyes and what the chests conceal, O the One^{-azwj} no hiding one is hidden unto Him^{-azwj}! O the One^{-azwj} the voices are not confusing to Him^{-azwj}! O the One^{-azwj} the needs do not Err Him^{-azwj}! O the One^{-azwj} the insistence of the insisting one does not Weary Him^{-azwj}! O Realiser of everything lost! O Gatherer of every family!

يَا بَارِيَّ النُّفُوسِ بَعْدَ الْمَوْتِ يَا مَنْ هُوَ كُلُّ يَوْمٍ فِي شَأْنٍ يَا قَاضِيَ الْحَاجَاتِ يَا مُنْقِصَ الْكُرْبَاتِ يَا مُعْطِيَ السُّؤَالَاتِ يَا وَلِيَّ الرَّغْبَاتِ يَا كَافِيَ الْفُهِمَاتِ يَا مَنْ يَكْفِي مِنْ كُلِّ شَيْءٍ وَلَا يَكْفِي مِنْهُ شَيْءٌ فِي السَّمَاوَاتِ وَالْأَرْضِ

O Maker of the souls after the death! O the One^{-azwj} Who is in a State of Glory every day! O Fulfiller of the needs! O Reliever of the distresses! O Granter of the requests! O Guardian of the desires! O Sufficer of the important matters! O the One^{-azwj} Who Suffices from all things and nothing sufficed from Him^{-azwj} in the skies and the earth!

أَسْأَلُكَ بِحَقِّ مُحَمَّدٍ وَعَلِيِّ أَمِيرِ الْمُؤْمِنِينَ - وَ بِحَقِّ فَاطِمَةَ بِنْتِ نَبِيِّكَ وَ بِحَقِّ الْحَسَنِ وَ الْحُسَيْنِ - فَإِنِّي بِهِمْ أَتَوَجَّهُ إِلَيْكَ فِي مَقَامِي هَذَا وَ بِهِمْ أَتَوَسَّلُ وَ بِهِمْ أَسْتَشْفِعُ إِلَيْكَ وَ بِحَقِّهِمْ أَسْأَلُكَ وَ أَقْسِمُ وَ أَغْرِمُ عَلَيْكَ

I ask You^{-azwj} by the right of Muhammad^{-asws} and Ali^{-asws} Emir of the Momineen, and by the right of (Syeda) Fatima^{-asws} daughter^{-asws} of Your^{-azwj} Prophet^{-saww}, and by the right of Al-Hassan^{-asws} and Al-Husayn^{-asws}, for I am diverting to You^{-azwj} through them^{-asws} in this place of mine, and through them^{-asws} I seek means, and through them^{-asws} I seek intercession to You^{-azwj}, and through them^{-asws} I ask You^{-azwj}, and I swear, and I determine upon You^{-azwj}!

وَ بِالشَّانِ الَّذِي لَهُمْ عِنْدَكَ وَ بِالَّذِي فَضَّلْتَهُمْ عَلَى الْعَالَمِينَ وَ بِاسْمِكَ الَّذِي جَعَلْتَهُ عِنْدَهُمْ وَ بِهِ خَصَصْتَهُمْ دُونَ الْعَالَمِينَ وَ بِهِ أَبْنَيْتَهُمْ وَ أَبْنَيْتَ فَضْلَهُمْ مِنْ كُلِّ فَضْلٍ حَتَّى فَاقَ فَضْلُهُمْ فَضْلَ الْعَالَمِينَ جَمِيعاً

And by the glory which is for them^{-asws} in Your^{-azwj} Presence, You^{-azwj} have merited them over the worlds, and by Your^{-azwj} Name which You^{-azwj} Made it to be in their^{-asws} possession, and have Specialised them^{-asws} with apart from the worlds, and by it You^{-azwj} Manifested them and Manifested their^{-asws} merits from every merit until their^{-asws} merits are above merits of the worlds altogether!

وَ أَسْأَلُكَ أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تُكْشِفَ عَنِّي غَمِّي وَ هَمِّي وَ كُرْبِي وَ أَنْ تُكْفِيَنِي الْفُجْهَ مِنْ أَفْرِي وَ تَقْضِيَ عَنِّي دَيْنِي وَ تُجِيرَنِي مِنَ الْفَقْرِ وَ الْفَاقَةِ وَ تُغْنِيَنِي عَنِ الْمَسْأَلَةِ إِلَى الْمَخْلُوقِينَ

And I ask You^{-azwj} to Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and to Remove from me my sadness, and my worries, and my stress, and to Suffice me of the important matters, and Pay off my debts on my behalf, and to Rescue me from the poverty and the destitution, and to Enrich me from the asking to the created beings!

وَ تُكْفِيَنِي هَمَّ مَنْ أَخَافُ هَمَّهُ وَ عُسْرَ مَنْ أَخَافُ عُسْرَهُ وَ حُزُونَ مَنْ أَخَافُ حُزُونَتَهُ وَ شَرَّ مَنْ أَخَافُ شَرَّهُ وَ مَكْرَ مَنْ أَخَافُ مَكْرَهُ وَ بَغْيَ مَنْ أَخَافُ بَغْيَهُ وَ جَوْرَ مَنْ أَخَافُ جَوْرَهُ وَ سُلْطَانَ مَنْ أَخَافُ سُلْطَانَهُ وَ كَيْدَ مَنْ أَخَافُ كَيْدَهُ وَ اصْرَفَ عَنِّي كَيْدَهُ وَ مَكْرَهُ وَ مَقْدَرَةَ مَنْ أَخَافُ مَقْدَرَتَهُ عَلَيَّ وَ تَرَدُّ عَنِّي كَيْدَ الْكَيْدَةِ وَ مَكْرَ الْمَكْرَةِ

And Suffice me of the worries of the one I fear worrying of, and difficulty of the one I fear his difficulty, and grief of the one I fear his grief, and evil of the one I fear his evil, and abhorrence

of the one I fear his abhorrence, and rebellion of the one I fear his rebellion, and tyranny of the one I fear his tyranny, and authority of the one I fear his authority, and plot of the one I fear his plot, and Turn away from me his plot, and his abhorrence, and power of the one I fear his power over me, and Repel from me the plot of the plotters and plan of the planners!

اللَّهُمَّ مَنْ أَرَادَنِي بِشُوءٍ فَأَرِدْهُ وَ مَنْ كَادَنِي فَكِدْهُ وَ اصْرِفْ عَنِّي كَيْدَهُ وَ بَاسَهُ وَ أَمَانِيَهُ وَ امْنَعُهُ عَنِّي كَيْفَ شِئْتَ وَ أَنَّى شِئْتَ

O Allah-azwj! One who intends be with evil, Intend him, and one who plots me, Plan (against) him and Turn his plot away from me, and his wishes, and Prevent him from me however You-azwj Desire to, and whenever You-azwj Desire to!

اللَّهُمَّ اشْغَلْهُ عَنِّي بِفَقْرٍ لَا يُجْبِرُهُ وَ بَلَاءٍ لَا تَسْتُرُهُ وَ بِفَاقَةٍ لَا تَسُدُّهَا وَ بِسُقْمٍ لَا تُعَافِيهِ وَ بِذُلٍّ لَا تُعْرِضُهُ وَ مَسْكَنَةٍ لَا تُجَبِّرُهَا

O Allah-azwj! Pre-occupy him from me with poverty he cannot mend, and affliction he cannot cover, and with destitution he cannot block, and with sickness he cannot treat, and with disgrace he cannot get honour, and neediness he cannot mend!

اللَّهُمَّ اجْعَلِ الدُّلَّ نُصَبَ عَيْنَيْهِ وَ ادْخُلِ الْفَقْرَ فِي مَنْزِلِهِ وَ السُّقْمَ فِي بَدَنِهِ حَتَّى تَشْغَلَهُ عَنِّي بِشُغْلٍ شَاغِلٍ لَا فَرَاغَ لَهُ وَ أَنْسِيهِ ذِكْرِي كَمَا أَنْسَيْتَهُ ذِكْرَكَ وَ اخْذْ عَنِّي بِسَمْعِهِ وَ بَصَرِهِ وَ لِسَانِهِ وَ يَدِهِ وَ رِجْلِهِ وَ قَلْبِهِ وَ جَمِيعَ جَوَارِحِهِ

O Allah-azwj! Make the disgrace installed in his eyes, and Enter the poverty in his house, and the sickness in his body until You-azwj Pre-occupy him from me with a pre-occupation there being no free time for him, and causes him to forget my remembrance just as You-azwj Cause him to forget Your-azwj remembrance, and Seize on my behalf his hearing, and his sight, and his tongue, and his hand, and his leg, and his heart and entirety of his limbs!

وَ ادْخُلِ عَلَيْهِ فِي جَمِيعِ ذَلِكَ السُّقْمَ وَ لَا تَشْفِهِ حَتَّى يُجْعَلَ لَهُ ذَلِكَ شُغْلًا شَاغِلًا عَنِّي وَ عَنْ ذِكْرِي وَ اكْفِنِي يَا كَافِي مَا لَا يَكْفِي سِوَاكَ يَا مُفَرِّجَ مَنْ لَا مُفَرِّجَ لَهُ سِوَاكَ وَ مُغِيثَ مَنْ لَا مُغِيثَ لَهُ سِوَاكَ وَ جَارَ مَنْ لَا جَارَ لَهُ سِوَاكَ وَ مُلْجَأَ مَنْ لَا مُلْجَأَ لَهُ غَيْرَكَ

And Enter upon him in entirety of that, the sickness which cannot be healed until You-azwj Make that a pre-occupation for him, pre-occupying him from me, and from remembering me, and Suffice me, O Sufficer of what no one apart from You-azwj can suffice! O Reliever of the one who has not reliever apart from You-azwj, and Helper of the one having no helper for him apart from You-azwj, and Shelter of the one having not shelter for him apart from You-azwj, and Rescuer of one having no rescuer for him other than You-azwj!

أَنْتَ يُقْنِي وَ رَجَائِي وَ مُفَرِّجِي وَ مُهَرِّبِي وَ مُلْجِئِي وَ مُنْجَايَ قَبْلَ أَنْتَفِخَ وَ بِكَ أَسْتَنْجِجُ وَ بِمُحَمَّدٍ وَ آلِ مُحَمَّدٍ أَتَوَجَّهُ إِلَيْكَ وَ أَتَوَسَّلُ وَ أَتَشَفَّعُ يَا اللَّهُ يَا اللَّهُ يَا اللَّهُ وَ لَكَ الْحَمْدُ وَ لَكَ الْمِنَّةُ وَ إِلَيْكَ الْمُشْتَكَى وَ أَنْتَ الْمُسْتَعَانُ

You are my Trust, and my Hope, and my Shelter, and my Rescue, and my Saviour! So by You-azwj I seek to begin and with You-azwj I seek success, and with Muhammad-saww and Progeny-asws of Muhammad-saww I divert to You-azwj and I seek means and intercession! O Allah-azwj! O Allah-azwj! O Allah-azwj, and for You-azwj is the Praise, and for You-azwj is the Conferment, and to You-azwj is the complaint, and You-azwj are the Aider!

فَأَسْأَلُكَ بِحَقِّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تُكَشِفَ عَنِّي غَمِّي وَ هَبِّي وَ كَرْبِي فِي مَقَامِي هَذَا كَمَا كَشَفْتَ عَنْ نَبِيِّكَ غَمَّهُ وَ كَرْبَهُ وَ هَمَّهُ وَ كَفَيْتَهُ هَوْلَ عَدُوِّهِ

I ask You^{-azwj} by the right of Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} to Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and to Remove from me my sadness, and my worries, and my distress in this place of mine just as You^{-azwj} had Removed from Your^{-azwj} Prophet^{-saww}, his^{-saww} sadness, and his^{-saww} stress, and his^{-asws} worries and Removed the horror of his^{-saww} enemies!

فَأَكْشِفْ عَنِّي كَمَا كَشَفْتَ عَنْهُ وَ فَرِّجْ عَنِّي كَمَا فَرَجْتَ عَنْهُ وَ أَكْفِنِي كَمَا كَفَيْتَهُ وَ اصْرِفْ عَنِّي هَوْلَ مَا أَخَافُ هَوْلَهُ وَ مَثْوَنَهُ مِنْ أَخَافُ مَثْوَنَتَهُ وَ هَمِّ مَنْ أَخَافُ هَمَّهُ بِأَلَا مَثْوَنَةٍ عَلَى نَفْسِي مِنْ ذَلِكَ وَ اصْرِفْنِي بِقَضَاءِ حَاجَتِي وَ كِفَايَةِ مَا أَهْمَنِي هُمُّهُ مِنْ أَمْرِ دُنْيَايَ وَ آخِرَتِي يَا أَرْحَمَ الرَّاحِمِينَ-

Remove from me just as You^{-azwj} had Removed from him^{-saww}, and Relieve from me just as You^{-azwj} had Relieve from him^{-asws}, and Suffice me just as You^{-azwj} had Sufficed him^{-saww}, and Turn away from me the horror of what I fear its horror, and ailment of the one I fear his ailment and worry of the one I fear his worry without any ailment being upon myself from that, and Turn me with my needs having been fulfilled, and sufficiency of what its worry worries me, from the matters of my world and my Hereafter, O most Merciful of the merciful ones!

ثُمَّ تَلْتَفِئْتُ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع وَ تَقُولُ السَّلَامَ عَلَيْكَ يَا أَمِيرَ الْمُؤْمِنِينَ وَ السَّلَامَ عَلَى أَبِي عَبْدِ اللَّهِ الْحُسَيْنِ مَا بَقِيَتْ وَ بَقِيَ اللَّيْلُ وَ النَّهَارُ وَ لَا جَعَلَ اللَّهُ آخِرَ الْعَهْدِ مِنِّي لِزِيَارَتِكُمَا وَ لَا فَرَّقَ اللَّهُ بَيْنِي وَ بَيْنَكُمَا ثُمَّ تَنْصَرِفُ.

Then turn towards Amir Al-Momineen^{-asws} and say, ‘The greeting be upon you^{-asws} O Amir Al-Momineen^{-asws}, and the greeting be upon Abu Abdullah Al-Husayn^{-asws}, for as long as I remain and the night and day remain, and may Allah^{-azwj} not Make it last of the pacts from me for visiting you^{-asws} both, and my Allah^{-azwj} not Separate between me and you^{-asws} both!’ – then leave”.⁷¹⁵

24- وَ يُؤَيِّدُ ذَلِكَ مَا رَوَاهُ مُؤَلِّفُ الْمَزَارِ الْكَبِيرِ قَالَ رَوَى مُحَمَّدُ بْنُ خَالِدٍ الطَّيَالِسِيُّ عَنْ سَيْفِ بْنِ عَمِيرَةَ قَالَ: خَرَجْتُ مَعَ صَفْوَانَ بْنِ مِهْرَانَ الْجُمَّالِ - وَ جَمَاعَةٍ مِنْ أَصْحَابِنَا إِلَى الْعُرَيِّ بَعْدَ مَا وَرَدَ أَبُو عَبْدِ اللَّهِ ع - فَرَزْنَا أَمِيرَ الْمُؤْمِنِينَ فَلَمَّا فَرَعْنَا مِنَ الزِّيَارَةِ صَرَفَ صَفْوَانُ وَجْهَهُ إِلَى نَاحِيَةِ أَبِي عَبْدِ اللَّهِ ع - وَ قَالَ نَزُورُ الْحُسَيْنَ بْنَ عَلِيٍّ ع مِنْ هَذَا الْمَكَانِ مِنْ عِنْدِ رَأْسِ أَمِيرِ الْمُؤْمِنِينَ ع

And that is supported by what is reported by the compiler of ‘Al-Mazar Al-Kabeer’. He said, ‘It is reported by Muhammad Bin Khalid Al-Tayalisi, from Sayf Bin Ameyra who said, ‘I went out with Safwan Bin Mihran Al-Jammal and a group of our companions, to Al Ghary after having arrived for Abu Abdullah^{-asws}. We visited Amir Al-Momineen^{-asws}. When we were free from the Ziyarat, Safwan turned his face to a corner of Abu Abdullah^{-asws} said, ‘We shall do Ziyarat of Al-Husayn^{-asws} Bin Ali^{-asws} from this place, from by the head of Amir Al-Momineen^{-asws}!’

وَ قَالَ صَفْوَانُ وَرَدْتُ مَعَ سَيِّدِي أَبِي عَبْدِ اللَّهِ الصَّادِقِ جَعْفَرِ بْنِ مُحَمَّدٍ ع فَفَعَلُ مِثْلَ هَذَا وَ دَعَا بِحَذَا الدُّعَاءِ بَعْدَ أَنْ صَلَّى وَ وَدَّعَ

And Safwan said, 'I arrived with my chief Abu Abdullah Al-Sadiq Ja'far^{-asws} Bin Muhammad^{-asws} and he^{-asws} did similar to this, and supplicated with this supplication after having prayed Salat and bidding farewell.

ثُمَّ قَالَ لِي يَا صَفْوَانُ تَعَاهِدْ هَذِهِ الزِّيَارَةَ وَادْعُ بِهَذَا الدُّعَاءَ وَزُرْهُمَا بِهَذِهِ الزِّيَارَةِ فَلِإِيَّ ضَامِنٌ عَلَى اللَّهِ لِكُلِّ مَنْ زَارَهُمَا بِهَذِهِ الزِّيَارَةِ وَدَعَا بِهَذَا الدُّعَاءِ مِنْ قُرْبٍ أَوْ بُعْدٍ أَنَّ زِيَارَتَهُ مَقْبُولَةٌ وَأَنَّ سَعْيَهُ مَشْكُورٌ وَسَلَامُهُ وَاصِلٌ غَيْرٌ تَحْجُوبٍ وَحَاجَتُهُ مَقْضِيَّةٌ مِنَ اللَّهِ بِالْغَا مَا بَلَغَتْ وَأَنَّ اللَّهَ يُجِيبُهُ

Then he^{-asws} said to me: 'O Safwan! Perform this Ziyarat and bid farewell with this supplication, and visit them^{-asws} both with this Ziyarat, for I^{-asws} am a guarantor based upon Allah^{-azwj} for everyone who visits them^{-asws} with this Ziyarat and supplicates with this supplication, whether from near or from far, his Ziyarat would be Accepted, and his striving Appreciated, and his greeting will be connected without being veiled, and his needs will be fulfilled from Allah^{-azwj}, whatever it may reach, and Allah^{-azwj} will Answer him!

يَا صَفْوَانُ وَجَدْتُ هَذِهِ الزِّيَارَةَ مَضْمُونًا بِهَذَا الضَّمَانِ عَنْ أَبِي- وَ أَبِي عَنْ أَبِيهِ عَلِيِّ بْنِ الْحُسَيْنِ- [عَنْ أَبِيهِ الْحُسَيْنِ بْنِ عَلِيٍّ] وَ الْحُسَيْنِ عَنْ أَخِيهِ الْحُسَيْنِ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع مَضْمُونًا بِهَذَا الضَّمَانِ وَ أَمِيرِ الْمُؤْمِنِينَ ع عَنْ رَسُولِ اللَّهِ ص عَنْ جَبْرِئِيلَ مَضْمُونًا بِهَذَا الضَّمَانِ

O Safwan! I^{-asws} have found this Ziyarat guaranteeing with this guarantee from my^{-asws} father^{-asws}, and my^{-asws} father^{-asws} from his^{-asws} father Ali^{-asws} Bin Al-Husayn^{-asws}, from his^{-asws} father Al-Husayn^{-asws} Bin Ali^{-asws}, and Al-Husayn^{-asws} from his^{-asws} brother^{-asws} Al-Hassan^{-asws}, from Amir Al-Momineen^{-asws} guaranteeing with this guarantee, and Amir Al-Momineen^{-asws} from Rasool-Allah^{-saww} from Jibraeel^{-as} guaranteeing with this guarantee!

قَالَ آلِي اللَّهِ عَزَّ وَ جَلَّ أَنَّ مَنْ زَارَ الْحُسَيْنَ بْنَ عَلِيٍّ بِهَذِهِ الزِّيَارَةِ مِنْ قُرْبٍ أَوْ بُعْدٍ فِي يَوْمِ عَاشُورَاءَ وَ دَعَا بِهَذَا الدُّعَاءِ قَبِلَتْ زِيَارَتُهُ وَ شَفَعْتُهُ فِي مَسْأَلَتِهِ بِالْغَا مَا بَلَغَ وَ أَعْطَيْتُهُ سُؤْلَهُ ثُمَّ لَا يَنْقَلِبُ عَنِّي حَائِبًا وَ أَقْبَلْتُهُ مَسْرُورًا قَرِيرًا عَيْنُهُ بِقَضَاءِ حَوَائِجِهِ وَ الْقَوْرَ بِالْجَنَّةِ وَ الْعِثْقَ مِنَ النَّارِ وَ شَفَعْتُهُ فِي كُلِّ مَنْ يَشْفَعُ مَا خَلَا النَّاصِبَ لِأَهْلِ الْبَيْتِ-

He^{-as} said: 'Allah^{-azwj} Mighty and Majestic has Sworn that the one who visits Al-Husayn Bin Ali^{-asws} with this visitation, whether from near or after, during the day of Ashura, and supplicates this this supplication, I^{-azwj} will Accept his Ziyarat, and Intercede for him regarding his request, whatever it may reach, and Grant him his request! Then he will not return from Me^{-azwj} disappointed, and I^{-asws} will return him joyful, his eyes delighted with his needs having been fulfilled, and the success with the Paradise, and the liberation from the Hellfire, and Grant him intercession regarding everyone he intercedes for, apart from the Nasibis (hostile ones) to People^{-asws} of the Household!

آلِي اللَّهِ بِذَلِكَ عَلَى نَفْسِهِ وَ أَشْهَدُ مَا لَا يَكُنْتُهُ عَلَى ذَلِكَ

Allah^{-azwj} has Sworn with that upon Himself^{-azwj}, and He^{-azwj} Kept His^{-azwj} Angels as witnesses upon that!'

وَ قَالَ جَبْرِئِيلُ يَا مُحَمَّدُ إِنَّ اللَّهَ أَرْسَلَنِي إِلَيْكَ مُبَشِّرًا لَكَ وَ لِعَلِيٍّ وَ فَاطِمَةَ وَ الْحُسَيْنَ وَ الْحُسَيْنِ وَ الْأَيْمَةَ مِنْ وَلَدِكَ فَدَامَ إِلَى يَوْمِ الْقِيَامَةِ سُرُورُكَ يَا مُحَمَّدُ وَ سُرُورُ عَلِيٍّ وَ فَاطِمَةَ وَ الْحُسَيْنَ وَ الْحُسَيْنِ وَ الْأَيْمَةَ وَ شِيعَتِكُمْ إِلَى يَوْمِ الْبَعْثِ-

And Jibraeel^{-as} said: 'O Muhammad^{-saww}! Allah^{-azwj} has Sent me^{-as} to you^{-saww} to give glad tidings to you^{-saww}, and to Ali^{-asws}, and (Syeda) Fatima^{-asws}, and Al-Hassan^{-asws}, and Al-Husayn^{-asws}, and the Imams^{-asws} from your^{-asws} children for your^{-saww} joy to be constant up to the Day of Qiyamah, O Muhammad^{-saww}, and the joy of Ali^{-asws}, and (Syeda) Fatima^{-asws}, and Al-Hassan^{-asws}, and Al-Husayn^{-asws}, and the Imams^{-asws}, and your^{-asws} Shias up to the Day of Resurrection!"

وَقَالَ صَفْوَانُ قَالَ أَبُو عَبْدِ اللَّهِ ع - يَا صَفْوَانُ إِذَا حَدَّثَ لَكَ إِلَى اللَّهِ حَاجَةٌ فَزُرْهُ بِحَذِيذِ الزِّيَارَةِ مِنْ حَيْثُ كَانَ وَادْعُ بِهَذَا الدُّعَاءِ وَ سَلْ رَبَّكَ حَاجَتَكَ تَأْتِكَ مِنَ اللَّهِ وَاللَّهُ عَزَّ وَجَلَّ يُخْلِفُ وَعَدَ رَسُولِ اللَّهِ ص بِمَتِّهِ وَ الْحَمْدُ لِلَّهِ وَ هَذِهِ الزِّيَارَةُ السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ. وَ ساقها إلى آخر ما أورده المفيد ره

And Safwan said, 'Abu Abdullah^{-asws} said: 'O Safwan! When there occurs a need for you to Allah^{-azwj}, then visit with this Ziyarat from wherever you may be, and supplicate with this supplication, and ask your Lord^{-azwj} or your needs, it will be Granted to you from Allah^{-azwj}, and Allah^{-azwj} does not break a Promise to Rasool-Allah^{-saww} of his^{-saww} wishes, and the Praise is for Allah^{-azwj}! And this is the Ziyarat, 'The greeting be to you^{-asws}, O Rasool-Allah^{-saww}!' – and he continued to the end of what is reported by Al-Mufeed".⁷¹⁶

رَوَى عَنِ الْبَاقِرِ ع أَنَّهُ قَالَ فِي تَفْسِيرِ هَذَا الْكَلَامِ لَيْسَ شَيْءٌ أَقْرَبَ إِلَى اللَّهِ تَعَالَى مِنْ رَسُولِهِ وَ لَا أَقْرَبَ إِلَى رَسُولِهِ مِنْ وَصِيِّهِ.

It is reported from Al Baqir^{-asws}, he^{-asws} said in the interpretation of this speech: 'There isn't anything closer to Allah^{-azwj} the Exalted than His^{-azwj} Rasool^{-saww}, nor is there anything closer to His^{-azwj} Rasool^{-saww} and his^{-saww} successor^{-asws}!"⁷¹⁷

25- مصباً، المصباحين زيارته أخرى لِأَمِيرِ الْمُؤْمِنِينَ ع وَ مُقَدِّمَاتُ ذَلِكَ إِذَا أَتَيْتَ الْكُوفَةَ فَاعْتَسِلْ مِنَ الْفُرَاتِ قَبْلَ دُخُولِهَا فَإِنَّهَا حَرَمُ اللَّهِ وَ حَرَمُ رَسُولِ اللَّهِ ص وَ حَرَمُ أَمِيرِ الْمُؤْمِنِينَ ع وَ فُلْنَ جِئْنَا تُرِيدُ دُخُولَهَا بِسْمِ اللَّهِ وَ بِاللَّهِ وَ فِي سَبِيلِ اللَّهِ وَ عَلَى مِلَّةِ رَسُولِ اللَّهِ ص اللَّهُمَّ أَنْزِلْنِي مُنْزِلًا مُبَارَكًا وَ أَنْتَ خَيْرُ الْمُنْزِلِينَ -

(The book) 'Al-Masabeeh' – Another Ziyarat of Amir Al-Momineen^{-asws}, and the preliminary of that is: 'When you come to Al Kufa, bathe from the Euphrates before entering it (Shrine), for it is a Sanctuary of Allah^{-azwj} and sanctuary of Rasool-Allah^{-saww}, and sanctuary of Amir Al-Momineen^{-asws}, and say when you intend to enter it, 'In the Name of Allah^{-azwj}, and by Allah^{-azwj}, and in the way of Allah^{-azwj}, and upon the religion of Rasool-Allah^{-saww}! O Allah^{-azwj}! **Disembark me in a Blessed landing, and you are the best of the Landers**' [23:29]!

ثُمَّ امْشِ وَ أَنْتَ تُكَبِّرُ اللَّهَ تَعَالَى وَ تُحَمِّدُهُ وَ تُسَبِّحُهُ حَتَّى تَأْتِيَ الْمَسْجِدَ فَإِذَا أَتَيْتَهُ فَقِفْ عَلَى بَابِهِ وَ احْمَدِ اللَّهَ كَثِيرًا وَ أَنْتَ عَلَيْهِ بِمَا هُوَ أَهْلُهُ وَ صَلِّ عَلَى النَّبِيِّ ص وَ عَلَى أَمِيرِ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ -

Then walk while you are exclaiming Greatness of Allah^{-azwj} the Exalted, and extolling His^{-azwj} Oneness, and praising Him^{-azwj} and glorifying Him^{-azwj} until you come to the Masjid. When you come to it, pause at its door and praise Allah^{-azwj} a lot and laud upon Him^{-azwj} with what He^{-azwj} is rightful of, and Send Salawaat upon the Prophet^{-saww} and upon Amir Al-Momineen^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}!

⁷¹⁶ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 14 H 24 a

⁷¹⁷ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 14 H 24 b

ثُمَّ ادْخُلْ فَصَلِّ رَكَعَتَيْنِ تَحِيَّةً لِّلْمَسْجِدِ وَ صَلِّ بَعْدَهَا مَا بَدَا لَكَ ثُمَّ امْضِ فَأَحْزِرْ رَحْلَكَ وَ تَوَجَّهْ إِلَى أَمِيرِ الْمُؤْمِنِينَ عَلَى طَهْرِكَ وَ غُسْلِكَ وَ عَلَيْكَ السَّكِينَةُ وَ الْوَقَارُ حَتَّى تَأْتِيَ مَشْهَدَهُ ع

Then enter and pray two units Salat as salutation to the Masjid, and after it pray whatever comes to you. Then continue. Protect your belongings and divert to Amir Al-Momineen^{-asws} being upon your cleanliness, and your bath, and upon you should be the calmness and the dignity until you come to his^{-asws} Shrine.

فَإِذَا أَتَيْتَهُ فَقِفْ عَلَى بَابِهِ وَ قُلِ اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ الْحَمْدُ لِلَّهِ عَلَى هِدَايَتِهِ لِدِينِهِ وَ التَّوْفِيقِ لِمَا دَعَا إِلَيْهِ مِنْ سَبِيلِهِ

When you do come to it, pause at its door and say, 'Allah^{-azwj} is Greatest! There is no god except Allah^{-azwj}, and Allah^{-azwj} is Greatest! Allah^{-azwj} is Greatest! The Praise is for Allah^{-azwj} upon His^{-azwj} Guidance to His^{-azwj} religion, and the inclination to what He^{-azwj} has Called to for His^{-azwj} way!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اجْعَلْ مَقَامِي هَذَا مَقَامَ مَنْ لَطَفْتَ لَهُ بِمَنْكَ فِي إِيقَاعِ مُرَادِكَ وَ ارْتَضَيْتَ لَهُ قُرْبَاتِهِ فِي طَاعَتِكَ وَ أَعْطَيْتَهُ بِهِ غَايَةَ مَأْمُولِهِ وَ نَهَايَةَ سُؤْلِهِ إِنَّكَ سَمِيعُ الدُّعَاءِ قَرِيبُ مُجِيبِ

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and make this standing of mine a standing by the one whom Your^{-azwj} are Compassionate to with Your^{-azwj} Conferment in the Grace of Your^{-azwj} Purpose, and are Pleased for him Your^{-azwj} nearness in obedience to You^{-azwj}, and have Granted it to him the peak of his wishes and his ultimate requests, You^{-azwj} are Hearer of the supplication, Near, Responding!

اللَّهُمَّ إِنَّكَ أَفْضَلُ مَقْصُودٍ وَ أَكْرَمُ مَا تَنِي وَ قَدْ أَتَاكَ مُتَقَرِّبًا إِلَيْكَ بَنِيَّكَ نَبِيَّ الرَّحْمَةِ وَ بِأَخِيهِ أَمِيرِ الْمُؤْمِنِينَ ع فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ لَا تُخَيِّبْ سَعْيِي وَ انْظُرْ إِلَيَّ نَظْرَةً تَنْعِشُنِي بِهَا وَ اجْعَلْنِي عِنْدَكَ وَجِيهًا فِي الدُّنْيَا وَ الْآخِرَةِ وَ مِنَ الْمُقَرَّبِينَ-

O Allah^{-azwj}! You are the Best of the one aimed for, and most Honourable of the ones come to, and I have come to You^{-azwj} through Your^{-azwj} Prophet^{-saww}, the Prophet^{-saww} of Mercy, and through his^{-saww} brother^{-asws} Amir Al-Momineen^{-asws}! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and do not disappoint my striving, and Look at me with a Look (consideration) Refreshing me by it, and Make me in Your^{-azwj} Presence a face in the world and the Hereafter, and from the ones of Proximity!'

ثُمَّ ادْخُلْ وَ قَدِّمَ رِجْلَكَ الْيُمْنَى عَلَى الْيُسْرَى وَ قُلْ بِسْمِ اللَّهِ وَ بِاللَّهِ وَ فِي سَبِيلِ اللَّهِ وَ عَلَى مِلَّةِ رَسُولِ اللَّهِ ص اللَّهُمَّ اغْفِرْ لِي وَ ارْحَمْنِي-

Then enter and advance your right leg over the left, and say, 'In the Name of Allah^{-azwj}, and by Allah^{-azwj}, and in the way of Allah^{-azwj}, and upon the religion of Rasool-Allah^{-saww}! O Allah^{-azwj}! Forgive (sins) for me and Mercy me!'

ثُمَّ امْشِ حَتَّى تُحَادِيَ الْقَبْرَ وَ اسْتَقْبِلْهُ بِوَجْهِكَ وَ قُلِ السَّلَامُ عَلَى رَسُولِ اللَّهِ السَّلَامُ عَلَى أَمِيرِ اللَّهِ عَلَى وَحْيِهِ وَ عَزَائِمِ أَمْرِهِ وَ الْحَتَائِمِ لِمَا سَبَقَ وَ الْفَاتِحِ لِمَا اسْتَقْبَلَ وَ الْمُهَيِّمِ عَلَى ذَلِكَ كُلِّهِ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ

Then walk until you are parallel to the grave and face it with your face, and say, 'The greeting be upon Rasool-Allah^{-saww}! The greeting be upon the trustee of Allah^{-azwj} upon His^{-azwj}

Revelation and His^{-azwj} Mighty Commands, and the end to what had preceded, and the beginning to what is in the future, and the dominant upon that, all of it, and Mercy of Allah^{-azwj} and His^{-azwj} Blessings!

السَّلَامُ عَلَى أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع- وَصِيِّ رَسُولِ اللَّهِ وَ خَلِيفَتِهِ وَ الْقَائِمِ بِالْأَمْرِ مِنْ بَعْدِهِ وَ سَيِّدِ الْوَصِيِّينَ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ

The greeting be upon Amir Al-Momineen Ali Bin Abu Talib^{-asws}, successor^{-asws} of Rasool-Allah^{-saww} and his^{-saww} caliph, and the one standing with the Commands from after him^{-saww}, and chief of the successors^{-as}, and Mercy of Allah^{-azwj} and His^{-azwj} Blessings!

السَّلَامُ عَلَى فَاطِمَةَ بِنْتِ رَسُولِ اللَّهِ ص سَيِّدَةِ نِسَاءِ الْعَالَمِينَ السَّلَامُ عَلَى الْحَسَنِ وَ الْحُسَيْنِ- سَيِّدَيْ شَبَابِ أَهْلِ الْجَنَّةِ مِنَ الْخَلْقِ أَجْمَعِينَ السَّلَامُ عَلَى الْأُيَمَّةِ الرَّاشِدِينَ السَّلَامُ عَلَى الْأَنْبِيَاءِ وَ الْمُرْسَلِينَ السَّلَامُ عَلَى الْمَلَائِكَةِ الْمُقَرَّبِينَ السَّلَامُ عَلَيْنَا وَ عَلَى عِبَادِ اللَّهِ الصَّالِحِينَ-

The greeting be upon Fatima^{-asws} daughter^{-asws} of Rasool-Allah^{-saww}, chieftess of women of the worlds! The greeting be upon Al-Hassan^{-asws} and Al-Husayn^{-asws}, two chiefs of youths of the people of Paradise, from all the creatures! The greeting be upon the rightly guiding Imams^{-asws}! The greeting be upon the Prophets^{-as} and the Messengers^{-as}! The greeting be upon the Angels of Proximity! The greeting be upon us and upon the righteous servants of Allah^{-azwj}!

ثُمَّ امْشِ حَتَّى تَقِفَ عَلَى الْقَبْرِ وَ تَسْتَقْبِلُهُ بِوَجْهِكَ وَ تَجْعَلَ الْقِبْلَةَ بَيْنَ كَتِفَيْكَ وَ تَقُولَ السَّلَامُ عَلَيْنَا يَا أَمِيرَ الْمُؤْمِنِينَ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ السَّلَامُ عَلَيْنَا يَا وَلِيَّ اللَّهِ السَّلَامُ عَلَيْنَا يَا صَفْوَةَ اللَّهِ السَّلَامُ عَلَيْنَا يَا حَبِيبَ اللَّهِ السَّلَامُ عَلَيْنَا يَا غَمُودَ الدِّينِ السَّلَامُ عَلَيْنَا يَا حُجَّةَ اللَّهِ عَلَى الْخَلْقِ أَجْمَعِينَ

Then walk until you pause at the grave and face it with your face, and make the Qiblah to be between your shoulders and say, 'The greeting be upon you^{-asws}, O Amir Al-Momineen^{-asws}, and Mercy of Allah^{-azwj} and His^{-azwj} Blessings! The greeting be upon you^{-asws} O Guardian of Allah^{-azwj}! The greeting be upon you^{-asws} O elite of Allah^{-azwj}! The greeting be upon you^{-asws} O Beloved of Allah^{-azwj}! The greeting be upon you^{-asws} O pillar of religion! The greeting be upon you^{-asws} O Divine Authority of Allah^{-azwj} upon the entire creatures!

السَّلَامُ عَلَيْنَا أَيُّهَا النَّبِيُّ الْعَظِيمُ الَّذِي هُمْ فِيهِ مُخْتَلِفُونَ وَ عَنْهُ مَسْئُودُونَ السَّلَامُ عَلَيْنَا أَيُّهَا الصِّدِّيقُ الْأَكْبَرُ السَّلَامُ عَلَيْنَا أَيُّهَا الْفَارُوقُ الْأَعْظَمُ السَّلَامُ عَلَيْنَا يَا وَصِيَّ خَاتَمِ النَّبِيِّينَ السَّلَامُ عَلَيْنَا يَا سَيِّدَ الْوَصِيِّينَ السَّلَامُ عَلَيْنَا يَا أَمِينَ اللَّهِ السَّلَامُ عَلَيْنَا يَا خَلِيلَ اللَّهِ وَ مَوْضِعَ سِرِّهِ وَ عَيْنَةَ عِلْمِهِ وَ خَازِنَ وَحْيِهِ

The greeting be upon you^{-asws} O the Great News regarding which they are differing, and are asking each other about! The greeting be upon you^{-asws} O you the greatest truthful! The greeting be upon you^{-asws} O the mighty differentiator! The greeting be upon you^{-asws} O successor^{-asws} of last of the Prophets^{-as}! The greeting be upon you^{-asws} O chief of the successors^{-as}! The greeting be upon you^{-asws} O trustee of Allah^{-azwj}! The greeting be upon you^{-asws} O friend of Allah^{-azwj}, and place of His^{-azwj} Secrets, and receptacle of His^{-azwj} Knowledge, and treasurer of His^{-azwj} Revelation!

بِأَبِي أَنْتَ وَ أُمِّي يَا مَوْلَايَ يَا أَمِيرَ الْمُؤْمِنِينَ- يَا حُجَّةَ الْخِصَامِ بِأَبِي أَنْتَ وَ أُمِّي يَا بَابَ الْمَقَامِ أَشْهَدُ أَنَّكَ حَبِيبُ اللَّهِ وَ خَاصَّتُهُ وَ خَالِصَتُهُ أَشْهَدُ أَنَّكَ غَمُودُ الدِّينِ وَ وَارِثُ عِلْمِ الْأَوَّلِينَ وَ الْآخِرِينَ وَ صَاحِبُ الْمَيْسَمِ وَ الصِّرَاطُ الْمُسْتَقِيمِ

May my father, and my mother be (sacrificed) for you^{-asws}, O Amir Al-Momineen^{-asws}, O argument of the contender! May my father and my mother be (sacrificed) for you^{-asws}, O door of the standing place! I testify you^{-asws} are Beloved of Allah^{-azwj}, and His^{-azwj} special one, and His^{-azwj} sincere one! I testify you^{-asws} are the pillar of religion, and inheritor of knowledge of the former ones and the latter ones, and owner of the branding Iron, and the straight path!

أَشْهَدُ أَنَّكَ قَدْ بَلَغْتَ عَنْ رَسُولِ اللَّهِ مَا حَمَلَكَ وَ حَفِظْتَ مَا اسْتَوْدَعَكَ وَ حَلَلْتَ حَلَالَهُ وَ حَرَّمْتَ حَرَامَهُ وَ أَقَمْتَ أَحْكَامَ اللَّهِ وَ لَمْ تَتَعَدَّ حُدُودَهُ وَ عَبَدْتَ اللَّهَ مُخْلِصاً حَتَّى أَتَاكَ الْيَقِينُ

I testify you have delivered on behalf of Rasool-Allah^{-saww} what he^{-saww} had loaded you^{-asws} with, and you^{-asws} preserved what your^{-asws} had been entrusted, and permitted his^{-saww} permissible and prohibited his^{-saww} prohibition, and established the rulings of Allah^{-azwj} and did not exceed His^{-azwj} limits, and worshipped Allah^{-azwj} sincerely until the certainty (death) came to you^{-asws}!

أَشْهَدُ أَنَّكَ قَدْ أَقَمْتَ الصَّلَاةَ وَ آتَيْتَ الزَّكَاةَ وَ أَمَرْتَ بِالْمَعْرُوفِ وَ نَهَيْتَ عَنِ الْمُنْكَرِ وَ اتَّبَعْتَ الرَّسُولَ - وَ تَلَوْتَ الْكِتَابَ حَقَّ تِلَاوَتِهِ وَ جَاهَدْتَ فِي اللَّهِ حَقَّ جِهَادِهِ وَ نَصَحْتَ لِلَّهِ وَ رَسُولِهِ وَ جَدْتَ بِنَفْسِكَ صَابِراً مُحْتَسِباً

I testify you^{-asws} have established the Salat, and gave the Zakat, and instructed with the good and forbade from the evil, and you^{-asws} followed the Rasool^{-saww}, and recited the Book as is the right of reciting it, and fought for the Sake of Allah^{-azwj} as is the right of fighting it, and advised for Allah^{-azwj} and His^{-azwj} Rasool^{-saww}, and you^{-asws} found patience with yourself^{-asws}, anticipating!

وَ عَنْ دِينِ اللَّهِ مُجَاهِداً وَ لِرَسُولِهِ صَ مُوقِياً وَ لِمَا عِنْدَ اللَّهِ طَالِباً وَ فِيمَا وَعَدَ رَاغِباً وَ مَضِيَّتَ لِلَّذِي كُنْتُ عَلَيْهِ شَهِيداً وَ شَهِيداً وَ مَشْهُوداً فَجَزَاكَ اللَّهُ عَنْ رَسُولِهِ صَ وَ عَنِ الْإِسْلَامِ وَ أَهْلِهِ أَفْضَلَ الْجَزَاءِ

And you^{-asws} were a fighter on behalf of the religion of Allah^{-azwj} and His^{-azwj} Rasool^{-saww}, convinced, and seeking what is in the Presence of Allah^{-azwj}, and desirous regarding what Allah^{-azwj} has promised, and you^{-asws} continued to which you^{-asws} had testified upon, and witness, and witnessed. May Allah^{-azwj} Reward you^{-asws} on behalf of His^{-azwj} Rasool^{-saww}, and on behalf of Al-Islam and its people, the best Recompense!

لَعَنَ اللَّهُ مَنْ خَالَفَكَ وَ لَعَنَ اللَّهُ مَنْ ظَلَمَكَ وَ لَعَنَ اللَّهُ مَنْ افْتَرَى عَلَيْكَ وَ غَضَبَكَ وَ لَعَنَ اللَّهُ مَنْ قَتَلَكَ وَ لَعَنَ اللَّهُ مَنْ تَابَعَ عَلَى قَتْلِكَ وَ لَعَنَ اللَّهُ مَنْ بَلَغَهُ ذَلِكَ فَرَضِي بِهِ أَنَا إِلَى اللَّهِ مِنْهُمْ بَرَاءً

May Allah^{-azwj} Curse the one who opposes you^{-asws}, and may Allah^{-azwj} Curse the one who oppressed you^{-asws}, and may Allah^{-azwj} Curse the one who fabricated upon you^{-asws}, and usurped you^{-asws}, and may Allah^{-azwj} Curse the one who killed you^{-asws}, and may Allah^{-azwj} Curse the one who pursued upon killing you^{-asws}, and may Allah^{-azwj} Curse the one to whom that reach so he was pleased with it! I disavow to Allah^{-azwj} from them!

لَعَنَ اللَّهُ أُمَّةً خَالَفَتْكَ وَ أُمَّةً جَحَدَتْ وَ لَا يَنْتَكِ أُمَّةً تَظَاهَرَتْ عَلَيْكَ وَ أُمَّةً قَتَلَتْكَ وَ أُمَّةً حَادَتْ عَنْكَ وَ أُمَّةً حَدَّتْكَ

May Allah^{-azwj} Curse the community which opposed you^{-asws}, and the community which rejected your^{-asws} Wilayah, the community which backed each other against you^{-asws}, and

community which killed you^{-asws}, and community which deviated away from you^{-asws}, and community which abandoned you^{-asws}!

الْحَمْدُ لِلَّهِ الَّذِي جَعَلَ النَّارَ مَثْوَاهُمْ وَ بَفْسِ الْوَرْدِ الْمَوْزُودِ اللَّهُمَّ الْعَنْ قَتْلَةَ أَنْبِيَائِكَ وَ أَوْصِيَائِكَ بِجَمِيعِ لَعْنَاتِكَ وَ أَصْلِهِمْ حَرَّ نَارِكَ

The Praise is for Allah^{-azwj} Who Made the Hellfire as their abode, **and evil is the place to which they would be led to [11:98]**! O Allah^{-azwj}! Curse the killers of Your^{-azwj} Prophets^{-as} with the entirety of Your^{-azwj} Curses and Make them arrive to heat of Your^{-azwj} Fire!

اللَّهُمَّ الْعَنْ الْجَوَائِثَ وَ الطَّوَائِفَ وَ الْفِرَاعِنَةَ وَ اللَّاتَ وَ الْعُزَّى وَ كُلَّ نِدٍّ يَدْعَى مِنْ ذُنُوبِكَ وَ كُلَّ مُلْجِدٍ مُفْتَرٍ

O Allah^{-azwj}! Curse the false gods, and the tyrants, and the Pharaohs, and Al-Laat and Al-Uzza (two idols), and every rival being call to apart from You^{-azwj}, and every fabricating atheist!

اللَّهُمَّ الْعَنْهُمْ وَ أَشْيَاعَهُمْ وَ أَتْبَاعَهُمْ وَ أَوْلِيَائَهُمْ وَ أَعْوَانَهُمْ وَ مُحِبِّهِمْ لَعْنًا كَبِيرًا لَا انْقِطَاعَ لَهُ وَ لَا نَفَادَ وَ لَا مُنْتَهَى وَ لَا أَجَلَ

O Allah^{-azwj}! Curse them, and their adherents, and their followers, and their friends, and their supporters, and their loving ones, a lot of Curses having not termination for it, nor any depletion, nor an end point, nor a term!

اللَّهُمَّ إِنِّي أَبْتَأُ إِلَيْكَ مِنْ جَمِيعِ أَعْدَائِكَ وَ أَسْأَلُكَ أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تَجْعَلَ لِي لِسَانَ صِدْقٍ فِي أَوْلِيَائِكَ وَ تُحِبِّبَ إِلَيَّ مَشَاهِدَهُمْ حَتَّى تُلْحِقَنِي بِهِمْ وَ تَجْعَلَنِي لَهُمْ تَبَعًا فِي الدُّنْيَا وَ الْآخِرَةِ يَا أَرْحَمَ الرَّاحِمِينَ-

O Allah^{-azwj}! I disavow to You^{-azwj} from entirety of Your^{-azwj} enemies and I ask You^{-azwj} to Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and to me a truthful tongue for me among Your^{-azwj} Guardians, and Make their Shrines to be beloved to me until You^{-azwj} Join me with them, and Make be a follower of theirs^{-asws} in the world and the Hereafter, O most Merciful of the merciful ones!

ثُمَّ تَحَوَّلْ إِلَى عِنْدِ رَأْسِهِ ع وَ قُلْ سَلَامٌ اللَّهُ وَ سَلَامٌ مَلَائِكَتِهِ الْمُقَرَّبِينَ وَ الْمُسْلِمِينَ لَكَ يَسْلُوبُهُمْ وَ النَّاطِقِينَ وَ الشَّاهِدِينَ عَلَى أَنَّكَ صَادِقٌ صِدِّيقٌ عَلَيْكَ يَا أَمِيرَ الْمُؤْمِنِينَ- وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ صَلَّى اللَّهُ عَلَيْكَ وَ عَلَى رُوحِكَ وَ بَدَنِكَ

Then transfer to be by his^{-asws} head and say, 'Greeting of Allah^{-azwj}, and greeting of His^{-azwj} Angels of Proximity, and the ones submitting to you^{-asws} with their hearts, and the speakers, and the testifiers upon that you are a truthful friend, be upon you^{-asws}, O Amir Al-Momineen^{-asws}, and Mercy of Allah^{-azwj} and His^{-azwj} Blessings! May the Salawaat of Allah^{-azwj} be upon you^{-asws}, and upon your^{-asws} soul and your^{-asws} body!

وَ أَشْهَدُ أَنَّكَ طَهُرٌ طَاهِرٌ مُطَهَّرٌ وَ أَشْهَدُ لَكَ يَا وَلِيَّ اللَّهِ وَ وَلِيَّ رَسُولِهِ بِالْبَلَاغِ وَ الْأَدَاءِ وَ أَشْهَدُ أَنَّكَ جُنُبُ اللَّهِ وَ أَنَّكَ وَجْهُ اللَّهِ الَّذِي يُؤْتَى مِنْهُ وَ أَنَّكَ سَبِيلُ اللَّهِ وَ أَنَّكَ عَبْدُ اللَّهِ وَ أَحُو رَسُولِهِ-

And I testify that you are a purifier, pure, purified, and I testify to you^{-asws} O Guardian of Allah^{-azwj}, and guardian of His^{-azwj} Rasool^{-saww}, (and you^{-asws}) have delivered, and fulfilled, and I testify you^{-asws} are Side of Allah^{-azwj}, and you^{-asws} are Face of Allah^{-azwj} He^{-azwj} can be accessed from, and you^{-asws} are way of Allah^{-azwj}, and you^{-asws} are servant of Allah^{-azwj} and brother^{-asws} of His^{-azwj} Rasool^{-saww}!

أَتَيْتُكَ وَإِدْأَ الْعَظِيمِ خَالِكَ وَ مَنَزَلَتِكَ عِنْدَ اللَّهِ وَ عِنْدَ رَسُولِهِ ص - أَتَيْتُكَ مُتَقَرِّبًا إِلَى اللَّهِ بِزِيَارَتِكَ فِي خُلَاصِ نَفْسِي مُتَعَوِّذًا مِنْ نَارٍ اسْتَحَقَّهَا مِثْلِي بِمَا جَنَيْتُ عَلَى نَفْسِي أَتَيْتُكَ انْقِطَاعًا إِلَيْكَ وَ إِلَى وَلِيِّكَ الْخَلْفِ مِنْ بَعْدِكَ عَلَى الْحَقِّ

I have come to you^{-asws} as a delegate due to your^{-asws} mighty state and status with Allah^{-azwj} and with His^{-azwj} Rasool^{-saww}! I have come to you^{-asws} drawing closer to Allah^{-azwj} with your^{-asws} Ziyarat in sincerity of myself, seeking refuge from fire someone like me would deserve due to what I have offended upon myself! I have come to you^{-asws} cutting off (from others) to you^{-asws} and to your^{-asws} guardian, the replacement from after you^{-asws}, upon the truth!

فَقُلِّي لَكَ مُسَلِّمٌ وَأَمْرِي لَكَ مُتَّبِعٌ وَ نُصْرَتِي لَكَ مُعَدَّةٌ وَأَنَا عَبْدُ اللَّهِ وَ مَوْلَاكَ فِي طَاعَتِكَ وَ الْوَفَادُ إِلَيْكَ أَلْتَمِسُ بِذَلِكَ كَمَالَ الْمَنَزَلَةِ عِنْدَ اللَّهِ وَ أَنْتَ يَا مَوْلَايَ مَنْ أَمَرَنِي اللَّهُ بِصَلَاتِهِ وَ حَتَّنِي عَلَى بَرِّهِ وَ دَلَّنِي عَلَى فَضْلِهِ وَ هَدَانِي لِحُبِّهِ وَ رَعْبَنِي إِلَيْهِ وَ أَهْمَنِي فِي الْوَفَادَةِ إِلَيْهِ طَلَبَ الْخَوَائِجِ عِنْدَهُ

My heart is submissive to you^{-asws}, and my affairs follow your^{-asws} command, and my support is prepared for you^{-asws}! I am the servant of Allah^{-azwj} and your^{-asws} devotee in obedience to Him^{-azwj}, the one who comes to you seeking the perfection of rank with Allah^{-azwj}, and you^{-asws}, O my master, are the one whom Allah^{-azwj} has Commanded me to connect with, and urged me to honour, and Guided me to recognise his^{-asws} virtue, and Led me to love him^{-asws}, and Encouraged me toward him^{-asws}, and Inspired me to come to him^{-asws} seeking the fulfilment of my needs in his^{-asws} presence!

أَنْتُمْ أَهْلُ بَيْتٍ يَسْعَدُ مَنْ تَوَلَّاهُمْ وَ لَا يَحْزِنُ مَنْ يَهْوَاهُمْ وَ لَا يَسْعَدُ مَنْ عَادَاهُمْ لَا أَحَدٌ أَحَدًا أَفْرَحُ إِلَيْهِ خَيْرًا لِي مِنْكُمْ أَنْتُمْ أَهْلُ بَيْتِ الرَّحْمَةِ وَ دَعَائِمُ الدِّينِ وَ أَرْكَانُ الْأَرْضِ وَ الشَّجَرَةُ الطَّيِّبَةُ

You^{-asws} are People of the Household! Fortunate is the one befriending you^{-asws}, and he will not be disappointed, the one who desires you^{-asws}, nor will he be happy, the one who is inimical to you^{-asws}! I cannot find anyone to panic to better for me than you^{-asws}! You^{-asws} are People^{-asws} of the Household of Mercy, and the pillars of religion, and cornerstones of the earth, and the goodly tree (ancestry)!

اللَّهُمَّ لَا تُخَيِّبْ تَوَجُّعِي إِلَيْكَ بِرَسُولِكَ وَ آلِ رَسُولِكَ - وَ اسْتِشْقَاعِي بِهِمْ إِلَيْكَ

O Allah^{-azwj}! Do not disappoint my diverting to You^{-azwj} through Your^{-azwj} Rasool^{-saww} and Progeny^{-asws} of Your^{-azwj} Rasool^{-saww}, and my seeking intercession to You^{-azwj} through them^{-asws}!

اللَّهُمَّ أَنْتَ مَنْنْتَ عَلَيَّ بِزِيَارَةِ مَوْلَايَ أَمِيرِ الْمُؤْمِنِينَ - وَ وَلَاتِيهِ وَ مَعْرِفَتِهِ فَاجْعَلْنِي مِمَّنْ تَنْصُرُهُ وَ تَنْتَصِرُ بِهِ وَ مَنْ عَلَيَّ بِنَصْرِي لِدِينِكَ فِي الدُّنْيَا وَ الْآخِرَةِ

O Allah^{-azwj}! You^{-azwj} have Conferred upon me with Ziyarat of Amir Al-Momineen^{-asws} and his^{-asws} Wilayah, and his^{-asws} recognition, so Make me from the ones who help him^{-asws}, and You^{-azwj} will Help him with, and Confirm upon me with my help for Your^{-azwj} religion in the world and the Hereafter!

اللَّهُمَّ إِنِّي أَحْيَا عَلَى مَا حَيَّيَ عَلَيْهِ مَوْلَايَ أَمِيرُ الْمُؤْمِنِينَ عَلِيٌّ بُنُ أَبِي طَالِبٍ ع - وَ أَمُوتُ عَلَى مَا مَاتَ عَلَيْهِ -

O Allah^{-azwj}! I live upon what he^{-asws} had lived upon, my master Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws}, and I will die upon what he^{-asws} had passed away upon!

ثُمَّ انْكَبْ عَلَى الْقَبْرِ فَقَبِّلْهُ وَضَعْ خَدَّكَ الْأَيْمَنَ عَلَيْهِ ثُمَّ الْأَيْسَرَ ثُمَّ انْفِثِلْ إِلَى الْقِبْلَةِ وَتَوَجَّهْ إِلَيْهَا وَأَنْتَ فِي مَقَامِكَ عِنْدَ الرَّأْسِ فَصَلِّ رَكْعَتَيْنِ تَقْرَأُ فِي الْأُولَى فَاتِحَةَ الْكِتَابِ وَ سُورَةَ الرَّحْمَنِ وَ فِي الثَّانِيَةِ الْحَمْدَ وَ يَس - ثُمَّ تَتَشَهَّدُ وَ تُسَلِّمُ فَإِذَا سَلَّمْتَ تُسَبِّحُ تَسْبِيحَ الزَّهْرَاءِ ع - وَ اسْتَغْفِرُ وَ ادْعُ

Then devote upon the grave. Kiss it and place your right cheek upon it, then the left, then turn towards the Qiblah and divert to it while you are in your place by the head. Pray two units Salat reading in the first Surah Al Fatiha and Surah Al Rahman, and in the second Surah Al Hamd and Surah Yaseen. Then perform Tashahhud and Salaam. When you have performed Salaam, glorify the glorification of (Syeda) Al-Zahra and seek Forgiveness, and supplicate.

وَ اسْجُدْ لِلَّهِ شُكْرًا وَ قُلْ فِي سُجُودِكَ اللَّهُمَّ إِلَيْكَ تَوَجَّهْتُ وَ بِكَ اعْتَصَمْتُ وَ عَلَيْكَ تَوَكَّلْتُ اللَّهُمَّ أَنْتَ تَقِي وَ رَجَائِي فَأَكْفِنِي مَا أَهْنِي وَ مَا لَا يَهْنِي وَ مَا أَنْتَ أَعْلَمُ بِهِ مِنِّي عَزَّ جَارُكَ وَ جَلَّ ثَنَاؤُكَ وَ لَا إِلَهَ غَيْرُكَ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ قَرِّبْ فَرَجَهُمْ -

And perform Sajdah to Allah^{-azwj} of thanking, and say in your Sajdah, 'O Allah^{-azwj}! I have diverted to You^{-azwj}, and have adhered with You^{-azwj}, and have relied upon You^{-azwj}! O Allah^{-azwj}! You^{-azwj} are my Trust, and my Hope so Suffice me of what worries me and what does not worry me, and what You^{-azwj} are more Knowing with than me! Mighty is Your^{-azwj} Shelter, and Majestic is Your^{-azwj} Laudation, and there is no god apart from You^{-azwj}! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} and Draw their^{-asws} relief closer!'

ثُمَّ ضَعْ خَدَّكَ الْأَيْمَنَ عَلَى الْأَرْضِ وَ قُلْ ارْحَمْ ذُلِّي بَيْنَ يَدَيْكَ وَ تَضَرَّعِي إِلَيْكَ وَ وَخَشْتِي مِنَ الْعَالَمِ وَ أَنْسِي بِكَ يَا كَرِيمُ ثَلَاثًا

Then place your right cheek upon the ground and say, 'Mercy my humiliation in front of You^{-azwj}, and my beseeching to You^{-azwj}, and my loneliness from the world, and my comforting with You^{-azwj}, O Benevolent! (thrice)'.

ثُمَّ ضَعْ خَدَّكَ الْأَيْسَرَ عَلَى الْأَرْضِ وَ قُلْ لَا إِلَهَ إِلَّا أَنْتَ رَبِّي حَقًّا حَقًّا سَجَدْتُ لَكَ يَا رَبِّ تَعَبُدًا وَ رِقًّا اللَّهُمَّ إِنَّ عَمَلِي ضَعِيفٌ فَضَاعِفْهُ لِي يَا كَرِيمُ ثَلَاثًا

Then place your left cheek upon the ground and say, 'There is no god except You^{-azwj} my Lord^{-azwj}, truly, truly! I am doing Sajdah to You^{-azwj}, O Lord^{-azwj}, in worship and servitude! O Allah^{-azwj}! My deeds are weak, so Multiply these for me, O Benevolent! (thrice)'.

ثُمَّ عُدْ إِلَى السُّجُودِ وَ قُلْ شُكْرًا شُكْرًا مِائَةً مِائَةً فَتَقُومُ فَتُصَلِّي أَرْبَعَ رَكَعَاتٍ تَقْرَأُ فِيهَا بِمِثْلِ مَا قَرَأْتَ بِهِ فِي الرُّكْعَتَيْنِ وَ يُجْزِيكَ أَنْ تَقْرَأَ إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ وَ سُورَةَ الْإِحْلَاصِ وَ يُجْزِيكَ إِذَا عَدَلْتَ عَنْ ذَلِكَ مَا تَيْسَّرَ لَكَ مِنَ الْقُرْآنِ تُكْمِلُ بِالْأَرْبَعِ سِتَّ رَكَعَاتٍ الرُّكْعَتَانِ الْأُولَيَانِ مِنْهَا لِزِيَارَةِ أَمِيرِ الْمُؤْمِنِينَ ع وَ الْأَرْبَعُ لِزِيَارَةِ آدَمَ وَ نُوحٍ ع

Then return to the Sajdah and say, 'Thanks! Thanks!', a hundred times. Stand and pray four units Salat reading in these similar to what you had read within the two units, and it will suffice you if you were to read Surah Al Qadr and Surah Al Ikhlas, and it will suffice you when you turn from that to what is easier for you from the Quran, to complete with the four, the six units. The first two units from these being for Ziyarat of Amir Al-Momineen^{-asws}, and the four for Ziyarat of Adam^{-saww} and Noah^{-as}!

ثُمَّ تُسَبِّحُ تَسْبِيحَ الزَّهْرَاءِ ع - وَ تَسْتَغْفِرُ لِدُنْبِكَ وَ تَدْعُو بِمَا بَدَا لَكَ وَ تَتَحَوَّلُ إِلَى الرَّجْلَيْنِ فَتَقِفُ وَ تَقُولُ السَّلَامُ عَلَيْكَ يَا أَمِيرَ الْمُؤْمِنِينَ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ أَنْتَ أَوَّلُ مَظْلُومٍ وَ أَوَّلُ مُعْصُوبٍ حَقُّهُ صَبْرَتْ وَ احْتَسَبَتْ حَتَّى أَتَاكَ الْيَقِينُ

The glorify with the glorification of Al Zahra^{-asws}, and seek Forgiveness for your sins, and supplicate with whatever comes to you, and transfer to the two legs and stand, and say, 'The greeting be upon you^{-asws} O Amir Al-Momineen^{-asws}, and Mercy of Allah^{-azwj} and His^{-azwj} Blessings! You^{-asws} are the first oppressed, and the first usurped of his^{-asws} rights! You were patient and anticipated until the certainty (death) came to you^{-asws}!

أَشْهَدُ أَنَّكَ لَقِيتَ اللَّهَ وَ أَنْتَ شَهِيدٌ عَذَابِ اللَّهِ فَاتِلِكَ بِأَنْوَاعِ الْعَذَابِ جِئْتُكَ زَائِراً عَارِفاً بِحَقِّكَ مُسْتَبِصِراً بِشَأْنِكَ مُعَادِياً لِأَعْدَائِكَ أَلْقَى اللَّهُ عَلَى ذَلِكَ رَبِّي
إِنْ شَاءَ اللَّهُ

I testify you^{-asws} met Allah^{-azwj} and you^{-asws} were a martyr! May Allah^{-azwj} Punish your^{-asws} killer with a variety of Punishments! I have come to you^{-asws} as a visitor, a recogniser of your^{-asws} right, insightful of your^{-asws} glory, an enemy to your^{-asws} enemies! I shall meet Allah^{-azwj} my Lord^{-azwj}, being upon that, if Allah^{-azwj} so Desires!

وَلِي دُثُوبٌ كَثِيرَةٌ فَاشْفَعْ لِي عِنْدَ رَبِّكَ فَإِنَّ لَكَ عِنْدَ اللَّهِ مَقَاماً مَعْلُوماً وَ جَاهاً وَاسِعاً وَ شَفَاعَةً وَ قَدْ قَالَ اللَّهُ تَعَالَى وَ لَا يَشْفَعُونَ إِلَّا لِمَنِ ارْتَضَى وَ هُمْ مِنْ حَشِيَّتِهِ مُشْفِقُونَ

And there are a lot of sins for me, so intercede for me with your^{-asws} Lord^{-azwj}, for there is known position for you^{-asws} in the Presence of Allah^{-azwj}, and a vast honour and intercession, and Allah^{-azwj} the Exalted has Said: **and they will not be interceding except for the one He Approves of, and they are trembling from His fear [21:28]!**

صَلَّى اللَّهُ عَلَيْكَ وَ عَلَى رُوحِكَ وَ بَدَنِكَ وَ عَلَى الْأَيْمَةِ مِنْ ذُرِّيَّتِكَ صَلَاةً لَا يُخَصِّصُهَا إِلَّا هُوَ وَ عَلَيْكُمْ أَفْضَلُ السَّلَامِ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ-

May Allah^{-azwj} Send Salawaat upon you^{-asws}, and upon your^{-asws} soul and your^{-asws} body, and upon the Imams^{-asws} from your^{-asws} offspring, Salawaat no one can count except He^{-azwj}, and upon you^{-asws} all be the best greeting, and Mercy of Allah^{-azwj} and His^{-azwj} Blessings!

وَ اجْتَنِبْ فِي الدُّعَاءِ فَإِنَّهُ مُوَضِّعٌ مَسْأَلَةٍ وَ أَكْثَرُ مِنَ الْإِسْتِغْفَارِ فَإِنَّهُ مُوَضِّعٌ مَغْفِرَةٍ وَ اسْأَلِ الْخَوَائِجَ فَإِنَّهُ مَقَامٌ إِبْرَاجِيَّةٌ فَإِنْ أَرَدْتَ الْمَقَامَ فِي الْمَشْهَدِ يَوْمَكَ أَوْ لَيْلَتِكَ فَأَقِمْ فِيهِ وَ أَكْثِرْ مِنَ الصَّلَاةِ وَ الزِّيَارَةِ وَ التَّحْمِيدِ وَ التَّسْبِيحِ وَ التَّكْبِيرِ وَ التَّهْلِيلِ وَ ذِكْرِ اللَّهِ تَعَالَى وَ تِلَاوَةِ الْقُرْآنِ وَ الدُّعَاءِ وَ الْإِسْتِغْفَارِ.

And make efforts in the supplication, for it is a place of the requesting, and frequent from seeking the Forgiveness for it is a place of Forgiveness, and ask the needs for it is a place of Answer. If you intend to stay in the Shrine for your day or your night, then stay in it, and frequent from the Salat and the Ziyarat, and the praises, and the glorifications, and the Takbeer, and the extollations of Oneness, and Zikr of Allah^{-azwj} the Exalted, and recitation of the Quran, and the supplication, and seeking the Forgiveness".⁷¹⁸

26- مصبأ، المصباحين زياراة أخرى لِأَمِيرِ الْمُؤْمِنِينَ ع تَقُولُ السَّلَامُ عَلَيْكَ يَا أَمِيرَ الْمُؤْمِنِينَ السَّلَامُ عَلَيْكَ يَا حَبِيبَ اللَّهِ السَّلَامُ عَلَيْكَ يَا صَفْوَةَ اللَّهِ السَّلَامُ عَلَيْكَ يَا وَلِيَّ اللَّهِ السَّلَامُ عَلَيْكَ يَا حُجَّةَ اللَّهِ

(The book) 'Al-Masbaheen' – Another Ziyarat of Amir Al-Momineen^{-asws}, you should say, 'The greeting be upon you^{-asws} O Amir Al-Momineen^{-asws}! The greeting be upon you^{-asws} O Beloved

of Allah-azwj! The greeting be upon you-asws O elite of Allah-azwj! The greeting be upon you-asws
O Guardian of Allah-azwj! The greeting be upon you-asws O Divine Authority of Allah-azwj!

السَّلَامُ عَلَيْكَ يَا إِمَامَ الْهُدَى السَّلَامُ عَلَيْكَ يَا عَلَمَ الثَّقَى السَّلَامُ عَلَيْكَ يَا أَبَا الْحُسَيْنِ - السَّلَامُ عَلَيْكَ يَا عَمُودَ الدِّينِ وَ وَارِثَ عِلْمِ الْأَوَّلِينَ وَ الْآخِرِينَ وَ
صَاحِبَ الْمِيسَمِ وَ الصِّرَاطِ الْمُسْتَقِيمِ

The greeting be upon you-asws, O the Imam-asws of guidance! The greeting be upon you-asws O
the flag of piety! The greeting be upon you-asws, O Abu Al-Hassan-asws! The greeting be upon
you-asws O the pillar of religion and inheritor of knowledge of the former ones and the latter
ones, and owner of the branding iron and the straight path!

أَشْهَدُ أَنَّكَ قَدْ أَقَمْتَ الصَّلَاةَ وَ بَلَغْتَ عَنِ اللَّهِ عَزَّ وَ جَلَّ وَ وَفَيْتَ بِعَهْدِ اللَّهِ وَ تَمَّتْ بِكَ كَلِمَاتُ اللَّهِ وَ جَاهَدْتَ فِي اللَّهِ حَقَّ جِهَادِهِ وَ نَصَحْتَ لِلَّهِ وَ
لِرَسُولِهِ -

I testify you-asws had established the Salat, and delivered on behalf of Allah-azwj Mighty and
Majestic, and were loyal with the Covenant of Allah-azwj, and the Words of Allah-azwj were
completed by you-asws, and you-asws fought for the Sake of Allah-azwj as is the right of fighting,
and advised for Allah-azwj and for His-azwj Rasool-saww!

وَ جَدْتَ بِنَفْسِكَ صَابِرًا وَ مُجَاهِدًا عَنْ دِينِ اللَّهِ مُؤْمِنًا بِرَسُولِ اللَّهِ - طَالِبًا مَا عِنْدَ اللَّهِ رَاغِبًا فِيمَا وَعَدَ اللَّهُ وَ مَضِيَّتَ لِلَّذِي كُنْتَ عَلَيْهِ شَهِيدًا وَ شَهِيدًا وَ
مَشْهُودًا

And you-asws were found as being patient with yourself-asws, and fighting on behalf of the
religion of Allah-azwj believing in Rasool Allah-saww, seeking what is with Allah-azwj, desirous
regarding what Allah-azwj Promised, and you-asws continued to which you-asws had testified
upon, and were a witness, and were witnessed!

فَجَزَاكَ اللَّهُ عَنْ رَسُولِهِ وَ عَنِ الْإِسْلَامِ وَ أَهْلِهِ مِنْ صِدِّيقٍ أَفْضَلَ الْجَزَاءِ كُنْتَ أَوَّلَ الْقَوْمِ إِسْلَامًا وَ أَخْلَصَهُمْ إِيمَانًا وَ أَشَدَّهُمْ بَقِيئًا وَ أَخْوَفَهُمْ لِلَّهِ وَ أَعْظَمَهُمْ
عَنَاءً وَ أَخْوَفَهُمْ عَلَى رَسُولِهِ وَ أَفْضَلَهُمْ مَنَاقِبَ وَ أَكْثَرَهُمْ سَوَابِقَ وَ أَرْفَعَهُمْ دَرَجَةً وَ أَشْرَفَهُمْ مَنَزَلَةً وَ أَكْرَمَهُمْ عَلَيْهِ

May Allah-azwj Recompense you-asws on behalf of His-azwj Rasool-asws, and on behalf of Al Islam
and its people, O truthful, the best Recompense! You-asws were first of the people of Islam,
and their most sincere in Eman, and their strongest in conviction, and their most fearful of
Allah-azwj, and their mightiest of efforts, and their most protective upon His-azwj Rasool-saww,
and their most superior of virtues, and their most frequent of precedence, and their loftiest
of rank, and their noblest of status, and their most honourable to him-saww!

قَوِيَتْ حِينَ ضَعُفَ أَصْحَابُهُ وَ بَزُرَتْ حِينَ اسْتَكَاثُوا وَ تَهَضَّتْ حِينَ وَهِنُوا وَ لَزِمَتْ مِنْهَا رَسُولَ اللَّهِ ص كُنْتَ خَلِيفَتَهُ حَقًّا لَمْ تُنَارَعْ بِرَعْمِ الْمُنَافِقِينَ وَ غَيْظِ
الْكَافِرِينَ وَ كُرْهِ الْحَاسِبِينَ وَ ضَعْفِ الْفَاسِقِينَ

You-asws were strong when his-saww companions were weak, and you-asws duelled when they
yielded, and you-asws got up when they were feeble, and you-asws stuck to the manifesto of
Rasool Allah-saww! You-asws were his-saww true caliph! You-asws could not be contested despite
the pride of the hypocrites, and rage of the Kafirs, and dislike by the envious, and weakness
of the mischief-makers!

فَقُمْتُ بِالْأَمْرِ حِينَ فَشِلُوا وَ نَطَقْتُ حِينَ تَتَعْتَعُوا وَ مَضَيْتُ بِنُورِ اللَّهِ إِذْ وَقَفُوا فَمَنْ اتَّبَعَكَ فَقَدْ هُدِيَ كُنْتُ أَفْلَهُمْ كَلَاماً وَ أَصَوْتَهُمْ مَنْطِقاً وَ أَكْثَرَهُمْ رَأياً وَ أَشَجَعَهُمْ قُلُوباً وَ أَشَدَّهُمْ يَقِيناً وَ أَحْسَنَهُمْ عَمَلاً وَ أَغْنَاهُمْ بِالْأُمُورِ

You^{-asws} stood with the Commands when they failed, and spoke when they hesitated, and moved forward with the Noor of Allah^{-azwj} when they stood still! Whoever followed you was rightly guided. You^{-asws} were the least in speech but the most accurate in expression, and the wisest in opinion, and the bravest in heart, and the strongest in certainty, and the best in deeds, and the most dedicated in handling matters.

كُنْتُ لِلدِّينِ يَعْشُوباً أَوَّلًا حِينَ تَفَرَّقَ النَّاسُ وَ أَخِيرًا حِينَ فَشِلُوا كُنْتُ لِلْمُؤْمِنِينَ أَبًا رَحِيماً إِذْ صَارُوا عَلَيْكَ عِيَالاً فَحَمَلْتُ أَنْثَالَ مَا عَنْهُ ضَعُفُوا وَ حَفِظْتُ مَا أَضَاعُوا وَ رَعَيْتُ مَا أَهْمَلُوا وَ سَمَّيْتُ إِذْ اجْتَمَعُوا وَ شَهِدْتُ إِذْ جَمَعُوا وَ عَلَوْتُ إِذْ هَلَعُوا وَ صَبَرْتُ إِذْ جَزَعُوا

You^{-asws} were the leader of the religion, the first when people were divided and last when they failed. You^{-asws} were a compassionate father to the believers when they became dependent on you^{-asws}. You^{-asws} bore the burdens they were too weak to carry, and preserved what they neglected, and cared for what they abandoned, and acted decisively when they hesitated, and stood firm when they gathered, and rose above when they panicked, and remained patient when they lost hope!

كُنْتُ عَلَى الْكَافِرِينَ عَذَاباً صَبّاً وَ لِلْمُؤْمِنِينَ عَيْناً وَ خِصْباً لَمْ تُفْلَلْ حُجَّتُكَ وَ لَمْ يَرِ [يَزِجْ] قَلْبُكَ وَ لَمْ تَضْعَفْ بَصِيرَتُكَ وَ لَمْ تَحْنُ نَفْسُكَ وَ لَمْ يَهِنْ كُنْتُ كَالْجَبَلِ لَا تُحَرِّكُهُ الْعَوَاصِفُ وَ لَا تُزِيلُهُ الْقَوَاصِفُ

You^{-asws} were a relentless torment upon the Kafirs and a source of mercy and prosperity for the believers. Your^{-asws} argument was never weakened, and your^{-asws} heart never wavered, and your^{-asws} insight never faltered, and your soul never cowered, and you^{-asws} never showed weakness. You^{-asws} were like a mountain, unmoved by storms and unshaken by violent winds!

وَ كُنْتُ كَمَا قَالَ رَسُولُ اللَّهِ ص ضَعِيفاً فِي بَدَنِكَ قَوِيّاً فِي أَمْرِ اللَّهِ تَعَالَى مُتَوَاضِعاً فِي نَفْسِكَ عَظِيماً عِنْدَ اللَّهِ عَزَّ وَ جَلَّ كَبِيراً فِي الْأَرْضِ جَلِيلاً عِنْدَ الْمُؤْمِنِينَ

And you^{-asws} were as the Rasool Allah^{-saww} said, weak in body yet strong regarding the Commands of Allah^{-azwj}, humble within yourself^{-asws} yet mighty in the Presence of Allah^{-azwj}, revered in the earth, majestic in the presence of the Momineen!

لَمْ يَكُنْ لِأَحَدٍ فِيكَ مَهْمَزٌ وَ لَا لِأَقْبَالٍ فِيكَ مَعْمَزٌ وَ لَا لِأَحَدٍ فِيكَ مَطْمَعٌ وَ لَا لِأَحَدٍ عِنْدَكَ هَوَادَّةٌ الضَّعِيفُ الدَّلِيلُ عِنْدَكَ قَوِيٌّ عَزِيزٌ حَتَّى تَأْخُذَ بِحَقِّهِ وَ الْقَوِيُّ الْعَزِيزُ عِنْدَكَ ضَعِيفٌ دَلِيلٌ حَتَّى تَأْخُذَ مِنْهُ الْحَقُّ وَ الْقَرِيبُ وَ الْبَعِيدُ عِنْدَكَ سَوَاءٌ شَأْنُكَ الْحَقُّ وَ الصِّدْقُ وَ الرِّقْقُ وَ قَوْلُكَ حُكْمٌ وَ خَتَمٌ وَ أَمْرُكَ حِلْمٌ وَ خَزَمٌ وَ رَأْيُكَ عِلْمٌ وَ عَزَمٌ

No one could find fault in you^{-asws}, and no speaker could criticise you^{-asws}, no one could exploit you^{-asws}, and you^{-asws} showed no favouritism. The weak and downtrodden were strong and honoured in your^{-asws} presence until you^{-asws} secured their rights, and the strong and powerful were weak and humbled before you^{-asws} until you^{-asws} took from them what was due. The near and the distant were equal to you^{-asws}. Your^{-asws} way was truth, and sincerity, and kindness.

Your^{-asws} words were decisive and just. Your^{-asws} command was wisdom and determination. Your^{-asws} judgment was knowledge and determination!

اعْتَدَلَ بِكَ الدِّينَ وَ سَهَّلَ بِكَ الْعُسَيْرَ وَ أَطْفَفْتَ بِكَ النَّيْرَانَ وَ قَوَّيَ بِكَ الْإِيمَانَ وَ ثَبَّتَ بِكَ الْإِسْلَامَ وَ الْمُؤْمِنُونَ سَبَقَتْ سَبْقاً بَعِيداً وَ أَتَعَبْتَ مَنْ بَعْدَكَ تَعَباً شَدِيداً فَجَلَلَتْ عَنِ الْبُكَاءِ وَ عَظُمَتْ رَزِيَّتُكَ فِي السَّمَاءِ وَ هَدَّتْ مُصِيبَتُكَ الْأَنَامَ

With you^{-asws} the religion was upheld, and hardships were eased, and fires of discord were extinguished, and Eman was strengthened, and Islam and the believers were firmly established. You^{-asws} advanced far ahead, leaving those after you^{-asws} in great struggle. Your^{-asws} loss is too great for mere weeping, and your^{-asws} calamity is immense in the skies, and your^{-asws} misfortune has shaken all of creation!

فَ إِنَّا لِلَّهِ وَ إِنَّا إِلَيْهِ رَاجِعُونَ رَضِينَا عَنِ اللَّهِ قَضَاءَهُ وَ سَلَّمْنَا لِلَّهِ أَمْرَهُ فَوَ اللَّهُ لَنْ يُصَابَ الْمُسْلِمُونَ بِمِثْلِكَ أَبَدًا كُنْتَ لِلْمُؤْمِنِينَ كَهْفًا حَصِيناً وَ عَلَى الْكَافِرِينَ غِلْظَةً وَ غِيْظاً

So, **We are for Allah and we are returning to Him' [2:156]**! We are pleased with Allah^{-azwj} of His^{-azwj} Decree, and we submit to Allah^{-azwj} of His^{-azwj} Command! By Allah^{-azwj}! The Muslims will never attain the likes of you^{-asws}, ever! You^{-asws} were are shelter for the Momineen, a fortress, and upon the Kafirs you^{-asws} were harsh and enraged.

فَأَلْحَقَكَ اللَّهُ بِنَبِيِّهِ وَ لَا حَرَمْنَا أَجْرَكَ وَ لَا أَضَلْنَا بَعْدَكَ وَ السَّلَامُ عَلَيْكَ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ-

May Allah^{-azwj} Join you^{-asws} with His^{-azwj} Prophet^{-saww} and not Deprive us of Your^{-azwj} Reward nor let us stray after you^{-asws}, and the greeting be upon you^{-asws} and Mercy of Allah^{-azwj} and His^{-azwj} Blessings!

وَ تُصَلِّيَ عِنْدَهُ عِشْرَتَ رَكَعَاتٍ تُسَلِّمُ فِي كُلِّ رَكَعَتَيْنِ لِأَنَّ فِي قَبْرِهِ عِظَامَ آدَمَ وَ جَسَدَ نُوحٍ - وَ أَمِيرَ الْمُؤْمِنِينَ فَتُصَلِّيَ لِكُلِّ زِيَارَةٍ رَكَعَتَيْنِ.

And you should pray six units of Salat in his^{-asws} presence, performing Salaam in every two units, because in his^{-asws} grave are bones of Adam^{-as}, and body of Noah^{-as}, and Amir Al-Momineen^{-asws}. Then, pray two units Salat for each visitation''⁷¹⁹.

27- ق، الكتاب العتيق الغروي وَ زِيَارَةُ أُخْرَى لِمَوْلَانَا أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع إِذَا خَرَجْتَ مِنَ الْبَلَدِ الَّذِي أَنْتَ بِهِ مُقِيمٌ مُتَوَجِّهاً إِلَى خَوِ الْعَرِيِّ وَ الْحَيْرِ وَ الْمَشَاهِدِ الشَّرِيفَةِ بِالطَّاهِرِينَ الْأَبْرَارِ عَلَيْهِمُ السَّلَامُ وَ الرَّحْمَةُ وَ الْبَرَكَةُ

(The book) 'Kitab Al-Ateeq' of Al-Garwy – And there is another Ziyarat of our master Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws} – 'When you go out from the city which you are resident in, head towards Al-Ghary and Al-Khayr, and the noble Shrines of the pure ones, the righteous, may the greeting be upon them^{-asws} and Mercy of Allah^{-azwj} and His^{-azwj} Blessings!

فَقُلِ اللَّهُمَّ إِلَيْكَ أَخْرُجْ وَ إِلَيْكَ أَتَوَجَّهُ وَ بِكَ آمَنْتُ وَ عَلَيْكَ تَوَكَّلْتُ وَ بِكَ اسْتَعْنَيْتُ وَ إِلَى مَشَاهِدِ أَوْلِيَائِكَ وَ أَصْفِيَائِكَ قَصَدْتُ وَ إِلَيْكَ رَغَبْتُ

Say, 'O Allah^{-azwj}! To You^{-azwj} I turn, and towards You^{-azwj} I direct myself. In You^{-azwj} I believe, and upon You^{-azwj} I rely, and with Your^{-azwj} Help I seek assistance. I have set out towards the sacred sites of Your^{-azwj} Chosen and Purified ones, and yearning for You^{-azwj}!

فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ الطَّاهِرِينَ وَ بَلِّغْنِي أَمَلِي وَ رَجَائِي فِي زِيَارَتِي إِيَّاهُمْ وَ قَصْدِي إِلَيْهِمْ فِي خَيْرٍ وَ عَافِيَةٍ وَ سِتْرٍ وَ سَلَامَةٍ وَ أَمْنٍ وَ كِفَايَةٍ وَ زُدَّنِي مَقْبُولاً مَبْرُوراً مَأْجُوراً مُؤَفَّراً سَعِيداً غَانِماً وَ ارْزُقْنِي الْعُودَ اللَّهُمَّ مَا أَبْقَيْتَنِي فَلَا تَجْعَلْهُ آخِرَ الْعَهْدِ لِزِيَارَةِ مَشَاهِدِهِمْ وَ مَعَارِجِهِمْ إِنَّكَ أَرْحَمُ الرَّاحِمِينَ -

Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, the pure, and Make me reach my wishes and my hopes in my visiting them^{-asws} and my aiming to them^{-asws}, in goodness, and well-being, and covering, and safety, and security, and sufficiency, and Return me Accepted, accomplished, Rewarded plentifully, fortunate, gainful, and Grace me the return, O Allah^{-azwj}, for as You^{-azwj} Cause me to remain, so do not Make it the last part of visiting their^{-asws} Shrines, and their^{-asws} exalted stations, You^{-azwj} are most Merciful of the merciful ones!

فَإِذَا بَلَغْتَ فَاعْتَسِلْ مِنْ حَيْثُ يَجِبُ الْغُسْلُ مِنْهُ وَ أَكْثِرْ فِي طَرِيقِكَ التَّسْبِيحَ وَ التَّحْمِيدَ وَ التَّهْلِيلَ وَ التَّكْبِيرَ وَ التَّمَجِيدَ وَ أَفْضَلُهُ وَ أَجْمَعُهُ أَنْ تَقُولَ

When you reach, bathe from wherever the bathing is obligated from, and frequent in the road the glorification, and the praising, and the extollations of Oneness, and the exclamation of Greatness, and the Magnification, and its best and its most comprehensive is that you should say: -

سُبْحَانَ اللَّهِ وَ الْحَمْدُ لِلَّهِ وَ لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ النَّبِيِّ وَ عَلَى آلِهِ الطَّيِّبِينَ الطَّاهِرِينَ وَ سَلَّمَ تَسْلِيماً -

'Glory be to Allah^{-azwj}, and the Praise is for Allah^{-azwj}, and there is no god except Allah^{-azwj}, and Allah^{-azwj} is Greatest! There is neither might nor strength except with Allah^{-azwj} the Exalted, the Magnificent, and may Allah^{-azwj} Send Salawaat upon Muhammad^{-saww} the Prophet^{-saww}, and upon his^{-saww} Progeny^{-asws} the pure, and abundant greetings!'

فَإِذَا صِرْتَ إِلَى الْغَرِيِّ وَ قَرُبْتَ مِنَ الْقَبْرِ فَقُلْ حِينَ تَرَاهُ اللَّهُمَّ إِنِّي أُرِيدُكَ فَأُرِدْنِي وَ إِنِّي أَقْبَلْتُ إِلَيْكَ بِوَجْهِِي فَلَا تُعْرِضْ بَوَجْهِكَ عَنِّي وَ إِنِّي قَصَدْتُ إِلَيْكَ فَتَقَبَّلْ مِنِّي وَ إِن كُنْتُ عَلَيَّ سَاحِطاً فَارْضَ عَنِّي وَ إِن كُنْتُ لِي مَاقِئاً فَتُبَّ عَلَيَّ اِرْحَمْ مَسِيرِي إِلَى وَصِيِّ رَسُولِكَ - أَبْتَغِي بِذَلِكَ رِضَاكَ عَنِّي فَلَا تُخَيِّبْنِي

When you come to Al-Ghary and are close to the grave, say when you see it, 'O Allah^{-azwj}! I intend You^{-azwj} so Intend me, and I have turned my face to You^{-azwj} so do not Turn Your^{-azwj} Face away from me, and I have aimed to You^{-azwj} so Accept from me, and if You^{-azwj} were Annoyed upon me, then be Pleased with me, and if You^{-azwj} were Detesting me, so Turn to me! Mercy my travelling to the successor^{-asws} of Your^{-azwj} Rasool^{-saww} seeking Your^{-azwj} Pleasure with that, so do not disappoint me!'

وَ عَلَيْكَ السَّكِينَةُ وَ الْوَفَارَ وَ قُلِ السَّلَامُ مِنَ اللَّهِ وَ السَّلَامُ إِلَى اللَّهِ وَ السَّلَامُ عَلَى رَسُولِ اللَّهِ - اللَّهُمَّ أَنْتَ السَّلَامُ وَ مِنْكَ السَّلَامُ وَ إِلَيْكَ يَرْجِعُ السَّلَامُ وَ عَلَى رَسُولِ اللَّهِ وَ أَمِيرِ الْمُؤْمِنِينَ وَ الْأَئِمَّةِ أَجْمَعِينَ السَّلَامُ

And upon you should be the calmness, and the dignity, and say, 'The Greeting from Allah^{-azwj}, and the greeting to Allah^{-azwj}, and the greeting upon Rasool Allah^{-saww}! O Allah^{-azwj}! You^{-azwj} are

the 'Salaam', and from You^{-azwj} is the 'Salaam, and to You^{-azwj} returns the 'Salaam', and upon Rasool Allah^{-saww}, and Amir Al-Momineen, and all the Imams^{-asws} be the greetings!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ وَآمِينِكَ وَخَازِنِ عِلْمِكَ الْفَاتِحِ لِمَا أُغْلِقَ وَالْحَاتِمِ لِمَا قَدْ سَبَقَ وَ الْمُهَيِّمِ عَلَى ذَلِكَ كُلِّهِ

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} Your^{-azwj} servant, and Your^{-azwj} Rasool^{-saww}, and Your^{-azwj} trustee, and treasurer of Your^{-azwj} Knowledge, the opener of what was locked, and the ender of what had preceded, and the dominant upon all of that!

السَّلَامُ عَلَيْكَ يَا حُجَّةَ اللَّهِ وَآمِينَهُ وَخَازِنَ عِلْمِهِ وَوَارِثَ أَنْبِيَائِهِ وَمَعْدِنَ حِكْمَتِهِ السَّلَامُ عَلَيْكَ يَا أَمِيرَ الْمُؤْمِنِينَ - السَّلَامُ عَلَيْكَ يَا سَيِّدَ الْوَصِيِّينَ السَّلَامُ عَلَيْكَ يَا وَارِثَ عِلْمِ الْأَوَّلِينَ السَّلَامُ عَلَيْكَ يَا بَابَ الْهُدَى السَّلَامُ عَلَيْكَ يَا إِمَامَ التَّقْوَى -

The greeting be upon you^{-asws} O Divine Authority of Allah^{-azwj}, and His^{-azwj} trustee, and treasurer of His^{-azwj} Knowledge, and inheritor of His^{-azwj} Prophets^{-as}, and Mine of His^{-azwj} Wisdom! The greeting be upon you^{-asws} O Amir Al-Momineen^{-asws}! The greeting be upon you^{-asws} O chief of the successors^{-asws}! The greeting be upon you^{-asws} O inheritor of knowledge of the former ones and the latter ones! The greeting be upon you^{-asws} O the door of guidance! The greeting be upon you^{-asws} O Imam^{-asws} of the pious!

ثُمَّ احْطُ عَشْرَ خُطَوَاتٍ ثُمَّ قِفْ وَكَبِّرْ ثَلَاثِينَ تَكْبِيرَةً وَ قُلِ السَّلَامُ عَلَيْكَ يَا وَارِثَ آدَمَ صَفْوَةَ اللَّهِ السَّلَامُ عَلَيْكَ يَا وَارِثَ نُوحٍ نَبِيِّ اللَّهِ السَّلَامُ عَلَيْكَ يَا وَارِثَ إِبْرَاهِيمَ خَلِيلِ اللَّهِ السَّلَامُ عَلَيْكَ يَا وَارِثَ مُوسَى كَلِيمِ اللَّهِ السَّلَامُ عَلَيْكَ يَا وَارِثَ عِيسَى رُوحِ اللَّهِ السَّلَامُ عَلَيْكَ يَا وَارِثَ مُحَمَّدٍ حَبِيبِ اللَّهِ

Then take ten steps, then paused and exclaim thirty Takbeer and say, 'The greeting be upon you^{-asws} O inheritor of Adam^{-as} elite of Allah^{-azwj}! The greeting be upon you^{-asws} O inheritor of Noah^{-as} Prophet^{-as} of Allah^{-saww}! The greeting be upon you^{-asws} O inheritor of Ibrahim^{-as} friend of Allah^{-azwj}! The greeting be upon you^{-asws} O inheritor of Musa^{-as} converser of Allah^{-azwj}! The greeting be upon you^{-asws} O inheritor of Isa^{-as} Spirit of Allah^{-azwj}! The greeting be upon you^{-asws} O inheritor of Muhammad^{-saww} Beloved of Allah^{-azwj}!

السَّلَامُ عَلَيْكَ أَيُّهَا الشَّهِيدُ الْوَصِيُّ السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ التَّقِيُّ السَّلَامُ عَلَيْكَ أَيُّهَا الْإِمَامُ الرَّكْبِيُّ السَّلَامُ عَلَيْكَ أَيُّهَا الْهَادِي الْمُهْتَدِي السَّلَامُ عَلَيْكَ يَا أَمِيرَ اللَّهِ وَ حُجَّتَهُ السَّلَامُ عَلَيْكَ يَا خَازِنَ الْعِلْمِ السَّلَامُ عَلَيْكَ يَا وَصِيَّ رَسُولِ اللَّهِ

The greeting be upon you^{-asws} O the martyr, the successor^{-asws}! The greeting be upon you^{-asws} O the righteous, the pious! The greeting be upon you^{-asws} O the Imam^{-asws}, the pure! The greeting be upon you^{-asws} O the guide, the guided! The greeting be upon you^{-asws} O trustee of Allah^{-azwj} and His^{-azwj} Divine Authority! The greeting be upon you^{-asws} O treasurer of the knowledge! The greeting be upon you^{-asws} O successor^{-asws} of Rasool Allah^{-saww}!

السَّلَامُ عَلَيْكَ يَا بَابَ اللَّهِ الْهُدَى السَّلَامُ عَلَيْكَ يَا غُرُوزَةَ اللَّهِ الْوُثْقَى السَّلَامُ عَلَيْكَ يَا صَاحِبَ التَّجْوَى السَّلَامُ عَلَيْكَ يَا صَاحِبَ الْمَيْسَمِ السَّلَامُ عَلَيْكَ يَا حُجَّةَ اللَّهِ عَلَى الْعَالَمِينَ السَّلَامُ عَلَيْكَ أَيُّهَا الصِّرَاطُ الْمُسْتَقِيمُ السَّلَامُ عَلَيْكَ يَا أَمِيرَ رَبِّ الْعَالَمِينَ

The greeting be upon you^{-asws} O the guiding door of Allah^{-azwj}! The greeting be upon you^{-asws} O the firmest handhold of Allah^{-azwj}! The greeting be upon you^{-asws} O companions of the whispering! The greeting be upon you^{-asws} O owner of the branding iron! The greeting be upon you^{-asws} O Divine Authority of Allah^{-azwj} upon the worlds! The greeting be upon you O the straight path! The greeting be upon you^{-asws} O trustee of Lord^{-azwj} of the world!

السَّلَامُ عَلَيْكَ يَا حَبْلَ اللَّهِ الْمَتِينِ وَ صِرَاطَهُ الْمُسْتَقِيمِ وَ عُرْوَتَهُ الْوُثْقَى وَ يَدَهُ الْعُلْيَا السَّلَامُ عَلَيْكَ يَا فَسِيمَ النَّارِ السَّلَامُ عَلَيْكَ يَا دَائِدًا عَنِ الْخَوْضِ أَعْدَاءَ
اللَّهِ السَّلَامُ عَلَيْكَ يَا وَجْهَ اللَّهِ الَّذِي مِنْهُ يُؤْتَى السَّلَامُ عَلَيْكَ أَيُّهَا الرَّحْمَنُ وَ الْمَلْجَأُ

The greeting be upon you^{-asws} O the unbreakable rope of Allah^{-azwj} and His^{-azwj} straight path, and His^{-azwj} firmest handhold, and His^{-azwj} upper hand! The greeting be upon you^{-asws} O distributor of the Hellfire! The greeting be upon you^{-asws} O impeder of the enemies from the fountain of Allah^{-azwj}! The greeting be upon you^{-asws} O face of Allah^{-azwj} which He^{-azwj} can be accessed from! The greeting be upon you^{-asws} O the pillar and the refuge!

السَّلَامُ عَلَيْكَ أَيُّهَا الْكَهْفُ الْحَصِينُ السَّلَامُ عَلَيْكَ يَا صَاحِبَ الْيَوَاءِ السَّلَامُ عَلَيْكَ وَ عَلَى آلِكَ وَ ذُرِّيَّتِكَ الَّذِينَ حَبَاهُمُ اللَّهُ بِالْحَجَجِ الْبَالِغَةِ وَ النُّورِ وَ
الصِّرَاطِ الْمُسْتَقِيمِ

The greeting be upon you^{-asws} O the cave (shelter) the fortress! The greeting be upon you^{-asws} O owner (bearer) of the flag! The greeting be upon you^{-asws} and upon you^{-asws} Progeny^{-asws} and your^{-asws} offspring, those whom Allah^{-azwj} has Gifted with the conclusive arguments, and the Noor, and the straight path!

أَشْهَدُ أَنَّكَ حُجَّةُ اللَّهِ وَ أَمِينُهُ وَ وَصِيِّ رَسُولِهِ وَ خَازِنُ عِلْمِهِ وَ أَشْهَدُ أَنَّكَ قَدْ بَلَغْتَ وَ نَصَحْتَ وَ صَبَرْتَ فِي جَنْبِ اللَّهِ عَلَى الْأَذَى وَ أَشْهَدُ أَنَّكَ قَدْ
قُوتِلْتَ وَ حُرِمْتَ وَ غُصِبْتَ وَ حَقِرْتَ وَ ظَلِمْتَ وَ جُحِدَتْ فَصَبَرْتَ فِي دَاثِ اللَّهِ

I testify you are a Divine Authority of Allah^{-azwj}, and His^{-azwj} trustee, and successor^{-asws} of His^{-azwj} Rasool^{-saww}, and treasurer of His^{-azwj} Knowledge, and I testify you^{-asws} have delivered, and advised, and were patient regarding the Side of Allah^{-azwj} upon the harm, and I testify you^{-asws} were fought against, and deprived, and usurped, and demeaned, and oppressed, and rejected, but you^{-asws} were patient regarding the Self of Allah^{-azwj}!

وَ أَشْهَدُ أَنَّكَ قَدْ كَذَّبْتَ وَ أُسِيءَ إِلَيْكَ فَعَفَرْتَ وَ أَشْهَدُ أَنَّكَ الْإِمَامُ الرَّاشِدُ الْهَادِي الْمَهْدِيُّ هَدَيْتَ وَ قُتِمْتَ بِالْحَقِّ وَ عَدَلْتَ بِهِ وَ أَشْهَدُ أَنَّ طَاعَتَكَ
مُفْتَرَضَةٌ وَ أَشْهَدُ أَنَّ قَوْلَكَ الصِّدْقُ وَ أَنَّ دَعْوَتَكَ الْحَقُّ وَ أَشْهَدُ أَنَّكَ دَعَوْتَ إِلَى سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَ الْمَوْعِظَةِ الْحَسَنَةِ فَلَمْ تُحِبَّ وَ أَمَرْتَ بِطَاعَةِ اللَّهِ
فَلَمْ تُطِيعْ

And I testify you^{-asws} were belied and were wronged, but you^{-asws} forgave, and I testify you^{-asws} are the Imam^{-asws}, the rightful guide, the guided! You^{-asws} guided, and stood with the truth, and were just with it, and I testify that obedience to you^{-asws} is obligatory, and I testify your^{-asws} words are true, and your^{-asws} call is the truth, and I testify you^{-asws} had called to the way of your^{-asws} Lord^{-azwj} with the wisdom and the excellent preaching but were not answered, and you^{-asws} instructed with obedience to Allah^{-azwj} but were not obeyed!

أَشْهَدُ أَنَّكَ مِنْ دَعَائِمِ الدِّينِ وَ عِمَادِهِ وَ رُكْنِ الْأَرْضِ وَ عِمَادِهَا وَ أَشْهَدُ أَنَّكَ الشَّجَرَةُ الطَّيِّبَةُ لَمْ تَزَلْ بِعَيْنِ اللَّهِ تَتَنَاسَخُ فِي أَصْلَابِ الْمُطَهَّرِينَ وَ تَنْتَقِلُ فِي
أَرْحَامِ الطَّاهِرَاتِ الْمُطَهَّرَاتِ لَمْ تُدْنِسْكَ الْجَاهِلِيَّةُ الْجَهْلَاءُ وَ لَمْ تُشْرِكْ فِيكَ فِتْنُ الْأَهْوَاءِ

I testify you^{-asws} are from the pillars of religion, and its supports, and a cornerstone of the earth and its support, and I testify you^{-asws} are the goodly tree! You^{-asws} did not cease to be in the Eye of Allah^{-azwj}, re-incarnated (transferred) into the pure loins and transferred into the wombs of the pure and the purified women! The ignorance of the ignoramus did not dirty you^{-asws}, and the discord of the personal desires was not associated in you^{-asws}!

طَبْتُ وَ طَابَ مَنِيَّتُكَ لَمْ تَزَلْ بِالْعَرْشِ مُخْدِفاً حَتَّى مَنَّ اللَّهُ بِكَ عَلَيْنَا فَجَعَلَكَ اللَّهُ فِي بُيُوتِ أَذْنِ اللَّهِ أَنْ تُرْفَعَ وَ يُذَكَّرَ فِيهَا اسْمُهُ يُسَبِّحُ لَهُ فِيهَا بِالْغُدُوِّ وَ الْأَصَالِ وَ جَعَلَ صَلَواتِنَا عَلَيْكَ رَحْمَةً لَنَا فَطِيبَ خُلُقُنَا بِمَا خَصَّنَا بِهِ مِنْ وَلايَتِكَ وَ كُنَّا مُسْلِمِينَ بِفَضْلِهِ وَ كُنَّا عِنْدَهُ مَعْرُوفِينَ بِتَصَدِيقِنَا إِيَّاكَ

You^{-asws} were good and your^{-asws} speaking was good! You^{-asws} did not cease gazing at the Throne until Allah^{-azwj} Conferred upon us with you^{-asws}, so Allah^{-azwj} Made you^{-asws} to be ***in houses which Allah has Allowed to be Exalted and His Name is being Mentioned in these; Glorifying Him therein in the mornings and the evenings [24:36]***, and Made our Salawaat upon you^{-asws} as a Mercy for us! Thus our creation was good due to what we have been Specialised with of your^{-asws} Wilayah, and we were submitters due to His^{-azwj} Grace, and we were well-known in His^{-azwj} Presence due to our ratifying you^{-asws}!

فَصَلَّى اللَّهُ وَ مَلَائِكَتُهُ وَ أَنْبِيَائُهُ وَ رُسُلُهُ عَلَيْكَ وَ جَزَاكَ عَنْ رَعِيَّتِكَ خيراً-

May the Salawaat of Allah^{-azwj}, and His^{-azwj} Angels, and His^{-azwj} Prophets^{-as}, and His^{-azwj} Messengers^{-as} be upon you^{-asws}, and May He^{-azwj} Recompense you^{-asws} goodly on behalf of your^{-asws} citizens!'

ثُمَّ انْكَبَّ عَلَى الْقَبْرِ فَقُلِ السَّلَامُ عَلَيْكَ يَا حُجَّةَ اللَّهِ وَ سَيِّدَ الْوَصِيِّينَ أَشْهَدُ أَنَّكَ حُجَّةُ اللَّهِ قَدْ بَلَغْتَ عَنِ اللَّهِ مَا أُمِرْتَ وَ نَصَحْتَ وَ وَفَّيْتَ وَ جَاهَدْتَ فِي سَبِيلِ اللَّهِ وَ مَضَيْتَ عَلَى الْيَقِينِ شَهِيداً وَ مَشْهُوداً صَلَواتُ اللَّهِ عَلَيْكَ وَ رَحْمَتُهُ

Then devote upon the grave and say, 'The greeting be upon you^{-asws} O Divine Authority of Allah^{-azwj}, and chief of the successors^{-asws}! I testify you are a Divine Authority of Allah^{-azwj}! You^{-asws} have delivered on behalf of Allah^{-azwj} what you^{-asws} had been Commanded to, and you^{-asws} advised, and were loyal, and fought in the way of Allah^{-azwj}, and passed away being upon the certainty as a witness, and a martyr, and witnessed! May the Salawaat of Allah^{-azwj} be upon you^{-asws}, and His^{-azwj} Mercy!

أَنَا عَبْدُكَ وَ مَوْلَاكَ وَ فِي طَاعَتِكَ الْوَفَادُ إِلَيْكَ أَلْتَمِسُ ثَبَاتَ الْقَدَمِ فِي الْهِجْرَةِ إِلَيْكَ وَ كَمَالَ الْمَنْزِلَةِ فِي الْآخِرَةِ أَتَيْتُكَ

I am your^{-asws} servant, and your^{-asws} friend, and in your^{-asws} obedience, the delegate to you^{-asws} seeking affirmation of the feet in the emigrating to you^{-asws}, and the perfect status in the Hereafter!

بِأَبِي أَنْتَ وَ أُمِّي وَ نَفْسِي وَ وَلَدِي وَ أَهْلِي وَ مَالِي بِحَقِّكَ عَارِفاً مُقَرَّراً بِالْهُدَى الَّذِي أَنْتَ عَلَيْهِ عَالِماً بِهِ مُسْتَقِيماً مُوجِباً لِمُوجِبِ طَاعَتِكَ مُقَرَّراً بِفَضْلِكَ مُسْتَبَصِراً بِضَلَالَةٍ مَنْ خَالَفَكَ لَعَنَ اللَّهُ أُمَّهُ جَحَدْتَكَ وَ جَحَدْتَ حَقَّكَ وَ أَنْكَرْتَ طَاعَتَكَ وَ ظَلَمْتَكَ وَ كَذَّبْتَكَ وَ حَارَبْتَكَ

May my father and my mother be (sacrificed for) you^{-asws}, and myself, and my children, and my family members, and my wealth! I am a recogniser of your^{-asws} right, acceptor of the guidance which you^{-asws} are upon, a knower of it, steadfast, responding to your^{-asws} obedience, acknowledging your^{-asws} merits, insightful of the straying of the ones opposing you^{-asws}! May Allah^{-azwj} Curse the community which rejected you^{-asws}, and rejected your^{-asws} rights, and denied your^{-asws} obedience, and oppressed you^{-asws}, and belied you^{-asws}, and battled you^{-asws}!

السَّلَامُ عَلَيْكَ يَا أَبِي أَنْتَ وَ أُمِّي وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ الْحَمْدُ لِلَّهِ الَّذِي جَعَلَنِي مِنْ زُوَارِ حُجَّتِهِ وَ وَصِيِّ رَسُولِهِ- وَ رَزَقَنِي مَعْرِفَةَ فَضْلِهِ وَ الْإِقْرَارَ بِطَاعَتِهِ وَ حَقِّهِ رَبَّنَا آمَنَّا فَأَكْتَبْنَا مَعَ الشَّاهِدِينَ السَّلَامَ عَلَيْكَ يَا إِمَامَ الْهُدَى وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ-

The greeting be upon you^{-asws}, may my father and my mother be (sacrificed for) you^{-asws}, and Mercy of Allah^{-azwj} and His^{-azwj} Blessings! The Praise is for Allah^{-azwj} Who Made me from the visitors of His^{-azwj} Divine Authority and successor^{-asws} of His^{-azwj} Rasool^{-saww}, and Graced me the recognition of his^{-asws} merits, and the acceptance of obeying him^{-asws} and of his^{-asws} rights! ***'Our Lord! We believe, so Write us to be with the witnesses [5:83]!*** The greeting be upon you^{-asws}, O the Imam^{-asws} of guidance, and Mercy of Allah^{-azwj} and His^{-azwj} Blessings!

ثُمَّ اسْتَوِ جَالِساً وَقُلْ أَشْهَدُ أَنَّكَ عَبْدُ اللَّهِ وَوَصِيُّ رَسُولِهِ - وَحُجَّتُهُ عَلَى خَلْقِهِ وَ أَمِينُهُ عَلَى خَزَائِنِ عِلْمِهِ وَ أَنَّكَ أَذَيْتَ عَنِ اللَّهِ وَ عَنْ رَسُولِهِ صِدْقاً وَ كُنْتَ أَمِيناً وَ نَصَحْتَ لِلَّهِ وَ لِرَسُولِهِ مُجْتَهِداً وَ مَضَيْتَ عَلَى يَقِينٍ لَمْ تُؤْثِرْ عَمَى عَلَى هُدًى وَ لَمْ تَلْجُ مِنْ حَقِّ إِلَى بَاطِلٍ

Then sit up straight and say, 'I testify you^{-asws} are a servant of Allah^{-azwj} and successor^{-asws} of His^{-azwj} Rasool^{-saww}, and His^{-azwj} Divine Authority upon His^{-azwj} creatures, and His^{-azwj} trustee upon the treasures of His^{-azwj} Knowledge, and you^{-asws} have fulfilled on behalf of Allah^{-azwj}, and on behalf of His^{-azwj} Rasool^{-saww} truthfully! You^{-asws} were trustworthy and advised for Allah^{-azwj} and for His^{-azwj} Rasool^{-saww}, striving, and you^{-asws} passed away being upon certainty! You^{-asws} did not prefer blindness over guidance, and did not incline away from truth to falsehood!

وَ أَشْهَدُ أَنَّكَ قَدْ أَقَمْتَ الصَّلَاةَ وَ آتَيْتَ الزَّكَاةَ وَ أَمَرْتَ بِالْمَعْرُوفِ وَ نَهَيْتَ عَنِ الْمُنْكَرِ وَ قُمْتَ بِالْحَقِّ غَيْرَ وَاهٍ وَ لَا مُوهِنٍ صَلَوَاتُ اللَّهِ عَلَيْكَ وَ رَحْمَتُهُ وَ جَزَاكَ اللَّهُ عَنْ رَعِيَّتِكَ خَيْراً

And I testify you^{-asws} have established the Salat, and gave the Zakat, and instructed with the good and forbade from the evil, and stood with the truth neither weakly nor weakling! May the Salawaat of Allah^{-azwj} be upon you^{-asws}, and His^{-azwj} Mercy, and may Allah^{-azwj} Recompense you^{-asws} goodly on behalf of your^{-asws} citizens!

اللَّهُمَّ إِنِّي أَصَلِّي عَلَيْهِ كَمَا صَلَّيْتَ عَلَيْهِ وَ صَلَّيْتَ مَلَائِكَتَكَ وَ رُسُلَكَ صَلَاةً كَثِيرَةً مُتَابِعَةً مُتَوَاصِلَةً مُتَرَادِفَةً يَنْبَغُ بَعْضُهَا بَعْضاً فِي مَحْضَرِنَا هَذَا وَ إِذَا غَبْنَا وَ عَلَى كُلِّ حَالٍ أَبَداً صَلَاةً لَا انْقِطَاعَ لَهَا وَ لَا نَفَادَ

O Allah^{-azwj}! I send Salawaat upon him^{-asws} just as You^{-azwj} have Sent upon him^{-asws} and sent by Your^{-azwj} Angels and Your^{-azwj} Messengers^{-as}, a lot of Salawaat, consecutive, connected, successive, one of it following the other during this attendance of ours and when we are absent, upon all situation, for ever, Salawaat having not termination for it nor depletion!

اللَّهُمَّ أبلغ روحه و جسده مي في ساعتي هذه تحية كثيرة و سلاماً و في كل ساعة

O Allah^{-azwj}! Deliver to his^{-asws} soul and his^{-asws} body in this time of mine, a lot of salutations from me and greetings, and in every times!

اللَّهُمَّ الْعَنْ قَتْلَةَ أَمِيرِ الْمُؤْمِنِينَ - وَ الْأَمْرِينَ بِذَلِكَ وَ الرَّاظِينَ بِهِ وَ الْمُجَوِّزِينَ لَهُ وَ الْفَرِحِينَ بِهِ لَعْنًا كَثِيرًا وَ عَذَابًا أَلِيمًا لَمْ تُعَذِّبْ بِهِ أَحَدًا مِنَ الْعَالَمِينَ

O Allah^{-azwj}! Curse the killer of Amir Al-Momineen^{-asws}, and the instructors with that, and the ones agreeing with it, and the ones allowing for it, and the ones joyful with it, a lot of Curses, and Punish them a painful Punishment You^{-azwj} have not Punished with it anyone from the worlds!

اللَّهُمَّ الْعَنْ جَوَابِيَتْ هَذِهِ الْأُمَّةَ وَفَرَاغَتَهَا الرُّؤْسَاءَ مِنْهُمْ وَالْأَتْبَاعَ مِنَ الْأَوَّلِينَ وَالْآخِرِينَ وَاحْشُ قُبُورَهُمْ وَأَجْوَافَهُمْ نَاراً وَأَصْلِبِهِمْ مِنْ جَهَنَّمَ أَشَدَّهَا نَاراً وَاحْشُرْهُمْ إِلَى جَهَنَّمَ زُرْقاً

O Allah^{-azwj}! Curse false gods of this community, and its pharaohs, the chiefs from them and the followers from the former ones and the latter ones, and Fill their graves and their interiors with fire, and Make them arrive to Hell in its most intense fire, and Gather them to Hell as blue-eyed!

أَتَيْتُكَ يَا بَإِي أَنْتَ وَ أُمِّي وَافِداً إِلَيْكَ مُتَوَجِّهاً بِكَ إِلَى اللَّهِ رَبِّكَ وَ رَبِّي لِتُجِيبَ بَكَ طَلِبَتِي وَ يَقْضِيَ بَكَ حَوَائِجِي وَ يُعْطِيَنِي بِكَ سُؤْلِي فَاشْفَعْ عِنْدَهُ وَ كُنْ لِي شَفِيعاً

I have come to you^{-asws}, may my father and my mother be (sacrificed for) you^{-asws}, as a delegate to you^{-asws} diverting through you^{-asws} to Allah^{-azwj} your^{-asws} Lord^{-azwj} and my Lord^{-azwj} in order for my search to be successful, and my needs to be fulfilled through you^{-asws}, and my requests to be Granted through you^{-asws}! So intercede in His^{-azwj} Presence and Be an interceder for me!

ثُمَّ قُلْ يَا رَبِّي وَ سَيِّدِي وَ يَا إِلَهِي وَ مَوْلَايَ شَفِّعْ وَلِيكَ فِي حَوَائِجِي فَقَدْ وَفَدْتُ إِلَيْكَ وَ جِئْتُ إِلَى قَبْرِهَ زَائِراً مُتَقَرِّباً بِذَلِكَ إِلَيْكَ فَلَا تُجَبِّهْنِي بَعِيرٍ مِّنِّي عَلَيْكَ بَلْ لَكَ الْمُنُّ عَلَيَّ إِذْ وَفَّقْتَنِي لِذَلِكَ وَ هَدَيْتَنِي لَهُ

Then say, 'O my Lord^{-azwj}, and my Chief, and O my God^{-azwj}, and my Master! Allow intercession of Your^{-azwj} Guardian regarding my needs for I have delegated to You^{-azwj} and have come to his^{-asws} grave as a visitor drawing closer to You^{-azwj} with that, so do not veil me, without any conferment from me upon You^{-azwj}, but for You^{-azwj} is the conferment upon me when You^{-azwj} had Harmonise me to that and Guided me to it!

وَ قَدْ جِئْتُكَ هَارِباً مِنْ دُنُوبِي مُتَنَصِّلاً إِلَيْكَ مِنْ سَيِّئِ عَمَلِي رَاجِئاً لَكَ فِي مَوْفِعِي مُبْتَهِلاً إِلَيْكَ فِي الْعَفْوِ عَنْ مَعَاصِيٍّ مُسْتَغْفِراً مِنْ دُنُوبِي رَاجِئاً بِزِيَارَةِ وَلِيِّكَ وَ إِقَامَتِي عِنْدَ قَبْرِهِ وَ وَقُوفِي عَلَيْهِ الْخُلَاصَ مِنْ عُقُوبَتِكَ طَمَعاً أَنْ تَسْتَنْقِذَنِي مِنَ الرَّذَى بِزِيَارَتِي إِيَّاهُ مَعْرِفَةً بِحَقِّهِ

And I have come to You^{-azwj} fleeing from my sins, disavowing to You^{-azwj} from my evil deeds, returning to You^{-azwj} in my pausing, pleading to You^{-azwj} regarding the Pardon from my acts of disobedience seeking Forgiveness from my sins, with visiting Your^{-azwj} Guardian, and my standing by his^{-asws} grave and my pausing at it, I am hoping for the rescue from Your^{-azwj} Punishment, eager that You^{-azwj} will Save me from the regress by my visiting him^{-asws}, recognising his^{-asws} rights!

فَوَرَدْتُ إِلَيْهِ إِذْ رَغِبَ عَنْ زِيَارَتِهِ أَهْلُ الدُّنْيَا وَ اتَّخَذُوا آيَاتِ اللَّهِ هُزُواً وَ عَرَّضُوا الْحَيَاةَ الدُّنْيَا فَلَكَ الْمُنُّ يَا سَيِّدِي عَلَى مَا عَرَّفْتَنِي بِمَا جِهَلَهُ أَهْلُ الدُّنْيَا وَ مَا لَوْ إِلَى سِوَاهُ فَكَمَا عَرَّفْتَنِي وَ بَصَّرْتَنِي فَأَلْهَمْنِي شُكْرَكَ وَ زِدْنِي مِنْ فَضْلِكَ وَ تَقَبَّلْ مِنِّي فَإِنَّكَ تَتَقَبَّلُ مِنَ الْمُتَّقِينَ-

I have arrived to him^{-asws} when people of the world have turned away from visiting him^{-asws} and they have taken the signs of Allah^{-azwj} in mockery and life of the world has deceived them! For You^{-azwj} is the Conferment, O my Master, upon what You^{-azwj} have Introduced me from what people of the world are ignorant of, and they are inclining to other than it! Just as You^{-azwj} have Introduced me and Made me insightful, Inspire me to thank You^{-azwj} and Increase me from Your^{-azwj} Grace, and Accept from me for You^{-azwj} Accept from the pious!

ثُمَّ اذْعُ لِنَفْسِكَ بِمَا بَدَا لَكَ وَ ارْزُدْ وَ صَلِّ وَ اجْتَهِدْ فِي الدُّعَاءِ لِأَمْرِ آخِرَتِكَ وَ دُنْيَاكَ فَإِذَا ارْزُدْتَ أَنْ تَنْصَرِفَ فَقُمْ فِي الْمَوْضِعِ الَّذِي قُمْتَ فِيهِ حِينَ دَخَلْتَ وَ قُلِ السَّلَامُ عَلَيْكَ يَا حُجَّةَ اللَّهِ السَّلَامُ عَلَيْكَ يَا أَمِينَ اللَّهِ السَّلَامُ عَلَيْكَ يَا وَصِيَّ رَسُولِ اللَّهِ-

Then supplicate for yourself with whatever comes to you and additional, and pray Salat and make efforts in the supplication for the matters of your Hereafter and your world. When you want to leave, stand in the place which you had stood in when you had entered, and say, 'The greeting be upon you^{-asws} O Divine Authority of Allah^{-azwj}! The greeting be upon you^{-asws} O trustee of Allah^{-azwj}! The greeting be upon you^{-asws} O successor^{-asws} of Rasool Allah^{-saww}!

السَّلَامُ عَلَيْكَ يَا إِمَامَ الْهُدَى السَّلَامُ عَلَيْكَ يَا بَابَ الرَّحْمَةِ السَّلَامُ عَلَيْكَ يَا وَارِثَ الْعِلْمِ السَّلَامُ عَلَيْكَ يَا قَسِيمَ النَّارِ السَّلَامُ عَلَيْكَ يَا صَاحِبَ الْخَوْضِ السَّلَامُ عَلَيْكَ يَا ذَابُّ عَنْ دِينِ اللَّهِ السَّلَامُ عَلَيْكَ يَا نَاصِرَ رَسُولِ اللَّهِ-

The greeting be upon you^{-asws} O the Imam^{-asws} of guidance! The greeting be upon you^{-asws} O the door of Mercy! The greeting be upon you^{-asws} O the inheritor of knowledge! The greeting be upon you^{-asws} O distributor of the Hellfire! The greeting be upon you^{-asws} O owner of the fountain! The greeting be upon you^{-asws} O defender of the religion of Allah^{-azwj}! The greeting be upon you^{-asws} O helper of Rasool Allah^{-saww}!

السَّلَامُ عَلَيْكَ يَا أَمِيرَ الْمُؤْمِنِينَ لَعَنَ اللَّهُ مَنْ قَتَلَكَ وَ لَعَنَ اللَّهُ مَنْ شَرِكَ فِي دَمِكَ وَ لَعَنَ اللَّهُ مَنْ بَلَعَهُ ذَلِكَ فَرَضِي بِهِ أَنَا إِلَى اللَّهِ مِنْ أَعْدَائِكَ بَرِيءٌ-

The greeting be upon you^{-asws} O Amir Al-Momineen^{-asws}! May Allah^{-azwj} Curse the one who killed you^{-asws}, and may Allah^{-azwj} Curse the one who participated in (shedding) your^{-asws} blood, and may Allah^{-azwj} Curse the one to whom that reached and he was pleased with it! I disavow to Allah^{-azwj} from your^{-asws} enemies!'

ثُمَّ تَقُولُ اللَّهُمَّ إِنَّكَ تَرَى مَكَانِي وَ تَسْمَعُ كَلَامِي وَ تَرَى تَضَرُّعِي وَ لَوَاذِي بِقَبْرِ وَلِيِّكَ وَ حُجَّتِكَ وَ أَنْتَ تَعْرِفُ خَوَائِجِي وَ لَا يَخْفَى عَلَيْكَ شَيْءٌ مِنْ أَمْرِي وَ قَدْ تَوَجَّهْتُ إِلَيْكَ بِوَصِيِّ رَسُولِكَ وَ أَمِينِكَ وَ حُجَّتِكَ عَلَى خَلْقِكَ

Then you should say, 'O Allah^{-azwj}! You^{-asws} See my place and Hear my speech, and See my beseeching, and my seeking refuge with the grave of Your^{-azwj} Guardian, and Your^{-azwj} Divine Authority, and You^{-azwj} Know my needs and nothing from my affairs is hidden from You^{-azwj}, and I have diverted to You^{-azwj} with the successor^{-asws} of Your^{-azwj} Rasool^{-saww}, and Your^{-azwj} trustee, and Your^{-azwj} Divine Authority upon Your^{-azwj} creatures!'

وَ جِئْتُ زَائِرًا لِقَبْرِ مُتَقَرِّبًا بِذَلِكَ إِلَيْكَ وَ إِلَى رَسُولِكَ فَاجْعَلْنِي بِهِ عِنْدَكَ وَجِيهًا فِي الدُّنْيَا وَ الْآخِرَةِ وَ مِنَ الْمُقَرَّبِينَ وَ أَعْطِنِي بِزِيَارَتِي لَهُ أَمَلِي وَ رَجَائِي وَ مَنَائِي وَ سُؤْلِي وَ أَقْضِ لِي جَمِيعَ خَوَائِجِي وَ لَا تُزِدْنِي حَائِبًا وَ لَا تَقْطَعْ رَجَائِي وَ لَا تُخَيِّبْ دُعَائِي

And I have come as a visitor to his^{-asws} grave drawing closer with that to You^{-azwj} and to Your^{-azwj} Rasool^{-saww}! So due to it, Make me in Your^{-azwj} Presence a face in the world and the Hereafter, and from the ones of Proximity with my visiting to him^{-asws}, and by my visiting him^{-asws} Grant me my wishes, and my hopes, and my desires, and my requests, and Fulfil for me entirety of my needs, and do not Return me disappointed nor Cut-off my hopes, nor disappoint my supplication!

وَعَرَفْنِي الْإِجَابَةَ وَ لَا تَجْعَلْهُ آخِرَ الْعَهْدِ مِنْ زِيَارَتِي إِيَّاهُ وَ ارْزُقْنِي ذَلِكَ أَبَدًا مَا أَبْقَيْتَنِي وَ ارْزُقْنِي إِلَيْهِ بَيْرَ وَ تَقْوَى وَ إِحْبَابٍ وَ أُعْطِنِي عَلَى ذَلِكَ مِنَ الْأَجْرِ وَ الرَّحْمَةِ وَ الْمَغْفِرَةِ وَ الثَّوَابِ وَ حُسْنِ الْإِجَابَةِ أَفْضَلَ مَا أُعْطِيتُهُ وَ أَنْتَ مُعْطِيهِ أَحَدًا مِنْ خَلْقِكَ مَنْ أَنَاهُ زَائِرًا وَ بِحَقِّهِ عَارِفًا رَاغِبًا فِي زِيَارَتِهِ مُتَقَرِّبًا فِي ذَلِكَ إِلَيْكَ وَ إِلَى رَسُولِكَ ص- يَا أَبِي أَنْتَ وَ أُمِّي وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ-

And Introduce me to the Response and do not Make it last of the pacts of my visiting him^{-asws}, and Grace me that for ever, for as long as You^{-azwj} Cause me to live, and Return me to him^{-asws} with righteousness, and piety, and humbleness, and Grant me upon that, from the Recompense, and the Mercy, and the Forgiveness, and the Rewards, and excellent Response, the best of what You^{-azwj} have Granted and You^{-azwj} will be Giving it to anyone of Your^{-azwj} creatures, from the ones who come to him^{-asws} as a visitor, recognising, desirous in visiting him^{-asws}, drawing closer to You^{-azwj} and Your^{-azwj} Rasool^{-saww} in that! May my father and my mother be (sacrificed) for you^{-asws}, and Mercy of Allah^{-azwj} and His^{-azwj} Blessings!

ثُمَّ قُمْ عِنْدَ رِجْلَيْهِ وَ قُلْ مِثْلَ ذَلِكَ وَ قُلْ وَ أَنْتَ مُوَلِّ لِلْخُرُوجِ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِحَقِّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ بِمُرْتَمَةِ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ بِالشَّانِ الَّذِي جَعَلْتَهُ لِمُحَمَّدٍ وَ آلِ مُحَمَّدٍ أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تُبَلِّغَ رُوحَهُ وَ جَسَدَهُ مِنِّي فِي سَاعَتِي هَذِهِ وَ فِي كُلِّ سَاعَةٍ نَحْيَةً كَثِيرَةً وَ سَلَامًا

Then stand by his^{-asws} legs and say similar to that, and say while you are turning around for the exit, 'O Allah^{-azwj}! I ask You^{-azwj} by the right of Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and by the sanctity of Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and by the glory which You^{-azwj} have Made for Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, to Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and Deliver to his^{-asws} soul and his^{-asws} body, in this time of mine and in every time, a lot of salutation and greetings from me!

وَ أَسْأَلُكَ أَنْ لَا تَجْعَلْهُ آخِرَ الْعَهْدِ مِنْ زِيَارَتِي وَ ارْزُقْنِي ذَلِكَ أَبَدًا مَا أَبْقَيْتَنِي وَ اجْعَلْنِي مَعَهُ فِي الدُّنْيَا وَ الْآخِرَةِ فَلِإِنِّي بِذَلِكَ رَاضٍ وَ ارْضَ عَنِّي يَا أَرْحَمَ الرَّاحِمِينَ-

And I ask You^{-azwj} not to Make it last of the pacts of my Ziyarat, and Grace me that for ever, for as long as You^{-azwj} Cause me to remain, and Make me to be with him^{-asws} in the world and the Hereafter, for I am contented with that, and be Pleased with me, O most Merciful of the merciful ones!'

ثُمَّ قُمْ عَلَى بَابِ الْخَيْرِ وَ اسْتَقْبِلِ الْقِبْلَةَ وَ قُلِ اللَّهُمَّ ارْزُقْنِي الْعَوْدَ إِلَيْهِ أَبَدًا مَا أَبْقَيْتَنِي بَيْرَ وَ تَقْوَى فِي عَامِي هَذَا وَ فِي كُلِّ عَامٍ أَبَدًا وَ اجْعَلْ ذَلِكَ فِي يُسْرٍ مِنْكَ وَ عَافِيَةٍ وَ عَرَفْنِي مِنْ بَرَكَاتِ زِيَارَتِي إِيَّاهُ مَا تَقَرُّ بِهِ عَيْنِي وَ تُبَشِّرُ بِهِ نَفْسِي

Then stand at 'Al Khayr' door and face the Qiblah, and say, 'O Allah^{-azwj}! Grace me the return to him^{-asws} for ever, for as long as You^{-azwj} Cause me to remain, with righteousness and piety, in this year of mine and in every year, for ever, and Make that in ease from You^{-azwj} and well-being, and Introduce me to Blessings of my visiting him^{-asws} what my eyes would be delighted with, and my soul would receive glad tidings with it!

وَ لَا تَقْطَعْ رَجَائِي وَ لَا تُحِبِّبْ دُعَائِي وَ ارْحَمْ ضَعْفِي وَ قِلَّةَ حِيلَتِي وَ لَا تَكِلْنِي إِلَى نَفْسِي وَ لَا إِلَى أَحَدٍ مِنْ خَلْقِكَ طَرْفَةَ عَيْنٍ يَا سَيِّدِي-

And do not Cut-off my hopes and do not disappoint my supplication, and Mercy my weakness, and my lack of means, and do not Allocate me to myself nor to anyone of Your^{-azwj} creatures for the blink of an eye, O my Master!’

ثُمَّ امْضِ وَأَنْتَ تَقُولُ حَسْبِيَ اللَّهُ وَكَفَى سَمِعَ اللَّهُ لِمَنْ دَعَا لَيْسَ وَرَاءَ اللَّهِ مُنْتَهَى - حَتَّى تَرَدَّ الْكُوفَةُ إِنْ شَاءَ اللَّهُ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ عَلَى آلِهِ وَ سَلَّمَ.

Then go while you are saying, ‘Allah^{-azwj} Suffices me and is Sufficient! Allah^{-azwj} Listens to the one who supplication! There isn’t any ultimate point beyond Allah^{-azwj}!’, until you return to Al Kufa if Allah^{-azwj} so Desires, and there is no strength except with Allah^{-azwj} the Exalted, the Magnificent, and may Allah^{-azwj} Send Salawaat upon Muhammad^{-saww} and upon his^{-saww} Progeny^{-asws}, and greetings!’⁷²⁰

28- ق، الكتاب العتيق الغروي زيارة وَ دُعَاءٌ عِنْدَ مَشْهَدِ أَمِيرِ الْمُؤْمِنِينَ ع تَقُولُ السَّلَامُ عَلَيْكَ يَا وَارِثَ آدَمَ صَفْوَةَ اللَّهِ السَّلَامُ عَلَيْكَ يَا وَارِثَ نُوحٍ نَبِيِّ اللَّهِ السَّلَامُ عَلَيْكَ يَا وَارِثَ إِبْرَاهِيمَ خَلِيلِ اللَّهِ السَّلَامُ عَلَيْكَ يَا وَارِثَ مُوسَى كَلِيمِ اللَّهِ

(The book) ‘Kitab Al Ateeq’ of Al-Gharwy – A Ziyarat and a supplication by the Shrine of Amir Al-Momineen^{-asws}, you should say, ‘The greeting be upon you^{-asws} O inheritor Adam^{-as} elite of Allah^{-azwj}! The greeting be upon you^{-asws} O inheritor of Noah^{-as} Prophet^{-saww} of Allah^{-azwj}! The greeting be upon you^{-asws} O inheritor of Ibrahim^{-as} friend of Allah^{-azwj}! The greeting be upon you^{-asws} O inheritor of Musa^{-as} converser of Allah^{-azwj}!

السَّلَامُ عَلَيْكَ يَا وَارِثَ عِيسَى رُوحِ اللَّهِ السَّلَامُ عَلَيْكَ يَا وَارِثَ مُحَمَّدٍ رَسُولِ اللَّهِ ص السَّلَامُ عَلَيْكَ يَا وَارِثَ جَمِيعِ أَوْصِيَاءِ أَنْبِيَاءِ اللَّهِ السَّلَامُ عَلَيْكَ يَا زَوْجَ الْبُثُولِ وَ وَارِثَ عِلْمِ الرُّسُولِ السَّلَامُ عَلَيْكَ يَا أَبَا سِبْطِ الرُّسُولِ اللَّهِ-

The greeting be upon you^{-asws} O inheritor of Isa^{-as} Spirit of Allah^{-azwj}! The greeting be upon you^{-asws} O inheritor of Muhammad^{-saww} Rasool^{-saww} of Allah^{-azwj}! The greeting be upon you^{-asws} O inheritor of entirety of successors^{-as} of the Prophets^{-as} of Allah^{-azwj}! The greeting be upon you^{-asws} O husband of the chaste (Fatima^{-asws}), and inheritor of knowledge of the Rasool^{-saww}! The greeting be upon you^{-asws} O two grandsons^{-asws} of Rasool Allah^{-saww}!

السَّلَامُ عَلَيْكَ يَا أَخَا رَسُولِ اللَّهِ السَّلَامُ عَلَيْكَ يَا أَمِينَ اللَّهِ فِي أَرْضِهِ وَ حُجَّتَهُ عَلَى عِبَادِهِ وَ نُورَهُ فِي بِلَادِهِ

The greeting be upon you^{-asws} O brother^{-asws} of Rasool Allah^{-saww}! The greeting be upon you^{-asws} O trustee of Allah^{-azwj} in His^{-azwj} earth, and His^{-azwj} Divine Authority upon His^{-azwj} servants, and His^{-azwj} Light in His^{-azwj} land!

يَا أَمِيرَ الْمُؤْمِنِينَ جَاهَدْتَ فِي اللَّهِ حَقَّ جِهَادِهِ وَ عَمِلْتَ بِكِتَابِهِ وَ اتَّبَعْتَ سُنَنَ نَبِيِّهِ حَتَّى دَعَاكَ اللَّهُ إِلَى جَوَارِهِ فَقَبَضَكَ إِلَيْهِ بِاخْتِيَارِهِ وَ أَلَزَمَ أَعْدَاءَكَ الْحُجَّةَ فِي قَتْلِهِمْ إِيَّاكَ مَعَ مَا لَكَ مِنَ الْحُجَجِ الْبَالِغَةِ عَلَى جَمِيعِ خَلْقِهِ

O Amir Al-Momineen^{-asws}! You^{-asws} fought for the Sake of Allah^{-azwj} as is the right of fighting, and you^{-asws} worked with His^{-azwj} Book and followed the Sunnah of His^{-azwj} Prophet^{-saww} until Allah^{-azwj} Called you^{-asws} to His^{-azwj} Shelter, so He^{-azwj} Recalled you^{-asws} to Him^{-azwj} by His^{-azwj} Choice, and Necessitated the argument to your^{-asws} enemies regarding their having killed you⁻

⁷²⁰ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 14 H 27

asws along with what is for you-asws from the conclusive arguments upon entirety of His-azwj creatures!

اللَّهُمَّ فَاجْعَلْ نَفْسِي مُطْمَئِنَّةً بِقُرْبِكَ رَاضِيَةً بِقَضَائِكَ مُوَلَّعةً بِدِكْرِكَ وَ دُعَائِكَ مُحِبَّةً لِصَفْوَتِكَ مِنْ خَلْقِكَ وَ أَوْلِيَائِكَ مُحِبَّةً فِي أَرْضِكَ وَ سَمَائِكَ صَابِرَةً عِنْدَ نُزُولِ بَلَائِكَ شَاكِرَةً لِفَوَاضِلِ نِعَمَائِكَ ذَاكِرَةً لِسَوَابِغِ آلائِكَ مُشْتَاقَةً إِلَى فَرَحَةِ لِقَائِكَ مُتَزَوِّدَةً التَّقْوَى لِيَوْمِ جَزَائِكَ مُسْتَنَّةً بِسُنَنِ أَوْلِيَائِكَ مُفَارِقَةً لِأَخْلَاقِ أَعْدَائِكَ مَشْغُولَةً عَنِ الدُّنْيَا بِحَمْدِكَ وَ ثَنَائِكَ-

O Allah-azwj! Make my soul to be reassured with Your-azwj grave, pleased with Your-azwj Decrees, filled with Your-azwj Zikr and supplications to You-azwj, loving to Your-azwj elites from Your-azwj creatures and Your-azwj Guardians, beloved in Your-azwj earth and Your-azwj skies, patient at the befalling of Your-azwj afflictions, grateful for Your-azwj Gracious bounties, mentioner of Your-azwj abundant Favours, yearning to the happiness of meeting You-azwj, provided with the piety for the Day of Your-azwj Rewards, practicing the practices of Your-azwj Guardians, distancing from the mannerism of Your-azwj enemies, pre-occupied from the world with praising You-azwj and lauding You-azwj!

ثُمَّ تَضَعُ خَدَّكَ عَلَى الْقَبْرِ وَ تَقُولُ اللَّهُمَّ إِنَّ قُلُوبَ الْمُحِبِّينَ إِلَيْكَ وَالْهَمَّ وَ سَبِيلَ الرَّغْبِيِّينَ إِلَيْكَ شَارِعَةٌ وَ أَغْلَامُ الْقَاصِدِينَ إِلَيْكَ وَاضِحَةٌ وَ أَفْيِدَةُ الْغَارِبِينَ مِنْكَ فَارِغَةٌ وَ أَصْوَاتُ الدَّاعِينَ إِلَيْكَ صَاعِدَةٌ وَ أَبْوَابُ الْإِجَابَةِ لَهُمْ مُفْتَحَةٌ

Then place your cheek upon the grave and say, 'O Allah-azwj! The hearts of those who are humble before You-azwj are filled with longing, and the paths of those who seek You-azwj are open, and the signs for those journeying toward You-azwj are clear, and the hearts of those who know You-azwj are in awe, and the voices of those who call upon You-azwj rise up, and the doors of Response are open for them!

وَ دَعْوَةٌ مِنْ نَاجِكَ مُسْتَجَابَةٌ وَ تَوْبَةٌ مِنْ أَنَابٍ إِلَيْكَ مَقْبُولَةٌ وَ عَبْرَةٌ مِنْ بَكَى مِنْ خَوْفِكَ مَرْحُومَةٌ وَ الْإِغَاثَةُ لِمَنْ اسْتَعَاثَ بِكَ مَبْدُولَةٌ وَ عِدَاتُكَ لِعِبَادِكَ مُنْجَزَةٌ وَ زَلَّلَ مَنْ اسْتَفْأَلَكَ مُقَالَةٌ

And the supplication of those who whisper to You-azwj is answered, and the repentance of those who turn back to You-azwj is Accepted, and the tears of those who weep out of fear of You-azwj are shown Mercy, the relief for those who seek help from You-azwj is Granted, and Your-azwj Promises to Your-azwj servants are fulfilled, and the slips of those who seek Your-azwj Pardon are Forgiven!

وَ أَغْمَالُ الْعَامِلِينَ لَكَ مَحْظُوظَةٌ وَ أَزْوَاقُ الْخَلَائِقِ مِنْ لَدُنْكَ نَازِلَةٌ وَ عَوَائِدُ الْمَزِيدِ إِلَيْهِمْ وَاصِلَةٌ وَ ذُنُوبُ الْمُسْتَغْفِرِينَ مَغْفُورَةٌ وَ حَوَائِجُ الْخَلْقِ عِنْدَكَ مَقْضِيَّةٌ وَ جَوَائِزُ السَّائِلِينَ عِنْدَكَ مُوفُورَةٌ وَ عَوَائِدُ الْمَزِيدِ مُتَوَاتِرَةٌ وَ مَوَائِدُ الْمُسْتَطْعِمِينَ مُعَدَّةٌ وَ مَنَاهِلُ الظَّمَاءِ لَدَيْكَ مُتَرَعَّةٌ

And the deeds of those who work for You-azwj are Preserved, and the sustenance of all creation descends from You-azwj, and the blessings of increase reach them, and the sins of those who seek Your-azwj Forgiveness are Pardoned, and the needs of creation are Fulfilled by You-azwj, and the rewards for those who ask of You-azwj are abundant, and the bounties of increase are continuous, and the tables for those who seek food are set, and the springs for the thirsty are overflowing with abundance!

اللَّهُمَّ فَاسْتَجِبْ دُعَائِي وَاقْبَلْ ثَنَائِي وَاعْظِنِي جَزَائِي وَاجْمَعْ بَيْنِي وَبَيْنَ أَوْلِيَائِي بِحَقِّ مُحَمَّدٍ وَعَلِيٍّ وَفَاطِمَةَ وَالحُسَيْنِ إِنَّكَ وَلِيُّ نَعْمَائِي وَ
مُنْتَهَى مُنَايَ وَغَايَةُ رَجَائِي فِي مُنْقَلَبِي وَمُنَوَايَ

O Allah^{-azwj}! Answer my supplication, and Accept my laudation, and Give me my recompense, and Gather between me and my Guardians by the right of Muhammad^{-saww}, and Ali^{-asws}, and Fatima^{-asws}, and Al-Hassan^{-asws} and Al-Husayn^{-asws}! You^{-azwj} are in charge of my bounties, and my ultimate wish, and peak of my hopes during my transfer and my abode!

اللَّهُمَّ صَلِّ عَلَى سَيِّدِي وَمَوْلَايَ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ - الْوَصِيِّ الْمُرْتَضَى الْخَلِيفَةَ وَالِدَاعِي إِلَيْكَ وَ إِلَى دَارِ السَّلَامِ صِدِّيقِكَ الْأَكْبَرِ وَ فَارُوقِكَ
بَيْنَ الْحَلَالِ وَالْحَرَامِ وَ نُورِكَ الزَّاهِرِ الْجَمِيلِ وَ لِسَانِكَ النَّاطِقِ بِأَمْرِكَ الْحَقِّ الْمُبِينِ

O Allah^{-azwj}! Send Salawaat upon my chief, and my master Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws}, the Chosen successor^{-asws}, the caller to You^{-azwj} and to the House of Peace, Your^{-azwj} greatest truthful one, and the one who distinguishes between the lawful and unlawful, and Your^{-azwj} radiant and beautiful light, and Your^{-azwj} tongue that speaks with Your^{-azwj} Command, the clear truth!

وَ عَيْنِكَ عَلَى الْخَلْقِ أَجْمَعِينَ وَ يَدِكَ الْعُلْيَا الَّتِي وَ حَبْلِكَ الْمَتِينِ وَ عُرْوَتِكَ الْوُثْقَى وَ كَلِمَتِكَ الْعُلْيَا وَ وَصِيِّ رَسُولِكَ الْمُرْتَضَى وَ عِلْمِ الدِّينِ وَ مَنَارِ الْبَقِيَّةِ
وَ خَاتَمِ الْوَصِيَّةِ وَ سَيِّدِ الْمُؤْمِنِينَ وَ إِمَامِ الْمُتَّقِينَ بَعْدَ النَّبِيِّ مُحَمَّدٍ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِمَا

He^{-asws} is Your^{-azwj} eye upon all creation, and Your^{-azwj} right and powerful hand, and Your^{-azwj} firm and steadfast rope, and Your^{-azwj} secure bond, and Your^{-azwj} highest word, and the chosen successor^{-asws} of Your^{-azwj} Rasool^{-as}, and the banner of religion, and the lighthouse of certainty, and the seal of successors^{-asws}, the master of the Momineen, and the Imam^{-asws} of the pious after Prophet^{-saww} Muhammad^{-saww}, the trustworthy. May the Greeting of Allah^{-azwj} and Blessings be upon them^{-asws} both!

وَ قَائِدِ الْغُرِّ الْمُحَجَّلِينَ صَلَاةً تَرْفَعُ بِهَا ذِكْرُهُ وَ تُحَسِّنُ بِهَا أَمْرُهُ وَ تُشَرِّفُ بِهَا نَفْسُهُ وَ تُظْهِرُ بِهَا دَعْوَتَهُ وَ تَنْصُرُ بِهَا دُرَيْتَهُ وَ تُفْلِحُ بِهَا حُجَّتَهُ وَ تُعِزُّ بِهَا نَصْرَهُ
وَ تُكْرِمُ بِهَا صُحْبَتَهُ سَيِّدِ الْمُؤْمِنِينَ وَ مُعَلِّمِ الْحَقِّ بِالْحَقِّ وَ دَامِغِ جُيُوشِ الْأَبَاطِيلِ وَ نَاصِرِ اللَّهِ وَ رَسُولِهِ ص كَثِيرًا

He^{-asws} is the leader of the resplendent. Send Salawaat that elevate his^{-asws} remembrance, improve his^{-asws} affairs, honour his soul, and manifest his^{-asws} call, and give victory to his^{-asws} descendants, and strengthen his^{-asws} argument, honour his^{-asws} support, and Grant him^{-asws} dignity through his^{-asws} companionship! O leader of the Momineen, and the one who proclaims the truth with truth, and the one who demolishes the armies of falsehood, and the supporter of Allah^{-azwj} and His^{-azwj} Rasool^{-saww}, in abundance!

اللَّهُمَّ كَمَا اسْتَعْمَلْتَهُ عَلَى خَلْقِكَ فَعْمَلْ فِيهِمْ بِأَمْرِكَ وَ عَدَلَ فِي الرِّعَايَةِ وَ قَسَمَ بِالسَّوِيَّةِ وَ جَاهَدَ عَدُوَّكَ بِنَبِيِّهِ وَ دَبَّ عَنْ حَرِيمِ الْإِسْلَامِ وَ حَجَرَ بَيْنَ الْحَلَالِ
وَ الْحَرَامِ مُسْتَبْصِرًا فِي رِضْوَانِكَ دَاعِيًا إِلَى إِيْمَانِكَ غَيْرَ نَاكِيلٍ عَنْ جِهَادٍ وَ لَا مُنْتَرٍ عَنْ عَزْمٍ

O Allah^{-azwj}! Just as You^{-azwj} Made him a ruler over Your^{-azwj} creation, and he^{-asws} ruled them according to Your^{-azwj} Command, was just in his dealings with the people, and distributed equitably, and fought Your^{-azwj} enemy with sincere intention, and protected the sanctity of

Islam, and distinguished between the lawful and unlawful, seeking Your^{-azwj} Pleasure, calling to Your^{-azwj} faith, never shirking from Jihad, nor turning away from determination!

حَافِظاً لِعَهْدِكَ قَاضِياً بِنَفَاقٍ وَعَدِكَ هَادِياً لِدِينِكَ مُقَرَّراً بِرُبُوبِيَّتِكَ وَ مُصَدِّقاً لِرَسُولِكَ وَ مُجَاهِداً فِي سَبِيلِكَ وَ رَاضِياً لِقَوْلِكَ فَهُوَ أَمِينُكَ الْمَأْمُونُ وَ خَازِنُ عِلْمِكَ الْمَكْنُونِ وَ شَهِيدُ يَوْمِ الدِّينِ وَ وَلِيُّكَ فِي الْعَالَمِينَ

He^{-asws} was keeping Your^{-azwj} Covenant, and delivering Your^{-azwj} Promise, and guiding to Your^{-azwj} religion, and acknowledging Your^{-azwj} Lordship, and affirming the truth of Your^{-azwj} Rasool^{-saww}, striving in Your^{-azwj} path, and being content with Your^{-azwj} Words! He^{-asws} is Your^{-azwj} trustworthy one, the keeper of Your^{-azwj} hidden knowledge, and the witness of the Day of Qiyamah, and Your^{-azwj} Guardian in the worlds!

اللَّهُمَّ وَ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اَفْسَحْ لَهُ فَسْحاً عِنْدَكَ وَ اَعْطِهِ الرِّضَا مِنْ ثَوَابِكَ الْجَزِيلِ وَ عَظِيمِ جَزَائِكَ الْجَلِيلِ

O Allah^{-azwj}, and Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and Widen for him^{-asws} a vast place in Your^{-azwj} Presence, and Grant him^{-asws} the pleasure from Your^{-azwj} plentiful Rewards, and Your^{-azwj} mighty recompense, the majestic!

اللَّهُمَّ وَ اجْعَلْنَا لَهُ سَامِعِينَ مُطِيعِينَ وَ جُنْدًا غَالِيِينَ وَ حِزْباً مُسْلِمِينَ وَ أَتْبَاعاً مُصَدِّقِينَ وَ شِيعَةً مُتَأَلِّفِينَ وَ صَحْباً مُوَازِينَ وَ أَوْلِيَاءَ مُخْلِصِينَ وَ وَرَرَاءَ مُنَاصِحِينَ وَ رُفَقَاءَ مُصَاحِبِينَ آمِينَ رَبَّ الْعَالَمِينَ

O Allah^{-azwj}! Make us among those who hear and obey him^{-asws}, and Make us victorious soldiers, and a Muslim group, and true followers, and united supporters, and loyal companions, and sincere allies, and trustworthy backers, and helpful companions! Ameen, O Lord^{-azwj} of the worlds!

اللَّهُمَّ اجْزِهِ أَفْضَلَ جَزَاءِ الْمُكْرَمِينَ وَ اَعْطِهِ سُؤْلَهُ يَا رَبَّ الْعَالَمِينَ

O Allah^{-azwj}! Reward him^{-asws} the best Reward of the prestigious ones, and Grant him^{-asws} his^{-asws} request, O Lord^{-azwj} of the worlds!

وَ أَشْهَدُ أَنَّهُ قَدْ نَاصَحَ لِرَسُولِكَ- وَ هَدَى إِلَى سَبِيلِكَ وَ جَاهَدَ حَقَّ الْجِهَادِ وَ دَعَا إِلَى سَبِيلِ الرَّشَادِ وَ قَامَ بِحَقِّكَ فِي خَلْقِكَ وَ صَدَعَ بِأَمْرِكَ وَ أَنَّهُ لَمْ يَخْرُ فِي حُكْمٍ وَ لَا دَخَلَ فِي ظُلْمٍ وَ لَمْ يَسْغُ فِي إِثْمٍ

And I testify he^{-asws} had advised to Your^{-azwj} Rasool^{-saww}, and guided to Your^{-azwj} way, and fought as the right of the Jihad, and called to the rightful way, and stood with Your^{-azwj} Right among Your^{-azwj} creatures, and proclaimed with Your^{-azwj} Commands, and he^{-asws} was not tyrannous regarding any ruling, nor entered into injustice, and did not strive regarding a sin!

وَ أَنَّهُ أَحْوَ رَسُولِكَ وَ أَوَّلُ مَنْ آمَنَ بِهِ وَ صَدَّقَهُ وَ اتَّبَعَهُ وَ نَصَرَهُ وَ أَنَّهُ وَصِيُّهُ وَ وَارِثُ عِلْمِهِ وَ مُؤَضِّعُ سِرِّهِ وَ أَحَبُّ الْخَلْقِ إِلَيْهِ وَ أَنَّهُ قَرِينُهُ فِي الدُّنْيَا وَ الْآخِرَةِ وَ أَبُو سَيِّدِي شَبَابِ أَهْلِ الْجَنَّةِ الْحَسَنِ وَ الْحُسَيْنِ

And he^{-asws} is brother^{-asws} of Your^{-asws} Rasool^{-saww}, and the first one to believer in him^{-saww}, and follow him^{-asws}, and help him^{-asws}, and he^{-asws} is his^{-saww} successor^{-asws}, and inheritor of his^{-saww} knowledge, and place of his^{-saww} secrets, and the most beloved of the creatures to him^{-saww}, and he^{-asws} is his^{-saww} paid in the world and the Hereafter, and father^{-asws} of two chiefs of the youths of the people of Paradise, Al-Hassan^{-asws} and Al-Husayn^{-asws}!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ الْأَيْمَةِ الرَّاشِدِينَ الطَّاهِرِينَ وَ سَلِّمْ عَلَيْهِمْ أَجْمَعِينَ سَلَامًا دَائِمًا إِلَى يَوْمِ الدِّينِ.

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, the rightfully guiding Imams^{-asws}, the goodly, the pure, and Greet upon them^{-asws} all with constant Greetings up to the Day of religion (Reckoning)!⁷²¹

29- ق، الكتاب العتيق الغروي زيارَةُ صَفْوَانَ الْجَمَّالِ لِأَمِيرِ الْمُؤْمِنِينَ ع السَّلَامُ عَلَيْكَ يَا أَبَا الْأَيْمَةِ وَ مَعْدِنَ الْوَحْيِ وَ النَّبُوَّةِ وَ الْمُخْصُوصَ بِالْأُخُوَّةِ السَّلَامُ عَلَى يَغْسُوبِ الدِّينِ وَ الْإِيمَانِ وَ كَلِمَةِ الرَّحْمَنِ وَ كَهْفِ الْأُنَامِ

(The book) 'Kitab Al Ateeq' of Al Gharwy – A Ziyarat by Safwan Al Jammal of Amir Al-Momineen^{-asws}, 'The greeting be upon you^{-asws} O father^{-asws} of the Imams^{-asws}, and the Mine of Revelation and the Prophet-hood, and the one Specialised with the brotherhood! The greeting be upon leader of the religion and the Eman, and Word of the Beneficent, and Cave (shelter) of the people!

السَّلَامُ عَلَى مِيزَانِ الْأَعْمَالِ وَ مُقَلِّبِ الْأَحْوَالِ وَ سَيْفِ ذِي الْجَلَالِ السَّلَامُ عَلَى صَالِحِ الْمُؤْمِنِينَ وَ وَارِثِ عِلْمِ النَّبِيِّينَ وَ الْحَاكِمِ يَوْمَ الدِّينِ السَّلَامُ عَلَى شَجَرَةِ التَّقْوَى وَ سَامِعِ السِّرِّ وَ النَّجْوَى وَ مُنْزِلِ الْمَنِّ وَ السَّلْوَى

The greeting be upon the scale of deeds, and turner of the situations, and sword of the Possessor of Majesty! The greeting be upon the reconciler of the Momineen, and inheritor of knowledge of the Prophets^{-as}, and the judge on the Day of religion (Reckoning)! The greeting be upon the tree of piety, and hearer of the secrets and the whispers, and descender of the Manna and the Quails!

السَّلَامُ عَلَى حُجَّةِ اللَّهِ الْبَالِغَةِ وَ نِعْمَتِهِ السَّابِغَةِ وَ نِعْمَتِهِ الدَّامِغَةِ السَّلَامُ عَلَى إِسْرَائِيلَ الْأُتَمَةِ وَ بَابِ الرَّحْمَةِ وَ أَبِي الْأَيْمَةِ- السَّلَامُ عَلَى صِرَاطِ اللَّهِ الْوَاضِحِ وَ النَّجْمِ اللَّائِحِ وَ الْإِمَامِ النَّاصِحِ وَ الزَّيَادِ الْقَادِحِ السَّلَامُ عَلَى وَجْهِ اللَّهِ الَّذِي مَنْ آمَنَ بِهِ أَمِنَ

The greeting be upon the conclusive Argument of Allah^{-azwj}, and His^{-azwj} abundant bounty, and His^{-azwj} crushing Punishment! The greeting be upon Israel of the community, and the door of Mercy, and father of the Imams^{-asws}! The greeting be upon the clear path of Allah^{-azwj} and the shining star, and the advising Imam^{-asws}, and the striking flint! The greeting be upon the Face of Allah^{-azwj} which one who believes in is secure with it!

⁷²¹ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 14 H 28

السَّلَامُ عَلَى نَفْسِ اللَّهِ تَعَالَى الْقَائِمَةِ فِيهِ بِالسُّنَنِ وَ عَيْنِهِ الَّتِي مَنْ عَرَفَهَا يَطْمَئِنُّ السَّلَامُ عَلَى أُذُنِ اللَّهِ الْوَاعِيَةِ فِي الْأُمَمِ وَ يَدِهِ الْبَاسِطَةِ بِالنِّعَمِ وَ جَنِبِهِ الَّذِي مَنْ قَرَطَ فِيهِ نَدِيمٌ

The greeting be upon the Self of Allah^{-azwj} the Exalted, the one standing in it with the Sunnahs, and His^{-azwj} Eye which one who recognises it is reassured! The greeting be upon the retaining Ear of Allah^{-azwj} among the communities, and His^{-azwj} Hand extended with the bounties, and His^{-azwj} Side which one who neglects it, regrets!

أَشْهَدُ أَنَّكَ مُجَازِي الْخَلْقِ وَ شَافِعُ الرِّزْقِ وَ الْحَاكِمُ بِالْحَقِّ بَعَثَكَ اللَّهُ عَلَمًا لِعِبَادِهِ فَوَقَّيْتُ بِمُرَادِهِ وَ جَاهَدْتُ فِي اللَّهِ حَقَّ جِهَادِهِ

I testify you^{-asws} are the one who recompenses the creatures, the intercessor for sustenance, and the judge with the truth. Allah^{-azwj} Sent you^{-asws} as a flag for His^{-azwj} servant, so you^{-asws} were loyal with His^{-azwj} Purpose and fought for the Sake of Allah^{-azwj} and is the right of fighting!

فَصَلَّى اللَّهُ عَلَيْكُمْ وَ جَعَلَ أَفْئِدَةً مِنَ النَّاسِ تَهْوِي إِلَيْكُمْ فَالْخَيْرُ مِنْكُمْ وَ إِلَيْكَ عَبْدُكَ الرَّائِي لِحَرَمِكَ اللَّائِدُ بِكَرَمِكَ الشَّاكِرُ لِنِعَمِكَ قَدْ هَرَبَ إِلَيْكَ مِنْ ذُنُوبِهِ وَ رَجَاكَ لِكَشْفِ كُرُوبِهِ فَأَنْتَ سَائِرُ عُيُوبِهِ

May Allah^{-azwj} Send Salawaat upon you^{-asws} all, and Make hearts of the people yearn to you^{-asws}, for the goodness is from you^{-asws} and to you^{-asws}! Your servant, the visitor is at your^{-asws} sanctuary seeking refuge with your^{-asws} benevolence, the grateful for your^{-asws} bounties! He has fled to you^{-asws} from his sins and hopes to you^{-asws} for removal of his distress, for you^{-asws} are a concealer of his faults!

فَكُنْ لِي إِلَى اللَّهِ سَبِيلًا وَ مِنَ النَّارِ مَقِيلًا وَ لِمَا أَرْجُو فِيكَ كَفِيلًا أَنْجُو نَجَاةً مَنْ وَصَلَ حَبْلَهُ بِحَبْلِكَ وَ سَلَكَ بِكَ إِلَى اللَّهِ سَبِيلًا فَأَنْتَ سَامِعُ الدُّعَاءِ وَ وَئِي الْجَزَاءِ عَلَيْنَا مِنْكَ السَّلَامُ وَ أَنْتَ السَّيِّدُ الْكَرِيمُ وَ الْإِمَامُ الْعَظِيمُ فَكُنْ بِنَا رَجِيمًا يَا أَمِيرَ الْمُؤْمِنِينَ - وَ السَّلَامُ عَلَيْكَ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ.

(Please) be for me a way to Allah^{-azwj}, and a refuge from the Hellfire, and a guarantor for what I am hoping for regarding you^{-asws}, salvation of the one connecting his rope with your^{-asws} rope, and travels the way to Allah^{-azwj} through you^{-asws}! You^{-asws} are listener of the supplication, and in charge of the Recompense from you^{-asws} upon us be the greeting, and you^{-asws} are the chief, the benevolent, and the mighty Imam^{-asws}! So be merciful with us, O Amir Al-Momineen^{-asws}; and the greeting be upon you^{-asws}, and Mercy of Allah^{-azwj} and His^{-azwj} Blessings!⁷²²

30- أَقُولُ وَجَدْتُ فِي نُسَخَةٍ قَدِيمَةٍ مِنْ تَأْلِيفَاتِ بَعْضِ أَصْحَابِنَا زِيَارَةً أُخْرَى لِمَوْلَانَا أَمِيرِ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ وَ سَلَامُهُ عَلَيْهِ وَ هِيَ

I say, 'I found in an ancient copy from compilations of one of our companions, another Ziyarat of our master Amir Al-Momineen^{-asws}, may the Salawaat of Allah^{-azwj} and His^{-azwj} Greeting be upon him^{-asws}, and it is: -

السَّلَامُ عَلَيْكَ يَا مَوْلَايَ وَ مَوْلَى كُلِّ مُؤْمِنٍ وَ مُؤْمِنَةِ السَّلَامُ عَلَيْكَ يَا وَلِيَّ اللَّهِ وَ حُجَّتَهُ السَّلَامُ عَلَيْكَ يَا خَلِيفَةَ الرَّسُولِ عَلَى أَقْتِهِ السَّلَامُ عَلَيْكَ يَا صِهْرَ النَّبِيِّ وَ زَوْجَ ابْنَتِهِ

'The greeting be upon you^{-asws}, O my master and master of every believing man and believing woman! The greeting be upon you^{-asws}, O Guardian of Allah^{-azwj} and His^{-azwj} Divine Authority! The greeting be upon you^{-asws}, O caliph of the Rasool^{-saww} upon his^{-saww} community! The greeting be upon you^{-asws} O son- in-law of the Prophet^{-saww} and husband of his^{-saww} daughter^{-asws}!

السَّلَامُ عَلَيْكَ يَا قَائِلَ الْحَقِّ فِي قَضَائِهِ السَّلَامُ عَلَيْكَ يَا صَاحِبَ الزُّهْدِ فِي إِقَامَتِهِ السَّلَامُ عَلَيْكَ يَا وَاضِحَ السَّبِيلِ فِي دَلَالَتِهِ السَّلَامُ عَلَيْكَ يَا خَلِيفَةَ الطُّهْرِ فِي نُبُوَّتِهِ السَّلَامُ عَلَيْكَ يَا نَاصِرَ الْحَقِّ فِي شَرِيعَتِهِ السَّلَامُ عَلَيْكَ يَا أَوْحَدَ الْخَلْقِ فِي شَجَاعَتِهِ

The greeting be upon you^{-asws} O speaker of the truth in his^{-asws} judgments! The greeting be upon you^{-asws} O companions of the ascetism in his^{-asws} Imamate! The greeting be upon you^{-asws} O clear way in his^{-asws} evidence! The greeting be upon you^{-asws} O caliph of the purity in his^{-saww} Prophet-hood! The greeting be upon you^{-asws} O helper of the truth in his^{-saww} Law! The greeting be upon you^{-asws} of most unique of the creatures in his^{-asws} bravery!

السَّلَامُ عَلَيْكَ يَا شَبَهَ الْأَمِينِ فِي سِتَاحَتِهِ السَّلَامُ عَلَيْكَ أَيُّهَا الْمُقْبُولُ فِي شَفَاعَتِهِ السَّلَامُ عَلَيْكَ أَيُّهَا الْعَادِلُ فِي خِلَافَتِهِ السَّلَامُ عَلَيْكَ أَيُّهَا الْأَمِينُ فِي إِمَارَتِهِ السَّلَامُ عَلَيْكَ أَيُّهَا الطَّيِّبُ فِي وَلَادَتِهِ السَّلَامُ عَلَيْكَ يَا صَاحِبَ الْخَوْضِ وَ سِفَاتِهِ

The greeting be upon you^{-asws} O resembles the trustworthy in his^{-saww} forgiveness! The greeting be upon you^{-asws} O Accepted regarding his^{-asws} intercession! The greeting be upon you^{-asws} O just in his^{-asws} caliphate! The greeting be upon you^{-asws} O the trusted in his^{-asws} governance! The greeting be upon you^{-asws} O the goodly in his^{-asws} birth! The greeting be upon you^{-asws} O owner of the fountain and its quenching!

السَّلَامُ عَلَيْكَ يَا حَامِلَ الْبَوَاءِ لِعِظَمِ كَرَامَتِهِ السَّلَامُ عَلَيْكَ يَا حَائِفَ اللَّهِ فِي سَرِيرَتِهِ السَّلَامُ عَلَيْكَ يَا وَارِثَ آدَمَ صَفْوَةَ اللَّهِ مِنْ بَرِيَّتِهِ السَّلَامُ عَلَيْكَ يَا وَارِثَ نُوحٍ نَبِيِّ اللَّهِ وَ خَيْرَتِهِ السَّلَامُ عَلَيْكَ يَا وَارِثَ إِبْرَاهِيمَ الْخَلِيلِ فِي نُبُوَّتِهِ

The greeting be upon you^{-asws} O bearer of the flag due to his mighty prestige! The greeting be upon you^{-asws} O fearful of Allah^{-azwj} in his^{-asws} privacy! The greeting be upon you^{-asws} O inheritor of Adam^{-as} elite of Allah^{-azwj} from his^{-as} citizens! The greeting be upon you^{-asws} O inheritor of Noah^{-as} Prophet^{-as} of Allah^{-azwj} and his^{-as} choice! The greeting be upon you^{-asws} O inheritor of Ibrahim^{-as} the friend of Allah^{-azwj} in his^{-as} Prophet-hood!

السَّلَامُ عَلَيْكَ يَا وَارِثَ مُوسَى الْكَلِيمِ اللَّهِ فِي رِسَالَتِهِ السَّلَامُ عَلَيْكَ يَا وَارِثَ عِيسَى الرُّوحِ فِي بِلَاعَتِهِ السَّلَامُ عَلَيْكَ يَا وَارِثَ مُحَمَّدٍ النَّبِيِّ فِي أَمَانَتِهِ

The greeting be upon you^{-asws} O inheritor of Musa^{-as} the converser of Allah^{-azwj} in his^{-as} Messenger-ship! The greeting be upon you^{-asws} O inheritor of Isa^{-as} the Spirit of Allah^{-azwj} in his^{-as} eloquence! The greeting be upon you^{-asws} O inheritor of Muhammad^{-saww} the Prophet^{-as} in his^{-asws} entrustment!

السَّلَامُ عَلَيْكَ يَا أَبَا السَّبْطَيْنِ وَ قَاضِي الدِّينِ وَ مَنبَعُ الْعَيْنِ السَّلَامُ عَلَيْكَ يَا أَخَا الرُّسُولِ وَ زَوْجَ الْبُتُولِ وَ رَأْدَ الْغُلُولِ السَّلَامُ عَلَيْكَ يَا قَاتِلَ النَّكِيثِينَ وَ الْفَاسِطِينَ وَ الْمَارِقِينَ السَّلَامُ عَلَيْكَ يَا وَارِثَ الْعِلْمِ وَ صَاحِبَ الْحِلْمِ وَ مُؤْضِعَ الْحُكْمِ

The greeting be upon you^{-asws} O father^{-asws} of the two grandsons^{-asws} (of the Prophet^{-saww}), and judge of the religion, and the source of spring! The greeting be upon you^{-asws} O brother^{-asws} of the Rasool^{-saww}, and husband of the chaste (Fatima^{-asws}), and returner of the stolen war booty! The greeting be upon you^{-asws} O fighter against the allegiance breakers, and the renegades, and the deviants! The greeting be upon you^{-asws} O inheritor of the knowledge and companion of the forbearance, and the place of wisdom!

السَّلَامُ عَلَيْكَ يَا أَبَا الْأَنْامِ وَ مُكَسِّرَ الْأَصْنَامِ وَ كَلِيمَ الْأَقْوَامِ السَّلَامُ عَلَيْكَ يَا كَاشِفَ الْمَحَلِّ وَ حَاصِفَ النَّعْلِ وَ سَيِّدَ الْأَهْلِ السَّلَامُ عَلَيْكَ يَا حَامِلَ الرِّايَةِ وَ بَالِغَ الْعَايَةِ وَ صَاحِبَ الْآيَةِ السَّلَامُ عَلَيْكَ يَا عِلْمَ الْهُدَى وَ مَنَارَ التَّقَى وَ الْعُرْوَةَ الْوُثْقَى

The greeting be upon you^{-asws} O father^{-asws} of the humanity, and breaker of the idols, and converser to the people! The greeting be upon you^{-asws} O remover of the drought, and repairer of the slippers, and chief of the people! The greeting be upon you^{-asws} O bearer of the flag, and achiever of the peak, and companion of the sign! The greeting be upon you^{-asws} of the flag of guidance, and the minaret of piety, and the firmest handhold!

السَّلَامُ عَلَيْكَ يَا قَاسِمَ النَّارِ وَ حَافِظَ الْجَارِ وَ مُدْرِكَ النَّارِ السَّلَامُ عَلَيْكَ يَا دَاحِضَ الْإِفْكِ وَ مُبْطِلَ الشِّرْكِ وَ مُزِيلَ الشَّنْكِ السَّلَامُ عَلَيْكَ يَا وَارِثَ الْأَنْبِيَاءِ وَ خَاتِمَ الْأَوْصِيَاءِ وَ قَاتِلَ الْأَشْقِيَاءِ السَّلَامُ عَلَيْكَ يَا هَاجِرَ اللَّذَابِ وَ تَارِكَ الشَّهَوَاتِ وَ كَاشِفَ الْعَمَرَاتِ

The greeting be upon you^{-asws} O distributor of the Hellfire, and the protector of the neighbour, and the avenger of blood. The greeting be upon you^{-asws} O disproof of falsehood, the invalidator of Polytheism, and the remover of doubt. The greeting be upon you^{-asws} O inheritor of the Prophets^{-as}, and the seal of the successors^{-as}, and the killer of the wretched. The greeting be upon you^{-asws} O one who forsakes pleasures, and abandons desires, and removes hardships!

السَّلَامُ عَلَيْكَ يَا فَاضِحَ الْأَقْرَانِ وَ قَاتِلَ الشُّجْعَانِ وَ مُبْطِلَ كَيْدِ الشَّيْطَانِ السَّلَامُ عَلَيْكَ يَا فَاتِكَ الْأَسِيرِ وَ مُعِينَ الْفَقِيرِ وَ نِعْمَ النَّصِيرُ السَّلَامُ عَلَيْكَ يَا هَارِمَ الْأَحْزَابِ وَ مُدِلَّ الرِّقَابِ وَ مُجْلِي الْخُطَابِ

The greeting be upon you^{-asws} O exposor of rivals, and slayer of the brave, and nullifier of the schemes of Satan^{-la}! The greeting be upon you^{-asws} O liberator of captives, and helper of the poor, and the best of supporters. The greeting be upon you^{-asws} O vanquisher of armies, and the subjugator of necks, and the remover of obstacles!

السَّلَامُ عَلَيْكَ يَا سَنَدَ مَنَافٍ وَ سَيِّدَ الْأَشْرَافِ وَ صَاحِبَ الْخَوْضِ الصَّافِ السَّلَامُ عَلَى الْعَادِلِ فِي الرِّعَايَةِ وَ الْحَاكِمِ بِالْقَضِيَّةِ وَ الْقَاسِمِ بِالسَّوِيَّةِ

The greeting be upon you^{-asws} O pillar of the noble and master of the honoured, and the keeper of the pure reservoir! The greeting be upon the just ruler over his people, and the judge who delivers rightful verdicts, and the one who distributes fairly.

أَشْهَدُ عِنْدَ اللَّهِ وَكَفَى بِهِ شَهِيداً وَ سَائِلاً عَنِ الشَّهَادَةِ أَنَّكَ أَقَمْتَ الصَّلَاةَ وَ آتَيْتَ الزَّكَاةَ وَ أَمَرْتَ بِالْمَعْرُوفِ وَ نَهَيْتَ عَنِ الْمُنْكَرِ وَ جَاهَدْتَ الْمُلْحِدِينَ وَ عَبَدْتَ اللَّهَ حَقَّ عِبَادَتِهِ وَ صَبَرْتَ عَلَى مَا أَصَابَكَ طَالِباً لِمَرْضَاتِهِ حَتَّى أَتَاكَ الْيَقِينُ

I testify before Allah^{-azwj} and He Allah^{-azwj} is Sufficient as a witness and the One Who will Question about this testimony, that you established the Salat, and gave the Zakat, and instructed what is right and forbade the evil, and stroke the Kafirs, and worshipped Allah^{-azwj} until the certainty (death) came to you^{-asws}!

لَعَنَ اللَّهُ مَنْ قَتَلَكَ وَ لَعَنَ اللَّهُ مَنْ ظَلَمَكَ وَ لَعَنَ اللَّهُ مَنْ اعْتَدَى عَلَيْكَ وَ عَلَى وَلَدِكَ وَ ذُرِّيَّتِكَ صَلَوَاتُ اللَّهِ عَلَيْكَ وَ عَلَى الْمَلَائِكَةِ الْحَاقِقِينَ بِكَ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ

May Allah^{-azwj} Curse the one who killed you^{-asws}, and may Allah^{-azwj} Curse the one who oppressed you^{-asws}, and may Allah^{-azwj} Curse the one who transgressed upon you^{-asws} and upon your^{-asws} children and your^{-asws} offspring! May the Salawaat of Allah^{-azwj} be upon you^{-asws}, and upon the Angels surrounding you^{-asws}, and Mercy of Allah^{-azwj} and His^{-azwj} Blessings!

أَنَا عَبْدُكَ يَا مَوْلَايَ وَ ابْنُ عَبْدِكَ أَتَيْتُكَ زَائِراً مُعْتَرِفاً بِحَقِّكَ مُوَالِياً لِمَنْ وَآلَيْتَ عَدُوّاً لِمَنْ عَادَيْتَ سِلْماً لِمَنْ سَالَمْتَ حُرّاً لِمَنْ حَارَزْتَ مُتَقَرِّباً بِمَحَبَّتِكَ وَ وَلاَ يَلِيكَ إِلَى اللَّهِ وَ السَّلَامُ عَلَيْكَ وَ عَلَى صَحْبَيْكَ آدَمَ وَ نُوحَ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ-

I am your servant, O my master, and the son of your servant. I have come to visit you, acknowledging your right, loyal to those whom you befriended, an enemy to those whom you opposed, at peace with those at peace with you, and at war with those who warred against you. I seek closeness to Allah through love and devotion to you. Peace be upon you and upon your two companions, Adam and Noah, and may Allah's mercy and blessings be upon you'.

ثُمَّ تَنَكَّبْ عَلَى الْقَبْرِ وَ تَقْبَلْهُ وَ تَقُولُ إِنَّكَ يَا أَمِيرَ الْمُؤْمِنِينَ وَفُودِي وَ بِكَ أَتَوَسَّلُ إِلَى اللَّهِ فِي بُلُوغِ مَقْصُودِي أَشْهَدُ أَنَّ الْمُتَوَسِّلَ بِكَ غَيْرَ خَائِبٍ وَ الطَّالِبَ بِكَ عَنْ مَعْرِفَةٍ غَيْرِ مَزْدُودٍ إِلَّا يَنْجَاحَ حَاجَتِهِ فَكُنْ لِي شَفِيعاً إِلَى رَبِّكَ وَ رَبِّي فِي فَكَارِكَ رَقَبَتِي مِنَ النَّارِ وَ عُقْرَانِ دُنُوبِي وَ كَشْفِ شِدَّتِي وَ إِعْطَاءِ سُؤْلِي فِي دُنْيَايَ وَ آخِرَتِي فَ إِنَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ-

Then devote upon the grave and kiss it and say, 'To you^{-asws}, O Amir Al-Momineen^{-asws} is my delegation, and through you^{-asws} I see means to Allah^{-azwj} in reaching my purpose! I testify that the one seeking means through you^{-asws} will not be disappointed, and the seeking through you^{-asws} with recognition will not be returned except with his needs being successful! So be for me an intercessor to your^{-asws} Lord^{-azwj} and my Lord^{-azwj} in liberation of my neck from the Hellfire, and Forgiveness of my sins, and removal of my adversities, and Grant my requests regarding my world and my Hereafter, for He^{-azwj} is Able upon all things!'

ثُمَّ تَوَجَّهْ إِلَى الْقِبْلَةِ وَ قُلِ اللَّهُمَّ إِنِّي أَتَقَرَّبُ إِلَيْكَ يَا أَسْمَعَ السَّامِعِينَ وَ يَا أَبْصَرَ النَّاطِرِينَ وَ يَا أَسْرَعَ الْحَاسِبِينَ وَ يَا أَجْوَدَ الْأَجْوَدِينَ بِمُحَمَّدٍ خَاتَمِ النَّبِيِّينَ رَسُولِكَ إِلَى الْعَالَمِينَ وَ بِأَخِيهِ وَ ابْنِ عَمِّهِ الْأَنْزِعِ الْبَطْنِينَ الْعَلَمِينَ عَلَيَّ أَمِيرَ الْمُؤْمِنِينَ وَ بِالْحَسَنِ الرَّكْبِيِّ عِصْمَةِ الْمُتَّقِينَ وَ بِأَبِي عَبْدِ اللَّهِ الْأَكْرَمِ الْمُسْتَشْهِدِينَ

Then divert to the Qiblah and say, 'O Allah^{-azwj}! I draw closer to You^{-azwj}, O the most Listening of the listeners, and O the most Insightful of the beholders, and O Swiftest of the reckoners, and O the most Generous of the generous ones, through Muhammad^{-saww} last of the Prophets'

as, Your-azwj Rasool-saww to the worlds, and through his-saww brother-asws and son-asws of his-saww uncle-as, the one of belly filled (with knowledge), the distinguished flag, Amir Al-Momineen-asws, and through Al-Hassan-asws the pure protection of the pious, and through Abu Abdullah-asws (Al-Husayn-asws) the most honours of the martyrs!

و بِعَلِيِّ بْنِ الْحُسَيْنِ زَيْنِ الْعَابِدِينَ - وَ مُحَمَّدِ بْنِ عَلِيٍّ الْبَاقِرِ لِعِلْمِ النَّبِيِّينَ وَ جَعْفَرِ بْنِ مُحَمَّدٍ زَكِيِّ الصِّدِّيقِينَ وَ مُوسَى بْنِ جَعْفَرٍ حَبِيسِ الظَّالِمِينَ وَ عَلِيٍّ بْنِ مُوسَى الرِّضَا الْأَمِينِ وَ مُحَمَّدِ بْنِ عَلِيٍّ أَزْهَدِ الرَّاهِدِينَ وَ عَلِيٍّ بْنِ مُحَمَّدٍ قُدْوَةِ الْمُهْتَدِينَ

And through Ali-asws Bin Al-Husayn-asws adornment of the worshippers, and through Muhammad-asws Bin Ali-asws the expounder of knowledge of the Prophets-as, and through Ja'far-asws Bin Muhammad-asws the most righteous of the truthful ones, and through Musa-asws Bin Ja'far-asws imprisoned by the oppressors, and through Ali-asws Bin Musa-asws, the satisfactory, the trustworthy, and through Muhammad-asws Bin Ali-asws the most ascetic of the ascetic ones, and through Ali-asws Bin Muhammad-asws the role model of the guided ones!

وَ بِالْحَسَنِ بْنِ عَلِيٍّ وَارِثِ الْمُسْتَخْلَفِينَ وَ بِالْحُجَّةِ عَلَى الْعَالَمِينَ مَوْلَانَا صَاحِبِ الزَّمَانِ مُظْهِرِ الْبَرَاهِينِ أَنْ تَكْشِفَ مَا بِي مِنَ الْعُمُومِ وَ تَكْفِينِي شَرَّ الْقُدْرِ الْمُخْتُومِ وَ تُجِيرَنِي مِنَ النَّارِ ذَاتِ السَّمُومِ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ -

And through Al-Hassan-asws Bin Ali-asws inheritor of the successors-asws, and through the Divine Authority upon the worlds, our master, Master of the era, manifester of the proofs, to Remove what sadness is with me, and Suffice me of the evil Pre-determination, the Ordained, and Shelter me from the Hellfire with the toxins, by Your-azwj Mercy, O most Merciful of the merciful ones!

ثُمَّ تُصَلِّي صَلَاةَ الزِّيَارَةِ سِتَّ رَكَعَاتٍ رَكَعَتَيْنِ مِنْهَا لِأَمِيرِ الْمُؤْمِنِينَ ع وَ رَكَعَتَيْنِ لِأَدَمَ ع وَ رَكَعَتَيْنِ لِنُوحٍ ع ثُمَّ تَسْجُدُ وَ تَقُولُ مَا كَانَ يَقُولُهُ مَوْلَانَا أَمِيرُ الْمُؤْمِنِينَ ع وَ هُوَ أَتَانِيكَ يَا سَيِّدِي كَمَا يُنَاجِي الْعَبْدُ الذَّلِيلُ مَوْلَاهُ وَ أَطْلُبُ إِلَيْكَ كَمَا يَطْلُبُ مَنْ يَعْلَمُ أَنَّكَ تُعْطِي وَ لَا يَنْقُصُ مَا عِنْدَكَ

Then pray Salat, Salat of the Ziyarat of six units, two units from these being for Amir Al-Momineen-asws, and two units for Adam-as, and two units for Noah-as, then perform Sajdah and say what our master Amir Al-Momineen-asws used to say, and it is: 'I whisper to You-azwj O my Master just as the disgraced slave whispers to his master, and seek to You-azwj just as is sought by the one who knows that You-azwj Give and it does not reduce with is in Your-azwj Possession!

وَ أَسْتَغْفِرُكَ اسْتِغْفَارَ مَنْ يَعْلَمُ أَنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ وَ أَتَوَكَّلُ عَلَيْكَ تَوَكُّلَ مَنْ يَعْلَمُ أَنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ -

And I seek Your-azwj Forgiveness, seeking of Forgiveness by the one who knows that no one forgives the sins except You-azwj, and I rely upon You-azwj a reliance by the one who know You-azwj are Able upon all things!'

ثُمَّ تَقُولُ الْعَفُوَّ الْعَفُوَّ مِائَةَ مَرَّةٍ وَ تَسْأَلُ اللَّهَ مَا أَحَبَّبَتْ.

Then say, 'The Pardon! The Pardon!', one hundred times and ask Allah^{-azwj} whatever you like".⁷²³

31- أَقُولُ قَالَ فِي الْمَازَرِ الْكَبِيرِ إِذَا أَتَيْتَ الْكُوفَةَ فَاعْتَسِلْ ثُمَّ امْشِ إِلَى مَشْهَدِ أَمِيرِ الْمُؤْمِنِينَ ع وَ أَنْتَ عَلَى غُسْلِكَ وَ طَهْرِكَ وَ إِنْ أَحْدَثْتَ مَا يَنْقُضُ الْوُضُوءَ فَأَعِدْ وُضُوءَكَ وَ غُسْلَكَ فَإِنْ لَمْ يُمْكِنْ ذَلِكَ لِغَلَّةٍ فَالْوُضُوءَ يُجْزِي ثُمَّ الْبَسْ مِنْ ثِيَابِكَ مَا طَهَرَ وَ اسْعَ إِلَيْهِ مَا شِئْتَ مِنْ حَيْثُ أُمْكِنَ السَّعْيُ

I say, 'He said in (the book) 'Al Mazar Al Kabeer' – 'When you come to Al Kufa, bath, then walk to the Shrine of Amir Al-Momineen^{-asws} while you are upon your washing and your cleanliness, and if something occurs what breaks the Wud'u, then repeat your Wud'u and your bathing. If that is not possible for a reason, then the Wud'u would suffice. Then wear from your clothes what are clean and strive to him^{-asws} walking from wherever the striving is possible.

فَإِذَا عَايَنْتَ قَبْرَهُ فَقُلْ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ وَ لِلَّهِ الْحَمْدُ-

When you witness his^{-asws} grave, say, 'Allah^{-azwj} is Greatest! Allah^{-azwj} is Greatest! There is no god except Allah^{-azwj} and Allah^{-azwj} is Greatest, and for Allah^{-azwj} is the Praise!'

وَ امْشِ وَ عَلَيْكَ السَّكِينَةُ وَ الْوَقَارُ وَ الْحُشُوعُ وَ أَكْثِرْ مِنَ الصَّلَاةِ عَلَى مُحَمَّدٍ رَسُولِ اللَّهِ ص وَ أَهْلِ بَيْتِهِ وَ قُلِ الْحَمْدُ لِلَّهِ الَّذِي أَكْرَمَنِي فِي عِبَادِهِ وَ سَيَّرَنِي فِي بِلَادِهِ وَ حَمَلَنِي عَلَى دَوَائِهِ

And walk and upon you should be the calmness and the dignity and the fearfulness, and frequent from the Salawaat upon Muhammad^{-saww} Rasool^{-saww} of Allah^{-azwj}, and People^{-asws} of his^{-saww}, and say, 'The Praise is for Allah^{-azwj} Who Honoured me among His^{-azwj} servants and Made me travel in His^{-azwj} land, and Carried me upon His^{-azwj} animal!'

فَإِذَا دَخَلْتَ الْحِصْنَ مِنَ الْبَابِ الْأَوَّلِ فَقُلِ الْحَمْدُ لِلَّهِ الَّذِي سَخَّرَ لَنَا هَذَا وَ مَا كُنَّا لَهُ مُقْرِنِينَ وَ إِنَّا إِلَى رَبِّنَا لَمُنْقَلِبُونَ

When you enter the fortress from the first door, say, 'The Praise is for Allah^{-azwj} **Who Subjugated this one for us, and we were not capable for it [43:13] And we would be returning to our Lord' [43:14]!**

اللَّهُمَّ كَمَا أَخْلَلْتَنِي حَرَمَ أَخِي رَسُولِكَ وَ وَصِيهِ وَ سَهَّلْتَ زِيَارَتَهُ فَحَرِّمْ جَسَدِي عَلَى النَّارِ-

O Allah^{-azwj}! Just as You^{-azwj} have Permitted me the sanctuary of Your^{-azwj} Rasool^{-saww} and his^{-saww} successor^{-asws}, and Facilitated visiting him^{-asws}, so Prohibited my body unto the Hellfire!'

وَ أَكْثِرْ مِنَ الْإِسْتِغْفَارِ حَتَّى تَصِلَ إِلَى الْحِصَنِ الْمُحِيطِ بِالْقُبَّةِ وَ أَنْوَاعِهَا وَ دُرْ إِلَى الْوَجْهِ الَّذِي تُوَاجِهُهُ فِيهِ الْإِمَامُ صَلَوَاتُ اللَّهِ عَلَيْهِ وَ أَنْتَ مُنْجَسُ الرَّأْسِ مُطْرِقُ الْبَصَرِ حَتَّى تَقِفَ بِالْبَابِ الَّذِي هُوَ مُحَازِي الرَّأْسِ وَ اسْجُدْ إِذَا لَاحَظْتَهُ إِعْظَامًا لِلَّهِ تَعَالَى وَحْدَهُ وَ لَوْلِيَّتِهِ

And frequent from seeking the Forgiveness until you arrive to the fortress surrounding the dome and its doors, and rotate to the direction which you can faced the Imam^{-asws}, may the

⁷²³ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 14 H 30

Salawaat of Allah-azwj be upon him-asws while you are of a lowered head, lowered eyes until you pause at the door which is aligned with the head, and perform Sajdah when you see a glance of the reverence for Allah-azwj the Exalted Alone, and for His-azwj Guardian!

ثُمَّ ارْأَعْ رَأْسَكَ وَالتَّفِثْ بِسِرَةِ الْقِبْلَةِ إِلَى النَّبِيِّ ص - وَ قُلِ السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ -

Then raise your head and turn left of the Qiblah toward the Prophet-saww and say, 'The greeting be upon you-asws O Rasool Allah-saww, and Mercy of Allah-azwj and His-azwj Blessings!'

وَ أَقْبِلْ إِلَى الْإِمَامِ بِوَجْهِكَ وَ قُلِ السَّلَامُ عَلَيْكَ يَا مَوْلَايَ وَ مَوْلَى كُلِّ مُؤْمِنٍ وَ مُؤْمِنَةٍ -

And face towards the Imam-asws with your face and say, 'The greeting be upon you-asws O my master and master of every believing man and believing woman!'

وَ سَأَقِ الزِّيَارَةَ كَمَا مَرَّ إِلَى قَوْلِهِ وَ عَلَى صَجِيْعَتِكَ آدَمَ وَ نُوحَ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ

And he continued the Ziyarat just as has passed up to his words, 'And upon your-asws two companion Adam-as and Noah-as, and Mercy of Allah-azwj and His-azwj Blessings!'

ثُمَّ قَالَ ثُمَّ تَنَكَّبْ عَلَى الْقَبْرِ وَ تُقْبِلْهُ وَ تَلُوذُ بِهِ وَ تَسْأَلُ اللَّهَ تَعَالَى مَا أَخْبَيْتَ وَ تُصَلِّيَ عِنْدَ الرَّأْسِ سِتَّ رَكَعَاتٍ رَكَعَتَيْنِ لِآدَمَ وَ رَكَعَتَيْنِ لِنُوحَ وَ رَكَعَتَيْنِ لِأَمِيرِ الْمُؤْمِنِينَ ع وَ تَدْعُو لِنَفْسِكَ وَ لِوَالِدَيْكَ وَ لِلْمُؤْمِنِينَ مُجِبٌ إِنْ شَاءَ اللَّهُ تَعَالَى

Then he said, 'Then devote upon the grave and kiss it and seek refuge with it and ask Allah-azwj the Exalted whatever you like, and pray six units Salat by the head, two units for Adam-as, and two units for Noah-as, and two units for Amir Al-Momineen-asws, and supplicate for yourself, and for your parents, and for the Momineen, you will be Answered if Allah-azwj the Exalted so Desires!

فَإِذَا أَرَدْتَ الْإِنْصِرَافَ فَودِّعْهُ ع تَقِفْ عَلَيْهِ كَوُفُوفِكَ الْأَوَّلَ وَ تَقُولُ السَّلَامُ عَلَيْكَ يَا وَلِيَّ اللَّهِ السَّلَامُ عَلَيْكَ يَا أَمِيرَ الْمُؤْمِنِينَ - أَسْتَوْدِعُكَ اللَّهُ وَ أَقْرَأُ عَلَيْكَ السَّلَامَ آمَنًا بِاللَّهِ وَ بِالرَّسُولِ وَ بِمَا جِئْتَ بِهِ وَ دَلَّلْتُ عَلَيْهِ

When you want to leave, bid farewell to him-asws. Pause to him-asws like your first pausing and say, 'The greeting be upon you-asws, O Guardian of Allah-azwj! The greeting be upon you-asws O Amir Al-Momineen-asws! I entrust you-asws to Allah-azwj and convey the greeting to you-asws, believing in Allah-azwj and in the Rasool-saww, and in what he-saww had come with and pointed upon!

اللَّهُمَّ فَاتُكِنَّا مَعَ الشَّاهِدِينَ اللَّهُمَّ لَا تَجْعَلْهُ آخِرَ الْعَهْدِ مِنْ زِيَارَتِي وَ ارْزُقْنِي صُحْبَتَهُ وَ تَوَفَّنِي عَلَى مِلَّتِهِ وَ اخْشُرْنِي فِي زُمْرَتِهِ وَ أَقْلِبْنِي مُغْلِبًا مُنْجِحًا بِأَفْضَلِ مَا يَنْقَلِبُ بِهِ أَحَدٌ مِنْ رُؤَاهِ يَا أَرْحَمَ الرَّاحِمِينَ.

O Allah-azwj! Write us with the testifiers! O Allah-azwj! Do not Make it the last pact of visiting him-asws, and Grace me his-asws company, and Cause me to die upon his-asws religion, and

resurrect me in his^{-asws} group, and return me successful, gainful with the best of what anyone one from his^{-asws} visitors has returned with, O most Merciful of the merciful ones!”⁷²⁴

32- وَ قَالَ رَه زيارَةُ أُخْرَى لَهُ ع مِنْ كِتَابِ الْأَنْوَارِ وَ قِيلَ إِنَّ الْخَضِرَ ع زَارَهُ بِهَا وَ بِالْإِسْنَادِ عَنْ يُوسُفَ الْكُنَاسِيِّ وَ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ جَمِيعاً عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِذَا أَرَدْتَ الزِّيَارَةَ لِأَمِيرِ الْمُؤْمِنِينَ ع فَاعْتَسِلْ حَيْثُ تَيَسَّرَ لَكَ وَ قُلْ حِينَ تَعْرِمُ

And he said, ‘There is another Ziyarat of his^{-asws} from ‘Kitab Al Anwaar’, and it is said that Al Khizr^{-as} had visited him^{-asws} with it, and by the chain from Yusuf Al Kunasy, and from Muawiya Bin Ammar, altogether from Abu Abdullah^{-asws} having said: ‘When you intend the Ziyarat of Amir Al-Momineen^{-asws}, bathe wherever is easy for you, and say when you have determined:

اللَّهُمَّ اجْعَلْ سَعْيِي مَشْكُوراً وَ ذَنْبِي مَغْفُوراً وَ عَمَلِي مَقْبُولاً وَ اغْسِلْنِي مِنَ الْخَطَايَا وَ الذُّنُوبِ طَهِّرْ قَلْبِي مِنْ كُلِّ آفَةٍ وَ زَكِّ عَمَلِي وَ تَقَبَّلْ سَعْيِي وَ اجْعَلْ مَا عِنْدَكَ خَيْراً لِي

‘O Allah^{-azwj} Make my striving Appreciated, and my sins Forgiven, and my deeds Accepted, and Wash me from the misdeeds and the sins Purifying my heart from every affliction, and Purify my deeds, and Accept my striving, and Make what is in Your^{-azwj} Presence to be better for me!

اللَّهُمَّ اجْعَلْنِي مِنَ التَّوَّابِينَ وَ اجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ-

O Allah^{-azwj}! Make me from the repenting ones, and Make me from the cleansing ones, and the Praise is for Allah^{-azwj}, Lord^{-azwj} of the worlds!’

ثُمَّ امْشِ وَ عَلَيْنِكَ السَّكِينَةُ وَ الْوَقَارُ حَتَّى تَأْتِيَ بَابَ الْحَرَمِ فَقُمْ عَلَى الْبَابِ وَ قُلِ اللَّهُمَّ إِنِّي أُرِيدُكَ فَأَرِدْنِي وَ أَقْبَلْتُ بِوَجْهِهِ إِلَيْكَ فَلَا تُعْرِضْ بِوَجْهِكَ عَنِّي وَ إِنِّي قَصَدْتُ إِلَيْكَ فَتَقَبَّلْ مِنِّي وَ إِن كُنْتُ مَاقِئاً فَارْضُ عَنِّي وَ إِن كُنْتُ سَاحِطاً عَلَيَّ فَاعْفُ عَنِّي وَ ارْحَمْ مَسِيرِي إِلَيْكَ بِرَحْمَتِكَ أُنَبِّغِي بِذَلِكَ رِضَاكَ فَلَا تُقَطِّعْ رَجَائِي وَ لَا تُخَيِّبْنِي يَا أَرْحَمَ الرَّاحِمِينَ

Then walk, and upon you should be the calmness and the dignity, until you come to the door of the sanctuary. Stand at the door and say, ‘O Allah^{-azwj}! I intend You^{-azwj} so Intend me, and I have turned with my face to You^{-azwj} so do not Turn You^{-azwj} Face away from me, and I am aiming to You^{-azwj}, so Accept from me, and if You^{-azwj} were Detesting then be Pleased with me, and if You^{-azwj} were Annoyed upon me, then Pardon me, and Mercy my travelling to You^{-azwj} with Your^{-azwj} Mercy. I seek Your^{-azwj} Pleasure with that, so neither Cut off my hopes nor disappoint me, O most Merciful of the merciful ones!

اللَّهُمَّ أَنْتَ السَّلَامُ وَ مِنْكَ السَّلَامُ وَ إِلَيْكَ يَعُودُ السَّلَامُ أَنْتَ مَعْدِنُ السَّلَامِ حُيِّنَا رَبَّنَا مِنْكَ بِالسَّلَامِ وَ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ صَاحِبَةً وَ لَا وَلَداً وَ الْحَمْدُ لِلَّهِ الَّذِي خَلَقَ كُلَّ شَيْءٍ فَقَدَرَهُ تَقْدِيرًا

O Allah^{-azwj}! You^{-azwj} are the ‘Salaam’, and from You^{-azwj} is the ‘Salaam’, and to You^{-azwj} returns the ‘Salaam’! You^{-asws} are the mine of peace. Our Lord^{-azwj} has Caused us to live with the peace from you^{-asws}, and the Praise is for Allah^{-azwj} Who neither Took a female companion, nor a son; and the Praise is for Allah^{-azwj} Who Created all things and Determined its determination!

السَّلَامُ عَلَيْكَ يَا أَبَا الْحُسَيْنِ - أَشْهَدُ أَنَّكَ قَدْ بَلَغْتَ عَنْ رَسُولِ اللَّهِ مَا أَمَرَكَ بِهِ وَوَفَّيْتَ بِعَهْدِ اللَّهِ وَتَمَّتْ بِكَ كَلِمَاتُ اللَّهِ وَ جَاهَدْتَ فِي سَبِيلِ اللَّهِ حَتَّى أَتَاكَ الْيَقِينُ

The greeting be upon you^{-asws} O Abu Al-Hassan^{-asws}! I testify that you^{-asws} have delivered on behalf of Rasool Allah^{-saww} what he^{-saww} had instructed you^{-asws} with, and you^{-asws} were loyal with the Pact of Allah^{-azwj}, and the Words of Allah^{-azwj} were completed by you^{-asws}, and you^{-asws} fought in the way of Allah^{-azwj} until the certainty came to you^{-asws}!

لَعَنَ اللَّهُ مَنْ قَتَلَكَ وَ لَعَنَ اللَّهُ مَنْ بَلَغَهُ ذَلِكَ فَرَضِي عَنْهُ أَنَا بِأَبِي أَنْتَ وَ أُمِّي وَلِي لِمَنْ وَالَاكَ وَ عَدُو لِمَنْ عَادَاكَ أَتَبَرَأُ إِلَى اللَّهِ مِمَّنْ بَرِئْتَ مِنْهُ وَ بَرِيءٌ مِنْكُمْ -

May Allah^{-azwj} Curse the one who killed you^{-asws}, and may Allah^{-azwj} Curse the one to whom that reached so he was pleased from it! May my father and my mother (be sacrificed) for you^{-asws}! I am a friend to the one who befriends you and an enemy to the one who is an enemy to you^{-asws}! I disavow to Allah^{-azwj} from the one whom you^{-asws} had disavowed from, and he disavowed from you^{-asws} all!

ثُمَّ تَقُولُ السَّلَامُ عَلَيْكَ يَا أَبَا الْحُسَيْنِ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ أَشْهَدُ أَنَّكَ تَسْمَعُ صَوْتِي أَتَيْتُكَ مُتَعَاهِدًا لِدِينِي وَ يَتَّعِي ائِذْنِي لِي فِي بَيْتِكَ أَشْهَدُ أَنَّ رُوحَكَ الْمُقَدَّسَةَ أُعِينَتْ بِالْفُلْسِ وَ السَّكِينَةَ جُعِلَتْ لَهَا بَيْتًا تَنْطِقُ عَلَى لِسَانِكَ -

Then you should say, 'The greeting be upon you^{-asws} O Abu Al-Hassan^{-asws}, and Mercy of Allah^{-azwj} and His^{-azwj} Blessings! I testify you^{-asws} hear my voice. I have come to you^{-asws} to renew my pact and my pledge to you^{-asws}! Permit for me in your^{-asws} house! I testify that your^{-asws} soul is holy, assisted with the Holiness and the calmness is made a house for it to speak upon your^{-asws} tongue!'

ثُمَّ ادْخُلْ وَ قُلِ السَّلَامُ عَلَى مَلَائِكَةِ اللَّهِ الْمُقَرَّبِينَ السَّلَامُ عَلَى مَلَائِكَةِ اللَّهِ الْمُزْدَفِينَ السَّلَامُ عَلَى حَمَلَةِ الْعَرْشِ الْكَرُوبِيِّينَ السَّلَامُ عَلَى مَلَائِكَةِ اللَّهِ الْمُتَجَجِّينَ السَّلَامُ عَلَى مَلَائِكَةِ اللَّهِ الْمُسَوِّمِينَ السَّلَامُ عَلَى مَلَائِكَةِ اللَّهِ الَّذِينَ هُمْ فِي هَذَا الْحَرَمِ بِإِذْنِ اللَّهِ مُقِيمُونَ

Then enter and say, 'The greeting be upon the Angles of Proximity of Allah^{-azwj}! The greeting be upon the consecutive Angels of Allah^{-azwj}! The greeting be upon the bearers of the Throne, the Cherubim! The greeting be upon the Angels of Allah^{-azwj}, the Selected! The greeting be upon the Angels of Allah^{-azwj}, the marked! The greeting be upon the Angels of Allah^{-azwj}, those who are residing in this sanctuary by the Permission of Allah^{-azwj}!

الْحَمْدُ لِلَّهِ الَّذِي أَكْرَمَنِي بِمَعْرِفَتِهِ وَ مَعْرِفَةِ رَسُولِهِ وَ مَنْ فَرَضَ طَاعَتَهُ رَحْمَةً مِنْهُ وَ تَطَوَّلَا مِنْهُ عَلَيَّ بِذَلِكَ

The Praise is for Allah^{-azwj} Who Honoured me with recognising him^{-asws} and recognising His^{-azwj} Rasool^{-saww}, and the one obedience to him^{-asws} He^{-azwj} Obligated as Mercy and Leniency from Him^{-azwj} upon me with that!

الْحَمْدُ لِلَّهِ الَّذِي سَيَّرَنِي فِي بِلَادِهِ وَ حَمَلَنِي عَلَى دَوَابِّهِ وَ طَوَى إِلَيَّ الْبُعِيدَ وَ دَفَعَ عَنِّي الْمَكَارَهِ حَتَّى أَدْخَلَنِي حَرَمَ وَلِيِّ اللَّهِ وَ أَرَانِيهِ فِي عَافِيَةِ الْحَمْدِ لِلَّهِ الَّذِي هَدَانَا لِهَذَا وَ مَا كُنَّا لِنَهْتَدِيَ لَوْ لَا أَنْ هَدَانَا اللَّهُ

The Praise is for Allah^{-azwj} Who Made me travel in His^{-azwj} land and Carried me upon His^{-azwj} animal, and Folded the distant to me, and Repelled the abhorrence from me until I entered

the sanctuary of a Guardian of Allah^{-azwj} and saw it in well-being! ***'The Praise is for Allah Who Guided us to this, and we would not have been rightly Guided if Allah had not Guided us [7:43]!***

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

I testify that there is no god except Allah^{-azwj} Alone, there is no associate for Him^{-azwj}; and I testify that Muhammad^{-saww} is His^{-azwj} servant and His^{-azwj} Rasool^{-saww}! He^{-saww} came with the truth from His^{-azwj} Presence; and I testify that Ali^{-asws} is a servant of Allah^{-azwj} and brother^{-asws} of His^{-azwj} Rasool^{-saww}!

اللَّهُمَّ عَبْدُكَ وَ زَائِرُكَ مُتَقَرِّبُ إِلَيْكَ بِزِيَارَةِ أَخِي رَسُولِكَ وَ عَلَى كُلِّ مَزُورٍ حَقٌّ لِمَنْ أَتَاهُ وَ زَارَهُ وَ أَنْتَ أَكْرَمُ مَزُورٍ وَ خَيْرُ مَا تِي

O Allah^{-azwj}! Your^{-azwj} servant, and Your^{-azwj} visitor is drawing closer to You^{-azwj} by visiting the brother^{-asws} of Your^{-azwj} Rasool^{-saww}, and upon every visited there is a right for the one visiting him, and You^{-azwj} are the most Honourable of the visited, and best one come to!

فَأَسْأَلُكَ يَا رَحْمَنُ يَا رَحِيمُ يَا وَاحِدُ يَا أَحَدُ يَا فَرْدُ يَا صَمَدُ يَا مَنْ لَمْ يَلِدْ وَ لَمْ يُولَدْ وَ لَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تَجْعَلَ تُحْفَتَكَ إِلَيَّ مِنْ زِيَارَتِي فِي مُوقِفِي هَذَا فَكَأَنَّكَ رَقَبَتِي مِنَ النَّارِ وَ اجْعَلْنِي مِمَّنْ يُسَارِعُ فِي الْخَيْرَاتِ رَغْبًا وَ رَهْبًا وَ اجْعَلْنِي مِنَ الْخَاشِعِينَ

I ask You^{-azwj}, O Beneficent, O merciful, O One, O First, O Individual, O Non-hollow, O One who does not beget and is not begotten, and there does not happen to be anyone a match for Him^{-azwj}! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and Make Your^{-azwj} Gift for it of my Ziyarat in this standing of mine, the liberation of my neck from the Hellfire, and Make me from the one who are quick to the good deeds, desiring and dreading, and Make me from the fearful ones!

اللَّهُمَّ إِنَّكَ بَشَّرْتَنِي عَلَى لِسَانِ نَبِيِّكَ فَقُلْتُ وَ بَشَّرَ الَّذِينَ آمَنُوا أَنَّ لَهُمْ قَدَمٌ صَدَقَ عِنْدَ رَبِّهِمْ

O Allah^{-azwj}! You^{-azwj} Gave me glad tidings upon the tongue of Your^{-azwj} Prophet^{-saww}. You^{-azwj} Said: ***'and give glad tidings to those who believe that, for them would be a 'true footing' in the Presence of their Lord [10:2]!***

اللَّهُمَّ فَإِنِّي بِكَ مُؤْمِنٌ وَ بِجَمِيعِ آيَاتِكَ مُوقِنٌ فَلَا تُؤَفِّقْنِي بَعْدَ مَعْرِفَتِهِمْ مُوقِفًا تَفْضَحُنِي عَلَى رُؤُوسِ الْخَلَائِقِ بَلْ أَوْفِقْنِي مَعَهُمْ وَ تَوَفِّ عَلَى تَصْدِيقِي فَإِنَّهُمْ عَيْدُكَ خَصَّصْتَهُمْ بِكَرَامَتِكَ وَ أَمَرْتَنِي بِاتِّبَاعِهِمْ-

O Allah^{-azwj}! I am a believer in You^{-azwj}, and in entirety of Your^{-azwj} Verses, convinced, so do not let me stand, after having recognised them^{-asws}, in a standing scandalising me upon the heads of the creatures. But, Pause me with them^{-asws}, and Cause me to die upon my ratification, for they^{-asws} are Your^{-azwj} servants. You^{-azwj} Specialised them^{-asws} with Your^{-azwj} Honours and Commanded me with obeying them^{-asws}!

ثُمَّ تَدْنُو مِنَ الْقَبْرِ وَ تَقُولُ السَّلَامُ مِنَ اللَّهِ عَلَى رَسُولِ اللَّهِ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ خَاتَمِ النَّبِيِّينَ وَ إِمَامِ الْمُتَّقِينَ

Then go near the grave and say, 'The Greeting be from Allah^{-azwj} upon Rasool^{-saww} of Allah^{-azwj} Muhammad^{-saww} Bin Abdullah^{-as}, last of the Prophets^{-as}, and Imam^{-saww} of the pious!

السَّلَامُ عَلَى أَمِينِ اللَّهِ عَلَى رِسَالَتِهِ وَ عَزَائِمِ رُسُلِهِ وَ مَعْدِنِ الْوَحْيِ وَ التَّنْزِيلِ الْخَاتِمِ لِمَا سَبَقَ وَ الْفَاتِحِ لِمَا اسْتَقْبَلَ وَ الْمُهَيِّمِ عَلَى ذَلِكَ كُلِّهِ وَ الشَّاهِدِ عَلَى الْخَلْقِ وَ السِّرَاجِ الْمُنِيرِ وَ السَّلَامُ عَلَيْكَ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ

The greeting be upon the trustee of Allah^{-azwj} upon His^{-azwj} Messages, and His^{-azwj} Determined Messengers^{-as}, and the mine of Revelation and the Scriptures, the last of what had preceded, and the beginning of what is in the future, and the dominant upon that, all of it, and the witness upon the creatures, and the radiant lamp! The greeting be upon you^{-saww}, and Mercy of Allah^{-azwj} and His^{-azwj} Blessings!

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

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and the People^{-asws} of his^{-saww} Household, the oppressed, the best, and most perfect, and loftiest, and noblest of what You^{-azwj} have Sent upon anyone of Your^{-azwj} Prophets^{-as} and Your^{-azwj} elites!

اللَّهُمَّ صَلِّ عَلَى أَمِيرِ الْمُؤْمِنِينَ عَبْدِكَ وَ خَيْرِ خَلْقِكَ بَعْدَ نَبِيِّكَ وَ أَخِي نَبِيِّكَ وَ وَصِيِّ رَسُولِكَ الَّذِي انْتَجَبْتَهُ بِعِلْمِكَ وَ جَعَلْتَهُ هَادِيًا لِمَنْ شِئْتَ مِنْ خَلْقِكَ وَ الدَّلِيلَ عَلَى مَنْ بَعَثْتَهُ بِرِسَالَاتِكَ

O Allah^{-azwj}! Send Salawaat upon Amir Al-Momineen^{-asws}, Your^{-azwj} servant and best of Your^{-azwj} creatures and brother^{-asws} and successor^{-asws} of Your^{-azwj} Rasool^{-saww} whom You^{-azwj} Selected with Your^{-azwj} Knowledge, and made him^{-asws} a guide for the one You^{-azwj} so Desired from Your^{-azwj} creatures, and the pointed upon the one whom You^{-azwj} had Send with Your^{-azwj} Messages!

وَ دَيَّانَ يَوْمِ الدِّينِ بِعَدْلِكَ وَ فَضْلِ خِطَابِكَ مِنْ خَلْقِكَ وَ الْمُهَيِّمِينَ عَلَى ذَلِكَ كُلِّهِ وَ السَّلَامُ عَلَيْهِ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ

And he^{-asws} is judge of the Day of religion (Reckoning) with Your^{-azwj} Justice, and Your^{-azwj} Decisive Address from Your^{-azwj} creatures, and the dominant upon that, all of it! The greeting be upon him^{-asws}, and Mercy of Allah^{-azwj} and His^{-azwj} Blessings!

اللَّهُمَّ وَ صَلِّ عَلَى الْأَئِمَّةِ مِنْ وَلَدِهِ الْقَوَّامِينَ بِأَمْرِكَ مِنْ بَعْدِ نَبِيِّكَ الْمُطَهَّرِينَ الَّذِينَ ارْتَضَيْتَهُمْ أَنْصَارًا لِدِينِكَ وَ أَعْلَامًا لِعِبَادِكَ

O Allah^{-azwj}, and Send Salawaat upon the Imams^{-asws} from his^{-asws} sons^{-asws}, the ones standing with Your^{-azwj} Command from after Your^{-azwj} Prophet^{-saww}, the Purified, those whom You^{-azwj} had Approved of as helpers for Your^{-azwj} religion, and as flags for Your^{-azwj} servants!

ثُمَّ تَقُولُ السَّلَامُ عَلَى الْأَئِمَّةِ الْمُسْتَوْدَعِينَ السَّلَامُ عَلَى خَالِصَةِ اللَّهِ مِنْ خَلْقِهِ أَجْمَعِينَ السَّلَامُ عَلَى الْمُؤْمِنِينَ الَّذِينَ قَامُوا بِأَمْرِ اللَّهِ وَ خَالَفُوا لِحُؤْفِهِ الْعَالَمِينَ السَّلَامُ عَلَى مَلَائِكَةِ اللَّهِ الْمُقَرَّبِينَ

Then you should say, 'The greeting be upon the Imams^{-asws}, the entrusted! The greeting be upon the sincere of Allah^{-azwj} from His^{-azwj} creatures altogether! The greeting be upon the Momineen, those who stand with the Commands of Allah^{-azwj} and they opposed the worlds out of fearing Him^{-azwj}! The greeting be upon the Angels of Proximity of Allah^{-azwj}!'

ثُمَّ تَقُولُ السَّلَامُ عَلَيْكَ يَا أَمِينَ اللَّهِ السَّلَامُ عَلَيْكَ يَا حَبِيبَ اللَّهِ السَّلَامُ عَلَيْكَ يَا وَلِيَّ اللَّهِ السَّلَامُ عَلَيْكَ يَا حُجَّةَ اللَّهِ السَّلَامُ عَلَيْكَ يَا إِمَامَ الْهُدَى السَّلَامُ عَلَيْكَ يَا عَلَمَ الثَّقَى السَّلَامُ عَلَيْكَ أَيُّهَا الْبِرُّ الثَّقِيُّ السَّلَامُ عَلَيْكَ أَيُّهَا السِّرَاجُ الْمُنِيرُ

Then you should say, 'The greeting be upon you^{-asws}, O trustee of Allah^{-azwj}! The greeting be upon you^{-asws} O Beloved of Allah^{-azwj}! The greeting be upon you^{-asws} O Guardian of Allah^{-azwj}! The greeting be upon you^{-asws} O Divine Authority of Allah^{-azwj}! The greeting be upon you^{-asws} O the Imam^{-asws} of guidance! The greeting be upon you^{-asws} O the flag of piety! The greeting be upon you^{-asws} O the righteous, the pious! The greeting be upon you^{-asws} O the radiant lamp!

السَّلَامُ عَلَيْكَ يَا أَمِيرَ الْمُؤْمِنِينَ السَّلَامُ عَلَيْكَ يَا أَبَا الْحَسَنِ وَ الْحُسَيْنَ السَّلَامُ عَلَيْكَ يَا وَصِيَّ الرَّسُولِ السَّلَامُ عَلَيْكَ يَا عَمُودَ الدِّينِ وَ وَارِثَ عِلْمِ الْأَوَّلِينَ وَ الْآخِرِينَ وَ صَاحِبَ الْمَيْسَمِ وَ الصِّرَاطِ الْمُسْتَقِيمِ السَّلَامُ عَلَيْكَ يَا وَلِيَّ اللَّهِ

The greeting be upon you^{-asws} O Amir Al-Momineen^{-asws}! The greeting be upon you^{-asws} O father^{-asws} of Al-Hassan^{-asws} and Al-Husayn^{-asws}! The greeting be upon you^{-asws} O successor^{-asws} of the Rasool^{-saww}! The greeting be upon you^{-asws} O the pillar of religion and inheritor of knowledge of the former ones and the latter ones, and owner of the branding iron and the straight path! The greeting be upon you^{-asws} O Guardian of Allah^{-azwj}!

أَنْتَ أَوَّلُ مَظْلُومٍ وَ أَوَّلُ مَنْ غُصِبَ حَقُّهُ صَبَرْتَ وَ احْتَسَبْتَ حَتَّى أَتَاكَ الْيَقِينُ وَ أَشْهَدُ أَنَّكَ لَقِيتَ اللَّهَ وَ أَنْتَ شَهِيدٌ عَذَّبَ اللَّهُ فَاتِلَكَ بِأَنْوَاعِ الْعَذَابِ

You are the first oppressed, and the first one usurped of his^{-asws} rights! You^{-asws} were patient and anticipated until the certainty (death) came to you^{-asws}, and I testify you^{-asws} met Allah^{-azwj} and you^{-asws} were a martyr! May Allah^{-azwj} Punish your^{-asws} killer with a variety of Punishments!

جِئْتُكَ 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 إِنَّ لَكَ عِنْدَهُ جَاهًا وَ شَفَاعَةً وَ قَدْ قَالَ اللَّهُ تَعَالَى وَ لَا يَشْفَعُونَ إِلَّا لِمَنْ ارْضَى

I have come to you^{-asws}, O Guardian of Allah^{-azwj}, recognising your^{-asws} right, insightful of your^{-asws} glory, and enemy to your^{-asws} enemies and the one who oppressed you^{-asws}! I shall meet my Lord^{-azwj} while being upon that, if Allah^{-azwj} Desires! There are many sins for me, so intercede for me regarding these in the Presence of your^{-asws} Lord^{-azwj}, for there is a praise-worthy position for you^{-asws} in the Presence of Allah^{-azwj}, and in His^{-azwj} Presence there is honour for you^{-asws} and (right of) intercession, and Allah^{-azwj} the Exalted Said: **and they will not be interceding except for the one He Approves of, [21:28]!**

السَّلَامُ عَلَيْكَ يَا نُورَ اللَّهِ فِي سَمَائِهِ وَ أَرْضِهِ وَ أَذُنَهُ السَّامِعَةَ وَ ذِكْرَهُ الْخَالِصَ وَ نُورَهُ السَّاطِعَ

The greeting be upon you^{-asws}, O Light of Allah^{-azwj} in His^{-azwj} sky and His^{-azwj} earth, and His^{-azwj} Listening Ear, and His^{-azwj} pure Zikr, and His^{-azwj} shining Light!

أَشْهَدُ أَنَّ لَكَ مِنَ اللَّهِ الْمَزِيدَ وَ أَنَّ وَجْهَكَ إِلَى قُبُلِ رَبِّ الْعَالَمِينَ وَ أَنَّ لَكَ مِنَ اللَّهِ رِزْقًا جَدِيدًا تَعُدُّو عَلَيْكَ الْمَلَائِكَةُ فِي كُلِّ صَبَاحٍ رَبِّ اغْفِرْ لِي وَ بَحَاوِرُ عَنْ سَيِّئَاتِي وَ ارْحَمْ طَوْلَ مَكْنِي فِي الْقِيَامَةِ بِهِ فَإِنَّكَ عَلَّامُ الْغُيُوبِ وَ أَنْتَ خَيْرُ الْوَارِثِينَ -

I testify that there is the increase for you^{-asws} from Allah^{-azwj}, and that your^{-asws} is facing to a direction of Lord^{-azwj} of the worlds, and for you^{-asws} there is renewed sustenance from Allah^{-azwj}! The Angels are coming to you^{-asws} in every morning! O Lord^{-azwj}! Forgive (sins) for me and Overlook from my evil deeds, and Mercy my prolonged remaining in the Qiyamah with it, for You^{-azwj} are Knower of the unseen, and You^{-azwj} are Best of the givers of inheritance!'

ثُمَّ تَقُولُ السَّلَامَ عَلَيْكَ يَا وَارِثَ آدَمَ صَفْوَةَ اللَّهِ السَّلَامَ عَلَيْكَ يَا وَارِثَ نُوحٍ نَبِيِّ اللَّهِ السَّلَامَ عَلَيْكَ يَا وَارِثَ إِبْرَاهِيمَ خَلِيلِ اللَّهِ السَّلَامَ عَلَيْكَ يَا وَارِثَ هُودٍ نَبِيِّ اللَّهِ السَّلَامَ عَلَيْكَ يَا وَارِثَ دَاوُدَ خَلِيفَةِ اللَّهِ السَّلَامَ عَلَيْكَ يَا وَارِثَ عِيسَى رُوحِ اللَّهِ السَّلَامَ عَلَيْكَ يَا وَارِثَ مُحَمَّدٍ حَبِيبِ اللَّهِ

Then say, 'The greeting be upon you^{-asws} O inheritor of Adam^{-as} elite of Allah^{-azwj}! The greeting be upon you^{-asws} O inheritor of Noah^{-as} Prophet^{-as} of Allah^{-azwj}! The greeting be upon you^{-asws} O inheritor of Ibrahim^{-as} friend of Allah^{-azwj}! The greeting be upon you^{-asws} O inheritor of Hud^{-as} Prophet^{-as} of Allah^{-azwj}! The greeting be upon you^{-asws} O inheritor of Dawood^{-as} caliph of Allah^{-azwj}! The greeting be upon you^{-asws} O Isa^{-as} Spirit of Allah^{-azwj}! The greeting be upon you^{-asws} O inheritor of Muhammad^{-saww} Beloved of Allah^{-azwj}!

السَّلَامَ عَلَيْكَ يَا وَلِيَّ اللَّهِ السَّلَامَ عَلَيْكَ أَيُّهَا الصِّدِّيقُ الشَّهِيدُ السَّلَامَ عَلَيْكَ وَ عَلَى الْأَزْوَاجِ الَّتِي حَلَّتْ بِفَنَائِكَ وَ أَنَاخَتْ بِرَحْلِكَ السَّلَامَ عَلَى مَلَائِكَةِ اللَّهِ الْمُخَدَّرِينَ بِكَ

The Greeting be upon you^{-asws} O Guardian of Allah^{-azwj}! The greeting be upon you^{-asws} O the truthful, the martyr! The greeting be upon you^{-asws}, and upon the souls which surround your^{-asws} courtyard and are resting at your^{-asws} abode! The greeting be upon the Angels of Allah^{-azwj}, the gazers at you^{-asws}!

أَشْهَدُ أَنَّكَ قَدْ أَقَمْتَ الصَّلَاةَ وَ آتَيْتَ الزَّكَاةَ وَ أَمَرْتَ بِالْمَعْرُوفِ وَ نَهَيْتَ عَنِ الْمُنْكَرِ وَ اتَّبَعْتَ الرَّسُولَ وَ تَلَوْتَ الْكِتَابَ حَقَّ تِلَاوَتِهِ وَ بَلَّغْتَ عَنْ رَسُولِ اللَّهِ وَ وَفَّيْتَ بِعَهْدِ اللَّهِ وَ تَمَّتْ بِكَ كَلِمَاتُ اللَّهِ وَ جَاهَدْتَ فِي سَبِيلِ اللَّهِ حَقَّ جِهَادِهِ

I testify that you^{-asws} had established the Salat and gave the Zakat, and instructed with the good and forbade from the evil, and you^{-asws} obeyed the Rasool^{-saww}, and recited the Book as is the right of reciting it, and delivered on behalf of Rasool Allah^{-saww}, and were loyal with the Pact of Allah^{-azwj}, and with you^{-asws} were completed the Words of Allah^{-azwj}, and you^{-asws} fought in the way of Allah^{-azwj} as is the right of fighting!

وَ نَصَحْتَ لِلَّهِ وَ لِرَسُولِهِ وَ لَجَدْتَ بِنَفْسِكَ صَابِرًا مُخْتَسِبًا وَ مُجَاهِدًا عَنْ دِينِ اللَّهِ مُوقِفًا لِرَسُولِ اللَّهِ ص - طَالِبًا مَا عِنْدَ اللَّهِ رَاغِبًا فِيمَا وَعَدَ اللَّهُ وَ مُضَيِّتٍ لِلَّذِي كُنْتُ عَلَيْهِ شَاهِدًا وَ مُشْهُودًا

And you^{-asws} advised for Allah^{-azwj} and for His^{-azwj} Rasool^{-saww}, and you^{-asws} found yourself^{-asws} as patient, anticipating, and a fighter defending the religion of Allah^{-azwj}, saving Rasool Allah^{-saww}, seeking what is in the Presence of Allah^{-azwj}, desiring regarding what Allah^{-azwj} Promised, and you^{-asws} continued to what which you^{-asws} had been bearing witness (testifying) upon, and witnessed!

فَجَزَاكَ اللَّهُ عَنْ رَسُولِهِ وَ عَنِ الْإِسْلَامِ وَ أَهْلِهِ أَفْضَلَ الْجَزَاءِ وَ كُنْتَ أَوَّلَ الْقَوْمِ إِسْلَامًا وَ أَخْلَصَهُمْ إِيمَانًا وَ أَشَدَّهُمْ تَقِينًا وَ أَحْوَفَهُمْ لِلَّهِ وَ أَعْظَمَهُمْ عَنَاءً وَ أَحْوْطَهُمْ عَلَى رَسُولِ اللَّهِ ص - وَ أَفْضَلَهُمْ مَنَاقِبَ وَ أَكْثَرَهُمْ سَوَابِقَ وَ أَرْفَعَهُمْ دَرَجَةً وَ أَشْرَفَهُمْ مَنَزَلَةً وَ أَكْرَمَهُمْ عَلَيْهِ

May Allah^{-azwj} Recompense you^{-asws} on behalf of His^{-azwj} Rasool^{-as}, and on behalf of al Islam and its people, the best Recompense, and you^{-asws} were first of the people in Islam, and their most sincere in Eman, and their strongest in conviction, and their most fearful of Allah^{-azwj}, and their mightiest in making efforts, and their most defending upon Rasool Allah^{-saww}, and their most superior in virtues, and their most in precedence, and their loftiest in rank, and their noblest in status, and their most honourable unto him^{-saww}!

قَوِيَتْ حِينَ ضَعُفَتْ أَصْحَابُهُ وَ بَرَزَتْ حِينَ اسْتَكْبَرُوا وَ تَخَضَّعَتْ حِينَ وَهِنُوا وَ لَزِمَتْ مِنْهَا رَسُولَ اللَّهِ ص - وَ كُنْتَ خَلِيفَتَهُ حَقًّا بِرِغْمِ الْمُنَافِقِينَ وَ غِيْظِ الْكَافِرِينَ وَ كَيْدِ الْحَاسِدِينَ وَ صِغَرِ الْفَاسِقِينَ فَفُتِمْتَ بِالْأَمْرِ حِينَ فَشِلُوا وَ نَطَقْتَ حِينَ تَتَعَنُّوْا وَ مَضَيْتَ بِنُورِ اللَّهِ إِذْ وَقَفُوا

You^{-asws} were strong when his^{-saww} companions were weak, and you^{-asws} duelled when they yielded, and you^{-asws} got up when they were feeble, and you^{-asws} necessitated the manifesto of Rasool Allah^{-saww}, and you^{-asws} were his^{-saww} caliph truly with rubbing the nose (pride) of the hypocrites, and enraging the Kafirs, and plots of the envious, and belittling the mischief-makers! You^{-asws} stood with the Commands when they had failed, and you^{-asws} spoke when they hesitated, and you^{-asws} continued with the Noor of Allah^{-azwj} when they stopped.

فَمَنْ اتَّبَعَكَ فَقَدْ هُدِيَ كُنْتَ أَقْلَهُمْ كَلَامًا وَ أَصْوَبَهُمْ مَنْطِقًا وَ أَكْثَرَهُمْ رَأْيًا وَ أَشَجَعَهُمْ قَلْبًا وَ أَشَدَّهُمْ يَقِينًا وَ أَحْسَنَهُمْ عَمَلًا وَ أَعَزَّهُمْ بِاللَّهِ كُنْتَ لِلدِّينِ يَغْسُوْبًا أَوَّلًا حِينَ تَفَرَّقَ النَّاسُ وَ آخِرًا حِينَ فَشِلُوا

Thus, the one who follows you^{-asws} is guided! You^{-asws} the least of them in talking, and their most correct of them in speaking, and their most in viewing, and bravest of them of heart, and strongest of them in conviction, and most excellent of them in deeds, and most understanding of them with Allah^{-azwj}! You^{-asws} were a leader for the religion, the first when the people separated, and the last when they had failed!

كُنْتَ لِلْمُؤْمِنِينَ أَبًا رَحِيمًا إِذْ صَارُوا عَلَيْكَ عِيَالًا فَحَمَلْتَ أَثْقَالًا مَا عَنْهُ ضَعُفُوا وَ حَفِظْتَ مَا أَضَاعُوا وَ رَعَيْتَ مَا أَهْمَلُوا وَ سَمِعْتَ إِذْ خَنَعُوا وَ عَلَوْتَ إِذْ هَلَعُوا وَ صَبَرْتَ إِذْ خَرَعُوا

For the Momineen you^{-asws} were a merciful father when they came to you^{-asws} as dependants, so you^{-asws} carried the burdens what they are weak from (carrying), and you^{-asws} preserved what they had wasted, and you^{-asws} too care of what they had carried, and you^{-asws} rolled up your^{-asws} sleeves when they were humiliated, and rose high when they were terrified, and were patient when they panicked!

كُنْتَ عَلَى الْكَافِرِينَ عَذَابًا صَبًّا وَ غِلْظَةً وَ غِيْظًا وَ لِلْمُؤْمِنِينَ عَيْنًا وَ حِصْنًا وَ عِلْمًا لَمْ تُقَلِّلْ حُجَّتَكَ وَ لَمْ يَرْتَبْ قَلْبُكَ وَ لَمْ تَضْعُفْ بِصِيْرَتِكَ وَ لَمْ تَجْنُ نَفْسَكَ كُنْتَ كَالْجَبَلِ لَا تُخَرِّكُهُ الْعَوَاصِفُ وَ لَا تُزِيلُهُ الْقَوَاصِفُ

You^{-asws} were a torment upon the Kafirs, difficult, and harsh, and enraged, while to the Momineen you^{-asws} an eye (watchful), and a fortress, and a flag! Your^{-asws} argument was unshakable, and your^{-asws} heart remained unwavering, and your^{-asws} insight never weakened, and your^{-asws} soul was never afraid. You^{-asws} were like a mountain, unaffected by storms and unshaken by earthquakes!

وَ كُنْتَ كَمَا قَالَ رَسُولُ اللَّهِ ص قَوِيًّا فِي أَمْرِ اللَّهِ وَ ضِعْفًا فِي نَفْسِكَ عَظِيمًا عِنْدَ اللَّهِ كَبِيرًا فِي الْأَرْضِ جَلِيلًا عِنْدَ الْمُؤْمِنِينَ لَمْ يَكُنْ لِأَحَدٍ فِيكَ مَهْمَزٌ وَ لَا لِقَائِلٍ فِيكَ مَعْمَزٌ وَ لَا لِأَحَدٍ عِنْدَكَ هَوَازَةٌ

And you^{-asws} were just as Rasool Allah^{-saww} said, strong regarding the Commands of Allah^{-azwj}, lowly withing himself^{-asws}, mighty in the Presence of Allah^{-azwj}, great in the earth, majestic in the presence of the Momineen! No one could find any fault in you^{-asws}, nor could anyone speak ill of you^{-asws}!

الضَّعِيفُ الدَّلِيلُ عِنْدَكَ قَوِيٌّ عَزِيزٌ حَتَّى تَأْخُذَ لَهُ بِحَقِّهِ وَ الْقَوِيُّ الْعَزِيزُ عِنْدَكَ ضَعِيفٌ ذَلِيلٌ حَتَّى تَأْخُذَ مِنْهُ الْحَقُّ وَ الْقَرِيبُ وَ الْبَعِيدُ عِنْدَكَ فِي ذَلِكَ سَوَاءٌ شَأْنُكَ الْحَقُّ وَ الصِّدْقُ وَ الرِّفْقُ وَ قَوْلُكَ حُكْمٌ وَ حُتْمٌ

The weak and humble were strong and honoured in your^{-asws} presence until you^{-asws} took their rights, and the strong and honoured were weak and humiliated in your^{-asws} presence until you^{-asws} took their rights. The close and the distant were the same in your^{-asws} eyes. Your^{-asws} stance was based on the truth, and the honesty, and the gentleness, and your^{-asws} words were a judgment and a decree!

وَ أَمْرُكَ جَلْمٌ وَ حَزْمٌ وَ رَأْيُكَ عِلْمٌ وَ عَزْمٌ اعْتَدَلَ بِكَ الدِّينُ وَ سَهْلٌ بِكَ الْعُسَيْرُ وَ أُطْفِئْتَ بِكَ النَّيْرَانُ وَ قَوِيَ بِكَ الْإِسْلَامُ وَ الْمُؤْمِنُونَ وَ سَبَقَتْ سَبْقاً بَعِيداً وَ أَنْعَبَتْ مَنْ بَعْدَكَ تَعْباً شَدِيداً فَعَظُمَتْ زُرِّيَّتُكَ فِي السَّمَاءِ وَ هَدَّتْ مُصِيبَتُكَ الْأَنْفَامَ فَ إِنَّا لِلَّهِ وَ إِنَّا إِلَيْهِ رَاغِبُونَ

Your^{-asws} command was characterised by patience and resolve, and your^{-asws} opinion was based on knowledge and determination. Through you^{-asws}, religion was balanced, and the difficult became easy, and fires were extinguished, and Islam and the believers grew stronger! You^{-asws} achieved a great victory and exhausted those who came after you^{-asws} with a severe struggle. Your^{-asws} calamity was great in the skies, and your^{-asws} loss shook all of humanity. Indeed we are for Allah^{-azwj} and we are returning to Him^{-azwj}!

لَعَنَ اللَّهُ مَنْ قَتَلَكَ وَ لَعَنَ اللَّهُ مَنْ شَايَعَ عَلَى قَتْلِكَ وَ لَعَنَ اللَّهُ مَنْ خَالَفَكَ لَعَنَ اللَّهُ مَنْ ظَلَمَكَ حَقَّكَ لَعَنَ اللَّهُ مَنْ عَصَاكَ لَعَنَ اللَّهُ مَنْ عَصَبَكَ حَقَّكَ لَعَنَ اللَّهُ مَنْ بَلَغَهُ ذَلِكَ فَرَضِي بِهِ أَنَا إِلَى اللَّهِ مِنْهُمْ بَرِيءٌ

May Allah^{-azwj} Curse the one who killed you^{-asws}, and may Allah^{-azwj} Curse the one who assisted upon killing you^{-asws}, and may Allah^{-azwj} Curse the one who opposed you^{-asws}! May Allah^{-azwj} Curse the one who oppressed you^{-asws} of your^{-asws} right! May Allah^{-azwj} Curse the one who disobeyed you^{-asws}! May Allah^{-azwj} Curse the one who usurped your right! May Allah^{-azwj} Curse the ones to whom that reached and he was pleased with it. I disavow to Allah^{-azwj} from them!

لَعَنَ اللَّهُ أُمَّةً خَالَفَتْكَ وَ أُمَّةً جَحَدَتْ وَ لَا يَتَكَ وَ أُمَّةً حَادَتْ عَنْكَ وَ أُمَّةً قَتَلَتْكَ الْحَمْدُ لِلَّهِ الَّذِي جَعَلَ النَّارَ مَثْوَاهُمْ وَ بَنَسَ الْوَرْدَ الْمَوْزُونُ

May Allah^{-azwj} Curse the community which opposed you^{-asws}, and community which rejected your^{-asws} Wilayah, and community which deviated away from you^{-asws}, and community which killed you^{-asws}! The Praise is for Allah^{-azwj} Who Make the Hellfire their abode, **and evil is the place to which the ones would be led to [11:98]!**

اللَّهُمَّ الْعَنِ قَتْلَةَ أَنْبِيَائِكَ وَ أَوْصِيَائِهِ أَنْبِيَائِكَ بِجَمِيعِ لَعْنَاتِكَ وَ أَصْلِهِمْ حَرَّ نَارِكَ

O Allah^{-azwj}! Curse the killers of Your^{-azwj} Prophets^{-as}, and successors^{-as} of Your^{-azwj} Prophets^{-as} entirety of Your^{-azwj} Curses and Make them arrive to the heat of Your^{-azwj} Hellfire!

اللَّهُمَّ الْعَنِ الْجَوَائِبِ وَ الطَّوَائِبِ وَ كُلَّ نِدٍّ يُدْعَى مِنْ دُونِ اللَّهِ وَ كُلِّ مُلْحِدٍ مُفْتَرٍ

O Allah^{-azwj}! Curse the false gods and the tyrants, and every rival from besides Allah^{-azwj} being called upon, and every fabricating atheist!

اللَّهُمَّ الْعَنَّهُمْ وَ أَتْبَاعَهُمْ وَ أَوْلِيَاءَهُمْ وَ أَعْوَانَهُمْ وَ مُحِبِّيهِمْ لَعْنًا كَثِيرًا

O Allah-azwj! Curse them and their adherent, and their followers, and their friends, and their supporters, and their loving ones, a lot of Curses!

اللَّهُمَّ الْعَن قَتْلَةَ أَمِيرِ الْمُؤْمِنِينَ

O Allah-azwj! Curse the killers of Amir Al-Momineen-asws!

اللَّهُمَّ الْعَن قَتْلَةَ الْحَسَنِ وَ الْحُسَيْنِ -

O Allah-azwj! Curse the killers of Al-Hassan-asws and Al-Husayn-asws!

اللَّهُمَّ عَذِّبْهُمْ عَذَابًا لَا تُعَذِّبُهُ أَحَدًا مِنَ الْعَالَمِينَ وَ ضَاعِفْ عَلَيْهِمْ عَذَابَكَ بِمَا شَأَفُوا وُلَاةَ أَمْرِكَ وَ عَذِّبْهُمْ عَذَابًا لَمْ تُجَلِّهِ بِأَحَدٍ مِنْ خَلْقِكَ

O Allah-azwj! Punish them with a Punishment You-azwj have not Punished anyone from the worlds, and Multiply Your-azwj Punishment upon them due to their having troubled masters of Your-azwj Command, and Punish them with a Punishment You-azwj have not Released it with anyone of Your-azwj creatures!

اللَّهُمَّ أَدْخِلْ عَلَى قَتْلَةِ رَسُولِكَ وَ أَوْلَادِ رَسُولِكَ وَ عَلَى قَتْلَةِ أَمِيرِ الْمُؤْمِنِينَ وَ قَتْلَةِ أَنْصَارِهِ وَ قَتْلَةِ الْحَسَنِ وَ الْحُسَيْنِ وَ أَنْصَارِهِمَا وَ مَنْ نَصَبَ لِآلِ مُحَمَّدٍ وَ شِعَتِهِمْ حَرْبًا مِنَ النَّاسِ أَجْمَعِينَ عَذَابًا مُضَاعَفًا فِي أَسْفَلِ الدَّرَكِ مِنَ الْجَحِيمِ

O Allah-azwj! Upon the killers of Your-azwj Rasool-saww, and children of Your-azwj Rasool-saww, and upon killer of Amir Al-Momineen-asws, and killers of his-asws helpers, and killers of Al-Hassan-asws and Al-Husayn-asws and their-asws helpers, and one who installed a war against Progeny-asws of Muhammad-saww, from the people altogether, Enter a double Punishment in the lowest lever of the Blazing Fire!

لَا يُخَفِّفُ عَنْهُمْ مِنْ عَذَابِهَا وَ هُمْ فِيهِ مُبْلِسُونَ مُلْعُونُونَ نَاكِسُوا رُؤُسِهِمْ عِنْدَ رَبِّهِمْ قَدْ عَايَنُوا الدَّمَارَ وَ الْحَزْنَ الطَّوِيلَ بِقَتْلِهِمْ عِثْرَةَ أَنْبِيَائِكَ وَ رَسُولِكَ وَ أَتْبَاعَهُمْ مِنْ عِبَادِكَ الصَّالِحِينَ

Do not Lighten from them from its torments and they will be depressed therein, accursed, lowering their heads in the Presence of their Lord-azwj having witnessed the regret and the prolonged disgrace due to their having killed family of Your-azwj Prophets-as and Your-azwj Messengers-as, and their-asws followers from Your-azwj righteous servants!

اللَّهُمَّ الْعَنَّهُمْ فِي مُسْتَسِرِّ السِّرِّ وَ ظَاهِرِ الْعَلَانِيَةِ فِي سَمَائِكَ وَ أَرْضِكَ

O Allah-azwj! Curse them in the innermost of secrecy and apparent openness, in Your-azwj skies and Your-azwj earth!

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

O Allah-azwj! Make a truthful tongue to be for me among Your-azwj Guardians, and Make their-
asws Shrines to be beloved to me until You-azwj Join me with them-asws, and Make me a follower
of theirs-asws in the world and the Hereafter, O most Merciful of the merciful ones!

ثُمَّ انْكَبْ عَلَى الْقَبْرِ وَ أَنْتَ تَقُولُ يَا سَيِّدِي تَعَرَّضْتُ لِرَحْمَتِكَ بِلُزُومي لِقَبْرِ أَخِي رَسُولِكَ - صَلَوَاتُ اللَّهِ عَلَيْهِ عَائِداً لِتُجِيرَنِي مِنْ تَقَمِّتِكَ وَ سَخَطِكَ وَ مِنْ
زَلْزَلِ يَوْمٍ تَكْثُرُ فِيهِ الْعَثَرَاتُ يَوْمَ ثَقُلَتْ فِيهِ الْقُلُوبُ وَ الْأَبْصَارُ يَوْمَ تَبْيَضُّ فِيهِ وُجُوهُ وَ تَسْوَدُّ فِيهِ وُجُوهُ

Then devote upon the grave while you are saying, 'O my Master! I have exposed myself to
Your-azwj Mercy by my adhering to the grave of the brother-asws of Your-azwj Rasool-saww, may
the Salawaat of Allah-azwj be upon him-asws, seeking Refuge in order to shelter me from Your-
azwj Scourge and Your-azwj Wrath, and from the tremors on the Day the stumbles will be many,
on the Day the hearts and the sights will be overturned, on the Day faces will be Brightened
and faces will be Darkened!

يَوْمَ الْآزِفَةِ إِذِ الْقُلُوبُ لَدَى الْحَنَاجِرِ كَاطِمِينَ يَوْمَ الْحُسْرَى وَ النَّدَامَةِ يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ وَ أُمِّهِ وَ أَبِيهِ يَوْمَ مَقْدَارُهُ خَمْسُونَ أَلْفَ سَنَةٍ يَوْمَ يَشِيبُ فِيهِ الْوَلِيدُ
وَ تَذْهَلُ كُلُّ مُرْضِعَةٍ عَمَّا أَرْضَعَتْ يَوْمَ تُنْشِطُ فِيهِ الْأَبْصَارُ وَ تُشْعَلُ كُلُّ نَفْسٍ بِمَا قَدَّمَتْ وَ تُجَادِلُ كُلُّ نَفْسٍ عَنْ نَفْسِهَا وَ يَطْلُبُ كُلُّ ذِي حِرْمٍ الْخَلَاصَ -

On a Day drawing closer when the hearts will be at the throats, stifling, the Day of regret and
remorse, the Day the man will flee from his brother, and his mother, and his father, the Days
its measurement is of fifty thousand years, the Day the children would be grey-haired and
every breast-feeding will abandon what she had been feeding, the Day the sights will be
gazing, and each soul will be pre-occupied with what it had sent ahead, and every soul will
plead for itself, and every one with a crime will seek to be rescued!

ثُمَّ ارْأَفِعْ رَأْسَكَ وَ قُلِ اللَّهُمَّ إِنْ تَرَحُّمَنِي الْيَوْمَ وَ فِي يَوْمٍ مَقْدَارُهُ خَمْسُونَ أَلْفَ سَنَةٍ فَلَا خُوفَ وَ لَا حُزْنَ وَ إِنْ تُعَاقِبْ فَمَوْئِلِي لَهُ الْقُدْرَةُ عَلَى عَذَابِهِ وَ جَزَاءُ بِشْءِهِ
فَعَلِهِ إِنْ لَمْ أَرْحَمْ نَفْسِي فَكُنْ أَنْتَ رَحِيمَهَا الْحَاجِّ كُلِّهَا لَكَ وَ لَا حُجَّةَ لِي وَ لَا عُذْرَ

Then raise your head and say, 'O Allah-azwj! If You-azwj Mercy me today and during the Day its
measurement is of fifty thousand years, there will neither be fear nor grief, and if You-azwj
Punish, a master does have the power for him upon his slave and recompense for his evil
actions! If I don't mercy myself, You-azwj be its Mercier! The arguments, all of them are for You-
azwj and there is no argument for me nor any excuse!

هَآ أَنَا ذَا عَبْدُكَ الْمُقِرُّ بِذُنُوبِي فَيَا خَيْرَ مَنْ رَجَوْتُ عِنْدَهُ الْمَغْفِرَةَ بِالْإِفْرَارِ وَ الْإِغْتِرَافِ هَذِهِ نَفْسِي بِمَا جَنَنْتُ مُعْرِفَةً وَ بِذُنُوبِي مُقِرَّةً وَ بِظُلْمِ نَفْسِي مُعْرِفَةً وَ
ذُنُوبِي أَكْثَرَ مِمَّا أَحْصِيهَا وَ إِنَّمَا يَخْضَعُ الْعَبْدُ الْعَاصِي لِسَيِّدِهِ وَ يَخْشَعُ لِمَوْلَاهُ بِالذَّلِّ

Here I am, Your-azwj servant acknowledging my sins! O Best of the ones hoped for in seeking
Forgiveness through confession and admission! Here is my soul, acknowledging what it has
committed, admitting my sin, and recognising my wrongdoing against myself! My sins are
more than I can count. Indeed, a disobedient servant humbles himself before his master and
submits to his Lord-azwj in humility!

فَيَا مَنْ أَقْرَبَ لَهُ بِالذُّنُوبِ مَا أَنْتَ صَانِعٌ بِمُقَرِّ لَكَ بِذُنُوبِهِ مُتَقَرِّبٍ إِلَيْكَ بِرَسُولِكَ وَ عِزَّةَ نَبِيِّكَ لَا يَذِيقُ بِقَبْرِ أَخِي رَسُولِكَ صَلَوَاتُ اللَّهِ عَلَيْهِمَا

O You^{-azwj}, to Whom I confess my sins, what will You^{-azwj} do with one who admits his guilt, and seeks closeness to You^{-azwj} through Your^{-azwj} Rasool^{-saww} and the family of Your^{-azwj} Prophet^{-saww}, and takes refuge at the grave of the brother^{-asws} of Your^{-azwj} Rasool^{-saww}? May Your^{-azwj} Salawaat be upon them^{-asws} both.

يَا مَنْ يَمْلِكُ حَوَائِجَ السَّائِلِينَ وَ يَعْرِفُ ضَمِيرَ الصَّامِتِينَ كَمَا وَقَفْتَنِي لِزِيَارَتِي وَ وَفَادَتِي وَ مَسْأَلَتِي وَ رَحْمَتِي بِذَلِكَ فَأَعْطِنِي مُنَايَ فِي آخِرَتِي وَ دُنْيَايَ وَ وَفِّقْنِي لِكُلِّ مَقَامٍ مُحَمَّدٍ حُبُّ أَنْ تُدْعَى فِيهِ بِأَسْمَائِكَ وَ تُسْأَلَ فِيهِ مِنْ عَطَائِكَ

O You^{-azwj} Who Controls the needs of those who ask and Who Knows the thoughts of the silent! Just as You^{-azwj} have Guided me to this Ziyarat, and this arrival, and this supplication, and Shown me Mercy through it, Grant me my wishes in my Hereafter and my worldly life! Grant me success in every praiseworthy station where You^{-azwj} love to be called upon with Your^{-azwj} Names and asked for Your^{-azwj} awards!

اللَّهُمَّ إِنِّي لَدْتُ بِقَبْرِ أَخِي رَسُولِكَ مَرْضَاتِكَ فَأَنْظِرْ الْيَوْمَ إِلَيَّ تَقْلِي فِي هَذَا الْقَبْرِ وَ بِهِ فُكِّنِي مِنَ النَّارِ وَ لَا تُحْبِ عَنْكَ صَوْتِي وَ لَا تَقْلِبْنِي بَعْدَ قَضَاءِ حَوَائِجِي وَ ارْحَمْ تَضَرُّعِي وَ تَمَلُّقِي وَ عِزَّتِي وَ أَقْلِبْنِي الْيَوْمَ مُفْلِحًا مُنْجَحًا وَ أَعْطِنِي أَفْضَلَ مَا أَعْطَيْتَ مَنْ زَارَهُ ابْتِغَاءَ مَرْضَاتِكَ-

O Allah^{-azwj}! I have sought refuge with the grave of the brother^{-asws} of Your^{-azwj} Rasool^{-saww} seeking Your^{-azwj} Pleasure, so today Look at my turning in this grave and Liberate me from the Hellfire due to it, and do not Veil my voice from You^{-azwj}, and do not Return me without having Fulfilled my needs and Mercy my beseeching, and my praises, and my tears, and Return me today successful, gainful, and Grant me the best of what You^{-azwj} have Given the one who has visited him^{-asws} seeking Your^{-azwj} Pleasure!'

ثُمَّ اجْلِسْ عِنْدَ رَأْسِهِ وَ قُلْ سَلَامٌ عَلَى اللَّهِ وَ سَلَامٌ عَلَى مَلَائِكَتِهِ الْمُقَرَّبِينَ وَ الْمُسْلِمِينَ لَكَ يَهْلُو بَحْمٌ وَ النَّاطِقِينَ بِفَضْلِكَ وَ الشَّاهِدِينَ عَلَى أَنَّكَ صَادِقٌ صِدْقٍ عَلَيْكَ يَا مَوْلَايَ صَلِّ عَلَى اللَّهِ عَلَيْكَ وَ عَلَى رُوحِكَ وَ بَدَنِكَ

Then be seated by his^{-asws} head and say, 'The Greeting of Allah^{-azwj} and greeting of Rasool Allah^{-saww}, and greeting of His^{-azwj} Angels of Proximity, and the ones submitting to you^{-asws} with their hearts, and the speakers with your^{-asws} merits, and the testifiers upon that you^{-asws} are a true friend! Upon you^{-asws} O my master, may Allah^{-azwj} Send Salawaat upon you^{-asws} and upon your^{-asws} soul and upon your^{-asws} body!'

أَشْهَدُ أَنَّكَ طَهْرٌ طَاهِرٌ مُطَهَّرٌ مِنْ طَهْرٍ طَاهِرٍ مُطَهَّرٍ أَشْهَدُ لَكَ يَا وَلِيَّ اللَّهِ وَ وَلِيَّ رَسُولِهِ بِالْبَلَاغِ وَ الْأَدَاءِ وَ أَشْهَدُ أَنَّكَ حَبِيبُ اللَّهِ وَ أَشْهَدُ أَنَّكَ بَابُ اللَّهِ وَ أَشْهَدُ أَنَّكَ وَجْهُ اللَّهِ الَّذِي مِنْهُ يُؤْتَى وَ أَنَّكَ سَبِيلُ اللَّهِ وَ أَنَّكَ عَبْدُ اللَّهِ

I testify you^{-asws} are a purifier, pure, purified from a purifier, pure, purified! I testify for you, O Guardian of Allah^{-azwj} and guardian of His^{-azwj} Rasool^{-saww} with the delivery, and the fulfilment, and I testify you are a Beloved of Allah^{-azwj}, and I testify you are a door of Allah^{-azwj}, and I testify you are a Face of Allah^{-azwj} which He^{-azwj} can be accessed from, and you^{-asws} are a way of Allah^{-azwj}, and you^{-asws} are a servant of Allah^{-azwj}!

أَتَيْتُكَ وَافِداً لِعَظِيمِ خَالِكَ وَ مَنَزِلَتِكَ عِنْدَ اللَّهِ وَ عِنْدَ رَسُولِهِ ص أَتَيْتُكَ مُتَقَرِّباً إِلَى اللَّهِ بِزِيَارَتِكَ رَاغِباً إِلَيْكَ فِي الشَّفَاعَةِ أَسْتَعِينُ بِزِيَارَتِكَ خَلَّاصَ نَفْسِي مُتَعَوِّداً بِكَ مِنْ نَارٍ اسْتَحَقَّهَا مِثْلِي بِمَا جَنَيْتُ عَلَى نَفْسِي هَارِباً مِنْ دُنُوبِي الَّتِي اخْتَطَبْتُهَا عَلَى ظَهْرِي فَرِعاً إِلَيْكَ رَجَاءَ رَحْمَةِ رَبِّي

I have come to you^{-asws} as a delegate due to your^{-asws} mighty state and your^{-asws} status in the Presence of Allah^{-azwj} and in the presence of His^{-azwj} Rasool^{-saww}! I have come to you drawing closer to Allah^{-azwj} by visiting you^{-asws}, desirous to you^{-asws} regarding the intercession I seek with your^{-asws} Ziyarat to rescue myself, seeking refuge with you^{-asws} from a fire the likes of me deserves, due to what I have offended upon myself, fleeing from my sins which I have loaded upon my back, panicking to you^{-asws}, hoping for Mercy of my Lord^{-azwj}!

أَتَيْتُكَ أَسْتَشْفِعُ بِكَ يَا مَوْلَايَ إِلَى اللَّهِ لِيَقْضِيَ بِكَ حَاجَتِي فَاشْفَعْ لِي يَا مَوْلَايَ أَتَيْتُكَ مَكْرُوباً مَعْمُوماً فَدُؤْفِرْتُ ظَهْرِي دُنُوباً فَاشْفَعْ لِي عِنْدَ رَبِّكَ أَتَيْتُكَ زَائِراً عَارِفاً بِحَقِّكَ مُقَرِّراً بِفَضْلِكَ مُسْتَبْصِراً بِضَلَالَةٍ مَنْ خَالَفَكَ

I have come to you^{-asws} seeking intercession through you^{-asws} to Allah^{-azwj}, O my master, for Him^{-azwj} to Fulfil my needs through you^{-asws}, so intercede for me O my master! I have come to you^{-asws} distressed, saddened! Sins have been loaded upon my back, so intercede for me in the Presence of your^{-asws} Lord^{-azwj}! I have come to you^{-asws} as a visitor, a recogniser of your^{-asws} rights, acknowledging your^{-asws} merits, insightful of the straying of the ones opposing you^{-asws}!

أَتَيْتُكَ انْقِطَاعاً إِلَيْكَ وَ إِلَى وَلَدِكَ الْخَلْفِ مِنْ بَعْدِكَ عَلَى الْحَقِّ فَقُلْتُ لَكُمْ مُسَلِّمٌ وَ أَمْرِي لَكُمْ مُتَّبِعٌ وَ نَصْرِي لَكُمْ مُعَدَّةٌ حَتَّى يُخَيِّبَ اللَّهُ بِكُمْ دِينَهُ وَ يَرُدَّكُمْ فَمَعَكُمْ مَعَكُمْ لَا مَعَ غَيْرِكُمْ إِنِّي مِنَ الْمُؤْمِنِينَ بِرَجْعَتِكُمْ لَا مُنْكَرَ لِلَّهِ قُدْرَةً وَ لَا مُكَذِّبَ مِنْهُ مَشِيئَةً

I have come to you^{-asws} cutting off (from others) to you^{-asws} and to your^{-asws} sons^{-asws}, the replacements upon the truth from after you^{-asws}! My heart is submissive to you^{-asws} all, and my matter is to follow you^{-asws}, and my help to you^{-asws} prepared until Allah^{-azwj} Revives His^{-azwj} religion through you^{-asws}, and Returns you^{-asws} all! So, I am with you^{-asws}, with you^{-asws} not with others! I am from the believers in your^{-asws} return nor a denier to Allah^{-azwj} of His^{-azwj} Power, nor a belier of His^{-azwj} Desire!

أَتَيْتُكَ بِأَبِي أَنْتَ وَ أُمِّي وَ مَالِي وَ نَفْسِي زَائِراً وَ مُتَقَرِّباً إِلَى اللَّهِ بِزِيَارَتِكَ مُتَوَسِّلاً إِلَيْكَ بِكَ إِذْ رَغِبَ عَنْكُمْ مُخَالَفُكُمْ وَ اتَّخَذُوا آيَاتِ اللَّهِ هُزُوماً وَ اسْتَكْبَرُوا عَنْهَا وَ أَنَا عَبْدُ اللَّهِ وَ مَوْلَاكَ فِي طَاعَتِكَ الْوَافِدُ إِلَيْكَ أَلْتَمِسُ بِذَلِكَ كَمَالَ الْمَنَزِلَةِ عِنْدَ اللَّهِ

May my father and my mother, and my wealth and myself be (sacrificed for) you^{-asws}! I have come to you^{-asws} as a visitor and drawing closer to Allah^{-azwj} by visiting you^{-asws}, seeking means to you^{-asws} with you^{-asws} while your^{-asws} opponents have turned away from you^{-asws} and they have taken the signs of Allah^{-azwj} in mockery, and they are being arrogant from it, while I am a servant of Allah^{-azwj} and your^{-asws} friend in your^{-asws} obedience, the delegate to you^{-asws} seeking with that the perfect status in the Presence of Allah^{-azwj}!

وَ أَنْتَ مَوْلَايَ مِنْ حَتَّى اللَّهُ عَلَى بَرِّهِ وَ دَلِّي عَلَى فَضْلِهِ وَ هَدَانِي لِحَبِّهِ وَ رَغْبَتِي فِي الْوَفَادَةِ إِلَيْهِ وَ أَلْهَمَنِي طَلَبَ الْحَوَائِجِ عِنْدَهُ

And you^{-asws} are my master from the ones Allah^{-azwj} has Urged me upon being righteous with, and Pointed me upon his^{-asws} merits, and Guided me to his^{-asws} love, and Incited me in delegating to him^{-asws}, and Inspired me to seek the needs with him^{-asws}!

أَنْتُمْ أَهْلُ بَيْتٍ لَا يَشْفَى مَنْ تَوَلَّاهُمْ وَلَا يَحْزِنُ مَنْ نَادَاهُمْ وَلَا يَحْزَنُ مَنْ يَهْوَاهُمْ وَلَا يَسْعُدُ مَنْ عَادَاهُمْ

You^{-asws} are People^{-asws} of the Household, the one who befriends you^{-asws} is not miserable, and one who calls upon you^{-asws} is not disappointed, and one who desires you^{-asws} does not lose, nor does the one who is inimical to you^{-asws} becomes happy!

لَا أَجِدُ أَحَدًا أَفْرَعُ إِلَيْهِ خَيْرًا لِي مِنْكُمْ أَنْتُمْ أَهْلُ بَيْتِ الرَّحْمَةِ وَدَعَائِمِ الدِّينِ وَأَرْكَانِ الْأَرْضِ وَالشَّجَرَةِ الطَّيِّبَةِ أَتَيْتُكُمْ زَائِرًا وَبِكُمْ مُتَعَوِّذًا لِمَا سَبَقَ لَكُمْ مِنَ اللَّهِ مِنَ الْكَرَامَةِ

I cannot find anyone I can panic to who is better for me that you^{-asws} People^{-asws} of the House of Mercy, and the pillars of religion, and cornerstones of the earth, and the goodly tree (ancestry)! I have come to you^{-asws} as a visitor and am seeking refuge with you^{-asws} due to what honours have preceded for you^{-asws} from Allah^{-azwj}!

اللَّهُمَّ لَا تُخَيِّبْ تَوَجُّهِي إِلَيْكَ بِرَسُولِكَ وَآلِ رَسُولِكَ - وَاسْتَقِذْنَا بِحُبِّهِمْ يَا مَنْ لَا يَحْزِنُ سَائِلُهُ

O Allah^{-azwj}! Do not disappoint my diverting to You^{-azwj} through Your^{-azwj} Rasool^{-asws} and Progeny^{-asws} of Your^{-azwj} Rasool^{-saww}, and Save us through their^{-asws} love, O One Who does not disappoint His^{-azwj} requester!

اللَّهُمَّ إِنَّكَ مَنَّتَ عَلَيَّ بِزِيَارَةِ مَوْلَايَ وَوَلَايَتِهِ وَمَعْرِفَتِهِ فَاجْعَلْنِي مِمَّنْ يَنْصُرُهُ وَيَنْتَصِرُ بِهِ وَ مَنْ عَلَيَّ بِنَصْرِي لِدِينِكَ فِي الدُّنْيَا وَالْآخِرَةِ

O Allah^{-azwj}! You^{-azwj} have Conferred upon me with Ziyarat of my master and his^{-asws} Wilayah, and recognising him^{-asws}, so Make me from the ones who help him^{-asws} and he^{-asws} is victorious with, and Confer upon me with my helping Your^{-azwj} religion in the world and the Hereafter!

اللَّهُمَّ تَوَفَّنِي عَلَى دِينِهِ

O Allah^{-azwj}! Make me die upon his^{-asws} religion!

اللَّهُمَّ أَوْجِبْ لِي مِنَ الرَّحْمَةِ وَالرِّضْوَانِ وَالْمَغْفِرَةِ وَالرِّزْقِ الْوَاسِعِ الْحَلَالِ مَا أَنْتَ أَهْلُهُ

O Allah^{-azwj}! Obligate for me from the Mercy, and the Pleasure, and the Forgiveness, and the vast Permissible sustenance what Your^{-azwj} are righteous of!

اللَّهُمَّ أَفْعَلْ بِي مَا أَنْتَ أَهْلُهُ

O Allah^{-azwj}! Do with me what You^{-azwj} are Rightful of!

اللَّهُمَّ إِنِّي أَحْيَا عَلَى مَا حَيَّيَ عَلَيْهِ مُؤَلَايَ عَلِيٌّ بْنُ أَبِي طَالِبٍ ع- وَ أَمُوتُ عَلَى مَا مَاتَ عَلَيْهِ

O Allah^{-azwj}! I live upon what my master Ali^{-asws} Bin Abu Talib^{-asws} has lived upon, and I shall die upon what he^{-asws} had died upon!

اللَّهُمَّ اخْتِمْ لِي بِالسَّعَادَةِ وَالْمَغْفِرَةِ وَالْخَيْرِ

O Allah^{-azwj}! End for me with the good fortune, and the Forgiveness and the goodness!

ثُمَّ تُصَلِّي مَا بَدَا لَكَ وَ تَدْعُو وَ تَقُولُ اللَّهُمَّ لَا بُدَّ مِنْ أَمْرِكَ- وَ سَأَقِ الدُّعَاءَ إِلَى آخِرِ مَا مَرَّ فِي أَوَّلِ الْبَابِ.

Then pray Salat whatever come to you, and supplicate and say, ‘O Allah^{-azwj}! There is no escape from Your^{-azwj} Command’ – and he continued the supplication up to end of what has passed in the first chapter”.⁷²⁵

33- ثُمَّ قَالَ زِيَارَةُ أُخْرَى لَهُ ع تَقِفْ عَلَى الْبَابِ وَ تَقُولُ ائْذَنْ لِي عَلَيْكَ يَا أَمِيرَ الْمُؤْمِنِينَ أَفْضَلَ مَا أَدْنَتْ لِمَنْ أَتَاكَ عَارِفًا بِحَقِّكَ فَإِنْ لَمْ أَكُنْ لَدَيْكَ أَهْلًا فَأَنْتَ لَهُ أَهْلٌ صَلَّى اللَّهُ عَلَيْكَ وَ عَلَى الْأَيْمَةِ مِنْ وَلَدِكَ-

Then he said, ‘There is another Ziyarat of his^{-asws} – ‘You should pause at the door and say, ‘Stand at the door and say, ‘Permit for me to see you^{-asws}, O Amir Al-Momineen^{-asws}, the best of what you^{-asws} have permitted for the one who comes to you^{-asws} recognising your^{-asws} right! If I don’t happen to be right of that, then you^{-asws} are rightful of it. May Allah^{-azwj} Send Salawaat upon you^{-asws} and upon the Imams from your^{-asws} sons^{-asws}!’

ثُمَّ تَقِفْ عَلَى الْمَشْهَدِ وَ تَقُولُ السَّلَامُ عَلَى رَسُولِ اللَّهِ الْبَشِيرِ النَّذِيرِ السَّرَاجِ الْمُنِيرِ الرَّؤُوفِ الرَّحِيمِ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ- السَّلَامُ عَلَيْكَ يَا أَمِيرَ الْمُؤْمِنِينَ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ

Then pause at the Shrine and say, ‘The greeting be upon Rasool Allah^{-saww}, the giver of glad tidings, the warner, the radiant lantern, the kind, the merciful Muhammad^{-saww} Bin Abdullah^{-as}! The greeting be upon you^{-asws} O Amir Al-Momineen^{-asws} and Mercy of Allah^{-azwj} and His^{-azwj} Blessings!

السَّلَامُ عَلَيْكَ يَا سَيِّدَ الْوَصِيِّينَ السَّلَامُ عَلَيْكَ يَا إِمَامَ الْمُتَّقِينَ السَّلَامُ عَلَيْكَ يَا يَعْسُوبَ الْمُؤْمِنِينَ السَّلَامُ عَلَيْكَ يَا قَائِدَ الْغُرِّ الْمُحَجَّلِينَ السَّلَامُ عَلَيْكَ أَيُّهَا الْإِمَامُ الْبَرُّ النَّقِيُّ النَّقِيُّ الرَّضِيُّ الْمَرْضِيُّ الْوَفِيُّ الصِّدِّيقُ الْأَكْبَرُ الطُّهْرُ الطَّاهِرُ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ

The greeting be upon you^{-asws} O chief of the successors^{-as}! The greeting be upon you^{-asws} O Imam of the pious! The greeting be upon you^{-asws} O leader of the Momineen! The greeting be upon you^{-asws} O guide of the resplendent! The greeting be upon you^{-asws} O the Imam^{-asws}, the righteous, the pious, the pleasing, the pleased, the loyal, the greatest truthful, the purifier, the pure, and Mercy of Allah^{-azwj} and His^{-azwj} Blessings!

⁷²⁵ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 14 H 32

أَشْهَدُ أَنَّكَ حُجَّةُ اللَّهِ عَلَى عِبَادِهِ بَعْدَ نَبِيِّهِ صَ وَ عِيَّةِ عِلْمِهِ وَ مِيزَانِ قِسْطِهِ وَ مُصْبَحِ نُورِهِ الَّذِي يَقْطَعُ بِهِ الرَّكَّابُ مِنْ عَرَضِ الظُّلْمَةِ إِلَى ضِيَاءِ النُّورِ

I testify you^{-asws} are a Divine Authority of Allah^{-azwj} upon His^{-azwj} servant after His^{-azwj} Prophets^{-as}, and receptacle of His^{-azwj} Knowledge, and the scale of His^{-azwj} Justice, and lamp of His^{-azwj} Light which the rider crosses with from the dark land to brightness of the light!

وَ أَشْهَدُ أَنَّكَ الْفَارِقُ بَيْنَ الْحَلَالِ وَ الْحَرَامِ وَ الْأَمِينُ عَلَى بَاطِنِ السِّرِّ وَ مُسْتَوْدَعُ الْعِلْمِ وَ خَازِنُ الْوَحْيِ وَ الْعَالَمُ بِكُلِّ سَفَرٍ وَ الْمُبْتَدِي بِشَرَائِعِ الْحَقِّ وَ مِنْهَاجِ الصِّدْقِ وَ الْمَوْضِعُ سُبُلَ النَّجَاةِ وَ الدَّائِدُ عَنْ سُبُلِ الْهَلَكَاتِ

And I testify you^{-asws} are the differentiator between the Permissible and the Prohibited, and the trustee upon the hidden secrets, and depository of the knowledge, and treasure of the Revelation, and the knower of every Scripture, and the initiator of the truthful Laws, and the true manifest, and the place of the ways of salvation, and the impeder from the ways of destruction!

وَ أَشْهَدُ أَنَّكَ خَيْرُ الدَّهْرِ وَ نَامُوسُهُ وَ حُجَّةُ الْمُعْبُودِ وَ تَرْجُمَانُهُ وَ الشَّاهِدُ لَهُ وَ الدَّالُّ عَلَيْهِ وَ الْحَبْلُ الْمَتِينُ وَ النَّبَأُ الْعَظِيمُ وَ صِرَاطُ اللَّهِ الْمُسْتَقِيمُ

And I testify you are the best of all time, its divine law, and the Divine Authority of the Worshipped One, His^{-azwj} interpreter, and the witness for Him^{-azwj}, and the pointer to Him^{-azwj}, and the unbreakable rope, and the magnificent news, and the straight path of Allah^{-azwj}!

وَ أَشْهَدُ أَنَّكَ وَ الْأَيْمَةُ مِنْ وَلَدِكَ سَفِينَةُ النَّجَاةِ وَ دَعَائِمُ الْأَوْتَادِ وَ أَرْكَانُ الْبِلَادِ وَ سَاسَةُ الْعِبَادِ وَ حُجَّةُ اللَّهِ عَلَى جَمِيعِ الْبِلَادِ وَ السَّبِيلُ إِلَيْهِ وَ الْمَسْلُكُ إِلَى جَنَّتِهِ وَ الْمَفْزَعُ إِلَى طَاعَتِهِ وَ الْوَجْهَ وَ الْبَابُ الَّذِي مِنْهُ يُؤْتَى وَ الْمَفْزَعُ وَ الرُّكْنُ وَ الْكَهْفُ وَ الْحِصْنُ وَ الْمَلْجَأُ

I testify you^{-asws} and the Imams^{-asws} from your^{-asws} sons^{-asws} are the ship of salvation, and the pillars, the pegs, and cornerstones of the lands, and foundations of the servants, and Divine Authorities of Allah^{-azwj} upon entirety of the cities, and the way to Him^{-azwj}, and the path to His^{-azwj} Paradise, and the shelter to His^{-azwj} obedience, and the door from which He^{-azwj} can be accessed, and the shelter, and cornerstone, and the cave, and the fortress, and the refuge!

وَ أَشْهَدُ أَنَّ الْمُتَمَسِّكَ بِوَلَايَتِكُمْ مِنَ الْقَائِلِينَ بِالْكَرَامَةِ فِي الدُّنْيَا وَ الْآخِرَةِ وَ مَنْ عَدَلَ عَنْكُمْ لَنْ يَقْبَلَ اللَّهُ لَهُ عَمَلًا وَ لَمْ يَنْفَعْ لَهُ يَوْمَ الْقِيَامَةِ وَزَنًا وَ هُوَ مِنْ أَصْحَابِ الْجَحِيمِ السَّلَامُ عَلَيْكَ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ-

And I testify that the one adhering with your^{-asws} Wilayah is from the winners with the honours in the world and the Hereafter, and the one turning away from you, Allah^{-azwj} will never Accept any deed of his, and will not Establish a scale for him on the Day of Qiyamah, and he would be from the companions of the Blazing Fire! The greeting be upon you^{-asws}, and Mercy of Allah^{-azwj} and His^{-azwj} Blessings!

ثُمَّ تَنَكَّبُ عَلَى الْقَبْرِ وَ تَقُولُ إِلَيْكَ يَا أَمِيرَ الْمُؤْمِنِينَ وَفُودِي وَ بِكَ أَتَوَسَّلُ إِلَى رَبِّكَ وَ رَبِّي وَ أَشْهَدُ أَنَّ الْمُتَوَسِّلَ بِكَ غَيْرُ خَائِبٍ وَ أَنَّ الطَّالِبَ بِكَ غَيْرُ مَرْذُودٍ إِلَّا بِنَحَاحِ طَلَبِهِ

Then devote upon the grave and say, 'To you^{-asws}, O Amir Al-Momineen^{-asws} is my delegation, and through you^{-asws} I seek means to your^{-asws} Lord^{-azwj} and my Lord^{-azwj}, and I testify that the seekers of means through you^{-asws} are not disappointed, and the seekers with you are not returned except with his search successful!

فَكُنْ شَفِيعاً إِلَى رَبِّكَ وَ رَبِّي فِي فَكَالِكَ رَقَّتِي مِنَ النَّارِ وَ عُفْرَانِ دُنُوبِي وَ كَشْفِ شِدَّتِي وَ إِعْطَاءِ سُؤْلِي فِي دُنْيَايَ وَ آخِرَتِي إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ -

(Please) be an interceder to your^{-asws} Lord^{-azwj} and my Lord^{-azwj} for the liberation of my neck from the Hellfire, and Forgiveness of my sins, and removal of my hardship, and Granting of my requests in my world and my Hereafter, You^{-azwj} are Able upon all things!'

ثُمَّ تُصَلِّيْ عِنْدَ الرَّأْسِ أَرْبَعَ رَكَعَاتٍ نَدْباً وَ تَقُولُ بَعْدَ صَلَاتِكَ السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ السَّلَامُ عَلَيْكَ يَا وَارِثَ آدَمَ صَفْوَةَ اللَّهِ السَّلَامُ عَلَيْكَ يَا وَارِثَ نُوحٍ نَبِيَّ اللَّهِ السَّلَامُ عَلَيْكَ يَا وَارِثَ إِبْرَاهِيمَ خَلِيلِ اللَّهِ السَّلَامُ عَلَيْكَ يَا وَارِثَ مُوسَى كَلِيمِ اللَّهِ

Then you should pray four units by the head as a delegate and say after your Salat, 'The greeting be upon you^{-asws}, O Rasool Allah^{-saww}! The greeting be upon you^{-asws} O inheritor of Adam^{-as} elite of Allah^{-azwj}! The greeting be upon you^{-asws}, O inheritor of Noah^{-as} Prophet^{-saww} of Allah^{-azwj}! The greeting be upon you^{-asws} O inheritor of Ibrahim^{-as} friend of Allah^{-azwj}! The greeting be upon you^{-asws} O inheritor of Musa^{-as} converser of Allah^{-azwj}!

السَّلَامُ عَلَيْكَ يَا وَارِثَ عِيسَى رُوحِ اللَّهِ السَّلَامُ عَلَيْكَ يَا حَبِيبَ اللَّهِ وَ خَيْرَتَهُ السَّلَامُ عَلَيْكَ يَا حُجَّةَ اللَّهِ وَ سَيِّعَةَ السَّلَامُ عَلَيْكَ يَا وَلِيَّ اللَّهِ وَ أَمِينَهُ السَّلَامُ عَلَيْكَ يَا سَفِيرَ اللَّهِ بَيْنَهُ وَ بَيْنَ خَلْقِهِ

The greeting be upon you^{-asws} O inheritor of Isa^{-as} Spirit of Allah^{-azwj}! The greeting be upon you^{-asws}, O Beloved of Allah^{-azwj} and His^{-azwj} Choice! The greeting be upon you^{-asws} O Divine Authority of Allah^{-azwj} and His^{-azwj} sword! The greeting be upon you^{-asws}, O Guardian of Allah^{-azwj} and His^{-azwj} trustee! The greeting be upon you^{-asws} O ambassador of Allah^{-azwj} between Him^{-azwj} and His^{-azwj} creatures!

السَّلَامُ عَلَيْكَ يَا خَلِيفَةَ اللَّهِ فِي أَرْضِهِ السَّلَامُ عَلَيْكَ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ السَّلَامُ عَلَيْكَ يَا فَاطِمَةَ الزَّهْرَاءِ وَ الطُّهْرُ الْبَتُولُ سَيِّدَةَ نِسَاءِ الْعَالَمِينَ السَّلَامُ عَلَيْكَ يَا أَبَا مُحَمَّدٍ الْحَسَنَ الرَّكْبِيَّ رُكْنَ الدِّينِ السَّلَامُ عَلَيْكَ يَا أَبَا عَبْدِ اللَّهِ الْحُسَيْنِيَّ بَنَ عَلِيٍّ النَّوْرَ الْمُبِينِ

The greeting be upon you^{-asws}, O caliph of Allah^{-azwj} in His^{-azwj} earth! The greeting be upon you^{-asws} and Mercy of Allah^{-azwj} and His^{-azwj} Blessings! The greeting be upon you^{-asws} O Fatima^{-asws} the blossom, and the pure, the chaste, chieftess of women of the worlds! The greeting be upon you^{-asws} O Abu Muhammad Al-Hassan^{-asws}, the pure pillar of religion! The greeting be upon you^{-asws} O Abu Abdullah Al-Husayn Bin Ali^{-asws}, the manifest light!

السَّلَامُ عَلَيْكَ يَا أَبَا مُحَمَّدٍ عَلِيِّ بْنِ الْحُسَيْنِ زَيْنِ الْعَابِدِينَ - السَّلَامُ عَلَيْكَ يَا أَبَا جَعْفَرٍ مُحَمَّدَ بْنَ عَلِيٍّ بَاقِرِ كِتَابِ رَبِّ الْعَالَمِينَ السَّلَامُ عَلَيْكَ يَا أَبَا عَبْدِ اللَّهِ جَعْفَرَ بْنَ مُحَمَّدٍ الصَّادِقَ سَيِّدَ الصَّادِقِينَ السَّلَامُ عَلَيْكَ يَا أَبَا إِبْرَاهِيمَ حَبِيسَ الظَّالِمِينَ

The greeting be upon you^{-asws} O Abu Muhammad Ali Bin Al-Husayn^{-asws} adornment of the worshippers! The greeting be upon you^{-asws} O Abu Ja'far Muhammad Bin Ali^{-asws}, expounder

of the Book of Lord^{-azwj} of the worlds! The greeting be upon you^{-asws} O Abu Abdullah Ja'far Bin Muhammad^{-asws}, the truthful chief of the truthful ones! The greeting be upon you^{-asws} O Abu Ibrahim^{-asws} prisoner of the oppressors!

السَّلَامُ عَلَيْكَ يَا أَبَا الْحَسَنِ عَلِيِّ بْنِ مُوسَى الرِّضَا فِي الْمَرْضِيِّينَ السَّلَامُ عَلَيْكَ يَا أَبَا جَعْفَرٍ مُحَمَّدَ بْنَ عَلِيٍّ الرِّضَا فِي الْمُؤْمِنِينَ السَّلَامُ عَلَيْكَ يَا أَبَا الْحَسَنِ عَلِيِّ بْنِ مُحَمَّدٍ هَادِي الْمُسْتَزِيدِينَ

The greeting be upon you^{-asws} O Abu Al-Hassan Ali Bin Musa^{-asws}, the satisfactory among the satisfied ones! The greeting be upon you^{-asws} O Abu Ja'far Muhammad Bin Ali^{-asws}, the satisfactory among the Momineen! The greeting be upon you^{-asws} O Abu Al-Hassan Ali Bin Muhammad Bin Ali^{-asws}, guide of the seekers of rightful direction!

السَّلَامُ عَلَيْكَ يَا أَبَا مُحَمَّدٍ الْحَسَنِ الْمَيْمُونِ خِزَانَةَ الْوَصِيِّينَ السَّلَامُ عَلَيْكَ يَا حُجَّةَ بْنَ الْحَسَنِ الْهَادِي الْمُهْدِيَّ - حُجَّةَ اللَّهِ عَلَى الْعَالَمِينَ السَّلَامُ عَلَيْكُمْ يَا سَادَاتِي وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

The greeting be upon you^{-asws} O Abu Muhammad Al-Hassan^{-asws}, the auspicious treasure of the successors^{-asws}! The greeting be upon you^{-ajfi} O Divine Authority son^{-ajfi} of Al-Hassan^{-asws}, the guide, the guided Divine Authority of Allah^{-azwj} upon the worlds! The greeting be upon you^{-asws} all, O my chiefs, and Mercy of Allah^{-azwj} and His^{-azwj} Blessings!'

السَّلَامُ عَلَيْكُمْ يَا خُزَانَ عَلِمَ اللَّهُ السَّلَامُ عَلَيْكُمْ يَا تَرَاجِمَةَ وَحْيِ اللَّهِ السَّلَامُ عَلَيْكُمْ أَيُّهَا الصَّادِقُونَ عَنِ اللَّهِ السَّلَامُ عَلَيْكُمْ يَا عِتْرَةَ رَسُولِ اللَّهِ السَّلَامُ عَلَيْكُمْ يَا نَاصِرِي دِينِ اللَّهِ السَّلَامُ عَلَيْكُمْ أَيُّهَا الْحَاكِمُونَ بِحُكْمِ اللَّهِ

The greeting be upon you^{-asws} all O treasurers of the Knowledge of Allah^{-azwj}! The greeting be upon you^{-asws} all, O interpreters of the Revelation of Allah^{-azwj}! The greeting be upon you^{-asws} all, O truthful ones about Allah^{-azwj}! The greeting be upon you^{-asws} all, O family of Rasool Allah^{-saww}! The greeting be upon you^{-asws} all, O helpers of the Religion of Allah^{-azwj}! The greeting be upon you^{-asws} all, O ones judging with the Judgments of Allah^{-azwj}!

السَّلَامُ عَلَيْكُمْ يَا سَادَةَ الْوَزَى وَالْآيَةَ الْكُبْرَى وَالْحُجَّةَ الْعُظْمَى وَالِدَّعْوَةَ الْحُسْنَى وَالْمَقَالَ الْأَعْلَى وَشَجَرَةَ الْمُنْتَهَى وَبَابَ الْهُدَى وَكَلِمَةَ التَّقْوَى وَالْعُرْوَةَ الْوُثْقَى

The greeting be upon you^{-asws} all, O chiefs of the devout, and the great Imams^{-asws}, and the mighty Divine Authorities, and the most excellent callers, and the exalted examples, and the ultimate tree (ancestry), and the door of guidance, and the pious word, and the firmest handhold!

السَّلَامُ عَلَيْكُمْ يَا مَنْ اتَّخَذَهُمُ اللَّهُ رَحْمَةً لِحَلْفِهِ وَأَنْصَاراً لِدِينِهِ وَقُؤَاماً بِأَمْرِهِ وَخُزَاناً لِعِلْمِهِ وَحَفَاطَةً لِسِرِّهِ وَتَرَاجِمَةَ لَوْحِهِ وَمَعَادِنَ كَلِمَاتِهِ وَأَوْرُنُكُمْ كِتَابَتِهِ وَخَصَصَكُمْ بِكَرَامِ التَّنْزِيلِ وَضَرَبَ لَكُمْ مَثَلاً مِنْ نُورِهِ وَأَجْرَى فِيكُمْ مِنْ رُوحِهِ

The greeting be upon you^{-asws} all, O ones Allah^{-azwj} has Taken as Mercy for His^{-azwj} creation, and helpers for His^{-azwj} religion, and custodians of His^{-azwj} Commands, and treasurers of His^{-azwj}, and safeguards of His^{-azwj} Secrets, and interpreters of His^{-azwj} Revelation, and the mines of His⁻

azwj Words, and He-azwj Made you-asws inherit His-azwj Book, and Particularised you-asws with honours of the Scriptures, and Struck for you-asws examples from His-azwj, and Flowed among you-asws from His-azwj Spirit!

السَّلَامُ عَلَيْكُمْ أَيُّهَا الْأَئِمَّةُ الْهُدَاةُ وَالسَّادَةُ الْوَلَاةُ وَالْقَادَةُ الْحَمَامَةُ وَالِدَادَةُ السُّعَاةُ السَّلَامُ عَلَيْكُمْ يَا أُولِي الذِّكْرِ وَحُرَّانَ الْعِلْمِ وَمُنْتَهَى الْحِلْمِ وَقَادَةَ الْأَمْرِ

The greeting be upon you-asws all, O the Imams-asws of guidance, and the noble chiefs and the protective guardians, and the devoted defenders! The greeting be upon you-asws all, O people of Al Zikr, and the treasurers of knowledge, and the exemplars of wisdom, and the leaders of the communities!

السَّلَامُ عَلَيْكُمْ يَا بَقِيَّةَ اللَّهِ وَخَيْرَتَهُ السَّلَامُ عَلَيْكُمْ يَا سُفَرَاءَ اللَّهِ بَيْنَهُ وَبَيْنَ خَلْقِهِ السَّلَامُ عَلَيْكُمْ يَا حُلَفَاءَ اللَّهِ فِي أَرْضِهِ

The greeting be upon you-asws all O remaining ones of Allah-azwj and His-azwj Choice! The greeting be upon you-asws all O ambassadors of Allah-azwj between Him-azwj and His-azwj creatures! The greeting be upon you-asws all O caliphs of Allah-azwj in His-azwj earth!

أَشْهَدُ أَنَّكُمْ الْأَئِمَّةُ الرَّاشِدُونَ الْمَهْدِيُّونَ النَّاطِقُونَ الصَّادِقُونَ الْمُقَرَّبُونَ الْمُطَهَّرُونَ الْمُعَصُّومُونَ عَصَمَكُمْ اللَّهُ مِنَ الذُّنُوبِ وَبَرَأَكُمْ مِنَ الْغُيُوبِ وَائْتَمَنَكُمْ عَلَى الْغُيُوبِ وَآمَنَكُمْ مِنَ الْفِتَنِ وَاسْتَرْعَاكُمْ الْأَنْامَ وَفَوَّضَ إِلَيْكُمْ الْأُمُورَ

I testify you-asws are the rightly guiding Imams-asws, the guided, the truthful speakers, the ones of Proximity, the purified, the infallible! Allah-azwj has Protected you-asws all from the sins, and Absolved you-asws from the faults, and Entrusted you-asws upon the unseen matters, and Secured you-asws from the Fitna, and Made you-asws caretakers of the people, and Delegated the affairs to you-asws all!

وَجَعَلَ إِلَيْكُمْ التَّدْيِيرَ وَعَرَفَكُمْ الْأَسْبَابَ وَالْأَنْسَابَ وَأَوْزَنَكُمْ الْكِتَابَ وَأَعْطَاكُمْ الْمُقَالِيدَ وَسَخَّرَ لَكُمْ مَا خَلَقَ

And He-azwj Made the management to you-asws, and Introduced you-asws the causes and the lineages, and Made you-asws inherit the Book, and Gave you-asws the reins, and Subdue to you-asws what He-azwj Created!

فَعَظَّمْتُمْ جَلَالَهُ وَكَبَّرْتُمْ شَأْنَهُ وَمَجَّدْتُمْ كَرَمَهُ وَأَدْمَنْتُمْ ذِكْرَهُ وَتَلَوْتُمْ كِتَابَهُ وَخَلَلْتُمْ خِلَالَهُ وَحَرَّمْتُمْ حَرَامَهُ وَأَقَمْتُمْ الصَّلَاةَ وَآتَيْتُمُ الرِّكَاعَ وَأَمَرْتُمْ بِالْمَعْرُوفِ وَنَهَيْتُمْ عَنِ الْمُنْكَرِ وَمِيرَاثَ النَّبُوَّةِ عِنْدَكُمْ وَإِيَابَ الْخَلْقِ إِلَيْكُمْ وَحَسَابُهُمْ عَلَيْكُمْ وَفَصْلُ الْحِطَابِ عِنْدَكُمْ وَبُرْهَانُهُ مَعَكُمْ وَنُورُهُ مِنْكُمْ وَأَمْرُهُ إِلَيْكُمْ

You-azwj revered His-azwj Majesty, and enlarged His-azwj Glory, and glorified His-azwj Benevolence, and constantly did His-azwj Zikr, and recited His-azwj Book, and permitted His-azwj Permissibles, and prohibited His-azwj Prohibitions, and you-asws established the Salat, and gave the Zakat, and instructed with the good and forbade from the evil, and inheritance of the Prophet-hood is in your-asws possession, and return of the creatures is to you-asws, and their Reckoning is up to you-asws, and the decisive address is with you-asws, and His-azwj Proofs are with you-asws, and His-azwj Noor is from you-asws, and His-azwj Command is (entrusted) to you-asws!

مَنْ وَالَاكُمْ يَا سَادَاتِي فَقَدْ وَالَى اللَّهَ وَمَنْ عَادَاكُمْ فَقَدْ عَادَى اللَّهَ أَنْتُمْ أَمْنَاءُ اللَّهِ وَأَنْتُمْ دَلَائِلُ اللَّهِ وَأَنْتُمْ خُلَفَاءُ اللَّهِ وَأَنْتُمْ حُجَجُ اللَّهِ عَلَى خَلْقِهِ فَبِكُمْ يَعْرِفُ اللَّهُ الْخَلَائِقَ وَبِكُمْ يُنْجِيهِمْ

One who befriends you^{-asws}, O my chiefs, has befriended Allah^{-azwj}, and one inimical to you^{-asws} has been inimical to Allah^{-azwj}! You^{-asws} are trustees of Allah^{-azwj}, and you^{-asws} are Favours of Allah^{-azwj}, and you^{-asws} are pointers of Allah^{-azwj}, and you^{-asws} are caliphs of Allah^{-azwj}, and you^{-asws} are Divine Authorities of Allah^{-azwj} upon His^{-azwj} creatures! Through you^{-asws} Allah^{-azwj} Recognised the creatures, and through you^{-asws} He^{-azwj} Gifts them!

أَنْتُمْ يَا سَادَاتِي السَّبِيلُ الْأَعْظَمُ وَالصِّرَاطُ الْمُسْتَقِيمُ وَالتَّبَأُ الْعَظِيمُ وَالْحَبْلُ الْمَتِينُ وَالسَّبَبُ الْمَمْدُودُ مِنَ السَّمَاءِ إِلَى الْأَرْضِ أَنْتُمْ شُهَدَاءُ دَارِ الْفَنَاءِ وَشَفَعَاءُ دَارِ الْبَقَاءِ أَنْتُمْ الرَّحْمَةُ الْمُصَوَّلَةُ وَالْآيَةُ الْمَحْزُونَةُ وَالْبَابُ الْمُمْتَحَنُ بِهِ النَّاسُ مَنْ أَتَاكُمْ نَجَا وَمَنْ تَخَلَّفَ عَنْكُمْ هَوَى

You^{-asws}, O my chiefs, are the mightiest way, and the straight path, and the magnificent news, and the unbreakable rope, and the cause extended from the sky to the earth! You^{-asws} are martyrs in the perishable house, and intercessors in the ever-lasting house! You^{-asws} are the connected Mercy, and the treasured signs, and the door the people are tested with! One who comes to you achieves salvation and one who stays behind from you collapses!

أَشْهَدُ أَنْكُمْ يَا سَادَاتِي إِلَى اللَّهِ تَدْعُونَ وَإِلَيْهِ تُرْشِدُونَ وَبِقَوْلِهِ تَحْكُمُونَ لَمْ تَزَالُوا بِعَيْنِهِ وَعِنْدَهُ فِي مَلَكُوتِهِ تَأْمُرُونَ وَلَهُ تُخْلِصُونَ وَبِعَرْشِهِ تُحْدِقُونَ وَلَهُ تُسَبِّحُونَ وَتُقَدِّسُونَ وَتُحَمِّدُونَ وَتُكَلِّمُونَ وَتُعْظِمُونَ وَبِهِ حَافُونَ حَتَّى مَنْ عَلَيْنَا فَجَعَلَكُمْ فِي بُيُوتٍ أَذِنَ اللَّهُ أَنْ تُرْفَعَ وَيُذْكَرَ فِيهَا اسْمُهُ

I testify you^{-asws}, O my chiefs, are callers to Allah^{-azwj} and rightly directing to Him^{-azwj}, and are judging by His^{-azwj} Words! You^{-asws} have not ceased to be in His^{-azwj} Eye, and with Him^{-azwj} in His^{-azwj} Domains, instructing, and are sincere to Him^{-azwj}, and were gazing at His^{-azwj} Throne, and to Him^{-azwj} you^{-asws} were praising, and extolling Holiness, and glorifying, and extolling Oneness, and revering, and were surrounding it until He^{-azwj} Conferred upon us, so He^{-azwj} Made you^{-asws}, **in houses which Allah has Allowed to be Exalted and His Name is being Mentioned in these; [24:36]!**

فَتَوَلَّى جَلَّ ذِكْرُهُ تَطْهِيرَهَا وَأَمَرَ خَلْقَهُ بِتَعْظِيمِهَا فَرَفَعَهَا عَلَى كُلِّ بَيْتٍ طَهَّرَهُ فِي الْأَرْضِ وَعَلَاهَا عَلَى كُلِّ بَيْتٍ قَدَّسَهُ فِي السَّمَاءِ لَا يُؤَاذِبُهَا خَطَرٌ وَلَا يَسْمُو إِلَيْهَا الْفِكْرُ يَتَمَتَّى كُلُّ أَحَدٍ أَنَّهُ مِنْكُمْ وَلَا تَتَمَنَّى أَنْتُمْ أَنْتُمْ مِنْ غَيْرِكُمْ إِلَيْكُمْ انْتَهَتْ الْمَكَارِمُ وَالشَّرَفُ وَفِيكُمْ اسْتَقَرَّتِ الْأَنْوَارُ وَالْمَجْدُ وَالسُّؤْدُ

The Majestic is His^{-azwj} Mention Took Charge of purifying it and Commanded His^{-azwj} creatures to revere it. He^{-azwj} Raised it above every house by Purifying it in the earth and Made it higher upon every house. He^{-azwj} Sanctified it in the sky. Neither does any status equals it, nor do thoughts reach its heights. Everyone wishes to be from among you^{-asws}, while you^{-asws} do not wish to be from anyone else. To you^{-asws} belong all virtues and honour and among you^{-asws} reside the Noor, and the glory, and the rightful guidance!

فَلَيْسَ فَوْقَكُمْ أَحَدٌ إِلَّا اللَّهُ وَلَا أَقْرَبَ إِلَيْهِ مِنْكُمْ وَلَا أَكْرَمَ عَلَيْهِ مِنْكُمْ وَلَا أَخْطَى لَدَيْهِ أَنْتُمْ سُكَّانُ الْبِلَادِ وَنُورُ الْعِبَادِ وَعَلَيْكُمْ الْإِعْتِمَادُ فِي يَوْمِ الْمَعَادِ

There isn't anyone above you^{-asws} all except Allah^{-azwj}, nor is there anyone closer to him^{-asws} than you^{-asws}, nor anyone more honourable to Him^{-azwj} than you^{-asws}, nor of greater fortune

for His^{-azwj} religion! You^{-asws} are dwellers of the land, and Noor of the servants, and upon you^{-asws} is the reliance during the Day of returning!

كُلَّمَا غَابَ مِنْكُمْ حُجَّةٌ أَوْ أَقْلٌ مِنْكُمْ نَحْمُ أَطْلَعَ اللَّهُ خَلْفَهُ مِنْكُمْ خَلْفًا نَبِيًّا وَنُورًا نَبِيًّا خَلْفًا عَنْ سَلَفٍ لَا تَنْقَطِعُ عَنْكُمْ مَوَادُّهُ وَ لَا يُسْلَبُ مِنْكُمْ أَمْرُهُ سَبَبٌ مُؤْصُولٌ مِنَ اللَّهِ وَ جَعَلَ مَا خَصَّنَا بِهِ مِنْ مَعْرِفَتِكُمْ تَطْهِيراً لِدُنُوبِنَا وَ تَرْكِيبَةً لَأَنْفُسِنَا إِذْ كُنَّا عَنْدهُ مُعْتَرِفِينَ بِخَفَايَاكُمْ

Every time a Divine Authority from you^{-asws} or a star from you^{-asws} sets, Allah^{-azwj} Brings forth in succession from among you^{-asws}, a luminous successor and a clear light, one generation following another. Your^{-asws} guidance never ceases, nor is your^{-asws} authority taken from you^{-asws}. You^{-asws} are a continuous link to Allah^{-azwj}, and He^{-azwj} has Made our recognition of you^{-asws} a means of purification from our sins and a refinement for our souls, for we acknowledge your^{-asws} right before Him^{-azwj}!

فَبَلَغَ اللَّهُ بِكُمْ يَا سَادَاتِي هَيْأَةَ الشَّرَفِ وَ زَادَكُمْ مَا أَنْتُمْ أَهْلُهُ وَ مُسْتَحَقُّهُ مِنْهُ

O my chiefs! May Allah^{-azwj} reach with you^{-asws} all the peak of nobility and Increase you^{-asws} what you^{-asws} are rightful of and are deserving of it from Him^{-azwj}!

وَ أَشْهَدُ يَا مَوَالِي وَ طُوبَى لِي إِنْ كُنْتُمْ مَوَالِيَّ أَيْ عَبْدُكُمْ وَ طُوبَى لِي إِنْ قَبِلْتُمُونِي عَبْدًا وَ أَيْ مَقَرَّ بِكُمْ مُعْتَصِمٌ بِحَبْلِكُمْ مُتَوَقِّعٌ لِدَوْلَتِكُمْ مُنْتَظِرٌ لِرَجْعَتِكُمْ عَامِلٌ بِأَمْرِكُمْ آخِذٌ بِقَوْلِكُمْ لَا يَذُّ بِحَرَمِكُمْ مُتَقَرِّبٌ إِلَى اللَّهِ بِكُمْ

And I testify, O my master, and beatitude is for me if You^{-azwj} are my masters and I am your slave, and beatitude is for me if you^{-asws} were to accept me as a slave, and I am an acceptor of you^{-asws} all, holding on to your^{-asws} rope, anticipating your^{-asws} government, awaiting your^{-asws} return, working with your^{-asws} instructions, taking with your^{-asws} words, seeking refuge with your^{-asws} sanctuaries drawing closer to Allah^{-azwj} through you^{-asws} all!

يَا سَادَاتِي بِكُمْ يُمَسِّكُ اللَّهُ السَّمَاءَ أَنْ تَقَعَ عَلَى الْأَرْضِ إِلَّا بِإِذْنِهِ وَ بِكُمْ يُنْزِلُ الْغَيْثَ وَ يَكْثِفُ الْكَرْبَ وَ يُعْطِي الْمُعْدِمَ وَ يَشْفِي السَّقِيمَ لَبِيْكُمْ وَ سَعْدِيْكُمْ يَا مَنْ اصْطَفَاهُمْ اللَّهُ فَقَالَ تَعَالَى ذِكْرُهُ إِنَّ اللَّهَ اصْطَفَى مِنَ الْمَلَائِكَةِ رُسُلًا وَ مِنَ النَّاسِ

O my chiefs! By you^{-asws} Allah^{-azwj} Withholds the sky from falling upon the earth, except by His^{-azwj} Permission, and due to you^{-asws} the rains fall, and the distress is removed, and the destitute is enriched, and the sick one is healed! At your^{-asws} service and your^{-asws} assistance, O ones whom Allah^{-azwj} has Chosen, for Allah^{-azwj}, Exalted is His^{-azwj} Mention Said: **Allah Chooses messengers from among the Angels and from the people; [22:75]!**

فَأَنْتُمْ السَّفَرَةُ الْكَرَامُ الْبَرَّةُ أَنْتُمْ الْعِبَادُ الْمُكْرَمُونَ الَّذِينَ لَا يَسْبِقُونَهُ بِالْقَوْلِ وَ هُمْ بِأَمْرِهِ يَعْمَلُونَ وَ أَنْتُمْ الصَّفْوَةُ الَّتِي اصْطَفَاهَا اللَّهُ وَ صَفَاهَا وَ وَصَّاهَا فِي كِتَابِهِ فَقَالَ إِنَّ اللَّهَ اصْطَفَى آدَمَ وَ نُوحًا وَ آلَ إِبْرَاهِيمَ وَ آلَ عِمْرَانَ عَلَى الْعَالَمِينَ ذُرِّيَّةً بَعْضُهَا مِنْ بَعْضٍ وَ اللَّهُ سَمِيعٌ عَلِيمٌ

You^{-asws} are the honourable ambassadors, the righteous! You^{-asws} are the honourable servants, those who **do not precede Him in speech and they are only acting by His Command [21:27]**, and you^{-asws} are the elites whom Allah^{-azwj} has Chosen and Cleaned and Described in His^{-azwj} Book. He^{-azwj} Said: **Surely Allah chose Adam and Noah and the progeny of Ibrahim and the progeny of Imran above the worlds [3:33] Offspring, one being from the other; and Allah is Hearing, Knowing [3:34]!**

فَأَنْتُمْ الدَّرِيَّةُ الْمُخْتَارَةُ وَالْأَنْفُسُ الْمُجَرَّدَةُ وَالْأَزْوَاجُ الْمُطَهَّرَةُ يَا مُحَمَّدُ يَا عَلِيَّ- يَا فَاطِمَةُ الزَّهْرَاءُ يَا حَسَنُ يَا حُسَيْنُ سَيِّدَيِ شَبَابِ أَهْلِ الْجَنَّةِ يَا مَوْلَيَّ الطَّاهِرِينَ يَا ذَوِي النَّهْيِ وَالنُّهَى يَا أَنْوَارَ اللَّهِ فِي أَرْضِهِ الَّتِي لَا تُطْفَأُ يَا عُيُونَ اللَّهِ فِي خَلْقِهِ

You^{-asws} are the Selected offspring, and the pure souls, and the purified spirits! O Muhammad^{-saww}, O Ali^{-asws}, O Fatima Al Zahra^{-asws}, O Hassan^{-asws}, O Husayn^{-asws} two chiefs of youths of the people of Paradise! O my masters, the pure! O possessors of the intelligence and the piety! O lights of Allah^{-azwj} in His^{-azwj} earth which cannot be extinguished! O Eyes of Allah^{-azwj} among His^{-azwj} creatures!

أَنَا مُنْتَظِرٌ لِأَمْرِكُمْ مُتَرَقِّبٌ لِدَوْلَتِكُمْ مَعَكُمْ لَا مَعَ غَيْرِكُمْ إِلَيْكُمْ لَا إِلَى عَدُوِّكُمْ آمَنْتُ بِكُمْ وَمَا أَنْزَلَ إِلَيْكُمْ وَأَنْبَأُ إِلَى اللَّهِ مِنْ عَدُوِّكُمْ

I am awaiting your^{-asws} matters, watching out for your^{-asws} government! With you^{-asws} all not with others! To you^{-asws} all not to your^{-asws} enemies! I believe in you^{-asws} all and with what has been Revealed to you^{-asws}, and I disavow to Allah^{-azwj} from your^{-asws} enemies!

وَأَشْهَدُ يَا مَوْلَيَّ أَنْكُمْ تَسْمَعُونَ كَلَامِي وَ تَرَوْنَ مَقَامِي وَ تَعْرِفُونَ مَكَانِي وَ تَرُدُّونَ سَلَامِي وَ أَنْتُمْ حُجَجُ اللَّهِ الْبَالِغَةُ وَ نِعْمَةُ السَّابِغَةُ فَادْكُرُونِي عِنْدَ رَبِّكُمْ وَ أَوْرِدُونِي حَوْضَكُمْ وَ اسْقُونِي بِكَاسِكُمْ وَ احْشُرُونِي فِي جُمْلَتِكُمْ وَ اخْرُسُونِي مِنْ مَكَارِهِ الدُّنْيَا وَ الْآخِرَةِ

And I testify, O my masters, you^{-asws} are listening to my speech, and are seeing my standing, and are recognising my place, and are responding to my greeting, and you^{-asws} are the conclusive arguments of Allah^{-azwj} and His^{-azwj} abundant bounties! Mention me in the Presence of your^{-asws} Lord^{-azwj}, and make me arrive to your^{-asws} Fountain, and quench me with your^{-asws} cups, and gather me in your^{-asws} group, and guard me from abhorrence(s) of the world and the Hereafter!

فَإِنَّ لَكُمْ عِنْدَ اللَّهِ مَقَامًا مَحْمُودًا وَ جَاهًا عَرِيضًا وَ شَفَاعَةً مَقْبُولَةً فَإِنِّي فَصَدْتُ إِلَيْكُمْ وَ رَجَوْتُ بِسَلَامِي عَلَيْكُمْ وَ وَفَوِي بِعَرْصَتِكُمْ وَ اسْتَشْفَاعِي بِكُمْ إِلَى اللَّهِ أَنْ يَغْفِرَ ذُنُوبِي وَ يَعْزِّزَ دَلِيلِي وَ يَرْفَعَ صَرْعَتِي وَ يُقَوِّيَ ضَعْفِي وَ يَسُدَّ فَقْرِي وَ يُبَلِّغَنِي أَمَلِي وَ يُعْطِنِي مُنْتَنِي وَ يَقْضِي حَاجَتِي فِيمَا ذَكَرْتُهُ مِنْ حَوَائِجِي وَ مَا لَمْ أَذْكُرْهُ مَا عَلِمَ أَنَّ فِيهِ الْخَيْرَ لِي حَتَّى يُوْصِلَنِي بِذَلِكَ إِلَى رِضَا وَ الْجَنَّةِ

Surely, there is a praise-worthy position for you^{-asws} all in the Presence of Allah^{-azwj}, and wide honour, and Accepted intercession, for I have aimed to you^{-asws}, and I have hoped with my greeting to you^{-asws}, and my standing in your^{-asws} plains, and my seeking intercession with you^{-asws} to Allah^{-azwj} that He^{-azwj} Pardon me, and Forgive my sins, and honour my humiliation, and Raise my beseeching, and Strengthen my weakness, and Block my poverty, and Make me reach my wishes, and Grant me my desires, and Fulfil my needs regarding what I have mentioned from my needs and what I have not mentioned, what He^{-azwj} Knows the goodness for me is in it until He^{-azwj} Connects me with that to His^{-azwj} Pleasure and the Paradise!

اللَّهُمَّ شَفِّعْهُمْ فِيَّ وَ شَفِّعْنِي بِهِمْ وَ بَلِّغْنِي مَا سَأَلْتُ وَ تَوَسَّلْتُ يَا مَوْلَايَ بِهِمْ وَ لَا تُخَيِّبْنِي مِمَّا رَجَوْتُهُ فِيهِمْ يَا أَرْحَمَ الرَّاحِمِينَ-

O Allah^{-azwj}! Accept their^{-asws} intercession regarding me and Accept my interceding through them^{-asws} and Make me reach what I am requesting and sought the means, O my Master, through them, and do not disappoint me from what I am hoping regarding them^{-asws}, O most Merciful of the merciful ones!

فَإِذَا أَرَدْتَ الْوَدَاعَ فَقُلْ لَا جَعَلَهُ اللَّهُ آخِرَ الْعَهْدِ مِنْ زِيَارَتِكَ وَ رَزَقَنِي الْعُودَ إِلَيْكَ وَ الْمَقَامَ فِي حَرَمِكَ وَ الْكَوْنَ مَعَكَ وَ مَعَ الْأَبْرَارِ مِنْ وَلَدِكَ-

When you intend to bid the farewell, say, 'May Allah^{-azwj} not Make is last of the pact of visiting you^{-asws}, and Grace me the return to you^{-asws}, and the standing in your^{-asws} sanctuary, and being with you^{-asws} and with the righteous ones from your^{-asws} children^{-asws}!'

ثُمَّ اُخْرِجِ الْقَهْقَرَى وَ قُلِ السَّلَامُ عَلَيْكَ يَا سَيِّدَ الْوَصِيِّينَ وَ السَّلَامُ عَلَى الْمَلَائِكَةِ الْمُقَرَّبِينَ-

Then exit walking backwards, and say, 'The greeting be upon you^{-asws}, O chief of the successors^{-asws}, and the greeting be upon the Angels of Proximity!'

وَ قُلْ فِي مَسِيرِكَ إِلَى أَنْ تَبْعُدَ عَنِ الْقَبْرِ إِنَّا لِلَّهِ وَ إِنَّا إِلَيْهِ رَاجِعُونَ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ وَ حَسْبِيَ اللَّهُ وَ نِعْمَ الْوَكِيلُ.

And say in your walking until you are far from the grave: 'We are for Allah^{-azwj} and we are returning to Him^{-azwj}! There is neither might nor strength except with Allah^{-azwj} the Exalted, the Magnificent, and Allah^{-azwj} Suffices me and is the Best of the disposers!'”⁷²⁶

34- ثُمَّ قَالَ زِيَارَةُ أُخْرَى لَهُ ع تَعْتَسِلُ أَوَّلًا لِلزِّيَارَةِ مُنْذُوبًا وَ تَقْصِدُ إِلَى مَشْهَدِهِ وَ تَقِفُ عَلَى صَرْحِهِ الطَّاهِرِ وَ تَسْتَقْبِلُهُ بِوَجْهِكَ وَ تَجْعَلُ الْقِبْلَةَ بَيْنَ كَتِفَيْكَ وَ تَقُولُ السَّلَامُ عَلَيْكَ يَا أَمِيرَ الْمُؤْمِنِينَ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ

Then he said, 'Another Ziyarat of his^{-asws} – 'You should bathe for the Ziyarat as a delegate and aim to his^{-asws} Shrine, and pause at his^{-asws} pure Shrine and face it with your face and make the Qiblah between your shoulders and say, 'The greeting be upon you^{-asws}, O Amir Al-Momineen^{-asws}, and Mercy of Allah^{-azwj} and His^{-azwj} Blessings!

السَّلَامُ عَلَيْكَ يَا وَلِيَّ اللَّهِ السَّلَامُ عَلَيْكَ يَا صَفْوَةَ اللَّهِ السَّلَامُ عَلَيْكَ يَا حَبِيبَ اللَّهِ السَّلَامُ عَلَيْكَ يَا سَيِّدَ الْوَصِيِّينَ السَّلَامُ عَلَيْكَ يَا خَلِيفَةَ رَسُولِ اللَّهِ رَبِّ الْعَالَمِينَ

The greeting be upon you^{-asws} O Guardian of Allah^{-azwj}! The greeting be upon you^{-asws} O elite of Allah^{-azwj}! The greeting be upon you^{-asws} O Beloved of Allah^{-azwj}! The greeting be upon you^{-asws} O chief of the successors^{-asws}! The greeting be upon you^{-asws} O caliph of Rasool^{-saww} of Allah^{-saww} Lord^{-azwj} of the worlds!

أَشْهَدُ أَنَّكَ قَدْ بَلَغْتَ عَنْ رَسُولِ اللَّهِ مَا حَمَلَكَ وَ حَفِظْتَ مَا اسْتَوْدَعَكَ وَ حَلَلْتَ خَلَالَ اللَّهِ وَ حَرَّمْتَ حَرَامَ اللَّهِ وَ تَلَوْتَ كِتَابَ اللَّهِ وَ صَبَرْتَ عَلَى الْأَذَى فِي جَنْبِ اللَّهِ مُحْتَسِبًا حَتَّى أَتَاكَ الْيَقِينُ

I testify you^{-asws} have delivered on behalf of Rasool Allah^{-saww} what he^{-asws} had loaded you^{-asws} with, and you^{-asws} preserved what you^{-asws} had been given to take care of, and you^{-asws} permitted the Permissibles of Allah^{-azwj} and prohibited the Prohibitions of Allah^{-azwj}, and recited the Book of Allah^{-azwj} and were patient upon the harm for the Side (Sake) of Allah^{-azwj} in anticipation until the certainty (death) came to you^{-asws}!

لَعَنَ اللَّهُ مَنْ خَالَفَكَ وَ لَعَنَ اللَّهُ مَنْ قَتَلَكَ وَ لَعَنَ مَنْ بَلَغَهُ ذَلِكَ فَرَضِي بِهِ أَنَا إِلَى اللَّهِ مِنْهُمْ بَرَاءٌ-

May Allah^{-azwj} Curse the one who opposed you^{-asws}, and may Allah^{-azwj} Curse the one who killed you^{-asws}, and may Allah^{-azwj} Curse the one to whom that reached so he was pleased with it! I disavow to Allah^{-azwj} from them!

ثُمَّ تَنَكَّبُ عَلَى الْقَبْرِ وَ تُقَبِّلُهُ وَ تَضَعُ خَدَّكَ الْأَيْمَنَ عَلَيْهِ ثُمَّ الْأَيْسَرَ ثُمَّ تَتَحَوَّلُ إِلَى عِنْدِ الرَّأْسِ تَقِفُ عَلَيْهِ وَ تَقُولُ السَّلَامُ عَلَيْكَ يَا وَصِيَّ الْأَوْصِيَاءِ وَ وَارِثِ عِلْمِ الْأَنْبِيَاءِ

Then devote upon the grave and kiss it and place your right cheek upon it, then the left, then transfer to be by the head pausing at it, and say, 'The greeting be upon you^{-asws}, O successors^{-asws} of the successors^{-as}, and inheritor of knowledge of the Prophets^{-as}!

أَشْهَدُ لَكَ يَا وَلِيَّ اللَّهِ بِالْبَلَاغِ وَ الْأَدَاءِ أَتَيْتُكَ زَائِراً عَارِفاً بِحَقِّكَ مُسْتَبْصِراً بِشَأْنِكَ مُوَالِياً لِلْأَوْلِيَاءِ مُعَادِياً لِأَعْدَائِكَ مُتَقَرِّباً إِلَى اللَّهِ تَعَالَى بِرِيَازَتِكَ فِي خَلَاصِ نَفْسِي وَ فَكَالِكَ رَقَبَتِي مِنَ النَّارِ وَ قَضَاءِ حَوَائِجِي فِي الدُّنْيَا وَ الْآخِرَةِ فَاشْفَعْ لِي عِنْدَ رَبِّكَ صَلَوَاتُ اللَّهِ عَلَيْكَ-

I testify for you^{-asws}, O Guardian of Allah^{-azwj}, with the delivery and the fulfilment! I have come to you^{-asws} as a visitor, recognising your^{-asws} right, insightful with your^{-asws} glory, a friend to your^{-asws} friends and an enemy to your^{-asws} enemies, drawing closer to Allah^{-azwj} the Exalted with visiting you^{-asws} in rescuing myself and liberating my neck from the Hellfire, and fulfilment of my needs in the world and the Hereafter! Intercede for me in the Presence of your^{-asws} Lord^{-azwj}, may the Salawaat of Allah^{-azwj} be upon you^{-asws}!

ثُمَّ يُقَبِّلُ الْقَبْرَ وَ يَضَعُ خَدَّهُ الْأَيْمَنَ وَ يَرْفَعُ رَأْسَهُ وَ يُصَلِّي سِتَّ رَكَعَاتٍ حَسَبَ مَا قَدَّمَاهُ فَإِذَا أَرَادَ وَدَاعَهُ عَ فَلْيَقِفْ عَلَى قَبْرِهِ كَمَا وَقَفَ أَوَّلًا ثُمَّ يَقُولُ

Then he should kiss the grave and place his right cheek and raise his head and pray six units Salat, as per what we have previously cited. When he intends to bid him^{-asws} farewell, let him pause at the grave just as he had paused firstly, then he should say: -

السَّلَامُ عَلَيْكَ يَا أَمِيرَ الْمُؤْمِنِينَ- وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ أَسْتَوْدِعُكَ اللَّهُ وَ أَسْتَزِعِيكَ وَ أَقْرَأُ عَلَيْكَ السَّلَامَ آمَنَّا بِاللَّهِ وَ بِالرَّسُولِ- وَ بِمَا جِئْتَ بِهِ وَ دَلَّلْتَ عَلَيْهِ اللَّهُمَّ اكْتُبْنَا مَعَ الشَّاهِدِينَ

'The greeting be upon you^{-asws} O Amir Al-Momineen^{-asws}, and Mercy of Allah^{-azwj} and His^{-azwj} Blessings! I entrust you^{-asws} to Allah^{-azwj} and place you^{-asws} in His^{-azwj} Care, and convey the greeting upon you^{-asws}, believing in Allah^{-azwj} and the Rasool^{-saww} and with what he^{-saww} had come with and pointed upon! O Allah^{-azwj}! Write us with the testifiers!

اللَّهُمَّ لَا تَجْعَلْهُ آخِرَ الْعَهْدِ لِزِيَارَةِ وَلِيِّكَ وَ ارْزُقْنِي الْعَوْدَ إِلَيْهِ أَبَدًا مَا أَبْقَيْتَنِي فَإِذَا تَوَفَّيْتَنِي فَاحْشُرْنِي مَعَهُ وَ مَعَ ذُرِّيَّتِهِ الْأَيِّمَةِ الرَّاشِدِينَ عَلَيْهِ وَ عَلَيْهِمُ السَّلَامُ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ- وَ يَدْعُو بَعْدَ ذَلِكَ بِمَا شَاءَ يُجِبُ إِنْ شَاءَ اللَّهُ.

O Allah^{-azwj}! Do not Make it last of the pacts of visiting Your^{-azwj} Guardian, and Grace me the return to him^{-asws} for ever, for as long as You^{-azwj} Cause me to remain! When You^{-azwj} Cause me to die, Gather me with him^{-asws} and with his^{-asws} offspring, the rightly guiding Imams^{-asws}, upon him^{-asws} and upon them^{-asws} be the greeting, and Mercy of Allah^{-azwj} and His^{-azwj}

Blessings!’ – and he should supplicate after than with whatever he desires, (it will be fulfilled) if Allah^{-azwj} so Desires!’”⁷²⁷

35- ثُمَّ قَالَ زِيَارَةُ أُخْرَى لَهُ عَ تَقِفْ عَلَى بَابِ السَّلَامِ وَ تَقُولُ اللَّهُمَّ إِلَيْكَ وَجْهِي وَ عَلَيْكَ تَوَكَّلْتُ رَبِّي اللَّهُ أَكْبَرُ كَمَا بِمَنِّهِ هَدَانَا اللَّهُ أَكْبَرُ إِلَهُنَا وَ مَوْلَانَا اللَّهُ أَكْبَرُ وَلِيْنَا الَّذِي أَحْيَانَا الْحَمْدُ لِلَّهِ الَّذِي بِمَنِّهِ هَدَانَا

Then he said, ‘Another Ziyarat of his^{-asws} – ‘You should pause at the ‘Salaam’ door and say, ‘O Allah^{-azwj}! To You^{-azwj} I have diverted my face, and upon You^{-azwj} I have relied my Lord^{-azwj}! Allah^{-azwj} is Greatest just as He^{-azwj} has Guided us by His^{-azwj} Conferment! Allah^{-azwj} is Greatest, our God^{-azwj} and our Master! Allah^{-azwj} is Greatest our Guardian Who Causes us to live! The Praise is for Allah^{-azwj} Who Guided us by His^{-azwj} Conferment!

اللَّهُمَّ إِنِّي أَشْهَدُكَ وَ الشَّهَادَةُ حَقِّي وَ الْحَقُّ عَلَيَّ وَ أَدَاءُ لِمَا كَلَّفْتَنِي أَنْ مُحَمَّدًا ص عَبْدُكَ وَ رَسُولُكَ وَ نَبِيُّكَ وَ صَفِيُّكَ وَ خَلِيلُكَ وَ حَاصِنُكَ وَ خَيْرُكَ مِنْ بَرِيَّتِكَ

O Allah^{-azwj}! I keep You^{-azwj} my witness, and the testimony is my share, and the truth is upon me, fulfilment of what You^{-azwj} have Encumbered me, that Muhammad^{-saww} is Your^{-azwj} servant, and Your^{-azwj} Rasool^{-saww}, and Your^{-azwj} Prophet^{-saww}, and Your^{-azwj} elite, and Your^{-azwj} friend, and Your^{-azwj} special one, and Your^{-azwj} Choice from Your^{-azwj} Created beings!

اللَّهُمَّ فَصِّلْ عَلَيْهِ بِصَلَوَاتِكَ وَ احْبُ بِكَرَامَاتِكَ وَ وَفِّرْ بِبَرَكَاتِكَ وَ حَيِّ بِتَحِيَّاتِكَ الْعَالَمِ مُقِيمِ الدَّعَائِمِ وَ مُجَلِّي الظُّلَمَاءِ وَ مَاجِي الطَّغْيَاءِ رَسُولُكَ الشَّاهِدُ وَ دَلِيلُكَ الرَّاشِدُ الَّذِي اخْتَصَصْتَهُ وَ لَكَ اخْلَصْتَهُ وَ بِحَدَائِكَ بَعَثْتَهُ وَ آيَاتِكَ أَوْثَرْتَهُ

O Allah^{-azwj}! Send Salawaat upon him^{-saww} with Your^{-azwj} Salawaat, and Gift with Your^{-azwj} honours, and plentiful with Your^{-azwj} Blessings, and Greet with Your^{-azwj} Salutations, the knowledgeable, the standing, the pillar, and dispellers of the darkness, and effacer of obscurity, Your^{-azwj} Rasool^{-saww}, the witness and Your^{-azwj} pointer, the rightful director whom You^{-azwj} Particularised and Purified for You^{-azwj}, and Sent him^{-saww} with Your^{-azwj} Guidance, and Made him inherit Your^{-azwj} Verses!

فَتَلَا وَ بَيَّنَّ وَ دَعَا وَ أَعْلَنَ وَ طَمَسَتْ بِهِ أَعْيُنُ الطُّغْيَانِ وَ أَخْرَسَتْ بِهِ أَلْسُنُ الْبُهْتَانِ وَ كَتَبَتْ الْعِزَّةُ لَأَوْلِيَائِهِ وَ صَرَبَتْ الدِّلَّةُ عَلَى أَعْدَائِهِ

He^{-saww} recited, and clarified, and called, and announced, and by him^{-saww} You^{-azwj} Blinded the eyes of tyranny, and by him^{-saww} You^{-azwj} Muted the tongues of slander, and You^{-azwj} Wrote the honour to be for his^{-saww} friends, and Struck the disgrace upon his^{-saww} enemies!

وَ أَشْهَدُ أَنَّهُ رَسُولُكَ وَ خَاتَمُ النَّبِيِّينَ جَاءَ بِالْحَقِّ مِنْ عِنْدِ الْحَقِّ وَ صَدَقَ الْمُرْسَلِينَ وَ أَنَّ الَّذِينَ كَذَّبُوهُ ذَائِقُوا الْعَذَابِ الْأَلِيمِ وَ أَنَّ الَّذِينَ آمَنُوا مَعَهُ وَ اتَّبَعُوا النُّورَ الَّذِي أُنْزِلَ مَعَهُ أُولَئِكَ الْمُفْلِحُونَ-

And I testify he^{-saww} is Your^{-azwj} Rasool^{-saww}, and last of the Prophets^{-saww}. He^{-saww} had come with the truth from the Presence of the Truth, and ratified the Messengers^{-as}, and those who belied him^{-saww} will be Tasting the painful Punishment, and those who believed will be with him^{-asws} and follow the Noor which was Revealed with him^{-saww}! They are the successful ones!’

ثُمَّ تَقُولُ السَّلَامَ عَلَيْكَ يَا أَمِيرَ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ سَيِّدَ الْوَصِيِّينَ وَ حُجَّةَ رَبِّ الْعَالَمِينَ عَلَى الْأَوَّلِينَ وَ الْآخِرِينَ السَّلَامَ عَلَيْكَ يَا أَمِيرَ الْمُؤْمِنِينَ وَ وَارِثَ عِلْمِ النَّبِيِّينَ وَ إِمَامَ الْمُتَّقِينَ وَ قَائِدَ الْغُرِّ الْمُحَجَّلِينَ

Then you should say, 'The greeting be upon you^{-asws} O Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws}, chief of the successors^{-asws} and Divine Authorities of Lord^{-azwj} of the worlds upon the former ones and the latter ones! The greeting be upon you^{-asws} O Amir Al-Momineen^{-asws}, and inheritor of knowledge of the Prophets^{-as}, and Imam^{-asws} of the pious, and leader of the resplendent!

السَّلَامَ عَلَيْكَ يَا أَمِيرَ الْمُؤْمِنِينَ- يَا إِمَامَ الْهُدَى وَ مَصَابِيحَ الدُّجَى وَ كَهْفَ أُولَى الْحِجَى وَ مَلْجَأَ ذَوِي النَّهْيِ السَّلَامَ عَلَيْكَ يَا حِجَابَ الْوَرَى وَ الدَّعْوَةَ الْحُسْنَى وَ الْآيَةَ الْكُبْرَى وَ الْمَثَلَ الْأَعْلَى

The greeting be upon you^{-asws} O Amir Al-Momineen^{-asws}, O the Imam^{-asws} of guidance, and lamp in the darkness, and the cave of the people of wisdom, and shelter of the possessors of intellect! The greeting be upon you^{-asws} of the veil of devoutness, and the excellent call, and the great sign, and the exalted example!

السَّلَامَ عَلَيْكَ يَا شَجَرَةَ الْبَدَاءِ وَ صَاحِبَ الدُّنْيَا وَ الْحُجَّةَ عَلَى جَمِيعِ الْوَرَى فِي الْآخِرَةِ وَ الْأُولَى السَّلَامَ عَلَيْكَ يَا صَفِيَّ اللَّهِ وَ خَيْرَتَهُ وَ وَلِيَّ اللَّهِ وَ حُجَّتَهُ وَ بَابَ اللَّهِ وَ حِطَّتَهُ وَ عَيْنَ اللَّهِ وَ آيَتَهُ

The greeting be upon you^{-asws} O the tree (ancestry) of calling (to Deliverance), and master of the world, and the Divine Authority upon the entirety of the people in the Hereafter and the former (world)! The greeting be upon O elite of Allah^{-azwj} and His^{-azwj} Choice, and Guarding of Allah^{-azwj} and His^{-azwj} Divine Authority, and the door of Allah^{-azwj} and His^{-azwj} Gate, and the Eye of Allah^{-azwj} and His^{-azwj} sign!

السَّلَامَ عَلَيْكَ يَا عَيْنَةَ غَيْبِ اللَّهِ وَ مِيزَانَ قِسْطِ اللَّهِ وَ مُصْبَاحَ نُورِ اللَّهِ وَ مِشْكَاتَةَ ضِيَاءِ اللَّهِ السَّلَامَ عَلَيْكَ يَا خَافِظَ سِرِّ اللَّهِ وَ مُمَضِي حُكْمِ اللَّهِ وَ مُجَلِّي إِزَادَةِ اللَّهِ وَ مُؤْضِعَ مَشِيئَةِ اللَّهِ

The greeting be upon you^{-asws} O receptacle of unseen matters of Allah^{-azwj} and the scale of justice of Allah^{-azwj}, and lamp of the light of Allah^{-azwj}, and the niche of illumination of Allah^{-azwj}! The greeting be upon you^{-asws} O protector of the secret of Allah^{-azwj}, implementer of Judgment of Allah^{-azwj}, and revealer of the Will of Allah^{-azwj}, and place of Desire of Allah^{-azwj}!

السَّلَامَ عَلَيْكَ يَا غَايَةَ مَنْ بَرَأَهُ اللَّهُ وَ نَحَايَةَ مَنْ ذَرَأَ اللَّهُ وَ أَوَّلَ مَنْ ابْتَدَعَ اللَّهُ وَ الْحُجَّةَ عَلَى جَمِيعِ مَنْ خَلَقَ اللَّهُ السَّلَامَ عَلَيْكَ أَيُّهَا النَّبِيُّ الْعَظِيمُ وَ الْحُطْبُ الْجَسِيمُ وَ الذِّكْرُ الْحَكِيمُ وَ الصِّرَاطُ الْمُسْتَقِيمُ

The greeting be upon you^{-asws} O peak of the ones Allah^{-azwj} has Made, and ultimate of the one Allah^{-azwj} has Created, and the first one Allah^{-azwj} Initiated, and the Divine Authority upon the entirety of the ones Allah^{-azwj} Created! The greeting be upon you^{-asws} O the magnificent news, and the immense event, the wise reminder, and the straight path!

السَّلَامَ عَلَيْكَ أَيُّهَا الْخَبْلُ الْمَتِينُ وَ الْإِمَامُ الْأَمِينُ وَ الْبَابُ الْبَاقِي وَ الشَّافِعُ يَوْمَ الدِّينِ السَّلَامَ عَلَيْكَ يَا أَمِيرَ الْمُؤْمِنِينَ- السَّلَامَ عَلَيْكَ أَيُّهَا الصِّدِّيقُ الْأَكْبَرُ وَ النَّامُوسُ الْأَنْوَرُ وَ السِّرَاجُ الْأَزْهَرُ وَ الرُّقَّةُ وَ الْكَوْثَرُ

The greeting be upon you^{-asws} O the unbreakable rope, and the trusted Imam^{-asws}, and the door of certainty, and the intercessor on the Day of religion (Reckoning)! The greeting be upon you^{-asws} O Amir Al-Momineen^{-asws}! The greeting be upon you^{-asws} O the greatest truthful, and the most radiant law, and the blossoming lamp, and one of nearness, and the abundance!

السَّلَامُ عَلَيْكَ يَا بَابَ الْإِيمَانِ وَ عَيْنَ الْمُهَيِّمِينَ الْمَنَّانِ وَ وَلِيَّ الْمَلِكِ الدَّيَّانِ وَ قَسِيمَ الْجَنَانِ وَ التَّيَرَانِ السَّلَامُ عَلَيْكَ يَا مَعْدِنَ الْكَرَامِ وَ مَوْضِعَ الْحَكِّمِ وَ قَائِدَ الْأُمَمِ إِلَى الْخَيْرَاتِ وَ النِّعَمِ

The greeting be upon you^{-asws} O the door of Eman, the dominant eye, and the bestower, and Guardian of the King, the Judge, and distributor of the Gardens and the Fires! The greeting be upon you^{-asws} of the mine of honours, the place of wisdom, and leader of the community to the good deeds and the bounties!

السَّلَامُ عَلَيْكَ أَيُّهَا الْإِمَامُ التَّقِيُّ وَ الْعَدْلُ الْوَفِيُّ وَ الْوَصِيُّ الرِّضِيُّ وَ الْوَلِيُّ الرَّكْبِيُّ السَّلَامُ عَلَيْكَ أَيُّهَا الثُّورُ الْمُصْطَفَى وَ الْوَلِيُّ الْمُزَجَّجِيُّ وَ الْكَرِيمُ الْمُتَرْضَى السَّلَامُ عَلَيْكَ يَا ثَوْرَ الْأَنْوَارِ وَ تَحَلَّ سِرِّ الْأَسْرَارِ وَ غُنْصُرَ الْأَنْبِرَارِ وَ مُعَلِّنَ الْأَخْبَارِ

The greeting be upon you^{-asws} O the pious Imam^{-asws}, and the just, the loyal, and the pleasing successor^{-asws}, and the pure guardian! The greeting be upon you^{-asws} O the Chosen Noor, and the guardian hoped for, and the honourable, the Pleased with! The greeting be upon you^{-asws} O Noor of the Noor(s), and place of the secret of the secrets, and the essence of the righteous, and the one who proclaims the virtues of the good.

السَّلَامُ عَلَيْكَ يَا لِسَانَ الْحَقِّ وَ بَيْتَ الصِّدْقِ وَ تَحَلَّ الرِّفْقِ السَّلَامُ عَلَيْكَ يَا ثَوْرَ الْهَدَايَاتِ وَ مُرْشِدَ الْبَرِّيَّاتِ وَ عَالِمَ الْحَقِيقَاتِ السَّلَامُ عَلَيْكَ يَا صَاحِبَ الْعِلْمِ الْمُخْزُونِ وَ عَارِفَ الْغَيْبِ الْمَكْنُونِ وَ حَافِظَ السِّرِّ الْمَصُونِ وَ الْعَالِمَ بِمَا كَانَ وَ يَكُونُ

Peace be upon you, O the tongue of truth, and the house of sincerity, and the neighbourhood of kindness! The greeting be upon you^{-asws} O the Noor (Light) of guidance, and the director of the created beings, and knower of the hidden matters! The greeting be upon you^{-asws} O owner of the treasured knowledge, and recogniser of the hidden unseen matters, and protector of the fortified secrets, and the know with what has happened and will be happening!

السَّلَامُ عَلَيْكَ أَيُّهَا الْعَارِفُ بِفَضْلِ الْخَطَابِ وَ مُنِيبَ أَوْلِيَائِهِ يَوْمَ الْحِسَابِ وَ الْمُحِيطُ بِجَوَامِعِ عِلْمِ الْكِتَابِ وَ مُهْلِكُ أَعْدَائِهِ بِأَلِيمِ الْعَذَابِ السَّلَامُ عَلَيْكَ يَا صَاحِبَ عِلْمِ الْمَعَانِي وَ عِلْمِ الْمَتَانِي وَ الثُّورَ الشَّعْشَعَانِي وَ الْبَشِيرَ الثَّانِي

The greeting be upon you^{-asws} O knower of the decisive address, and the rewarder of his^{-asws} friends on the Day of Reckoning, and the dominant upon the comprehensive knowledge of the Book, and destructor of his^{-asws} enemies with the painful punishment! The greeting be upon you^{-asws} O owner of the knowledge of meanings, and the knowledge of the doubles (Al-Masaany), and the shining Light, and the second glad tidings!

السَّلَامُ عَلَيْكَ يَا عِمَادَ الْجَبَّارِ وَ هَادِيَ الْأَخْبَارِ وَ أَبَا الْأَيْمَةِ الْأَطْهَارِ وَ قَاصِمَ الْمُعَانِدِينَ الْأَشْرَارِ السَّلَامُ عَلَيْكَ يَا مَشْهُورًا فِي السَّمَاوَاتِ الْعُلْيَا مَعْرُوفًا فِي الْأَرْضِينَ السَّابِعَةِ السُّفْلَى وَ مُطَهِّرَ آيَةِ الْكُبْرَى وَ عَارِفَ السِّرِّ وَ أَخْفَى

The greeting be upon you^{-asws} O pillar of the Subduer, and guide of the good, and father of the pure Imams^{-asws}, and breaker of the obstinate evil ones! The greeting be upon you^{-asws} O

famous in the exalted skies, well-known in the low seven earths, and revealer of the greatest sign, and recogniser of the secret and the hidden matters!

السَّلَامُ عَلَيْكَ أَيُّهَا النَّازِلُ مِنَ الْعَالَمِ بِمَا فِي أَسْفَلِ السَّافِلِينَ وَ مُهْلِكُ مَنْ طَعَى مِنَ الْأَوَّلِينَ وَ مُبِيدُ مَنْ جَحَدَ مِنَ الْآخِرِينَ السَّلَامُ عَلَيْكَ يَا صَاحِبَ الْكَرَّةِ وَ الرَّجْعَةِ وَ إِمَامَ الْخَلْقِ وَ وَلِيَّ الدَّعْوَةِ وَ مَنْطِقِ الْبَرَايَا وَ مِحْنَةِ الْأُمَّةِ

The greeting be upon you^{-asws} O the descender from the Illiyeen, and the knower of what is in the lowest of the low levels, and destroyer of the ones from the former ones who had rebelled, and exterminator of the ones from the latter ones who rejected! The greeting be upon you^{-asws} O master of the turn and the return, and Imam^{-asws} of the creation, and in charge of the call, and speaker of the created beings, and test of the community!

السَّلَامُ عَلَيْكَ يَا مُثَبِّتَ التَّوْحِيدِ بِالشَّرْحِ وَ التَّجْرِيدِ وَ الْمُقَرِّرَ التَّمْجِيدِ بِالْبَيَانِ وَ التَّكْيِيدِ السَّلَامُ عَلَيْكَ يَا سَامِعَ الْأَصْوَاتِ وَ مُبِينَ الدَّعَوَاتِ وَ مُجَرِّلَ الْكَرَامَاتِ بِجَزِيلِ الْعَطِيَّاتِ

The greeting be upon you^{-asws} affirmer of the Oneness with the commentary and the clarification, and reporter of the glorification with the explanation and the emphasis! The greeting be upon you^{-asws} O listener of the voices, and clarifier of the supplications, and plentiful of the benevolence with the plentiful awards!

السَّلَامُ عَلَيْكَ يَا مَنْ حَظِيَ بِكَرَامَةِ رَبِّهِ فَجَلَّ عَنْ الصِّفَاتِ وَ اشْتَقَّ مِنْ نُورِهِ فَلَمْ تَقَعْ عَلَيْهِ الْأَدَوَاتُ وَ أَرْزَلَتْ بِالْقُرْبِ مِنْ خَالِقِهِ فَقَصُرَ دُونَهُ الْمَقَالَاتُ وَ عَلَا مَحَلُّهُ فَعَلَا كُلَّ الْبَرِّيَّاتِ

The greeting be upon you^{-asws} O the one, who is honoured by the Grace of his^{-asws} Lord^{-azwj}, and exalted above all attributes, and Fashioned from His^{-azwj} Noor with no harm befalling him^{-asws}, and drawn nearer to his^{-asws} Creator beyond the reach of words, and whose station (abode) is elevated above all creatures!

السَّلَامُ عَلَيْكَ يَا مَنْ أَحْسَنَ عِبَادَةَ رَبِّهِ فَحَبَاهُ بِأَنْوَاعِ الْكَرَامَاتِ وَ اجْتَهَدَ فِي النُّصْحِ وَ الطَّاعَةِ فَحَوَّلَهُ جَمِيعَ الْعَطِيَّاتِ وَ اسْتَفْرَغَ الْوُسْعَ فِي فَعَالِهِ فَأَسَدَاهُ جَزِيلِ الطَّيِّبَاتِ وَ نَالَعَ فِي النُّصْحِ وَ الطَّاعَةِ فَمَنَحَهُ الْخَوْضَ وَ الشَّقَاعَةَ

The greeting be upon you^{-asws} O the one who perfected the worship of his^{-asws} Lord^{-azwj}, Who Bestowed upon him^{-asws} a variety of the honours, and he^{-asws} exerted efforts in the advising and the acts of obedience! So, he^{-asws} was Granted the entirety of the awards. He^{-asws} strived with all his^{-asws} might in his actions and thus was Bestowed with abundant goodness. He^{-asws} excelled in advising and obedience and was Granted the fountain and the (right of) intercession!

أَشْهَدُ بِذَلِكَ يَا مَوْلَايَ يَا أَمِيرَ الْمُؤْمِنِينَ وَ أَنَا عَبْدُكَ وَ ابْنُ عَبْدِكَ وَ وَلِيِّكَ وَ ابْنُ وَلِيِّكَ أَنَّكَ سَيِّدُ الْخَلْقِ وَ إِمَامُ الْحَقِّ وَ بَابُ الْأُفُقِ اجْتَبَاكَ اللَّهُ لِقُدْرَتِهِ فَجَعَلَكَ عَصَا عِزِّهِ وَ تَابُوتَ حُكْمَتِهِ وَ أَيْدَكَ بِرُجْمَةِ وَحْيِهِ وَ أَعَزَّكَ بِنُورِ هِدَايَتِهِ وَ خَصَّكَ بِرُفْعَانِهِ

I testify with that, O my master, O Amir Al-Momineen^{-asws}, and I am your^{-asws} servant and son of your^{-asws} servant, and your^{-asws} friend and son of your^{-asws} friend! You^{-asws} are chief of the creatures, and the door of the horizon! Allah^{-azwj} Selected you^{-asws} for His^{-azwj} Power so he^{-azwj} Made you^{-asws} a staff of His^{-azwj} Mighty, and treasure chest of His^{-azwj} Wisdom, and Aided you⁻

asws with interpretation of His-azwj Revelation, and Honoured you-asws with the Noor of His-azwj Guidance and Specialised you-asws with His-azwj Proofs!

فَأَنْتَ عَيْنٌ عَلَيْهِ وَ مِيزَانٌ قِسْطِهِ وَ بَيِّنٌ فَضْلِكَ فِي فُرْقَانِهِ وَ أَظْهَرَكَ عِلْماً لِعِبَادِهِ وَ أَمِيناً فِي بَرِيَّتِهِ وَ انْتَجَبَكَ لِنُورِهِ فَجَعَلَكَ مَنْاراً فِي بِلَادِهِ وَ حُجَّةً عَلَى خَلْقِهِ وَ أَتَدَكِ بِرُوحِهِ فَصَيَّرَكَ نَاصِراً دِينِهِ وَ رَكْبَنَ تَوْجِيدِهِ وَ اخْتَصَّكَ بِفَضْلِهِ

Thus, you-asws are an eye of His-azwj unseen matters, and the scale of His-azwj Justice, and He-azwj Manifested your-asws merits in His-azwj Criterion (Quran), and Revealed you-asws as a flag for His-azwj servants, and a trustee among His-azwj Created beings, and Selected you-asws for His-azwj Noor so He-azwj Made you-asws a minaret in His-azwj cities, and His-azwj Divine Authority upon His-azwj creatures, and Aided you-asws with His-azwj Spirit so Made you-asws become a helper of His-azwj religion, and a cornerstone of His-azwj Oneness, and Particularised you-asws with His-azwj Grace!

فَأَنْتَ نَبِيَّانٌ لِعِلْمِهِ وَ حُجَّةٌ عَلَى خَلْقِهِ وَ اشْتَقَّكَ مِنْ نُورِهِ فَصَيَّرَكَ دَلِيلاً عَلَى صِرَاطِهِ وَ سَبِيلاً لِقَصْدِهِ وَ أَوْزَنَكَ كِتَابَهُ فَحَفِظْتَ سِرَّهُ وَ رَعَيْتَ خَلْقَهُ

You-asws are the manifestation of His-azwj Knowledge and a Divine Authority upon His-azwj creatures! He-azwj Fashioned you-asws from His-azwj Noor, Making you-asws a guide to His-azwj path and a way to His-azwj purpose. He-azwj Bestowed upon you-asws His-azwj Book, and you-asws preserved its secrets, taking care of His-azwj creatures!

وَ خَصَّكَ بِكَرَامِ التَّنْزِيلِ فَخَزَنْتَ عَلَيْهِ وَ عَرَفْتَ عِلْمَهُ وَ جَعَلَكَ نَهْجَةً مِنْ خَلْقِ فَسَبَقْتَ الْعَالَمِينَ وَ عَلَوْتَ السَّابِقِينَ وَ صَيَّرَكَ غَايَةً مِنْ ابْتَدَعَ فَفَقُتَ بِالتَّقْدِيمِ كُلِّ مُبْتَدِعٍ وَ لَمْ تَأْخُذْكَ فِي هَوَاهُ لَوْمَةٌ وَ لَمْ تُخْذَعْ

And He-azwj Specially Favoured you-asws with the noblest of Revelations, and guarding its hidden aspects and knowing its wisdom. He-azwj Made you-asws the final one of His-azwj creatures, so you-asws surpassed all beings, and outshining those who preceded, and you-asws became the goal of the One Who Initiated, surpassing all innovators by precedence. You-asws were not swayed by reproach in your-asws pursuit, and you-asws were never deceived!

فَكُنْتَ أَوَّلَ مَنْ فِي الدَّرَجَاتِ بَرَأَ فَعَلِمْتَ مَا عَلَا وَ دَنَا وَ قَرَّبَ وَ نَأَى فَأَنْتَ عَيْنُهُ الْحَفِظَةُ الَّتِي لَا تَخْفَى عَلَيْهَا خَافِيَةٌ وَ أَذُنُهُ السَّمِيعَةُ الَّتِي حَازَتْ الْمَعَارِفَ الْعُلَوِيَّةَ وَ قَلْبُهُ الْوَاعِي الْبَصِيرُ الْمُحِيطُ بِكُلِّ شَيْءٍ

You-asws were the first to be Created from the particle, knowing what is high and what is near, and what is close and what is distant. You-asws are His-azwj vigilant eye, with nothing hidden from it, and His-azwj hearing ear, which encompasses all higher knowledge, and His-azwj aware heart, seeing and encompassing all things!

وَ نُورُهُ الَّذِي أَضَاءَ بِهِ الْبَرِّيَّةَ وَ حَوْتُهُ الْعُلُومَ الْحَقِيقِيَّةَ وَ لِسَانُهُ النَّاطِقُ بِكُلِّ مَا كَانَ مِنَ الْأُمُورِ وَ الْمُبَيِّنُ عَمَّا كَانَ أَوْ يَكُونُ فِي سَالِفِ الْأَزْمَانِ وَ غَايِرِ الدُّهُورِ كُلِّ يَا مَوْلَايَ عَنْ نَعْيِكَ أَفْهَامُ النَّاعِيَتَيْنِ وَ عَجَزَ عَنْ وَصْفِكَ لِسَانُ الْوَاصِفِينَ لِسَبْقِكَ بِالْفَضْلِ الْبَرَايَا وَ عِلْمِكَ بِالنُّورِ وَ الْخَفَايَا

You-asws are His-azwj Light by which the creation was illuminated, holding within you-asws all true knowledge. Your-asws tongue spoke of all matters, clarifying what has been in past times or will be in the distant eras! Alas, my master! The understanding of those who describe you-asws falls short, and the tongues of those who attempt to praise you-asws are incapable of fully

describing you^{-asws} due to your^{-asws} precedence in virtues, the creation of beings, and your^{-asws} knowledge of the Light and the hidden matters!

فَأَنْتَ الْأَوَّلُ الْفَاتِحُ بِالتَّسْبِيحِ حَتَّى سَبَّحَ لَكَ الْمُسْتَبْخُونَ وَالْآخِرُ الْخَاتِمُ بِالتَّمْجِيدِ حَتَّى جَدَّ يَوْصِفُكَ الْمُتَمَجِّدُونَ كَيْفَ أَصِفُ يَا مَوْلَايَ حُسْنَ ثَنَائِكَ أَمْ أَحْصِي جَمِيلَ بَلَائِكَ وَالْأَوَّلُ عَنْ مَعْرِفَةِ كَيْفِيَّتِكَ عَاجِزٌ وَالْآخِرُ عَنْ بُلُوغِ حَقِيقَتِكَ قَاصِرٌ وَالنَّفْسُ تَقْصُرُ عَمَّا تَسْتَحِقُّ فَلَا تَبْلُغُهُ وَتَعْجُزُ عَمَّا تَسْتَوْجِبُ وَلَا تُدْرِكُهُ

You^{-asws} were the first to begin with the glorification until the ones who glorify followed your^{-asws} lead! You^{-asws} are the last who sealed praise, so those who praise exalted you^{-asws} in their descriptions! How can I, O my master, describe the beauty of your^{-asws} virtues or encompass the excellence of your blessings? The imaginations are incapable of comprehending your^{-asws} qualitative state, intellects fall short of reaching your reality, and souls cannot grasp what you^{-asws} truly deserve. So, they cannot reach it and are frustrated from what you^{-asws} deserve and cannot realise it!

بِأَبِي أَنْتَ وَ أُمِّي يَا أَمِيرَ الْمُؤْمِنِينَ وَ أَعَزَّائِي وَ أَهْلِي وَ أَجَبَائِي أَشْهَدُ اللَّهَ رَبِّي وَ رَبَّ كُلِّ شَيْءٍ وَ أَنْبِيََاءَهُ الْمُرْسَلِينَ وَ حَمَلَةَ الْعَرْشِ وَ الْكَرْوِيَيْنِ وَ رُسُلَهُ الْمُبْعُوثِينَ وَ مَلَائِكَتَهُ الْمُقَرَّبِينَ وَ عِبَادَهُ الصَّالِحِينَ

May my father and mother be (sacrificed) for you^{-asws}, O Amir Al-Momineen^{-asws}, and my dear ones, and my family, and my loved ones. I supplicate to Allah^{-azwj}, my Lord^{-azwj} and the Lord^{-azwj} of all things, to witness along with His^{-azwj} Sent Prophets^{-as}, and the bearers of the Throne, and the cherubim, and His^{-azwj} Appointed Messengers^{-as}, and His^{-azwj} Angels of Proximity and His^{-azwj} righteous servants!

وَ رَسُولُهُ الْمُبْعُوثُ بِالْكَرَامَةِ الْمُحِبُّ بِالرِّسَالَةِ السَّيِّدَ الْمُنْدَرِ وَالسَّرَاحَ الْأَنْوَرَ وَ الْبَشِيرَ الْأَكْبَرَ وَ النَّبِيَّ الْأَزْهَرَ وَ الْمُصْطَفَى الْمَخْصُوصَ بِالنُّورِ الْأَعْلَى الْمُكَلَّمُ مِنْ سِدْرَةِ الْمُنْتَهَى أَيُّ عَبْدُكَ وَ ابْنُ عَبْدِكَ وَ مَوْلَاكَ وَ ابْنُ مَوْلَاكَ

And His^{-saww} Rasool^{-as} Sent with honour, and Granted the Message, and the noble warner, and the luminous lamp, and the greatest bearer of glad tidings, and the radiant Prophet^{-saww}, and the chosen one distinguished by the highest light, and the one spoken to from the Lote Tree of the Utmost point (Sidrat Al-Muntaha), that I am your^{-asws} servant and the son of your^{-asws} servant, your^{-asws} loyal follower and the son of your loyal^{-asws} follower!

مُؤْمِنٌ بِسِرِّكَ وَ عَلَانِيَتِكَ كَافِرٌ بِمَنْ أَنْكَرَ فَضْلَكَ وَ جَحَدَ حَقَّكَ مُوَالٍ لِأَوْلِيَائِكَ مُعَادٍ لِأَعْدَائِكَ عَارِفٌ بِحَقِّكَ مُقَرَّرٌ بِفَضْلِكَ مُحْتَمِلٌ لِعِلْمِكَ مُحْتَجِبٌ بِدِمَّتِكَ مُوقِنٌ بِآيَاتِكَ مُؤْمِنٌ بِرَجْعَتِكَ مُنْتَظِرٌ لِأَمْرِكَ مُتَرَقِّبٌ لِدَوْلَتِكَ آخِذٌ بِقَوْلِكَ عَامِلٌ بِأَمْرِكَ مُسْتَجِيرٌ بِكَ مُفَوَّضٌ أَمْرِي إِلَيْكَ مُتَوَكِّلٌ فِيهِ عَلَيْكَ

I believe in your^{-asws} secret and your announcements, a disbeliever in those who deny your^{-asws} virtue and reject your^{-asws} right, and I befriend your^{-asws} allies and oppose your^{-asws} enemies, and I acknowledge your^{-asws} rightful status and affirm your^{-asws} excellence, and I bear the knowledge entrusted to you^{-asws}, and I seek refuge under your^{-asws} protection, and I have certainty in your^{-asws} signs, and I believe in your^{-asws} return, and I await your^{-asws} command, and I anticipate your^{-asws} reign, and I adhere to your^{-asws} words, and I act upon your^{-asws} orders, and I seek refuge with you^{-asws}, and I entrust my affairs to you^{-asws}, and I rely upon you!

زَائِرٌ لَكَ لَا يَدُّ بِبَابِكَ الَّذِي فِيهِ غَبَّتْ وَ مِنْهُ تَطْهَرُ حَتَّى تَمُكِّنَ دِينُهُ الَّذِي ارْتَضَى وَ تَبْدَلَ بَعْدَ الْخَوْفِ أَمْنًا وَ تَعْبُدُ الْمُؤَلَّى حَقًّا وَ لَا تُشْرِكْ بِهِ شَيْئًا وَ يَصِيرُ
الدِّينُ كُلُّهُ لِلَّهِ

I am a visitor to you^{-asws}, and take shelter at your^{-asws} door, the door where you^{-asws} are hidden and from which you^{-asws} will re-appear, until the religion He^{-azwj} has Chosen is firmly established and fear is replaced with security. Then, the Lord^{-azwj} will be worshiped in truth and nothing will be associated with Him^{-azwj}, and the religion, all of it will come to be for Allah^{-azwj}!

وَ أَشْرَقَتِ الْأَرْضُ بِنُورِ رَبِّهَا وَ وُضِعَ الْكِتَابُ وَ جِيءَ بِالنَّبِيِّينَ وَ الشُّهَدَاءُ وَ قُضِيَ بَيْنَهُمْ بِالْحَقِّ وَ هُمْ لَا يظْلُمُونَ وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

And the earth will shine with the Noor (Light) of its Lord, and the Book would be placed, and they would come with the Prophets and the witnesses, and it would be Judged between them with the Truth, and they would not be wronged [39:69], and the Praise is for Allah^{-azwj} Lord^{-azwj} of the worlds!

فَعِنْدَهَا يَفْزَحُونَ الْفَائِزُونَ بِمَحَبَّتِكَ وَ يَأْمَنُ الْمُتَكَلِّفُونَ عَلَيْكَ وَ يَهْتَدِي الْمُتَلَجِّفُونَ إِلَيْكَ وَ يَرْشُدُ الْمُعْتَصِمُونَ بِكَ وَ يَسْعَدُ الْمُقِرُّونَ بِفَضْلِكَ وَ يُشْرِفُ الْمُؤْمِنُونَ بِأَيَّامِكَ وَ يُخْطَى الْمُوقِنُونَ بِنُورِكَ وَ يُكْرَمُ الْمُزْلِفُونَ لَدَيْكَ وَ يَتِمَّكُنُ الْمُتَّقُونَ مِنْ أَرْضِكَ وَ تَقَرُّ الْغُيُوبُ بِرُؤُوسِكَ

At that time, those who love you^{-asws} will be among the victorious, and those who rely on you^{-asws} will be secure, and those who seek refuge in you^{-asws} will find guidance, and those who hold fast to you^{-asws} will be rightly directed, and those who acknowledge your^{-asws} excellence will attain happiness, and the believers will rejoice in your^{-asws} days, and those with certainty will be honoured by your^{-asws} light, and those who draw near to you^{-asws} will be ennobled, and the righteous will take firm hold of your^{-asws} land, and the eyes will be delighted by sighting you^{-asws}!

وَ يُجَلَّلُ بِالْكَرَامَةِ شِعْبُكَ وَ يَشْمَلُهُمْ مَهَاءُ رُفَّتِكَ وَ تُعَدُّهُمْ فِي حِجَابِ عَرْكَ وَ سُرَادِقِ مَجْدِكَ فِي نَعِيمٍ مُقِيمٍ وَ عَيْشٍ سَلِيمٍ وَ سِدْرٍ خَضُودٍ وَ طَلْحٍ مَنْصُودٍ وَ ظِلٍّ مَمْدُودٍ وَ مَاءٍ مَسْكُوبٍ وَ نَجْدٍ مَا وَعَدَنَا رَبُّنَا حَقًّا وَ صِدْقًا

Your^{-asws} Shias will be adorned with dignity, and they will be encompassed by the radiance of your^{-asws} nearness, and they will be seated in the shelter of your^{-asws} honour and the canopy of your^{-asws} glory, in eternal bliss and a life of peace, **among thorn-less lote trees [56:28] And bananas, above each other [56:29] And extended shades [56:30] And water flowing constantly [56:31]**, and we shall find whatever our Lord^{-azwj} has Promised us, as being true, and truthful, and we shall find whatever our Lord^{-azwj} has Promised us, as being true, and truthful!

وَ تُنَادِي هَلْ وَجَدْتُمْ مَا سَوَّلَ لَكُمْ الشَّيْطَانُ حَقًّا تُكْثِرُ الْخَيْرَةَ وَ الْقِظَاطَةَ وَ الْعَثْرَةَ وَ الْحَمِيقَةَ وَ يُقَالُ يَا حَسْرَتِي عَلَى مَا قَرَّطْتُ فِي جَنْبِ اللَّهِ وَ إِنْ كُنْتُ لَمِنَ السَّاحِرِينَ شَقِيٍّ مَنْ عَدَلَ عَنْ قَصْدِكَ يَا أَمِيرَ الْمُؤْمِنِينَ

And He^{-azwj} Call out: "Have you found what the Satan^{-la} had adorned for you all as being true?" And the confusion will be a lot, and the rudeness, and the stumbles, and the stupidity, and it will be called out. **'O regret, upon what I wasted regarding the Side of Allah, and I was from the mocking ones!' [39:56]**, a wretch, one who had deviated from aiming for you^{-asws}, O Amir Al-Momineen^{-asws}!

وَهَوَىٰ مَنِ اعْتَصَمَ بِعَيْزِكَ يَا أَمِيرَ الْمُؤْمِنِينَ - وَزَاغَ مَنْ آمَنَ بِسِوَاكَ وَجَحَدَ مَنْ خَالَفَكَ وَهَلَكَ مَنْ عَادَاكَ وَكَفَرَ مَنْ أَنْكَرَكَ وَأَشْرَكَ مَنْ أَبْغَضَكَ وَضَلَّ مَنْ فَارَقَكَ

And he will collapse, the one who holds on to others, O Amir Al-Momineen^{-asws}, and deviated, is the one who believes in others, and he has rejected, the one who opposes you^{-asws}, and he is destroyed, the one who is inimical to you^{-asws}, and he has disbelieved, the one who denies you^{-asws}, and he has associated, the one hates you^{-asws}, and he has strayed, the one who separates from you^{-asws}!

وَمَرَقَ مَنْ نَاكَثَكَ وَظَلَمَ مَنْ صَدَّ عَنْكَ وَأَجْرَمَ مَنْ نَصَبَ لَكَ وَفَسَقَ مَنْ دَفَعَ حَقَّكَ وَنَافَقَ مَنْ قَعَدَ عَنْ نُصْرَتِكَ وَخَابَ مَنْ أَنْكَرَ بَيْعَتَكَ وَخَزِيَ مَنْ تَخَلَّفَ عَنْ قُلُوبِكَ وَحَسِرَ حُسْرَانًا مُبِينًا

And deviated is the one who broke your^{-asws} allegiance, and unjust is the one hindered from you^{-asws}, and deprived is the one who was hostile to you^{-asws}, and corrupt is the one who repelled your^{-asws} rights, and hypocrite is the one who sat back from helping you^{-asws}, and disappointed is the one who denied pledging allegiance to you^{-asws}, and disgraced is the one who stayed back from your^{-asws} ship and will regret and incur a manifest loss!

أَشْهَدُكَ أَيُّهَا النَّبِيُّ الْعَظِيمُ وَالْعَلِيُّ الْحَكِيمُ أَيَّ مَوْفٍ بِعَهْدِكَ مُقَرَّرٍ بِمِثَاقِكَ مُطِيعٍ لِأَمْرِكَ مُصَدِّقٌ لِقَوْلِكَ مُكَدِّبٌ لِمَنْ خَالَفَكَ مُحِبٌّ لِأَوْلِيَاكَ مُبْغِضٌ لِأَعْدَائِكَ حَرْبٌ لِمَنْ حَارَبْتَ سِلْمٌ لِمَنْ سَالَمْتَ

I keep you^{-asws} as witness, O the magnificent news, and the exalted wise man! I am loyal with your^{-asws} pact, acknowledging your^{-asws} covenant, obedient to your^{-asws} orders, ratifier of your^{-asws} words, belier of the one who opposes you^{-asws}, loving to your^{-asws} friends, hateful to your^{-asws} enemies, at war to the one who battled you^{-asws}, at peach to the one at peace with you^{-asws}!

مُحَقِّقٌ لِمَا حَقَّقْتَ مُبْطِلٌ لِمَا أَبْطَلْتَ مُؤْمِنٌ بِمَا أَسْرَرْتَ مُوقِنٌ بِمَا أَعْلَنْتَ مُنْتَظِرٌ لِمَا وَعَدْتَ مُتَوَقِّعٌ لِمَا قُلْتَ حَامِدٌ لِزَيْدِي عَزَّ وَجَلَّ عَلَىٰ مَا أَوْعَدَنِي مِنْ مَعْرِفَتِكَ شَاكِرٌ لَهُ عَلَىٰ مَا طَوَّقَنِي مِنْ اِخْتِمَالِ فَضْلِكَ يَا أَبِي أَنْتَ وَ أُمِّي يَا أَمِيرَ الْمُؤْمِنِينَ -

I affirm what you^{-asws} have affirmed, I reject what you^{-asws} have rejected, I believe in what you^{-asws} have kept hidden, I am certain of what you^{-asws} have declared, I await what you^{-asws} have promised, I anticipate what you^{-asws} have foretold! I praise my Lord^{-azwj} Mighty and Majestic upon what He^{-azwj} has Bestowed me of having recognised you^{-asws}, thankful to Him^{-azwj} upon what He^{-azwj} has Collared me of bearing your^{-asws} merits! May my father and my mother be (sacrificed for) you^{-asws}, O Amir Al-Momineen^{-asws}!

أَشْهَدُ أَنَّكَ تَرَانِي وَ تُبْصِرُنِي وَ تَعْرِفُ كَلَامِي وَ تُجِيبُنِي وَ تَعْرِفُ مَا يُجْنُهُ قَلْبِي وَ ضَمِيرِي فَاشْهَدْ يَا مَوْلَايَ وَ اشْفَعْ لِي عِنْدَ رَبِّكَ فِي قَضَاءِ حَوَائِجِي

I testify you^{-asws} can see me, and are insightful of me, and recognise my speech, and answer me, and recognise what crime my heart and my conscience have committed! So be a witness O my master, and intercede for me in the Presence of your^{-asws} Lord^{-azwj} in fulfilment of my needs!

اللَّهُمَّ بِحَقِّهِ الَّذِي أَوْجَبْتَ لَهُ عَلَيْكَ صَلَّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَ سَلِّمْ مَنَاسِكِي وَ تَقَبَّلْ مِنِّي وَ تَفَضَّلْ عَلَيَّ وَ ارْحَمْنِي وَ ارْحَمْ فَاقَتِي وَ اكْشِفْ ضُرِّي وَ دُلِّي وَ تَعَطَّفْ بِجُودِكَ عَلَيَّ مَسْكِنَتِي

O Allah^{-azwj}! By his^{-asws} right which You^{-azwj} have Obligated for him^{-asws} upon You^{-azwj}, Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and Keep my rituals safe and Accept from me, and Grace upon me, and Mercy me, and Mercy my destitution, and Remove my harm and my disgrace, and Be Compassionate with Your^{-azwj} Generosity upon my neediness!

وَ تُبْ عَلَيَّ وَ أَقْلِبْ عَثْرَتِي وَ نَجِّهِ عَنِّي وَ امْنَحْ حَاطَتِي وَ انْظُرْ إِلَيَّ وَ اغْفِرْ ذُنُوبِي وَ جُدْ عَلَيَّ وَ اقْبَلْ تَوْبَتِي وَ خُطِّ وَرْزِي وَ ارْفَعْ دَرَجَتِي وَ افْضِ دِينِي وَ اجْبُرْ كَسْرِي وَ اصْفَحْ عَن جُرْمِي وَ اَقِمْ صِرْعَتِي وَ اسْقِطْ عَنِّي ذُنُوبِي وَ اثْبِتْ حَسَنَاتِي وَ اشْفِ سَقَمِي

And Turn to me, and Uproot my heart, and Overlook from me, and Delete my misdeeds, and Look at me, and Forgive my sins, and be Generous upon me, and Accept my repentance, and Offload my burden, and Raise my rank, and Pay off y dents, and Mend my brokenness, and Pardon my crimes, and Make upright my knockdown, and Drop off my sins from me, and Affirm my good deeds, and Heal my sickness!

وَ فَرِّجْ غَمِّي وَ أَذْهَبْ هَمِّي وَ نَفْسْ كُرْبَتِي وَ أَقْلِبْ بَالِنُجَحِ مُسْتَجَاباً لِي دَعْوَتِي وَ اشْكُرْ سَعْيِي وَ اِدِّ أَمَانَتِي وَ بَلِّغْنِي أَمَلِي وَ اعْطِنِي مُنْتَبِي وَ اجْبِثْ عُدُوِّي وَ أَفْلِحْ حُجَّتِي بِحَقِّ مُحَمَّدٍ وَ آلِهِ وَ صَلَّى اللَّهُ عَلَيْهِمْ

And Relieve my sadness, and Remove my worries, and Relieve my distress, and Turn me with the gains Making my supplications Answered for me, and Appreciate my striving, and Fulfil my entrustments, and Make me reach my hopes, and Grant me my wishes, and Suppress my enemies, and Make my argument successful by the right of Muhammad^{-saww} and his^{-saww} Progeny^{-asws}, and may Allah^{-azwj} Send Salawaat upon them!

يَا مَوْلَايَ اشْفَعْ لِي عِنْدَ رَبِّكَ فَكَفَّ عِنْدَ اللَّهِ الْمَقَامَ الْمَحْمُودُ وَ الْجَاهُ الْعَرِضُ وَ الشَّفَاعَةُ الْمُقْبُولَةُ وَ الْمَحَلَّ الرَّفِيعُ رَبَّنَا آمَنَّا بِمَا أَنْزَلْتَ وَ اتَّبَعْنَا الرَّسُولَ وَ النُّورَ الَّذِي أَنْزَلَ مَعَهُ فَارْتَبْنَا مَعَ الشَّاهِدِينَ رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَ هَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ

O my master! Intercede for me in the Presence of your^{-asws} Lord^{-azwj}, for there is the praise-worthy position for you^{-asws} in the Presence of Allah^{-azwj}, and the vast honour, and the Accepted intercession, and the lofty place! Our^{-azwj} Lord^{-azwj}! We believe in what You^{-azwj} revealed, and we follow the Rasool^{-saww} and the Noor which came down with him^{-saww}, so Write us with the testifiers! ***'Our Lord! Do not Let our hearts to deviate after You have Guided us aright, and Grant us Mercy from You; surely You are the Bestower [3:8].***

اللَّهُمَّ رَبَّ الْأَخْبَارِ وَ إِلَهَ الْأَبْرَارِ الْعَزِيزَ الْجَبَّارَ الْعَظِيمَ الْعَفَّارَ صَلَّ عَلَى مُحَمَّدٍ وَ آلِهِ الْأَخْبَارِ صَلَاةً تُزَلِّفُهُمْ وَ تُنَحِّهِمْ وَ تُكْرِمُهُمْ وَ تُخَبِّوهُمْ وَ تُفَرِّهُهُمْ وَ تُدْنِيهِمْ وَ تُقَوِّبُهُمْ وَ تُسَلِّدُهُمْ

O Allah^{-azwj}! Lord^{-azwj} of the good, and God^{-azwj} of the righteous, the Mighty, the Subduer, the Magnificent, the Forgiver! Send Salawaat upon Muhammad^{-saww} and his^{-saww} goodly Progeny^{-asws}, Salat drawing them^{-asws} closer, and Conferring them^{-asws}, and Honouring them^{-asws}, and Loving them^{-asws}, and drawing them^{-asws} near and closer, and Strengthening them^{-asws}, and directing them^{-asws}!

وَجَعَلْنِي وَ جَمِيعَ مُحِبِّهِمْ فِي مَوْقِفِي هَذَا مِنْ تَنَالِهِ مِنْكَ رَحْمَةً وَ رَأْفَةً وَ كَرَامَةً وَ مَغْفِرَةً وَ نَظَرَةً وَ مُؤَهَّبَةً وَ تُعْطِينِي جَمِيعَ مَا سَأَلْتُكَ وَ مَا لَمْ أَسْأَلْكَ بِمَا فِيهِ صَلَاحٌ آخِرَتِي وَ دُنْيَايَ وَ لِإِخْوَانِي وَ أَهْلِي وَ وَلَدِي وَ أَهْلِ بَيْتِي وَ أَرْحَمَهُمْ وَ أَرْحَمَ الْوَالِدَيَّ وَ تَجَاوَزَ عَنْهُمَا وَ نَوَّزَ قَبْرَيْهِمَا وَ جَمِيعَ مَنْ أَحَبَّنِي مِنَ الْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ وَ مَنْ عَرَفْتُهُ وَ مَنْ لَمْ أَعْرِفْهُ

And Make me among the entirety of ones loving them^{-asws}, in this standing of mine, to be from the ones who attain from You^{-azwj} Mercy, and Kindness, and Honours, and Forgiveness, and Consideration, and Gifts, and Grant me the entirety of what I am requesting You^{-azwj} and what I have not asked You^{-azwj}, with what is therein goodness of my Hereafter and my world, and for my brother, and my family, and my children, and people of my household, and Mercy them and Mercy my parents, and Overlook from them, and Irradiate their graves, and entirety of the ones who love me, from the believing men and the believing women, and the ones You^{-azwj} Know and ones I don't know!

إِنَّكَ تَعْلَمُ مُتَقَلَّبُهُمْ وَ مَنَازِلَهُمْ وَ أَرْزُقْنِي الْوَفَاءَ بِعَهْدِكَ وَ تَبَيَّنِي عَلَى مُوَالَاةِ أَوْلِيَائِكَ وَ مُعَادَاةِ أَعْدَائِكَ وَ لَا تَجْعَلْهُ آخِرَ الْعَهْدِ مِنِّي وَ مِنْ مَوْقِفِي هَذَا إِنَّكَ جَوَادٌ كَرِيمٌ

You^{-azwj} Know of their^{-asws} transfer, and their^{-asws} abode, and Grace me the loyalty with Your^{-azwj} Pact, and Affirm me upon friendship of Your^{-azwj} friends and enmity of Your^{-azwj} enemies, and do not Make is last of the pacts from me, and of this pausing of mine, You^{-azwj} are Generous, Benevolent!

اللَّهُمَّ لَكَ الْحَمْدُ وَ إِلَيْكَ الْمُسْتَعَاذُ وَ أَنْتَ الْمُسْتَعَانُ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ وَ لَا تُرِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَ هَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ وَ تَبَيَّنَا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَ فِي الْآخِرَةِ

O Allah^{-azwj}! For You^{-azwj} is the Praise, and to You^{-azwj} is the complaint, and You^{-azwj} are the Aider, and Send Salawaat of Allah^{-azwj} upon Muhammad^{-saww} and his^{-saww} pure Progeny^{-asws}, **'Our Lord! Do not Let our hearts to deviate after You have Guided us aright, and Grant us Mercy from You; surely You are the Bestower [3:8], and Affirm us with the firm Word in the life of the world and in the Hereafter [14:27].**

إِلَهِي إِنْ كَانَتْ دُنُوبِي قَدْ خَالَتْ بَيْنِي وَ بَيْنَكَ أَنْ تَرْفَعَ لِي صَوْتًا أَوْ تَسْتَجِيبَ لِي دَعْوَةً فَهِيَ أَنَا ذَا بَيْنٍ يَدُوكَ مُتَوَجِّةٌ إِلَيْكَ بِبَيْتِكَ مُحَمَّدٍ وَ أَهْلِ بَيْتِهِ صَلَوَاتُكَ عَلَيْهِمْ أَجْمَعِينَ

My God^{-azwj}! If my sins are a barrier between me and You^{-azwj} from the voice being Raised for me, or a supplication being Answered for me, so here I am in front of You^{-azwj}, facing to You^{-azwj} through Your^{-azwj} Prophet^{-saww} Muhammad^{-saww} and People^{-asws} of his^{-saww} Household, may Your^{-azwj} Salawaat be upon them^{-asws} all!

وَ أَسْأَلُكَ بِعَرْيِكَ يَا مَوْلَايَ لَمَّا قَبِلْتَ عُذْرِي وَ عَفَرْتَ دُنُوبِي بِتَوَسُّلِي إِلَيْكَ بِمُحَمَّدٍ وَ آلِ مُحَمَّدٍ صَلَوَاتُكَ وَ رَحْمَتُكَ عَلَيْهِمْ أَجْمَعِينَ فَإِنَّكَ قُلْتَ الْأَعْمَالُ بِخَوَاتِمِهَا وَ جَعَلْتَ لِكُلِّ عَامِلٍ أَجْرًا

And I ask You^{-azwj} by Your^{-azwj} Might, O my Master! Please Accept my excuse and Forgive my sins due to my seeking means to You^{-azwj} through Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, may Your^{-azwj} Salawaat and Your^{-azwj} Mercy be upon them all, for You^{-azwj} Said the deeds are with their outcomes, and Make Recompense to be for every worker!

فَأَسْأَلُكَ يَا إِلَهِي أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَتَجْعَلَ جَزَائِي مِنْكَ عِتْقِي مِنَ النَّارِ وَأَنْ تَنْظُرَ إِلَيَّ نَظْرَةً رَحِيمَةً لَا أَشْقَى بَعْدَهَا أَبَدًا فِي الدُّنْيَا وَالْآخِرَةِ
يَا أَرْحَمَ الرَّاحِمِينَ-

I ask You^{-azwj}, O my God^{-azwj}, to Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and Make my Reward from You^{-azwj} to be my liberation from the Hellfire, and to Look at me with such a Merciful Look I will not be wretched after it ever, in the world and the Hereafter, O most Merciful of the merciful ones!'

ثُمَّ تُصَلِّي لِلزِّيَارَةِ وَتَدْعُو بَعْدَهَا وَتَقُولُ يَا اللَّهُ يَا اللَّهُ يَا اللَّهُ يَا مُجِيبَ دَعْوَةِ الْمُضْطَرِّينَ.

Then pray Salat of the Ziyarat and supplicate after it and say, 'O Allah^{-azwj}! O Allah^{-azwj}! O Allah^{-azwj}! O Answerer of the supplication of the desperate ones!'"⁷²⁸

أقول: و ساق الدعاء إلى آخر ما سيأتي في زيارة عاشوراء و قد مر مختصر منه في الزيارة الخامسة أيضا.

I say, 'And he continued the supplication up to then of what I shall bring in Ziyarat Ashura, and a brief version of it has already passed in the fifth Ziyarat as well'.

ثُمَّ قَالَ مُؤَلِّفُ الْمَازِلِ الْكَبِيرِ فَإِذَا أَرَدْتَ وَدَاعَهُ عِثْرَ تَأْتِي قَبْرَهُ صَلَوَاتُ اللَّهِ عَلَيْهِ وَ تَقِفْ عَلَيْهِ كَقُوفِكَ الْأَوَّلِ وَ تَقُولُ السَّلَامَ عَلَيْكَ يَا أَمِيرَ الْمُؤْمِنِينَ - وَ يَغُصُّوبُ الدِّينِ وَ قَائِدَ الْعُرَى الْمُحْجَلِينَ وَ حُجَّةَ اللَّهِ عَلَى أَهْلِ السَّمَاوَاتِ وَ الْأَرْضِينَ سَلَامٌ مُودِعٍ لَا سَتِيمَ وَ لَا قَالٍ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ إِنَّهُ حَمِيدٌ مُجِيدٌ

Then the compiler of (the book) 'Al-Mazar Al-Kabir' said, 'When you intend to bid him^{-asws} farewell, come to his^{-asws} grave, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, and pause at it like your first pausing, and say, 'The greeting be upon you^{-asws}, O Amir Al-Momineen^{-asws}, and leader (Yasoob) of the religion, and leader of the resplendent, and Divine Authority of Allah^{-azwj} upon inhabitants of the skies and the earths, a farewell greeting, neither from boredom nor from tiredness, and Mercy of Allah^{-azwj} and His^{-azwj} Blessings, He^{-azwj} is Praised, Glorified!

سَلَامٌ وَلِيٍّ غَيْرِ زَائِعٍ عَنْكَ وَ لَا مُنْخَرِفٍ مِنْكَ وَ لَا مُسْتَبْدِلٍ بِكَ وَ لَا مُؤَثِّرٍ عَلَيْكَ وَ لَا زَاهِدٍ فِيكَ وَ لَا جَعَلَ اللَّهُ آخِرَ الْعَهْدِ مِنْ زِيَارَتِكَ يَا أَمِيرَ الْمُؤْمِنِينَ
وَ إِنِّي بِنِ مَشْهَدِكَ

Greeting by a friend who does not deviate from you, nor turn away from you^{-asws}, nor replace you^{-asws}, nor prefer anyone over you^{-asws}, nor become indifferent to you^{-asws}, and may Allah^{-azwj} not Make this the last visit to you^{-asws} O Amir Al-Momineen^{-asws}, or the last time coming to your^{-asws} Shrine!

وَ السَّلَامُ عَلَيْكَ وَ حَشَرَنِي اللَّهُ فِي زُمْرَتِكَ وَ أَوْرَدَنِي حَوْضَكَ وَ جَعَلَنِي مِنْ جُزَيْكَ - وَ أَرْضَاكَ عَنِّي وَ مَكَّنَنِي فِي دَوْلَتِكَ وَ أَحْبَبَانِي فِي رَجْعَتِكَ وَ مَلَكْنِي فِي أَيَّامِكَ وَ شَكَرَ سَعْيِي بِكَ وَ غَفَرَ ذَنْبِي بِشَفَاعَتِكَ

And the greeting be upon you^{-asws}, and may Allah^{-azwj} Gather me in your^{-asws} group, and Make me arrive to your^{-asws} fountain, and Make me from your^{-asws} party, and Make you^{-asws} pleased with me, and Enable me in your^{-asws} government, and Make me live during your^{-asws} return,

and Make me a king during your^{-asws} days, and Appreciate my striving through you^{-asws}, and Forgive my sins due to your^{-asws} intercession!

وَأَقَالَ عَثْرِي بِحُبِّكَ وَ أَعْلَى كَعْبِي بِمُؤَالَاتِكَ وَ شَرَفَنِي بِطَاعَتِكَ وَ أَعَزَّنِي بِهِدَايَتِكَ وَ جَعَلَنِي مِمَّنْ أَنْقَلَبَ مُفْلِحاً مُنْجِجاً غَانِماً سَالِماً مُعَافًى غَنِيّاً فَائِزاً بِرِضْوَانِ اللَّهِ وَ فَضْلِهِ وَ كِفَايَتِهِ وَ نُصْرَتِهِ وَ أَمْنِهِ وَ نُورِهِ وَ هِدَايَتِهِ وَ حِفْظِهِ وَ كِلَالَتِهِ بِأَفْضَلِ مَا بَيْنَكَ وَ بَيْنَ أَحَدٍ مِنْ رُؤَاكٍ وَ وَافِدِيكَ وَ مَوَالِيكَ وَ شِيعَتِكَ

And Uproot my stumbles through my love for you^{-asws}, Elevate my status through my loyalty to you^{-asws}, Honour me through my obedience to you^{-asws}, and Grant me dignity through your^{-asws} guidance! May He^{-azwj} Make me among those who return successful, and prosperous, and victorious, and safe, and healthy, and enriched, and attaining the Pleasure of Allah^{-azwj}, and Grace, and sufficiency, and Support, and security, and light, and Guidance, and Protection, and care, Granting me the best of what He^{-azwj} Bestows upon any of your^{-asws} visitors, and your^{-asws} delegates, and your^{-asws} friends, and your^{-asws} Shias!

وَ رَزَقَنِي اللَّهُ الْعُودَ مَا أَبْقَانِي رَبِّي بِإِيمَانٍ وَ بَرٍّ وَ تَقْوَى وَ إِحْبَابٍ وَ رَزَقِي حَلَالَ وَاسِعٍ وَ عَافِيَةٍ شَامِلَةٍ فِي النَّفْسِ وَ الْإِخْوَانِ وَ الْأَهْلِ وَ الْوَلَدِ

And may Allah^{-azwj} Grace me the return for as long as You^{-azwj} my Lord^{-azwj} Cause me to remain, and righteousness, and piety, and humbleness, and vast Permissible sustenance, and inclusive well-behind regarding the self, and the brothers, and the family and the children!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ لَا تَجْعَلْهُ آخِرَ الْعَهْدِ مِنْ زِيَارَةِ مَوْلَايَ أَمِيرِ الْمُؤْمِنِينَ- وَ ذِكْرِهِ وَ الصَّلَاةَ عَلَيْهِ وَ أَوْجِبْ لِي مِنَ الْخَيْرِ وَ الْبَرَكَةِ وَ النُّورِ وَ الْإِيمَانِ وَ حُسْنِ الْإِجَابَةِ مِثْلَ مَا أَوْجَبْتَ لِأَوْلِيَائِكَ الْعَارِفِينَ بِحَقِّكَ الْمُوجِبِينَ لِبَطَاعَتِكَ الْمُدِيِّينَ لِدُكْرِكَ الرَّاعِينَ فِي زِيَارَتِكَ الْمُتَقَرِّبِينَ إِلَيْكَ بِذَلِكَ

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and do not Make it last of the pacts of visiting my master Amir Al-Momineen^{-asws} and his^{-asws} Zikr, and the Salawaat upon him^{-asws}, and Obligate for me from the goodness, and the Blessings, and the Noor, and the Eman, and the excellent Response similar to what You^{-azwj} Obligate for Your^{-azwj} friends, the recognisers of You^{-azwj} Right, the responders to Your^{-azwj} obedience, habitual of Your^{-azwj} Zikr, the desirous in visiting you^{-asws}, the one drawing closer to You^{-azwj} with that!

بَابِي أَنْتَ وَ أُمِّي يَا أَمِيرَ الْمُؤْمِنِينَ- وَ نَفْسِي وَ أَجَبْتِي اجْعَلْنِي يَا مَوْلَايَ مِنْ حِزْبِكَ وَ ادْخُلْنِي فِي شَفَاعَتِكَ وَ اذْكُرْنِي عِنْدَ رَبِّكَ

May my father and my mother be (sacrificed for) you^{-asws}, O Amir Al-Momineen^{-asws}, and my loved ones! O my master, make me from your^{-asws} party and Include me in your^{-asws} intercession, and mention me in the Presence of your^{-asws} Lord^{-azwj}!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ عَلَى أَهْلِ بَيْتِ مُحَمَّدٍ الطَّيِّبِينَ الطَّاهِرِينَ وَ بَلِّغْ أَرْوَاحَهُمْ وَ أَجْسَادَهُمْ بِنِي السَّلَامِ وَ أَعِمْ بِمَا سَأَلْتُكَ جَمِيعَ أَهْلِي وَ وَلَدِي وَ إِخْوَانِي إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ يَا أَرْحَمَ الرَّاحِمِينَ

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and upon People^{-asws} of the Household of Muhammad^{-saww}, the goodly, the pure, and Deliver the greeting from me to their^{-asws} souls and their bodies, and generalise them^{-asws} with what I ask You^{-azwj}, the entirety of my family and my children, and my brother, You^{-azwj} are Able upon all things, O most Merciful of the merciful ones!

اللَّهُمَّ إِنِّي أَشْهَدُكَ وَأُشْهَدُ مُحَمَّدًا وَعَلِيًّا وَالْقَمَانِيَّةَ حَمَلَةَ عَرْشِكَ وَالْأَرْبَعَةَ أَمْلَاحَ خَزَنَةِ عِلْمِكَ أَنَّ فَرْضَ صَلَوَاتِي لَوَجْهِكَ وَ نَوَافِلِي وَ زَكَاةِي وَ مَا طَابَ مِنْ قَوْلٍ وَ عَمَلٍ عِنْدَكَ فَعَلَى مُحَمَّدٍ ص-

O Allah^{-azwj}! I keep You^{-azwj} as Witness and keep as witnesses Muhammad^{-saww}, and Ali^{-asws}, and the eight bearers of Your^{-azwj} Throne, and the four Angels treasurers of Your^{-azwj} Knowledge, for Your^{-azwj} Face are my obligatory (Salats) and my optional (Salats), and my Zakat, and whatever is good from word and actions in Your^{-azwj} Presence are for Muhammad^{-saww}!

فَأَسْأَلُكَ يَا إِلَهِي أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَ آلِهِ وَ تُوصِلَنِي بِهِ إِلَيْهِ وَ تُقَرِّبَنِي بِهِ لَدَيْهِ كَمَا أَمَرْتَنَا بِالصَّلَاةِ عَلَيْهِ وَ أَشْهَدُ أَنِّي مُسْلِمٌ لَهُ وَ لِأَهْلِ بَيْتِهِ غَيْرِ مُسْتَكْبِرٍ وَ لَا مُسْتَنْكِفٍ فَسَلِّمْنَا بِصَلَاتِهِ وَ صَلَاةِ أَهْلِ بَيْتِهِ وَ اجْعَلْ مَا أَتَيْنَا مِنْ عَمَلٍ أَوْ مَعْرِفَةٍ مُسْتَقَرًّا لَا مُسْتَوْدَعًا يَا أَرْحَمَ الرَّاحِمِينَ-

I ask You^{-azwj}, O my God^{-azwj}, to Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws}, and Draw me closer through him^{-asws} just as You^{-azwj} had Commanded us with the Salawaat upon him^{-asws}, and I testify that I am a submitter to him^{-asws} and to people^{-asws} of his^{-asws} household, without arrogance nor reluctance! Keep us with his^{-asws} Salawaat and Salawaat of people^{-asws} of his^{-asws} household, and Make whatever we have committed, from a deed or recognition, to be permanent, not temporary, O most Merciful of the merciful ones!

ثُمَّ تَنَكَّبْ عَلَى الْقَبْرِ وَ تَقُولُ وَئَيْكَ يَا مَوْلَايَ يَا أَمِيرَ الْمُؤْمِنِينَ بِكَ عَائِدٌ وَ بِحَرَمِكَ لَائِدٌ وَ بِحَبْلِكَ آخِذٌ وَ بِأَمْرِكَ نَافِذٌ فَكُنْ لِي يَا مَوْلَايَ يَا أَمِيرَ الْمُؤْمِنِينَ إِلَى اللَّهِ سَفِيرًا وَ مِنَ النَّارِ مُجِيرًا وَ عَلَى الدَّهْرِ ظَهِيرًا وَ لِزِيَارَتِي شُكْرًا

Then devote upon the grave and say, 'O my master! O Amir Al-Momineen^{-asws}! Your^{-asws} servant is seeking refuge with you^{-asws}, and sheltering with your^{-asws} sanctuary, and holding to your^{-asws} rope, and an implementer of your^{-asws} orders! So be for me^{-asws}, O my master, O Amir Al-Momineen^{-asws}, an ambassador to Allah^{-azwj} and a rescuer from the Hellfire, and a backer upon the times, and an appreciator of my Ziyarat!

فَمَنْ تَعَلَّقَ بِكَ سَلَمٌ وَ مَنْ تَأَخَّرَ عَنْكَ نَدَمٌ وَ أَنْتَ مَوْلَى الْأُمَمِ وَ كَاشِفُ الْبَقَمِ صَلَوَاتُ اللَّهِ عَلَيْكَ عَبْدُكَ بَيْنَ يَدَيْكَ يَدْعُوكَ وَ يَشْكُو إِلَيْكَ وَ يَتَكَلَّمُ فِي أَمْرِهِ عَلَيْكَ وَ أَنْتَ مَالِكُ جَنَّتِهِ وَ مُنْقِصُ كُزْبَتِهِ وَ رَاحِمُ عَذْرَتِهِ وَ مُحْيِي قَلْبِهِ

Thus, the one who attaches with you^{-asws} is safe, and one who delays from you, regrets, and you^{-asws} are master of the communities, and remover of the scourge! May the Salawaat of Allah^{-azwj} be upon you^{-asws}! Your^{-asws} servant is in front of you^{-asws} supplicating to you^{-asws} and complaining to you^{-asws}, and relying upon you^{-asws} in his matters, and you^{-asws} are owner of his Paradise, and reliever of his distress, and merciful to his tears, and reviver of his heart!

وَ عَلَيْكَ مِنَّا السَّلَامُ وَ بِكَ بَعْدَ اللَّهِ الْإِعْتِصَامُ إِذَا خَلَّ الْحِمَامُ وَ سَكَنَ الرَّحَامُ فَإِلَيْكَ الْمَأْبُتُ وَ أَنْتَ حَسْبُنَا وَ نِعْمَ الْوَكِيلُ-

And upon you^{-asws} be the greeting from us, and the adhering is with you^{-asws} after Allah^{-azwj}, when the death arrives and the crowds disperse. To You^{-azwj} is the return, and You^{-azwj} will Reckon and are the Best Disposer!

ثُمَّ تَدْعُو بِمَا شِئْتَ- وَ صَلِّ عَلَى مُحَمَّدٍ الْمُصْطَفَى وَ عَلَى آلِهِ الطَّاهِرِينَ- وَ انصَرِفْ رَاشِدًا.

Then supplicate with whatever you desire to and send Salawaat upon Muhammad^{-saww}, the Chosen, and upon his^{-saww} pure Progeny^{-asws}, and leave having been guided”.⁷²⁹

أقول: هذا آخر ما أخرجناه من المزار الكبير المظنون أنه من مؤلفات محمد بن المشهدي ره.

I say, 'This is last of what we have extracted from (the book) 'Al-Maza Al-Kabir', thought to be from compilations of Muhammad Bin Al Mashady'.

باب 15 زيارته صلوات الله عليه المختصة بالأيام و الليالي منها زيارة يوم الحادي و العشرين من شهر رمضان

CHAPTER 15 – HIS^{-asws} ZIYARAT, MAY THE SALAWAAT OF ALLAH^{-azwj} BE UPON HIM^{-asws} SPECIFIC WITH THE DAYS AND THE DAYS, FROM THESE IS THE DAY OF 21ST OF THE MONTH OF RAMAZAN

1- كذا، الكافي عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى عَنِ الرَّبِيعِيِّ عَنْ أَحْمَدَ بْنِ زَيْدٍ النَّيْشَابُورِيِّ قَالَ حَدَّثَنَا عُمَرُ بْنُ إِبْرَاهِيمَ الْهَاشِمِيُّ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَرَ عَنْ أَسَدِ بْنِ صَفْوَانَ صَاحِبِ رَسُولِ اللَّهِ ص قَالَ: لَمَّا كَانَ الْيَوْمُ الَّذِي فُيْضَ فِيهِ أَمِيرُ الْمُؤْمِنِينَ ع اِزْتَجَّ الْمُؤْضِعُ بِالْبُكَاءِ وَ دَهَشَ النَّاسُ كَيَوْمِ فُيْضِ النَّبِيِّ ص وَ جَاءَ رَجُلٌ بَاكِئاً وَ هُوَ مُسْرِعٌ مُسْتَرْجِعٌ وَ هُوَ يَقُولُ الْيَوْمَ انْقَطَعَتْ خِلَافَةُ النَّبُوَّةِ حَتَّى وَقَفَ عَلَى بَابِ الْبَيْتِ الَّذِي فِيهِ أَمِيرُ الْمُؤْمِنِينَ ع

(The book) 'Al Kafi' – A number of our companions, from Ahmad Bin Muhammad Bin Isa, from Al Barqy, from Ahmad Bin Zayd Al Neshapuri who said, 'It is narrated to us by Umar Bin Ibrahim Al Hashimy, from Abdul Malik Bin Umar, from Asad Bin Safwan,

'A companion of Rasool-Allah^{-saww} having said: 'When it was the day in which Amir Al-Momineen^{-asws} passed away, the place/world/earth vibrated with the crying and the people were staggered like on the day the Prophet^{-saww} passed away; and a man came over crying, returning quickly, and he was saying, 'Today the Caliphate of the Prophet-hood has been cut off', until he paused at the door of the house in which was Amir Al-Momineen^{-asws}.

فَقَالَ رَحِمَكَ اللَّهُ يَا أَبَا الْحَسَنِ كُنْتَ أَوَّلَ الْقَوْمِ إِسْلَاماً وَ أَخْلَصَهُمْ إِيمَاناً وَ أَشَدَّهُمْ بَقِيئاً وَ أَحْوَفَهُمْ لِلَّهِ وَ أَعْظَمَهُمْ عَنَاءً وَ أَحْوْطَهُمْ عَلَى رَسُولِ اللَّهِ ص وَ أَمَنَهُمْ عَلَى أَصْحَابِهِ وَ أَفْضَلَهُمْ مَنَاقِبَ وَ أَكْرَمَهُمْ سَوَابِقَ وَ أَرْفَعَهُمْ دَرَجَةً وَ أَفْرَحَهُمْ مِنْ رَسُولِ اللَّهِ ص - وَ أَشَبَّهُهُمْ بِهِ هَدِيّاً وَ خَلْقاً وَ سِتْنَةً وَ فِعْلاً وَ أَشْرَفَهُمْ مَنَزَلَةً وَ أَكْرَمَهُمْ عَلَيْهِ

He said, 'May Allah^{-azwj} have Mercy on you^{-asws}, O Amir Al-Momineen^{-asws}! You^{-asws} were the first of the people of Al-Islam and the most sincere of them in Eman, and the most intense of them in conviction, and the most fearful of them of Allah^{-azwj}, and of the greatest hardship of them, and the most protective of them upon Rasool-Allah^{-saww}, and the most trustworthy of them upon his^{-saww} companions, and the most superior of them in virtues, and the most prestigious of them in precedence, and the loftiest of them in levels, and the closest of them from Rasool-Allah^{-saww}, and the most resembling of them with him^{-as} in (providing) Guidance,

and morals, and attributes, and deeds, and the noblest of them in status, and the most prestigious to him^{-saww}.

فَجَزَاكَ اللَّهُ عَنِ الْإِسْلَامِ وَ عَنِ رَسُولِهِ وَ عَنِ الْمُسْلِمِينَ خَيْرًا قَوِيًّا جِئْتَ أَصْحَابَهُ وَ بَرَزْتَ جِئْتَ اسْتَكَاثُوا وَ تَخَضَّعْتَ جِئْتَ وَهِنُوا وَ لَزِمْتَ مِنْهَا جِئْتَ
رَسُولِ اللَّهِ ص إِذْ هُمْ أَصْحَابُهُ وَ كُنْتَ خَلِيفَتَهُ حَقًّا لَمْ تُنَازِعْ وَ لَمْ تُضَرَّعْ بِرِغْمِ الْمُخَالِفِينَ وَ غِيْظِ الْكَافِرِينَ وَ كُرْهِ الْحَاسِدِينَ وَ صِعْرِ الْفَاسِقِينَ

May Allah^{-azwj} Recompense you^{-asws} good on behalf of Al-Islam, and on behalf of His^{-azwj} Rasool^{-saww}, and on behalf of the Muslims. You^{-asws} strengthened them when his^{-saww} companions were weak, and you^{-asws} went for duels when they were humbled, and you^{-asws} rose up when they were languishing, and you^{-asws} necessitated the manifesto of Rasool-Allah^{-saww} when his^{-saww} companions were distressed, and you^{-asws} were his^{-saww} true Caliph. You^{-asws} did not dispute and were not humbled by the opposition of the hypocrites, and the anger of the Infidels, and the abhorrence of the envying ones, and the lowliness of the transgressors.

فَقُمْتَ بِالْأَمْرِ جِئْتَ فَشِلُّوا وَ نَطَقْتَ جِئْتَ تَتَعَنُّوا وَ مَضَيْتَ بِبُورِ اللَّهِ إِذْ وَقَفُوا فَاتَّبَعُوكَ فَهَدُّوا وَ كُنْتَ أَخْفَضَهُمْ صَوْتًا وَ أَعْلَاهُمْ قُنُوتًا وَ أَقْلَهُمْ كَلَامًا وَ
أَصْوَبَهُمْ نُطْقًا وَ أَكْبَرَهُمْ رَأْيًا وَ أَشَجَعَهُمْ قَلْبًا وَ أَشَدَّهُمْ يَقِينًا وَ أَحْسَنَهُمْ عَمَلًا وَ أَعَزَّهُمْ بِالْأَمْرِ

You^{-asws} stood with the matter where they failed, and you^{-asws} spoke where they were dumbfounded, and you^{-asws} went (ahead) with the Light of Allah^{-azwj} where they paused. So had they followed you, they would have been Guided. And you^{-asws} were the lowest of them in voices, and the highest of them in devoutness, and the least of them in speeches, and the most correct of them in speaking, and the greatest of them in ideas, and the bravest of them of heart, and the most intense of them in conviction, and the most excellent of them in deeds, and the most understanding of them with the affairs.

كُنْتَ وَ اللَّهُ يَغُصُّوهُ بِاللَّيْلِ أَوَّلًا وَ آخِرًا أَوَّلَ جِئْتَ تَفَرَّقَ النَّاسُ وَ الْآخِرَ جِئْتَ فَشِلُّوا كُنْتَ لِلْمُؤْمِنِينَ أَبًا رَحِيمًا إِذْ صَارُوا عَلَيْكَ عِيَالًا فَحَمَلْتَ أَثْقَالَهُمْ مَا
عَنْهُ ضَعُفُوا وَ حَفِظْتَ مَا أَضَاعُوا وَ رَعَيْتَ مَا أَهْمَلُوا وَ شَمَرْتَ إِذْ اجْتَمَعُوا وَ عَلَوْتَ إِذْ هَلَعُوا وَ صَبَرْتَ إِذْ أَسْرَعُوا وَ أَدْرَكْتَ أَوْتَارَ مَا طَلَبُوا وَ نَالُوا بِكَ مَا لَمْ
يَحْتَسِبُوا

By Allah^{-azwj}! You^{-asws} were the Leading figure (Yasoob) of the Religion, being the first and the last. The first, where the people scattered, and the last where they failed. For the Momineen you^{-asws} were a merciful father where they came to be dependent upon you^{-asws}. So you^{-asws} carried what they were weak from, and you^{-asws} preserved what they wasted, and you were a shepherd upon what they ignored, and you^{-asws} tightened (economized) when they amassed, and you^{-asws} rose high when they got lower, and you^{-asws} were patient when they were hasty, and you^{-asws} achieved the cords of what they were (still) seeking, and they attained with you^{-asws} what they were not even reckoning.

كُنْتَ لِلْكَافِرِينَ عَذَابًا صَبًّا وَ نَهْبًا وَ لِلْمُؤْمِنِينَ عِمْدًا وَ حِصْنًا فَطُرْتُ وَ اللَّهُ بِعَمَائِهَا وَ فُزْتُ بِجَنَائِهَا وَ أَخْرَزْتُ سَوَابِقَهَا وَ دَهَبَتْ بِفَضَائِلِهَا لَمْ تَقْلَلْ حُجَّتَكَ
وَ لَمْ يَزِغْ قَلْبُكَ وَ لَمْ تَضْعَفْ بِصِيرَتِكَ وَ لَمْ يَحْزَنْ نَفْسُكَ وَ لَمْ يَحْزِرْ كُنْتَ كَالْجَبَلِ لَا تُحَرِّكُهُ الْعَوَاصِفُ

You^{-asws} were a Punishment, a calamity and a disaster upon the disbelievers; and for the Momineen, a pillar and a fortress. So, by Allah^{-azwj}, you^{-asws} flew by its Bounties and succeeded

with its awards, and you^{-asws} attained its accomplishments, and you^{-asws} went with its merits. Your^{-asws} argument was not blunted and your^{-asws} heart did not waver, and your^{-asws} insight did not weaken, and your^{-asws} self did not fear, and you^{-asws} did not fall. You^{-asws} were like a mountain which the storms could not move.

وَكُنْتَ كَمَا قَالَ عَ أَمِنَ النَّاسُ فِي صُحْبِكَ وَ ذَاتَ يَدِكَ وَ كُنْتَ كَمَا قَالَ عَ ضَعِيفاً فِي بَدَنِكَ قَوِيّاً فِي أَمْرِ اللَّهِ مُتَوَاضِعاً فِي نَفْسِكَ عَظِماً عِنْدَ اللَّهِ كَبِيراً فِي الْأَرْضِ جَلِيلاً عِنْدَ الْمُؤْمِنِينَ لَمْ يَكُنْ لِأَخِيهِ فِيكَ مَهْمَزٌ وَ لَا لِغَائِلٍ فِيكَ مَعْمَزٌ وَ لَا لِأَخِيهِ فِيكَ مَطْمَعٌ وَ لَا لِأَخِيهِ عِنْدَكَ هَوَادَةٌ

And you^{-asws} were just as he^{-saww} (Rasool-Allah^{-saww}) said: 'The people are safe in your^{-asws} company and that which is in your^{-asws} hands'. And you^{-asws} were just as he^{-saww} said: 'Weak in your^{-asws} body, strong in the Command of Allah^{-azwj}, modest within yourself^{-asws}, magnificent in the Presence of Allah^{-azwj}, great in the earth, majestic in the presence of the Momineen. There did not happen to be any faulting for anyone regarding you, nor any criticism for a speaker regarding you^{-asws}, nor any corruption for anyone regarding you^{-asws}, nor was there a leniency for anyone with you^{-asws}.

الضَّعِيفُ الدَّلِيلُ عِنْدَكَ قَوِيٌّ عَزِيزٌ حَتَّى تَأْخُذَ لَهُ بِحُجَّتِهِ وَ الْقَوِيُّ الْعَزِيزُ عِنْدَكَ ضَعِيفٌ ذَلِيلٌ حَتَّى تَأْخُذَ مِنْهُ الْحَقُّ وَ الْقَرِيبُ وَ الْبَعِيدُ عَنْكَ فِي ذَلِكَ سَوَاءٌ شَأْنُكَ الْحَقُّ وَ الصِّدْقُ وَ الرِّفْقُ وَ قَوْلُكَ حُكْمٌ وَ حُتْمٌ وَ أَمْرُكَ جَلْمٌ وَ حَزْمٌ وَ رَأْيُكَ عِلْمٌ وَ عَزْمٌ فِيمَا فَعَلْتَ

The weak and the humiliated was strong and honourable in your^{-asws} presence until you^{-asws} seized for him his right; and the strong (and) the honourable was weak and humiliated in your^{-asws} presence until you^{-asws} seized the right from him, and the near ones and the distant ones were equal in your^{-asws} presence with regards to that. Your^{-asws} dealings were the right, and (based on) the truthfulness, and the kindness, and your^{-asws} words were decisive judgments, and your^{-asws} orders were forbearing and determined, and your^{-asws} view were knowledgeable and resolute in whatever you^{-asws} did.

قَدْ هَمَّحَ السَّبِيلَ وَ سَهَّلَ الْعُسْبُورَ وَ أَطْفَفَتِ النَّيْرَانُ وَ اعْتَدَلَ بِكَ الدِّينُ وَ قَوِيَ بِكَ الْإِسْلَامُ وَ الْمُؤْمِنُونَ وَ سَبَقَتْ سَبْقاً بَعِيداً وَ اتَّعَبَتْ مَنْ بَعْدَكَ تَعَباً شَدِيداً

And the Way has been programmed, and the difficulties have been eased, and the two fires have been extinguished, and the Religion has been straightened by you^{-asws}, and Al-Islam has been strengthened by you^{-asws}. The Command of Allah^{-azwj} appeared even though the disbelievers disliked it, and Al-Islam was affirmed by you^{-asws} and (so were) the Momineen, and you^{-asws} preceded with a far precedence, and exhausted the ones after you^{-asws} with an intense exhaustion.

فَجَلَلَتْ عَنِ الْبُكَاءِ وَ عَظُمَتْ رَزَائِكُكَ فِي السَّمَاءِ وَ هَدَّتْ مُصِيبَتُكَ الْأَنَامَ فَ إِنَّا لِلَّهِ وَ إِنَّا إِلَيْهِ رَاجِعُونَ رَضِينَا عَنِ اللَّهِ قَضَاءَهُ وَ سَلَّمْنَا لِلَّهِ أَمْرَهُ فَوَ اللَّهُ لَنْ يُصَابَ الْمُسْلِمُونَ بِمِثْلِكَ أَبَدًا كُنْتَ لِلْمُؤْمِنِينَ كَهْفًا وَ حِصْنًا وَ قُنَّةً رَاسِيًا وَ عَلَى الْكَافِرِينَ غُلْظَةً وَ غِيْظًا فَأَلْحَقَكَ اللَّهُ بِنَبِيِّهِ وَ لَا أَحْرَمْنَا أَجْرَكَ وَ لَا أَضَلْنَا بَعْدَكَ

You^{-asws} are gravely missed by the weeping, and how great is your^{-asws} issue in the skies, and your^{-asws} calamity has threatened the people (with chaos), **Surely we are for Allah and to Him**

we are returning [2:156]. We are pleased from Allah^{-azwj} of His^{-azwj} Ordainment, and we submit to Allah^{-azwj} to His^{-azwj} Command, for the Muslims will never come across the like of you^{-asws}, ever! You^{-asws} were a cave for the Momineen and a fortress, and a mountain top, and upon the disbelievers a ruggedness and a fury. May Allah^{-azwj} Join you^{-asws} with His^{-azwj} Prophet^{-saww} and not Deprive us from your^{-asws} Recompense, nor let us to stray after you^{-asws}.

وَسَكَتَ الْقَوْمُ حَتَّى انْقَضَى كَلَامُهُ وَبَكَى وَبَكَى أَصْحَابُ رَسُولِ اللَّهِ ص - ثُمَّ طَلَبُوهُ فَلَمْ يُصَادِفُوهُ.

And the people were silent until his speech terminated, and he wept, and the companions of Rasool-Allah^{-saww} wept. Then they sought him, but they could not come across him".⁷³⁰

2- صباح الزائر رَوَى مُحَمَّدُ بْنُ أَحْمَدَ بْنِ دَاوُدَ الْقُمِّيُّ عَنْ رِجَالِهِ عَنِ الْبَرْزَنْطِيِّ عَنِ الرِّضَا ع فِي حَدِيثٍ اخْتَصَرْنَاهُ قَالَ: قَالَ لِي يَا ابْنَ أَبِي نَصْرٍ أَيْنَمَا كُنْتَ فَاحْضُرْ يَوْمَ الْغَدِيرِ عِنْدَ أَمِيرِ الْمُؤْمِنِينَ ع فَإِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى يَغْفِرُ لِكُلِّ مُؤْمِنٍ وَ مُؤْمِنَةٍ وَ مُسْلِمٍ وَ مُسْلِمَةٍ دُثُوبَ سِتِّينَ سَنَةً وَ يُعْتِقَ مِنَ النَّارِ ضِعْفَ مَا أَعْتَقَ فِي شَهْرِ رَمَضَانَ وَ لَيْلَةِ الْقَدْرِ وَ لَيْلَةِ الْفِطْرِ

(The book) 'Misbah Al Zaair' – It is reported by Muhammad Bin Ahmad Bin Dawood Al Qummi, from his men, from Al Bazanty,

'From Al-Reza^{-asws} in a Hadeeth we have shortened, he^{-asws} said to me: 'O Ibn Abu Nasr! Wherever you may be on the day of Al Ghadeer, present yourself Amir Al-Momineen^{-asws}, for Allah^{-azwj} Blessed and Exalted Forgive for every believing man and believing woman, and Muslim man and Muslim woman, sins of sixty years, and Liberates from the Hellfire Double of what He^{-azwj} had Liberated during a month of Ramazan, and night of Al Qadr, and the night of Al Fitr!

وَالدَّرَاهِمُ فِيهِ بِأَلْفٍ دِرْهَمٍ لِإِخْوَانِكَ الْعَارِفِينَ وَ أَفْضَلَ عَلَى إِخْوَانِكَ فِي هَذَا الْيَوْمِ وَ سُرَّ فِيهِ كُلُّ مُؤْمِنٍ وَ مُؤْمِنَةٍ

And the Dirham during it is with (a multiple of) a thousand Dirhams (given) to your brethren, the recognisers, and be graceful upon your brethren during this day, and cheer in it every believing man and believing woman!

ثُمَّ قَالَ يَا أَهْلَ الْكُوفَةِ لَقَدْ أُعْطِيتُمْ خَيْرًا كَثِيرًا وَ إِنَّكُمْ لَمَنْ ائْتَمَحْنَ اللَّهُ قَلْبَهُ لِلْإِيمَانِ مُسْتَدِلُّونَ مَقْهُورُونَ مُتَّخُونَ يُصَبُّ عَلَيْكُمْ الْبَلَاءُ صَبًّا ثُمَّ يَكْشِفُهُ كَاشِفُ الْكَرْبِ الْعَظِيمِ وَ اللَّهُ لَوْ عَرَفَ النَّاسُ فَضْلَ هَذَا الْيَوْمِ بِحَقِيقَتِهِ لَصَافَحَتْهُمْ الْمَلَائِكَةُ فِي كُلِّ يَوْمٍ عَشْرَ مَرَّاتٍ.

Then he^{-asws} said: 'O people of Al-Kufa! You have been Given a lot of goodness, and you are from the ones Allah^{-azwj} has Tested his heart for the Eman! You are oppressed, and subdued, and afflicted with Trials that pour upon you continuously, but the Reliever of great distress will surely remove them. By Allah^{-azwj}! If people truly knew the virtue of this day in its reality, the Angels would shake hands with them ten times every day!"⁷³¹

3- مصبا، المصباحين عن البرزطبي مثله.

⁷³⁰ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 15 H 1

⁷³¹ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 15 H 2

(The book) 'Al Misbaheen' – from Al Bazanty, similar to it'.⁷³²

4- قل، إقبال الأعمال بالإسناد إلى مُحَمَّدِ بْنِ أَحْمَدَ بْنِ دَاوُدَ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَمَّارٍ الْكُوفِيِّ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ فَضَّالٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ زُرَّارَةَ عَنِ الْبَزَنْطِيِّ مِثْلَهُ.

(The book) 'Iqbal Al Amaal' – By the chain to Muhammad Bin Ahmad Bin Dawood, from Ahmad Bin Muhammad Bin Ammar Al Kufi, from his father, from his grandfather, from Ali Bin Al-Hassan Bin Fazzal, from Muhammad Bin Abdullah, from Zurara, from Al Bazanty, similar to it'.⁷³³

أقول: قد مضى في باب أعمال الغدير فضله و أعماله و إنما نذكر هاهنا ما يتعلق بزيارته.

I say, 'It has already passed in the chapter on acts of worship on the day of Al Ghadeer, its merits and its acts of worship, and rather we are mentioning over here what is related with its Ziyarat'.

5- قَالَ الشَّيْخُ الْمُفِيدُ قَدَّسَ اللَّهُ رُوحَهُ فِيهَا رَوَاتَانِ أَمَّا الْأَوَّلَى فَهِيَ مَا رَوَاهَا جَابِرُ الْجُعْفِيُّ قَالَ قَالَ أَبُو جَعْفَرٍ ع مَضَى أَبِي عَلِيٍّ بْنُ الْحُسَيْنِ ع إِلَى مَشْهَدِ أَمِيرِ الْمُؤْمِنِينَ ع فَوَقَفَ عَلَيْهِ ثُمَّ بَكَى وَ قَالَ السَّلَامُ عَلَيْكَ يَا أَمِينَ اللَّهِ فِي أَرْضِهِ وَ حُجَّتُهُ عَلَى عِبَادِهِ

The Sheykh Al-Mufeed, may Allah-azwj Sanctify his soul, said, 'There are two Ziyarats in it. As for the first, it is what is reported by Jabir Al Jufy who said, 'Abu Ja'far-asws said: 'My-asws father Ali-asws Bin Al-Husayn-asws, went to the Shrine of Amir Al-Momineen-asws. He-asws paused at it, then cried and said: 'The greeting be upon you-asws, O trustee of Allah-azwj in His-azwj earth, and the Divine Authority upon His-azwj servants!

السَّلَامُ عَلَيْكَ يَا أَمِيرَ الْمُؤْمِنِينَ أَشْهَدُ أَنَّكَ جَاهَدْتَ فِي اللَّهِ حَقَّ جِهَادِهِ- إِلَى آخِرِ مَا مَرَّ فِي أَوَائِلِ الْبَابِ السَّابِقِ مِنْ فَرْحَةِ الْغَرِيِّ.

The greeting be upon you-asws O Amir Al-Momineen-asws! I testify you-asws fought in the way of Allah-azwj as is the right of fighting it' – up to end of what has passed in the beginning previous chapters of the happiness of Al-Ghary!⁷³⁴

و سيأتي في الزيارات الجامعة و قد ذكر الشيخ الطوسي و غيره أيضا هذه الزيارة من الزيارات المخصوصة بهذا اليوم و لم أر في الروايات المشتملة عليها ما يدل على اختصاصها كما أومأنا إليه و لذلك لم نوردناها هاهنا.

And it will appear in the comprehensive Ziyaraats. Sheikh Al-Tusi and others have also mentioned this Ziyarat as one of the special Ziyaraats for this day. However, I have not found in the narrations that include it any indication of its exclusivity, as we have hinted at. Therefore, we have not included it here.

6- ثُمَّ قَالَ الْمُفِيدُ رَحِمَهُ اللَّهُ وَ أَمَّا الرِّوَايَةُ الثَّانِيَةُ فَهِيَ مَا رَوَى عَنْ أَبِي مُحَمَّدٍ الْحُسَيْنِ بْنِ [عَلِيٍّ] الْعَشْكَرِيِّ عَنْ أَبِيهِ صَلَوَاتُ اللَّهِ عَلَيْهِمَا وَ ذَكَرَ أَنَّهُ ع زَارَ بِهَا فِي يَوْمِ الْغَدِيرِ فِي السَّنَةِ الَّتِي أَشْخَصَهُ الْمُعْتَصِمُ

⁷³² Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 15 H 3

⁷³³ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 15 H 4

⁷³⁴ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 15 H 5

Then Al-Mufeed, may Allah^{-azwj} Mercy him, said, 'And as for the second Ziyarat, it is what is reported from Abu Muhammad Al-Hassan^{-asws} Bin Ali Al-Askari^{-asws}, from his^{-asws} father^{-asws}, may the Salawaat of Allah^{-azwj} upon them^{-asws} both and mentioned that he^{-asws} had visited with it during the day of Al-Ghadeer in the year in which Al-Mu'tasim had summoned him^{-asws}.

فَإِذَا أَرَدْتَ ذَلِكَ فَخَفِّ عَلَى بَابِ الْقُبَّةِ الشَّرِيفَةِ وَاسْتَأْذِنْ وَ ادْخُلْ مُقَدِّماً رَجُلَكَ الْيُمْنَى عَلَى الْيُسْرَى وَ امْشِ حَتَّى تَقِفَ عَلَى الصَّرِيحِ وَ اسْتَقْبِلْهُ وَ اجْعَلِ الْقِبْلَةَ بَيْنَ كَتِفَيْكَ وَ قُلْ

When you intend that, pause at the door of the noble dome and seek permission and enter advancing your right leg over the left, and walk until you pause at the Shrine and kiss it, and make the Qiblah between your shoulders, and say: -

السَّلَامُ عَلَى مُحَمَّدٍ رَسُولِ اللَّهِ خَاتَمِ النَّبِيِّينَ وَ سَيِّدِ الْمُرْسَلِينَ وَ صَفْوَةِ رَبِّ الْعَالَمِينَ أَمِينَ اللَّهُ عَلَى وَحْيِهِ وَ عَزَائِمِ أَمْرِهِ وَ الْخَاتِمِ لِمَا سَبَقَ وَ الْفَاتِحِ لِمَا اسْتَقْبَلَ وَ الْمُتَمِّمِ عَلَى ذَلِكَ كُلِّهِ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ وَ صَلَوَاتُهُ وَ نَحْيَاتُهُ

'The greeting be upon Muhammad^{-saww}, Rasool^{-saww} of Allah^{-azwj}, and last of the Prophets^{-as}, and chief of the Messengers^{-as}, and elite of Lord^{-azwj} of the worlds, trustee of Allah^{-azwj} upon His^{-azwj} Revelations, and His^{-azwj} mighty Commands, and the last of what had preceded, and the beginner of what is in the future, and the dominant upon all of that, and Mercy of Allah^{-azwj} and His^{-azwj} Blessings, and His^{-azwj} Salawaat and His^{-azwj} Salutation!

وَ السَّلَامُ عَلَى أَنْبِيَاءِ اللَّهِ وَ رُسُلِهِ وَ مَلَائِكَتِهِ الْمُقَرَّبِينَ وَ عِبَادِهِ الصَّالِحِينَ السَّلَامُ عَلَيْكَ يَا أَمِيرَ الْمُؤْمِنِينَ - وَ سَيِّدَ الْوَصِيِّينَ وَ وَارِثَ عِلْمِ النَّبِيِّينَ وَ وَلِيَّ رَبِّ الْعَالَمِينَ وَ مَوْلَايَ وَ مَوْلَى الْمُؤْمِنِينَ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ

The greeting be upon Prophets^{-as} of Allah^{-azwj} and His^{-azwj} Messengers^{-as}, and His^{-azwj} Angels of Proximity, and His^{-azwj} righteous servants! The greeting be upon you^{-asws} O Amir Al-Momineen^{-asws}, and chief of the successors^{-as}, and inheritor of knowledge of the Prophets^{-as}, and guardian of Lord^{-azwj} of the worlds, and my master and master of the Momineen, and Mercy of Allah^{-azwj} and His^{-azwj} Blessings!

السَّلَامُ عَلَيْكَ يَا مَوْلَايَ يَا أَمِيرَ الْمُؤْمِنِينَ يَا أَمِينَ اللَّهُ فِي أَرْضِهِ وَ سَفِيرُهُ فِي خَلْقِهِ وَ حُجَّتُهُ الْبَالِغَةُ عَلَى عِبَادِهِ السَّلَامُ عَلَيْكَ يَا دِينَ اللَّهِ الْقَوِيمَ وَ صِرَاطَهُ الْمُسْتَقِيمَ

The greeting be upon you^{-asws}, O my master, O Amir Al-Momineen^{-asws}, O trustee of Allah^{-azwj} in His^{-azwj} earth, and his^{-asws} ambassador among His^{-azwj} creatures, and His^{-azwj} conclusive argument upon His^{-azwj} servants! The greeting be upon you^{-asws} O upright religion of Allah^{-azwj}, and His^{-azwj} straight path!

السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ الْعَظِيمُ الَّذِي هُمْ فِيهِ مُخْتَلِفُونَ وَ عَنْهُ يُسْأَلُونَ السَّلَامَ عَلَيْكَ يَا أَمِيرَ الْمُؤْمِنِينَ آمَنْتُ بِاللَّهِ وَ هُمْ مُشْرِكُونَ وَ صَدَقْتَ بِالْحَقِّ وَ هُمْ مُكَذِّبُونَ وَ جَاهَدْتَ وَ هُمْ مُجْحَمُونَ وَ عَبَدْتَ اللَّهَ مُخْلِصاً لَهُ الدِّينَ صَابِراً مُخْتَسِيباً حَتَّى أَتَاكَ الْيَقِينُ أَلَا لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ

The greeting be upon you^{-asws}, O you^{-asws} the magnificent news regarding which they are differing, and they are asking about! The greeting be upon you^{-asws}, O Amir Al-Momineen^{-asws}! You^{-asws} believed in Allah^{-azwj} while they were Polytheists, and you^{-asws} had ratified with the truth while they were belying, and you^{-asws} had fought while they were sluggish, and you^{-asws}

worshipped Allah^{-azwj} being sincere to Him^{-azwj} of the religion, patiently, anticipating until the certainty (death) came to you^{-asws}! Indeed! The Curse of Allah^{-azwj} be upon the unjust ones!

السَّلَامُ عَلَيْكَ يَا سَيِّدَ الْمُسْلِمِينَ وَ يَغُثُّوبَ الْمُؤْمِنِينَ وَ إِمَامَ الْمُتَّقِينَ وَ قَائِدَ الْغُرِّ الْمُحَجَّلِينَ وَ رَحْمَةَ اللَّهِ وَ بَرَكَاتُهُ

The greeting be upon you^{-asws} O chief of the Muslims, and leader (Yasoob) of the Momineen, and Imam^{-asws} of the pious, and leader of the resplendent, and Mercy of Allah^{-azwj} and His^{-azwj} Blessings!

أَشْهَدُ أَنَّكَ أَخُو رَسُولِ اللَّهِ وَ وَصِيُّهُ وَ وَارِثُ عِلْمِهِ وَ أَمِينُهُ عَلَى شَرْعِهِ وَ خَلِيفَتُهُ فِي أُمَّتِهِ وَ أَوَّلُ مَنْ آمَنَ بِاللَّهِ وَ صَدَقَ بِمَا أُنْزِلَ عَلَى نَبِيِّهِ

I testify you^{-asws} are brother^{-asws} of Rasool-Allah^{-saww}, and his^{-saww} successor^{-asws}, and inheritor of his^{-saww} knowledge, and his^{-asws} trustee upon his^{-saww} Law, and his^{-saww} caliph in his^{-saww} community, and the first one who believed in Allah^{-azwj} and ratified with what had been Revealed upon His^{-azwj} Prophet^{-saww}!

وَ أَشْهَدُ أَنَّهُ قَدْ بَلَغَ عَنِ اللَّهِ مَا أُنْزِلُهُ فِيكَ فَصَدَعَ بِأَمْرِهِ وَ أَوْجَبَ عَلَى أُمَّتِهِ فَرَضَ طَاعَتِكَ وَ وَلَايَتِكَ وَ عَقَدَ عَلَيْهِمُ الْبَيْعَةَ لَكَ وَ جَعَلَكَ أَوَّلِي بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ كَمَا جَعَلَهُ اللَّهُ كَذَلِكَ

And I testify that he^{-saww} had delivered from Allah^{-azwj} what had been Revealed to him^{-saww} regarding you^{-asws}, so he^{-saww} proclaimed with His^{-azwj} Commands, and Obligated upon his^{-saww} community the imposition obedience to you^{-asws}, and your^{-asws} Wilayah, and Tied upon them the allegiance to you^{-asws}, and Made you^{-asws} first of the believers from themselves just as He^{-azwj} had Made him^{-saww} like that!

ثُمَّ أَشْهَدُ اللَّهَ تَعَالَى عَلَيْهِمْ فَقَالَ أَلَسْتُ قَدْ بَلَّغْتُ فَقَالُوا اللَّهُمَّ بَلَى فَقَالَ اللَّهُمَّ أَشْهَدُ وَ كَفَى بِكَ شَهِيداً وَ حَاكِماً بَيْنَ الْعِبَادِ فَلَعَنَ اللَّهُ جَاوِدَ وَلَايَتِكَ بَعْدَ الْإِفْرَاقِ وَ نَاكَثَ عَهْدِكَ بَعْدَ الْمِيثَاقِ

Then he^{-saww} kept Allah^{-azwj} the Exalted upon them. He^{-saww} said: 'Haven't I delivered?' They said, 'O Allah^{-azwj}, yes!' He^{-saww} said: 'O Allah^{-azwj}, be Witness, and I suffice with You^{-azwj} as Witness and a Decider between the servants!' So, may the Curse of Allah^{-azwj} who rejects your^{-asws} Wilayah after the acceptance, and broke your^{-asws} pact after the Covenant!

وَ أَشْهَدُ أَنَّكَ وَفَّيْتَ بِعَهْدِ اللَّهِ تَعَالَى وَ أَنَّ اللَّهَ تَعَالَى مُوفٍ لَكَ بِعَهْدِهِ وَ مَنْ أَوْفَى بِمَا عَاهَدَ عَلَيْهِ اللَّهُ فَسَيُؤْتِيهِ أَجْراً عَظِيماً وَ أَشْهَدُ أَنَّكَ أَمِيرُ الْمُؤْمِنِينَ الْحَقُّ الَّذِي تَطَّقَ بِوَلَايَتِكَ التَّنْزِيلَ وَ أَخَذَ لَكَ الْعَهْدَ عَلَى الْأُمَّةِ بِذَلِكَ الرَّسُولُ

And I testify you^{-asws} were loyal with the Covenant of Allah^{-azwj} the Exalted, and Allah^{-azwj} the Exalted will be Loyal to you^{-asws} with His^{-azwj} Covenant, **and the one who fulfils with what Allah Covenanted upon him, would be Given a Mighty Recompense [48:10]**; and I testify you^{-asws} are Emir of the Momineen. The truth is which is spoken with your^{-asws} Wilayah by the Scripture, and the Covenant was Taken upon the community with that by the Rasool^{-saww}!

وَ أَشْهَدُ أَنَّكَ وَ عَمَّكَ وَ أَخَاكَ الَّذِينَ تَأْجِرُهُمُ اللَّهُ بِنُفُوسِكُمْ فَأَنْزَلَ اللَّهُ فِيكُمْ إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَ أَمْوَالَهُمْ بِأَنْ هُمْ الْجَنَّةُ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ فَيُقْتَلُونَ وَ يُقْتَلُونَ وَ عِدْداً عَلَيْهِ حَقًّا فِي التَّوْرَةِ وَ الْإِنْجِيلِ وَ الْقُرْآنِ وَ مَنْ أَوْفَى بِعَهْدِهِ مِنَ اللَّهِ فَاسْتَبْشِرُوا بِبَيْعِكُمُ الَّذِي بَايَعْتُمْ بِهِ وَ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ

التَّائِبُونَ الْعَابِدُونَ الْحَامِلُونَ السَّائِحُونَ الرَّاكِعُونَ السَّاجِدُونَ الْآمُرُونَ بِالْمَعْرُوفِ وَ النََّاهُونَ عَنِ الْمُنْكَرِ وَالْحَافِظُونَ لِحُدُودِ اللَّهِ وَ بَشِّرِ الْمُؤْمِنِينَ

أَشْهَدُ يَا أَمِيرَ الْمُؤْمِنِينَ أَنَّ الشَّاكَّ فِيكَ مَا آمَنَ بِالرَّسُولِ الْأَمِينِ وَأَنَّ الْعَادِلَ بِكَ غَيْرُكَ عَائِدٌ عَنِ الدِّينِ الْقَوِيمِ الَّذِي ارْتَضَاهُ لَنَا رَبُّ الْعَالَمِينَ وَأَكْمَلَهُ
بِوَلَائِكَ يَوْمَ الْعَدِيدِ

وَأَشْهَدُ أَنَّكَ الْمَغْنِيُّ بِقَوْلِ الْعَزِيزِ الرَّحِيمِ وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ صَلَّى وَاللَّهُ وَ أَصْلًا مِنْ أَتْبَعَ سَبَاكِ
وَعِنْدَ الْحَقِّ مَنْ عَادَاكَ

اللَّهُمَّ سَعِينَا لِأَمْرِكَ وَ أَطْعَمَنَا وَ اتَّبَعْنَا صِرَاطَكَ الْمُسْتَقِيمَ فَاهْدِنَا رَبَّنَا وَ لَا تُزِرْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا إِلَى طَاعَتِكَ وَ اجْعَلْنَا مِنَ الشَّاكِرِينَ لِأَنْعَمِكَ

وَأَشْهَدُ أَنَّكَ لَمْ تَزَلْ لِلْهَوَىٰ مُخَالِفًا وَ لِلتَّمَنَىٰ مُخَالِفًا وَ عَلَىٰ كَظْمِ الْغَيْظِ قَادِرًا وَ عَنِ النَّاسِ عَافِيًا غَافِرًا وَ إِذَا غَضِبَ اللَّهُ سَاحِطًا وَ إِذَا أُطِيعَ اللَّهُ رَاضِيًا وَ بِمَا عَهَدَ إِلَيْكَ عَامِلًا رَاعِيًا لِمَا اسْتَحْفَظْتَ حَافِظًا لِمَا اسْتَوْدَعْتَ مُبْلِغًا مَا كُمِلْتَ مُنْتَظَرًا مَا وَعَدْتَ

And I testify you^{-asws} did not cease opposing the personal desires and aligned with piety, capable of restraining your^{-asws} anger, forgiving and pardoning people, displeased when Allah^{-azwj} was disobeyed, and pleased when He^{-azwj} was obeyed. You^{-asws} faithfully acted upon what was entrusted to you^{-asws}, safeguarded what you^{-asws} were given to protect, conveyed what you^{-asws} were charged with delivering, and patiently awaited what you^{-asws} were promised!

وَأَشْهَدُ أَنَّكَ مَا اتَّقَيْتَ ضَارِعاً وَلَا أَمْسَكْتَ عَنْ حَقِّكَ جَازِعاً وَلَا أَخَجَمْتَ عَنْ مُجَاهَدَةِ عَاصِيكَ نَاكِلاً وَلَا أَظْهَرْتَ الرِّضَا بِخِلَافِ مَا يَرْضَى اللَّهُ مُدَاهِناً وَلَا وَهَنْتَ لِمَا أَصَابَكَ فِي سَبِيلِ اللَّهِ وَلَا ضَعُفْتَ وَلَا اسْتَكْنْتَ عَنْ طَلَبِ حَقِّكَ مُرَاقِباً مَعَاذَ اللَّهِ أَنْ تُكَوْنَ كَذَلِكَ

And I testify you^{-asws} never exercised caution out of weakness, nor refrained from claiming your^{-asws} right out of fear. You never hesitated in striving against those who disobeyed you^{-asws}, nor did you^{-asws} show approval for anything contrary to what pleases Allah^{-azwj} out of flattery! You^{-asws} never wavered in the face of what befell you^{-asws} in the path of Allah^{-azwj}, nor did you^{-asws} weaken or surrender in pursuing your^{-asws} right with apprehension. Far be it from you to be like that!

بَلْ إِذْ ظَلِمْتَ اخْتَسَبْتَ رَبَّكَ وَ فَوَضْتَ إِلَيْهِ أَمْرَكَ وَ دَكَّرْتَهُمْ فَمَا ادَّكَّرُوا وَ وَعَظْتَهُمْ فَمَا اتَّعَطُوا وَ خَوَّفْتَهُمْ اللَّهَ فَمَا تَخَوَّفُوا

Rather, when you^{-asws} were wronged you^{-asws} entrusted your^{-asws} affair to your^{-asws} Lord and placed your^{-asws} reliance upon Him^{-azwj}! You^{-asws} reminded them, but they did not take heed. You^{-asws} admonished them, but they did not accept the lesson. You^{-asws} warned them of the Punishment of Allah^{-azwj}, but they did not fear!

وَأَشْهَدُ أَنَّكَ يَا أَمِيرَ الْمُؤْمِنِينَ جَاهَدْتَ فِي اللَّهِ حَقَّ جِهَادِهِ حَتَّى دَعَاكَ اللَّهُ إِلَى جَوَارِهِ وَ قَبَضَكَ إِلَيْهِ بِاخْتِيَارِهِ وَ أَلَزَمَ أَعْدَاءَكَ الْحُجَّةَ بِقَتْلِهِمْ إِيَّاكَ لِتَكُونَ الْحُجَّةَ لَكَ عَلَيْهِمْ مَعَ مَا لَكَ مِنَ الْحُجَجِ الْبَالِغَةِ عَلَى جَمِيعِ خَلْقِهِ

And I testify, O Amir Al-Momineen^{-asws}, you^{-asws} had fought for the Sake of Allah^{-azwj} as is the right of fighting until Allah^{-azwj} Called you^{-asws} to His^{-azwj} Shelter, and Recalled you^{-asws} back to Him^{-azwj} by His^{-azwj} Choice, and Necessitate the argument to your^{-asws} enemies due to their having killed you^{-asws}, for the argument to be for you^{-asws}, along with what is for you^{-asws} from the conclusive argument upon entirety of His^{-azwj} creatures!

السَّلَامُ عَلَيْكَ يَا أَمِيرَ الْمُؤْمِنِينَ عَبْدَ اللَّهِ مُخْلِصاً وَ جَاهَدْتَ فِي اللَّهِ صَابِراً وَ جَدْتَ بِنَفْسِكَ مُحْتَسِباً وَ عَمِلْتَ بِكِتَابِهِ وَ اتَّبَعْتَ سُنَّةَ نَبِيِّهِ وَ أَقَمْتَ الصَّلَاةَ وَ آتَيْتَ الزَّكَاةَ وَ أَمَرْتَ بِالْمَعْرُوفِ وَ نَهَيْتَ عَنِ الْمُنْكَرِ مَا اسْتَطَعْتَ مُتَّبِعِياً مَا عِنْدَ اللَّهِ رَاجِئاً فِيمَا وَعَدَ اللَّهُ

The greeting be upon you^{-asws}, O Amir Al-Momineen^{-asws}! You^{-asws} worshipped Allah^{-azwj} and fought for the Sake of Allah^{-azwj} patiently, and you^{-asws} found yourself anticipating, and worked with His^{-azwj} Book, and followed the Sunnah of His^{-azwj} Prophet^{-saww}, and established the Salat and gave the Zakat, and instructed with the good and forbade from the evil whatever you^{-asws} could, seeking what is in the Presence of Allah^{-azwj}, desirous regarding what Allah^{-azwj} Promised.

لَا تُخْفَلُ بِالنَّوَائِبِ وَلَا تَهِنُ عِنْدَ الشَّدَائِدِ وَلَا تُحْجِمُ عَنْ مُحَارِبِ أَعْدَاكَ مَنْ نَسَبَ غَيْرَ ذَلِكَ إِلَيْكَ وَ افْتَرَى بَاطِلاً عَلَيْكَ وَ أَوَّلَى لِمَنْ عِنْدَكَ لَقَدْ جَاهَدْتَ فِي اللَّهِ حَقَّ الْجِهَادِ وَ صَبَرْتَ عَلَى الْأَذَى صَبْرَ اخْتِسَابٍ

You^{-asws} did not concern yourself with misfortunes, nor did you^{-asws} weaken in the face of hardships, nor did you^{-asws} shrink from battle. How mistaken is the one who attributes otherwise to you^{-asws} and falsely fabricates lies against you^{-asws}! Woe be to those who stubbornly oppose you^{-asws}! Indeed, you^{-asws} have strived in the cause of Allah^{-azwj} with true striving and endured harm with patience, anticipating (His^{-azwj} Reward)!

وَأَنْتَ أَوَّلُ مَنْ آمَنَ بِاللَّهِ وَصَلَّى لَهُ وَجَاهَدَ وَأَبْدَى صَفْحَتَهُ فِي دَارِ الشِّرْكِ وَالْأَرْضِ مَشْحُونَةً ضَلَالَةً وَالشَّيْطَانُ يُعْبِدُ جَهْرَةً وَأَنْتَ الْفَائِلُ لَا تَزِيدُنِي كَثْرَةُ النَّاسِ حَوْلِي عِزَّةً وَلَا تَقْرُفُهُمْ عَنِّي وَخَشَةً وَلَوْ أَسْلَمَنِي النَّاسُ جَمِيعاً لَمْ أَكُنْ مُتَضَرِّعاً

You^{-asws} were the first to believe in Allah^{-azwj}, and prayed Salat to Him^{-azwj}, to strive in His^{-azwj} Cause, and to stand firm in the land of Polytheism when the earth was filled with misguidance, and Satan^{-la} was worshipped openly. You^{-asws} are the one who said, 'The multitude of people around me does not increase my^{-asws} honour, nor does their abandonment cause me loneliness. Even if all people were to forsake me^{-asws}, I^{-asws} would not be distressed!'

اعْتَصَمْتُ بِاللَّهِ فَعَزَّزْتُ وَ انْتَرْتُ الْآخِرَةَ عَلَى الْأُولَى فَزَهَّدْتُ وَأَيَّدَكَ اللَّهُ وَ هَدَاكَ وَأَخْلَصَكَ وَ اجْتَبَاكَ فَمَا تَنَاقَضَتْ أَعْمَالُكَ وَ لَا اخْتَلَفَتْ أَقْوَالُكَ وَ لَا تَغْلَبْتُ أَحْوَالُكَ وَ لَا ادَّعَيْتُ وَ لَا افْتَرَيْتُ عَلَى اللَّهِ كَذِباً

You^{-asws} sought Refuge in Allah^{-azwj} and thus became strong, and you^{-asws} chose the Hereafter over this world! So, you^{-asws} renounced worldly pleasures, and Allah^{-azwj} Supported you^{-asws}, and Guided you^{-asws}, and Purified you^{-asws}, and Chose you^{-asws}! Your^{-asws} actions never contradicted each other, and your^{-asws} words never differed, and your^{-asws} circumstances never wavered, and you^{-asws} neither claimed nor fabricated lies against Allah^{-azwj}!

وَ لَا شَرِهْتُ إِلَى الْخَطَامِ وَ لَا دَنَسْتُ الْأَثَامَ وَ لَمْ تَزَلْ عَلَى بَيِّنَةٍ مِنْ رَبِّكَ وَ يَتَّبِعُنِي مِنْ أَمْرِكَ تَحْدِي إِلَى الْحَقِّ وَ إِلَى طَرِيقِ مُسْتَقِيمٍ

You^{-asws} never craved debris (worldly gains), nor were you^{-asws} tainted by sins. You^{-asws} always remained on clear proof from your Lord^{-asws} and with firm certainty in your^{-asws} mission, guiding others to the truth and the straight path!

أَشْهَدُ شَهَادَةً حَقًّا وَأُقْسِمُ بِاللَّهِ قَسَمَ صِدْقِي أَنَّ مُحَمَّدًا وَ آلَهُ صَلَوَاتُ اللَّهِ عَلَيْهِمْ سَادَاتُ الْخَلْقِ وَأَنْتَ مُؤَلَايَ وَ مَوْلَى الْمُؤْمِنِينَ وَأَنْتَ عَبْدُ اللَّهِ وَ وَلِيُّهُ وَ أَخُو الرَّسُولِ وَ وَصِيُّهُ وَ وَارِثُهُ

I testify a true testimony, and I swear by Allah^{-azwj} a sincere swear that Muhammad^{-saww} and his^{-saww} Progeny^{-asws}, may the Salawaat of Allah^{-azwj} be upon them^{-asws} are chiefs of the creatures, and you^{-asws} are my master and master of the Momineen, and you^{-asws} are a servant of Allah^{-azwj} and His^{-azwj} friend, and brother^{-asws} of the Rasool^{-saww} and His^{-azwj} successor^{-asws} and his^{-saww} inheritor!

وَ أَنَّهُ الْفَائِلُ لَكَ وَ الَّذِي بَعَثَنِي بِالْحَقِّ مَا آمَنَ بِي مَنْ كَفَرَ بِكَ وَ لَا أَقَرَّ بِاللَّهِ مَنْ جَحَدَكَ وَ قَدْ صَلَّاهُ مِنْ صَدِّ عَنْكَ وَ لَمْ يَهْتَدِ إِلَى اللَّهِ وَ لَا إِلَى مَنْ لَا يَهْتَدِي بِكَ وَ هُوَ قَوْلُ رَبِّي عَزَّ وَ جَلَّ وَ إِنِّي لَعَفَّارٌ لِمَنْ تَابَ وَ آمَنَ وَ عَمِلَ صَالِحاً ثُمَّ اهْتَدَى إِلَى وَلَايَتِكَ

And he^{-asws} said for you^{-asws}: 'By the One Who Sent me with the truth! He has not believed in me the one who disbelieves you^{-asws}, nor has he accepted Allah^{-azwj}, the one who rejects you^{-asws}, and he has strayed, the one who hinders from you^{-asws}, and he is not guided to Allah^{-azwj} one who is not guided with you^{-asws}, and it is the Word of my Lord^{-azwj} Mighty and Majestic: **And I am Forgiving to the one who repents and believes and does righteous deeds, then (follows) righteous Guidance [20:82]** your^{-asws} Wilayah!

مَوْلَايَ فَضْلُكَ لَا يَخْفَى وَ نُورُكَ لَا يُطْفِئُ وَ أَنَّ مِنْ جَحْدِكَ الظُّلُومُ الْأَشْمَى

My master! Your^{-asws} merit is not hidden, and your^{-asws} light cannot be extinguished, and the one who rejects you^{-asws} is the unjust, the wretched!

مَوْلَايَ أَنْتَ الْحُجَّةُ عَلَى الْعِبَادِ وَ الْهَادِي إِلَى الرَّشَادِ وَ الْعُدَّةُ لِلْمَعَادِ

My master! You^{-asws} are the Divine Authority upon the servant, and the guide to the right direction, and the weapon of the Hereafter!

مَوْلَايَ لَقَدْ رَفَعَ اللَّهُ فِي الْأُولَى مَنْزِلَتَكَ وَ أَعْلَى فِي الْآخِرَةِ دَرَجَتَكَ وَ بَصَّرَكَ مَا عَمِيَ عَلَى مَنْ خَالَفَكَ وَ خَالَ بَيْنَكَ وَ بَيْنَ مَوَاهِبِ اللَّهِ لَكَ فَلَعَنَ اللَّهُ مُسْتَحِلِّي الْحُرْمَةِ مِنْكَ وَ ذَائِدَ الْحَقِّ عَنْكَ

My master! Allah^{-azwj} has Raised your^{-asws} status in the world and elevated your rank in the Hereafter, and Made me insightful of what the one opposing you^{-asws} is blind from, and prevented them from partaking in the Gifts of Allah^{-azwj} to you^{-asws}! May Allah^{-azwj} Curse those who violated your^{-asws} sanctity and impeded the rights from you^{-asws}!

وَ أَشْهَدُ أَنَّهُمُ الْأَخْسَرُونَ الَّذِينَ تَلْفَحُ وَجُوهُهُمُ النَّارُ وَ هُمْ فِيهَا كَالْحِوْنِ

And I testify they are the ones incurring loss, those **The Fire shall scorch their faces, and they shall be aghast therein [23:104]!**

وَ أَشْهَدُ أَنَّكَ مَا أَقْدَمْتَ وَ لَا أَحْجَمْتَ وَ لَا تَطَقْتَ وَ لَا أَمْسَكْتَ إِلَّا بِأَمْرِ مِنَ اللَّهِ وَ رَسُولِهِ

And I testify you neither advanced nor retreated, nor spoke nor were silent except by a Command from Allah^{-azwj} and His^{-azwj} Rasool^{-saww}!

قُلْتُ وَ الَّذِي نَفْسِي بِيَدِهِ لَقَدْ نَظَرْتُ إِلَيْ رَسُولِ اللَّهِ ص أَضْرِبُ بِالسَّيْفِ قَدَمًا فَقَالَ يَا عَلِيُّ أَنْتَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إِلَّا أَنَّهُ لَا نَبِيَّ بَعْدِي وَ أُغْلِمُكَ أَنَّ مَوْتَكَ وَ حَيَاتَكَ مَعِيَ وَ عَلَى سُنَّتِي

You^{-asws} said: 'By the One in Whose Hand is my^{-asws} soul! Rasool-Allah^{-saww} looked at me while I^{-asws} was striking with the sword, advancing (in battle). He^{-saww} said: 'O Ali^{-asws}! You^{-asws} are to me^{-asws} as Haroun^{-as} was to Musa^{-as}, except that there is no Prophet^{-as} (to come) after me^{-saww}, and I^{-saww} inform you^{-asws} that your^{-asws} life and death are with me^{-saww} and upon my^{-saww} Sunnah!'

فَوَ اللَّهُ مَا كَذَبْتُ وَ لَا كُذِّبْتُ وَ لَا ضَلَلْتُ وَ لَا ضَلَّ بِي وَ لَا نَسِيتُ مَا عَاهَدَ إِلَيَّ رَبِّي وَ إِنِّي لَعَلَى بَيِّنَةٍ مِنْ رَبِّي بَيِّنَتَهَا لِنَبِيِّهِ وَ بَيِّنَتَهَا لِلنَّبِيِّ لِي وَ إِنِّي لَعَلَى الطَّرِيقِ الْوَاضِحِ الْفِطْهُ لَفْظًا

By Allah^{-azwj}! I^{-asws} have neither lied nor been lied to, nor have I^{-asws} gone astray or led others astray. I^{-asws} have not forgotten what my^{-asws} Lord^{-azwj} Entrusted to me^{-asws}. Indeed, I^{-asws} stand upon clear proof from my^{-asws} Lord^{-azwj} which He^{-azwj} Made evident to His^{-azwj} Prophet^{-saww}, and

the Prophet^{-saww} made evident to me^{-asws}. I^{-asws} am upon the straight and clear path, articulating it explicitly!

صَدَقْتُ وَ اللَّهُ وَ قُلْتُ الْحَقُّ فَلَعَنَ اللَّهُ مَنْ سَاوَاكَ بِمَنْ نَاوَاكَ وَ اللَّهُ جَلَّ اسْمُهُ يَقُولُ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَ الَّذِينَ لَا يَعْلَمُونَ فَلَعَنَ اللَّهُ مَنْ عَدَلَ بِكَ مِنْ فَرَضِ اللَّهِ عَلَيْهِ وَلَا يَتَنَكَّ وَ أَنْتَ وَلِيُّ اللَّهِ وَ أَخُو رَسُولِهِ وَ الدَّابُّ عَنْ دِينِهِ وَ الَّذِي تَطَقَّ الْقُرْآنُ بِتَفْضِيلِهِ

You^{-asws} were right, by Allah^{-azwj}, and you^{-asws} said the truth! May Allah^{-azwj} Curse the one who opposes you^{-asws}, and Allah^{-azwj}, Majestic is His^{-azwj} Name, Said: ***'Are they equal, those who do not know and those do know?' [39:9]!*** May Allah^{-azwj} Curse the one who equates with you^{-asws} the one who Allah^{-azwj} had Imposed upon him your^{-asws} Wilayah, and you^{-asws} are Guardian of Allah^{-azwj}, and brother of His^{-azwj} Rasool^{-saww}, and the defended of His^{-azwj} religion, and the one whom Allah^{-azwj} Spoke with his^{-asws} merits!

قَالَ اللَّهُ تَعَالَى وَ فَضَّلَ اللَّهُ الْمُجَاهِدِينَ عَلَى الْفَاعِدِينَ أَجْرًا عَظِيمًا دَرَجَاتٍ مِنْهُ وَ مَغْفِرَةً وَ رَحْمَةً وَ كَانَ اللَّهُ غَفُورًا رَحِيمًا

Allah^{-azwj} the Exalted Said: ***and Allah Merited the fighters over the ones sitting back by a mighty Recompense [4:95] (High) Levels from Him and Forgiveness and Mercy, and Allah was always Forgiving, Merciful [4:96]!***

وَ قَالَ اللَّهُ تَعَالَى أَ جَعَلْتُمْ سِقَايَةَ الْحَاجِّ وَ عِمَارَةَ الْمَسْجِدِ الْحَرَامِ كَمَنْ آمَنَ بِاللَّهِ وَ الْيَوْمِ الْآخِرِ وَ جَاهَدَ فِي سَبِيلِ اللَّهِ لَا يَسْتَوُونَ عِنْدَ اللَّهِ وَ اللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ

And the Exalted Said: ***Are you considering the quencher of the pilgrims and the maintainer of the Sacred Masjid as being the like the one who believes in Allah and the Last Day and fights in the Way of Allah? They are not equal in the Presence of Allah; and Allah does not Guide the unjust people [9:19]!***

الَّذِينَ آمَنُوا وَ هَاجَرُوا وَ جَاهَدُوا فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَ أَنْفُسِهِمْ أَعْظَمُ دَرَجَةً عِنْدَ اللَّهِ وَ أُولَئِكَ هُمُ الْفَائِزُونَ يُبَشِّرُهُمْ رَبُّهُمْ بِرَحْمَةٍ مِنْهُ وَ رِضْوَانٍ وَ جَنَّاتٍ هُمْ فِيهَا نَعِيمٌ مُقِيمِينَ خَالِدِينَ فِيهَا أَبَدًا إِنَّ اللَّهَ عِنْدَهُ أَجْرٌ عَظِيمٌ

Those who believed and emigrated in the Way of Allah with their wealth and their selves are of a greater rank in the Presence of Allah. These, they are the achievers [9:20] Their Lord Gives them Glad Tidings of Mercy from Him and Pleasure, and Gardens for them wherein is everlasting Bliss [9:21] Abiding therein for ever; surely Allah, in His Presence is a Mighty Recompense [9:22]!

أَشْهَدُ أَنَّكَ الْمُخْصُوصُ بِمِدْخَةِ اللَّهِ الْمُخْلِصِ لِبِطَاعَةِ اللَّهِ لَمْ تَنْغِ بِالْهَدَى بَدَلًا وَ لَمْ تُشْرِكْ بِعِبَادَةِ رَبِّكَ أَحَدًا وَ أَنَّ اللَّهَ تَعَالَى اسْتَجَابَ لِنَبِيِّهِ صَ فَبِكَ دَعْوَتُهُ ثُمَّ أَمَرَهُ بِإِظْهَارِ مَا أُولَاكَ لِأُمَّتِهِ إِغْلَاءً لِشَأْنِكَ وَ إِغْلَانًا لِبُعْثَانِكَ وَ دَخْصًا لِلْأَبَاطِيلِ وَ قَطْعًا لِلْمَعَاذِيرِ

I testify you^{-asws} are the one Specified with the Praise by Allah^{-azwj}, the sincere to the obedience of Allah^{-azwj}! You^{-asws} did not seek any replacement with the guidance and did not associate anyone with worship of your^{-asws} Lord^{-azwj}, and Allah^{-azwj} the Exalted Answered to His^{-azwj} Prophet^{-saww} of his^{-saww} supplication regarding you^{-asws}, then Commanded him^{-saww} with revealing what He^{-azwj} Bestowed you^{-asws} for his^{-saww} community, the elevation of your^{-asws}

glory, and announcement of your^{-asws} proof, and rebuttal of the falsehoods, and cutting off of the excuses!

فَلَمَّا أَشْفَقَ مِنْ فِتْنَةِ الْفَاسِقِينَ وَ اتَّقَىٰ فِيكَ الْمُنَافِقِينَ أَوْحَىٰ إِلَيْهِ رَبُّ الْعَالَمِينَ يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ
وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ

When he^{-saww} feared from the Fitna of the mischief-makers, and was cautious of the hypocrites regarding you^{-asws}, the Lord^{-azwj} of the worlds Revealed to him^{-saww}: ***O you Rasool! Deliver what has been Revealed unto you from your Lord; and if you don't do so, then you have not delivered His Message, and Allah will Protect you from the people [5:67]!***

فَوَضَعَ عَلَىٰ نَفْسِهِ أَوْزَارَ الْمَسِيرِ وَ هَضَّ فِي رَمَضَاءِ الْحَجْرِ فَحَطَبَ فَأَسْمَعَ وَ نَادَىٰ فَأَبْلَغَ ثُمَّ سَأَلَهُمْ أَجْمَعُ فَقَالَ هَلْ بَلَّغْتُ فَقَالُوا اللَّهُمَّ بَلَىٰ فَقَالَ اللَّهُمَّ
اشْهَدْ

He^{-saww} bore the burdens of the journey upon himself^{-saww} and rose in the scorching midday heat. He^{-saww} delivered a sermon that reached the ears of all, and he^{-saww} called out with a message that was clear and decisive. Then he^{-saww} asked them all, saying, 'Have I^{-saww} conveyed the Message?' They replied, 'O Allah^{-azwj}, yes!' He said, 'O Allah^{-azwj} Be witness!'

ثُمَّ قَالَ أَلَسْتُ أَوَّلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ فَقَالُوا بَلَىٰ فَأَخَذَ بِيَدِكَ وَ قَالَ مَنْ كُنْتُ مَوْلَاهُ فَهَذَا عَلَيَّ مَوْلَاهُ اللَّهُمَّ وَالِ مِنْ وَالَاهُ وَ عَادِ مَنْ عَادَاهُ وَ انصُرْ
مَنْ نَصَرَهُ وَ اخْذِلْ مَنْ خَذَلَهُ

Then he asked, 'Am I not foremost to the believers than their own selves?' They said, 'Yes! So, he^{-saww} held your^{-asws} hand and said: 'One whose master I^{-saww} was, so this Ali^{-asws} is his master! Befriend the one befriending him^{-asws}, and be inimical to the one being inimical to him^{-asws}, and Help the one helping him^{-asws} and Abandon the one abandoning him^{-asws}!'

فَمَا آمَنَ بِمَا أُنْزِلَ اللَّهُ فِيكَ عَلَىٰ نَبِيِّهِ إِلَّا قَلِيلٌ وَ لَا زَادَ أَكْثَرُهُمْ غَيْرَ تَخْصِيرٍ وَ لَقَدْ أُنْزِلَ اللَّهُ تَعَالَىٰ فِيكَ مِنْ قَبْلُ وَ هُمْ كَارِهُونَ يَا أَيُّهَا الَّذِينَ آمَنُوا مَنْ يَرْتَدَّ
مِنْكُمْ عَنْ دِينِهِ فَسَوْفَ يَأْتِيَ اللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَ يُحِبُّونَهُ أَذِلَّةٌ عَلَىٰ الْمُؤْمِنِينَ أَعِزَّةٌ عَلَىٰ الْكَافِرِينَ يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ وَ لَا يَخَافُونَ لَوْمَةَ لَائِمٍ ذَلِكَ فَضْلُ اللَّهِ
يُؤْتِيهِ مَنْ يَشَاءُ وَ اللَّهُ وَاسِعٌ عَلِيمٌ

But, no one believed what Allah^{-azwj} had Revealed upon His^{-azwj} Prophet^{-saww} regarding you^{-asws} except a few, and most of them were not added with apart from loss, and Allah^{-azwj} the Exalted had Revealed regarding you^{-asws} from before and they had disliked it - ***O you who believe! The one from you who reneges from his Religion, then soon Allah would Come with a people He would be Loving them and they would be loving Him, being humble towards the Momineen, mighty against the Kafirs. They would be fighting in the Way of Allah and they would not be fearing accusations of an accuser. That is a Grace of Allah. He Gives it to the one He so Desires, and Allah is Capacious, most Knowing [5:54].***

إِنَّمَا وَلِيُّكُمُ اللَّهُ وَ رَسُولُهُ وَ الَّذِينَ آمَنُوا الَّذِينَ يُتِمُّونَ الصَّلَاةَ وَ يُؤْتُونَ الزَّكَاةَ وَ هُمْ رَاكِعُونَ

But rather, your Guardian is Allah, and His Rasool, and those who are believing, those who are establishing the Salat and are giving the Zakat while they are performing Ruku [5:55]

وَمَنْ يَتَوَلَّ اللَّهَ وَرَسُولَهُ وَالَّذِينَ آمَنُوا فَإِنَّ حِزْبَ اللَّهِ هُمُ الْغَالِبُونَ

And whoever takes Allah and His Rasool and those who believe for a Guardian, then they are the party of Allah, they would be triumphant [5:56]

رَبَّنَا آمَنَّا بِمَا أَنْزَلْتَ وَاتَّبَعْنَا الرَّسُولَ فَاكْتُبْنَا مَعَ الشَّاهِدِينَ

Our Lord! We believe in what You have Revealed and we follow the Rasool, so Write us down with the testifiers' [3:53]

رَبَّنَا لَا تُرِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ

'Our Lord! Do not Let our hearts to deviate after You have Guided us aright, and Grant us Mercy from You; surely You are the Bestower [3:8]!

اللَّهُمَّ إِنَّا نَعْلَمُ أَنَّ هَذَا هُوَ الْحَقُّ مِنْ عِنْدِكَ فَالْعَنْ مَنْ عَارَضَهُ وَاسْتَكْبَرَ وَكَذَّبَ بِهِ وَكَفَرَ وَ سَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مُنْقَلَبٍ يَنْقَلِبُونَ

O Allah^{-azwj}! We know that this, it is the truth from Your^{-azwj} Presence, so Curse the one who contradicted him^{-asws}, and was arrogant and belied him^{-asws} and disbelieved! **And they shall come to know, those who are being unjust, which overturning they would be Overturned with [26:227].**

السَّلَامُ عَلَيْكَ يَا أَمِيرَ الْمُؤْمِنِينَ- وَ سَيِّدَ الْوَصِيِّينَ وَ أَوَّلَ الْعَابِدِينَ وَ أَزْهَدَ الزَّاهِدِينَ وَ رَحْمَةَ اللَّهِ وَ بَرَكَاتُهُ وَ تَحِيَّاتُهُ أَنْتَ مُطْعِمُ الطَّعَامِ عَلَى حُبِّهِ مِسْكِينًا وَ يَتِيمًا وَ أَسِيرًا لَوَجْهِ اللَّهِ لَا تُرِيدُ مِنْهُمْ جَزَاءً وَ لَا شُكُورًا

The greeting be upon you^{-asws} O Amir Al-Momineen^{-asws}, and chief of the successors^{-asws}, and first of the worshippers, and most ascetic of the ascetics, and Mercy of Allah^{-azwj} and His^{-azwj} Blessings, and His^{-azwj} Salawaat and His^{-azwj} Salutations! You^{-asws} are a feeder of the food **over its love, to a poor, and an orphan and a captive [76:8]** for the Face of Allah^{-azwj} **neither wanting any recompense from you nor any appreciation' [76:9]!**

وَ فِيكَ أَنْزَلَ اللَّهُ تَعَالَى وَ يُؤْثِرُونَ عَلَى أَنْفُسِهِمْ وَ لَوْ كَانَ بِهِمْ خَصَاصَةٌ وَ مَنْ يُوقِ شَحْنَ نَفْسِهِ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ

And regarding you^{-asws}, Allah^{-azwj} the Exalted Revealed: **and they are preferring (others) over their own selves, and even though there was extreme poverty with them. And one who preserves himself from stinginess, so those, they are the successful ones [59:9].**

وَ أَنْتَ الْكَاطِمُ لِلْغَيْظِ وَ الْعَافِي عَنِ النَّاسِ وَ اللَّهُ يُحِبُّ الْمُحْسِنِينَ وَ أَنْتَ الصَّابِرُ فِي الْبِأْسَاءِ وَ الضَّرَاءِ وَ حِينَ الْبَأْسِ

And you are the swallower of rage, and pardoner of the people, and Allah^{-azwj} Loves the good doers, and you^{-asws} are the patient during the evil and the hardship and the times of distress!

وَ أَنْتَ الْقَاسِمُ بِالسُّوْبَةِ وَ الْعَادِلُ فِي الرِّعَايَةِ وَ الْعَالِمُ بِخُدُودِ اللَّهِ مِنْ جَمِيعِ النَّبِيَّةِ وَ اللَّهُ تَعَالَى أَخْبَرَ عَمَّا أُولَئِكَ مِنْ فَضْلِهِ بِقَوْلِهِ أَمْ مَنْ كَانَ مُؤْمِنًا كَمَنْ كَانَ فَاسِقًا لَا يَسْتَوُونَ أَمَّا الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحَاتِ فَلَهُمْ جَنَّاتُ الْمَأْوَى نُزُلًا بِمَا كَانُوا يَعْمَلُونَ

And you^{-asws} are the distributor with the equalness, and the dispenser of justice among the citizens, and the knower of the legal penalties of Allah^{-azwj} from the entirety of the created beings, and Allah^{-azwj} the Exalted Informed about what He^{-azwj} had Bestowed you^{-asws} from His^{-azwj} Grace with His^{-azwj} Words: ***Is the one who was a Momin like the one who was a transgressor? They are not equal! [32:18] As for those who believe and do righteous deeds, for them are the resort Gardens, being a hospitality due to what they had been doing [32:19]!***

وَأَنْتَ الْمَخْصُوصُ بِعِلْمِ التَّنْزِيلِ وَحُكْمِ التَّأْوِيلِ وَ نَصِّ الرَّسُولِ وَ لَكَ الْمَوَاقِفُ الْمَشْهُودَةُ وَ الْمَقَامَاتُ الْمَشْهُورَةُ وَ الْآيَاتُ الْمَذْكُورَةُ يَوْمَ بَدْرٍ وَ يَوْمِ الْأَحْزَابِ إِذْ زَاغَتِ الْأَبْصَارُ وَ بَلَغَتِ الْقُلُوبُ الْحَنَاجِرَ وَ تَظُنُّونَ بِاللَّهِ الظُّنُونَا

And you^{-asws} are specialised with knowledge of the Scriptures, and the rulings of interpretation, and text of the Rasool^{-saww}, and for you^{-asws} are the witnessed pausing(s), and the well-known places, and the mentioned days – the day of Badr, and the day of Al-Ahzaab, ***and when the eyes stunned and the hearts reached the throats, and you were thinking the assumptions about Allah [33:10]!***

هُنَالِكَ ابْتُلِيَ الْمُؤْمِنُونَ وَ زُلْزِلُوا زَلْزَالًا شَدِيدًا وَ إِذْ يَقُولُ الْمُنَافِقُونَ وَ الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ مَا وَعَدَنَا اللَّهُ وَ رَسُولُهُ إِلَّا غُرُورًا

At that point the Momineen were Tried and were shaken with severe shaking [33:11] And when the hypocrites and those who had a sickness in their hearts were saying, ‘Allah and His Rasool did not promise us except to deceive!’ [33:12]

وَ إِذْ قَالَتْ طَائِفَةٌ مِنْهُمْ يَا أَهْلَ يَثْرِبَ لَا مُقَامَ لَكُمْ فَارْجِعُوا وَ يَسْتَأْذِنُ فَرِيقٌ مِنْهُمْ النَّبِيَّ يَقُولُونَ إِنَّ بُيُوتَنَا عَوْرَةٌ وَ مَا هِيَ بِعَوْرَةٍ إِنْ يُرِيدُونَ إِلَّا فِرَارًا

And when a group of them said, ‘O people of Yasrib! There is no standing place for you, therefore retreat!’ And a group from them sought permission of the Prophet saying, ‘Surely our houses are exposed!’ And these were not exposed. They were only intending to flee [33:13]!

وَ قَالَ اللَّهُ تَعَالَى وَ لَمَّا رَأَى الْمُؤْمِنُونَ الْأَحْزَابَ قَالُوا هَذَا مَا وَعَدَنَا اللَّهُ وَ رَسُولُهُ وَ صَدَقَ اللَّهُ وَ زَادَهُمْ إِلَّا إِيمَانًا وَ تَسْلِيمًا

And Allah^{-azwj} the Exalted Said: ***And when the Momineen saw the confederates, they said, ‘This is what Allah and His Rasool promised us, and Allah and His Rasool spoke the Truth’. And it did not increase them except in Eman and submission [33:22]!***

فَقَتَلَتْ عَمْرُوهُمْ وَ هَزَمَتْ جَمْعُهُمْ وَ رَدَّ اللَّهُ الَّذِينَ كَفَرُوا بِعِظَتِهِمْ لَمْ يَنَالُوا خَيْرًا وَ كَفَى اللَّهُ الْمُؤْمِنِينَ الْقِتَالَ وَ كَانَ اللَّهُ قَوِيًّا غَزِيرًا

You^{-asws} killed their ‘Amro’ and defeated their crowd (army) ***And Allah Repulsed those who committed Kufr in their rage. They did not attain any good, and Allah Sufficed the Momineen in the battle, and Allah would always be Strong, Mighty [33:25]!***

وَ يَوْمَ أُحُدٍ إِذْ يَصْعَدُونَ وَ لَا يُلَوْنَ عَلَى أَحَدٍ وَ الرَّسُولُ يَدْعُوهُمْ فِي أُخْرَاهُمْ وَ أَنْتَ تَدْعُو بِحِمِّ الْمُشْرِكِينَ عَنِ النَّبِيِّ ذَاتِ الْيَمِينِ وَ ذَاتِ الشِّمَالِ حَتَّى رَدَّهُمُ اللَّهُ عَنْكَمَا خَائِفِينَ وَ نَصَرَ بَكَ الْخَادِلِينَ

And the day of Ohad when they were climbing (the mountain) and were not turning to anyone while the Rasool^{-saww} was calling out to them among their last ones, and you^{-asws} impeding the Polytheists from the Prophet^{-azwj} with them, from the right and the left until Allah^{-azwj} Returned them from you^{-asws} both fearfully, and Allah^{-azwj} Helped the abandoners through you^{-asws}!

وَيَوْمَ حُنَيْنٍ عَلَىٰ مَا نَظَقَ بِهِ التَّنْزِيلُ إِذْ أَعْجَبَكُمْ كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنْكُمْ شَيْئًا وَضَاقَتْ عَلَيْكُمُ الْأَرْضُ بِمَا رَحُبَتْ ثُمَّ وَلَّيْتُم مُّذِيرِينَ ثُمَّ أَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَىٰ رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ وَالْمُؤْمِنُونَ أَنْتَ وَمَنْ يَلِيكَ وَعَمَّكَ الْعَبَّاسُ يُنَادِي الْمُنْهَرِمِينَ

And the day of Hunayn, based upon what the Scripture has Spoken with: **when your great numbers fascinated you but they did not avail you of anything, and the earth was straitened upon you despite its vastness, then you turned back retreating [9:25] Then Allah Sent down His Tranquillity upon His Rasool and upon the Momineen, [9:26]!**

يَا أَصْحَابَ سُورَةِ الْبَقَرَةِ يَا أَهْلَ بَيْتَةِ الشَّجَرَةِ حَتَّى اسْتَجَابَ لَهُ قَوْمٌ قَدْ كَفَيْتَهُمُ الْمَثْوَى وَ تَكَفَّلَتْ دُونَهُمُ الْمَعُونَةُ

And the Momineen were you^{-asws} and the one following you^{-asws}, and your^{-asws} uncle Al-Abbas, calling the defeated ones, 'O companions of Surah Al Baqarah! O people of allegiance at the tree!', until a group responded to him^{-saww}. You^{-asws} had sufficed them of the assistance and encumbered the assistance apart from them!

فَعَادُوا آيِسِينَ مِنَ الْمَثْوَى رَاجِعِينَ وَعَدَّ اللَّهُ تَعَالَى بِاللَّوْزِيَّةِ وَ ذَلِكَ قَوْلُ اللَّهِ جَلَّ ذِكْرُهُ ثُمَّ يَثُوبُ اللَّهُ مِنْ بَعْدِ ذَلِكَ عَلَى مَنْ يَشَاءُ وَأَنْتَ حَائِزٌ دَرَجَةَ الصَّبْرِ فَائِزٌ بِعَظِيمِ الْأَجْرِ

They returned despairing from the Reward, hoping for the Promise of Allah^{-azwj} the Exalted of the repentance, and that is Words of Allah^{-azwj}, Majestic is His^{-azwj} Mention: **Then Allah will Turn (Mercifully) from after that to whom He so Desires to, [9:27]**, and you^{-asws} attained the rank of patience, successful with the mighty Recompense!

وَيَوْمَ حَبِيرٍ إِذْ أَظْهَرَ اللَّهُ خَوَرَ الْمَنَافِقِينَ وَ قَطَعَ دَابِرَ الْكَافِرِينَ وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَ لَقَدْ كَانُوا عَاهَدُوا اللَّهَ مِنْ قَبْلُ لَا يُؤَلُّونَ الْأَدْبَارَ وَ كَانَ عَهْدُ اللَّهِ مَسْئُولًا

And the day of Khyber when Allah^{-azwj} Revealed weakness of the hypocrites and Cut-off the tails of the Kafirs, and the Praise is for Allah^{-azwj}, Lord^{-azwj} of the worlds, **And they had made a pact with Allah from before that they would not be turning their backs, and the Pact of Allah will always be Questioned about [33:15]!**

مَوْلَايَ أَنْتَ الْحُجَّةُ الْبَالِغَةُ وَ الْمَحَجَّةُ الْوَاضِحَةُ وَ النِّعْمَةُ السَّابِغَةُ وَ الْبُرْهَانُ الْمُنِيرُ فَهَيِّبًا لَكَ بِمَا آتَاكَ اللَّهُ مِنْ فَضْلٍ وَ تَبًّا لِشَانِكَ ذِي الْجَهْلِ شَهِدَتْ مَعَ النَّبِيِّ صَ جَمِيعَ حُرُوبِهِ وَ مَغَازِيهِ تَحْمِيلُ الرَّايَةِ أَمَامَهُ وَ تَضَرُّبُ بِالسَّيْفِ قُدَّامَهُ

My master! You^{-asws} are the conclusive argument, and the clear path, and the abundant bounties, and the radiant proof, so congratulations to you^{-asws} of what Allah^{-azwj} has Given you^{-asws} of the merits, and woe to your^{-asws} adversaries, the possessors of ignorance! You attended with the Prophet^{-saww} entirety of the wars and military expeditions, carrying the flag and you^{-asws} struck with the sword before him^{-saww}!

ثُمَّ لِحُزْمِكَ الْمَشْهُورِ وَ بَصِيرَتِكَ فِي الْأُمُورِ أَمَرَكَ فِي الْمَوَاطِنِ وَ لَمْ تَكُنْ [يَكُنْ] عَلَيْكَ أَمِيرٌ وَ كَمْ مِنْ أَمْرِ صَدَّكَ عَنْ إِمْضَاءِ عَزْمِكَ فِيهِ التَّقَى وَ اتَّبَعَ غَيْرَكَ فِي مِثْلِهِ الْهَوَى فَطَلَّ الْجَاهِلُونَ أَنَّكَ عَجَزْتَ عَمَّا إِلَيْهِ انْتَهَى ضَلُّ وَ اللَّهُ الظَّانُّ لِدَلِّكَ وَ مَا اهْتَدَى وَ لَقَدْ أَوْصَحْتَ مَا أَشْكَلَ مِنْ ذَلِكَ لِمَنْ تَوَهَّم وَ اُمْتَرَى بِقَوْلِكَ

Then, due to your^{-asws} renowned wisdom and deep insight, you^{-asws} were entrusted with leadership in critical moments, and no commander was placed over you^{-asws}! How many times did piety prevent you^{-asws} from carrying out a decisive action, while others in similar situations followed their desires? Yet, the ignorant assumed that you^{-asws} were incapable of acting, but by Allah^{-azwj}, whoever thought that was mistaken and misguided. Indeed, you^{-asws} clarified what was ambiguous to those who doubted and were uncertain through your^{-asws} words!

صَلَّى اللَّهُ عَلَيْكَ قَدْ بَرَى الْخَوَلُ الْفُلُكُ وَجْهَ الْحِيلَةِ وَ ذُوهَا حَاجِزٌ مِنْ تَقْوَى اللَّهِ فَيَدْعُهَا رَأْيِ الْعَيْنِ وَ يَنْتَهَرُ فُرْصَتَهَا مَنْ لَا حَرِيحَةَ لَهُ فِي الدِّينِ صَدَقْتَ وَ خَسِرَ الْمُتَبَطِّلُونَ وَ إِذْ مَكَرَكَ النَّاكِثَانِ فَقَالَا تُرِيدُ الْغُمْرَةَ فَقُلْتَ لَهْمَا لَعَنُوكُمَا مَا تُرِيدَانِ الْغُمْرَةَ لَكِنَّ تُرِيدَانِ الْعُدْرَةَ

May Allah^{-azwj} Send Salawaat upon you^{-asws}! A wise and discerning person may see a course of action, yet a barrier of piety before Allah^{-azwj} Prevents them from pursuing it, so they abandon it despite seeing it clearly. Meanwhile, those who have no restraint in religion seize the opportunity. You^{-asws} spoke the truth, and the false ones have lost, and when the two oath-breakers plotted against you^{-asws}. They both said, 'We intend the Umrah!' You^{-asws} said to them: 'By your lives, you do not seek the Umrah, but you are intending the treachery!'

فَأَخَذْتَ الْبَيْعَةَ عَلَيْهِمَا وَ جَدَدْتَ الْمِيثَاقَ فَجَدَّادًا فِي الْبَيْعَةِ فَلَمَّا تَبَهَّتُهُمَا عَلَى فِعْلِهِمَا أَغْفَلَا وَ عَادَا وَ مَا اتَّقَعَا وَ كَانَ عَاقِبَةُ أَمْرِهِمَا خُسْرًا

You^{-asws} took their pledges of allegiance and renewed the covenant with them, yet they persisted in hypocrisy. When you^{-asws} made them aware of their actions, they ignored it, then returned to their ways and gained nothing from it. In the end, their fate was loss.

ثُمَّ تَلَاهُمَا أَهْلُ الشَّامِ فَسِرَتْ إِلَيْهِمْ بَعْدَ الْإِعْدَارِ وَ هُمْ لَا يَدِينُونَ دِينَ الْحَقِّ وَ لَا يَتَذَكَّرُونَ الْقُرْآنَ هَمَجَ رَعَاغَ ضَالُّونَ وَ بِاللَّيْلِ أَنْزَلَ عَلَى مُحَمَّدٍ فِيكَ كَافِرُونَ وَ لِأَهْلِ الْخِلَافِ عَلَيْكَ نَاصِرُونَ وَ قَدْ أَمَرَ اللَّهُ تَعَالَى بِاتِّبَاعِكَ وَ نَذَبَ الْمُؤْمِنِينَ إِلَى نَصْرِكَ وَ قَالَ عَزَّ وَ جَلَّ يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَ كُونُوا مَعَ الصَّادِقِينَ

Then the people of Syria followed after them, so you^{-asws} marched toward them after giving them ample warning. They did not adhere to the true religion, nor did they reflect upon the Quran. They were misguided, ignorant masses, rejecting what was Revealed upon Muhammad^{-saww} about you^{-asws}, disbelievers and were helpers for the people opposing you^{-asws}, and Allah^{-azwj} the Exalted has Commanded with following you^{-asws}, and Called the Momineen to help you^{-asws}, and the Mighty and Majestic has Said: **O you who believe! Fear Allah and be with the truthful ones [9:119]!**

مَوْلَايَ بِكَ ظَهَرَ الْحَقُّ وَ قَدْ نَبَذَهُ الْخُلُقُ وَ أَوْصَحَتْ الشُّنُ بَعْدَ الدُّرُوسِ وَ الطَّمْسِ فَلَكَ سَابِقَةُ الْجِهَادِ عَلَى تَصْدِيقِ التَّنْزِيلِ وَ لَكَ فَضِيلَةُ الْجِهَادِ عَلَى تَحْقِيقِ التَّأْوِيلِ وَ عَدُّوكَ عَدُوُّ اللَّهِ جَاحِدٌ لِرِسُولِ اللَّهِ- يَدْعُو بَاطِلًا وَ يَحْكُمُ جَائِرًا وَ يَتَأَمَّرُ غَاصِبًا وَ يَدْعُو جَزِيَّةً إِلَى النَّارِ

My master! Through you^{-asws}, the truth was made manifest, yet the people abandoned it. The Sunnah was clarified after being obscured and erased. You^{-asws} have the honour of striving to affirm the Revelation, and you^{-asws} hold the virtue of striving to establish its interpretation. Your^{-asws} enemy is the enemy of Allah^{-azwj}, a denier of Rasool-Allah^{-saww} calling to falsehood, and ruling unjustly, and seizing authority by force, and leading his followers toward the Hellfire.

وَعَمَّا زُجَّاهُ وَ يُنَادِي بَيْنَ الصَّغِيرِ الرَّوَاحِ إِلَى الْجَنَّةِ وَ لَمَّا اسْتَسْقَى اللَّبَنُ كَبَّرَ وَ قَالَ قَالَ لِي رَسُولُ اللَّهِ ص آخِرُ شَرَابِكَ مِنَ الدُّنْيَا ضِيَاخٌ مِنْ لَبَنٍ وَ تَفْثُلُكَ الْفَيْثَةُ الْبَاغِيَّةُ

Meanwhile, Ammar^{-ra} fought and cried out between the ranks, 'Onward, onward to Paradise!' And when he^{-ra} asked for water and was given milk, he exclaimed, 'Allah^{-azwj} is the Greatest!' and said, 'Rasool-Allah^{-saww} had said to me^{-ra}: 'From last of your^{-ra} drinks of the world would be a cup of milk, and the rebel group would kill you^{-ra}'.

فَاعْتَرَضَهُ أَبُو الْعَادِيَةِ الْفَزَارِيُّ فَقَتَلَهُ فَعَلَى أَبِي الْعَادِيَةِ لَعْنَةُ اللَّهِ وَ لَعْنَةُ مَلَائِكَتِهِ وَ رُسُلِهِ أَجْمَعِينَ وَ عَلَى مَنْ سَلَّ سَيْفَهُ عَلَيْكَ وَ سَلَّتْ سَيْفَكَ عَلَيْهِ يَا أَمِيرَ الْمُؤْمِنِينَ مِنَ الْمُشْرِكِينَ وَ الْمُنَافِقِينَ إِلَى يَوْمِ الدِّينِ

Abu Al-Aadiya Al-Fazary confronted him^{-ra} and killed him^{-ra}. So, upon Abu Al-Aadiya be the Curse of Allah^{-azwj}, and Curse of His^{-azwj} Angels, and of all His^{-azwj} Messengers^{-as}, and upon the one who bared his sword against you^{-asws} and you^{-asws} bared your^{-asws} sword against him, O Amir Al-Momineen^{-asws}, from the Polytheists, and the hypocrites up to the Day of Religion (Reckoning)!

وَ عَلَى مَنْ رَضِيَ بِمَا سَاءَكَ وَ لَمْ يَكْرَهُهُ وَ أَعْمَضَ عَيْنَهُ وَ لَمْ يُنْكِرْ أَوْ أَعَانَ عَلَيْكَ يَدٍ أَوْ لِسَانٍ أَوْ فَعَدَّ عَنْ نَصْرِكَ أَوْ خَذَلَ عَنِ الْجِهَادِ مَعَكَ أَوْ غَمَطَ فَضْلَكَ وَ جَحَدَ حَقَّكَ أَوْ عَدَلَ بِكَ مَنْ جَعَلَكَ اللَّهُ أَوَّلَى بِهِ مِنْ نَفْسِهِ وَ صَلَوَاتُ اللَّهِ عَلَيْكَ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ وَ نَحْيَاكَ وَ عَلَى الْأَيْمَةِ مِنَ آلِكَ الطَّاهِرِينَ إِنَّهُ حَمِيدٌ مَجِيدٌ

And (Curse be) upon the one who was pleased with what worsens you^{-asws} and does not dislike it and closes his eyes and does not deny, or assists against you^{-asws} whether by hand or tongue or sits back from helping you^{-asws}, or abandons from the Jihad alongside you^{-asws}, or despises your^{-asws} merits, and rejects your^{-asws} rights, or equates with you^{-asws} someone whom Allah^{-azwj} has Made you^{-asws} foremost with him than himself, and may the Salawaat of Allah^{-azwj} be upon you^{-asws}, and Mercy of Allah^{-azwj} and His^{-azwj} Blessings, and His^{-azwj} Greeting, and His^{-azwj} Salutation, and upon the Imams^{-asws} from your^{-asws} Progeny^{-asws}, the pure, He^{-azwj} is Praised, Glorified!

وَ الْأَمْرُ الْأَعْجَبُ وَ الْخَطْبُ الْأَضْطَعُ بَعْدَ جَحْدِكَ حَقَّكَ غَضَبُ الصِّدِّيقَةِ الطَّاهِرَةِ الزُّهْرَاءِ سَيِّدَةِ النِّسَاءِ فَذَكَأَ وَ رَدُّ شَهَادَتِكَ وَ شَهَادَةُ السَّيِّدَتَيْنِ سُلَالَتِكَ وَ عِزَّةَ الْمُصْطَفَى - صَلَّى اللَّهُ عَلَيْكُمْ

And the matter most astonishing and the gravest calamity after rejecting you^{-asws} of your^{-asws} rights, is usurpation of the truthful, the pure, the blossom chieftess of the women (Syeda Fatima^{-asws}) of Fadak, and rejection of her^{-asws} testimony, and testimony of the two chiefs of

your^{-asws} offspring, and family of the Chosen one (Rasool-Allah^{-saww}), may the Salawaat of Allah^{-azwj} be upon you^{-asws} all!

وَقَدْ أَغْلَى اللَّهُ تَعَالَى عَلَى الْأُمَّةِ دَرَجَتَكُمْ وَرَفَعَ مَنْزِلَتَكُمْ وَأَبَانَ فَضْلَكُمْ وَشَرَّفَكُمْ عَلَى الْعَالَمِينَ فَأَذْهَبَ عَنْكُمْ الرِّجْسَ وَطَهَّرَكُمْ تَطْهِيراً قَالَ اللَّهُ جَلَّ وَ عَزَّ إِنَّ الْإِنْسَانَ خُلِقَ هَلُوعاً إِذَا مَسَّهُ الشَّرُّ جَزُوعاً وَ إِذَا مَسَّهُ الْخَيْرُ مَنُوعاً إِلَّا الْمُصَلِّينَ

And Allah^{-azwj} the Exalted has Elevated your^{-asws} ranks over the community, and Raised your^{-asws} status, and Manifested your^{-asws} merits, and Ennobled you^{-asws} upon the worlds, so He^{-azwj} Kept the uncleanness away from you^{-asws} and Purified you^{-asws} a Purifying! ***Surely, the human being is Created of a hasty temperament [70:19] When the evil touches him, he panics [70:20] And when the good touches him, he is niggardly [70:21] Except the ones praying Salat [70:22]!***

فَاسْتَنْتَى اللَّهُ تَعَالَى نَبِيَّهُ الْمُصْطَفَى وَ أَنْتَ يَا سَيِّدَ الْأَوْصِيَاءِ مِنْ جَمِيعِ الْخَلْقِ فَمَا أَعَمَّهُ مَنْ ظَلَمَكَ عَنِ الْحَقِّ ثُمَّ أَقْرَضُوكَ سَهْمَ ذَوِي الْقُرْبَى مَكْراً أَوْ خَادُوهُ عَنْ أَهْلِهِ جُوراً فَلَمَّا آلَ الْأَمْرُ إِلَيْكَ أَجْرَيْتَهُمْ عَلَى مَا أَجْرَيْنَا رَغْبَةً عَنْهُمَا بِمَا عِنْدَ اللَّهِ لَكَ

Thus, Allah^{-azwj} the Exalted Excluded His^{-azwj} Prophet^{-saww}, the Chosen, and you^{-asws} O chief of the successors^{-as}, from the entire of the creatures, so the one who oppressed you wasn't blind from the truth. Then they struck you^{-asws} with the arrow of kinship, plotting against you^{-asws}, or deviating from your^{-asws} family with injustice. When the matter came to you^{-asws}, you^{-asws} guided them according to what they had set, preferring them over what was with Allah^{-azwj} for you^{-asws}.

فَأَشْبَهَتْ مِحْنَتَكَ بِمَا حَمَلَ الْأَنْبِيَاءُ عِنْدَ الْوَحْدَةِ وَ عَدِمَ الْأَنْصَارَ وَ أَشْبَهَتْ فِي الْبَيَاتِ عَلَى الْفِرَاشِ الدَّبِيحَ عِ إِذْ أَجَبْتَ كَمَا أَجَابَ وَ أَطَعْتَ كَمَا أَطَاعَ إِسْمَاعِيلُ صَابِراً مُحْتَسِباً إِذْ قَالَ لَهُ يَا بُنَيَّ إِنِّي أَرَى فِي الْمَنَامِ أَنِّي أَذْبَحُكَ فَانْظُرْ مَاذَا تَرَى قَالَ يَا أَبَتِ افْعَلْ مَا تُؤْمُرُ سَتَجِدُنِي إِنْ شَاءَ اللَّهُ مِنَ الصَّابِرِينَ

Thus, your^{-asws} trial resembled that of the Prophets^{-as} in their solitude and lack of supporters. You^{-asws} also resembled the sacrifice of Ismail when you^{-asws} responded as he^{-as} had done, obeying with patience and anticipating, when He^{-azwj} Said to him^{-as}: ***'O my son! I saw in the dream that I should slay you, therefore consider, what is your view?' He said: O father! Do what you are Commanded to, you will find me to be from the patient ones, if Allah so Desires [37:102]!***

وَ كَذَلِكَ أَنْتَ لَمَّا أَبَانَكَ النَّبِيُّ ص وَ أَمَرَكَ أَنْ تَضْجَعَ فِي مَرْقَدِهِ وَاقِياً لَهُ بِنَفْسِكَ أَسْرَعْتَ إِلَى إِجَابَتِهِ مُطِيعاً وَ لِنَفْسِكَ عَلَى الْقَتْلِ مُوْطِئاً فَشَكَرَ اللَّهُ تَعَالَى طَاعَتَكَ وَ أَبَانَ عَنْ جَبِيلِ فِعْلِكَ بِقَوْلِهِ جَلَّ ذِكْرُهُ وَ مِنَ النَّاسِ مَنْ يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ

And like that were you^{-asws} when the Prophet^{-saww} instructed you^{-asws} to lie in his^{-saww} bed to protect him^{-saww} with your^{-asws} own life, you^{-asws} hastened to obey him^{-saww}, willing to sacrifice yourself^{-asws} for him^{-saww}. You^{-asws} steadfastly accepted the possibility of death. So, Allah^{-azwj} the Exalted Appreciated your^{-asws} obedience and Manifest your^{-asws} beautiful action by His^{-azwj} Word, Majestic is His^{-azwj} Mention: ***And from the people there is one who sells his self, seeking the Pleasure of Allah; [2:207]!***

ثُمَّ مِثْلَتِكَ يَوْمَ صِيفِينَ - وَ قَدْ رُفِعَتِ الْمَصَاحِفُ حِيلَةً وَ مَكْرًا فَأَعْرَضَ الشُّكُّ وَ عُرِفَ الْحَقُّ وَ اتَّبَعَ الظُّلُّ أَشْبَهَتْ حِجَّةَ هَارُونَ إِذْ أَمَرَهُ مُوسَى عَلَى قَوْمِهِ فَتَقَرَّفُوا عَنْهُ وَ هَارُونَ يُنَادِي بِهِمْ وَ يَقُولُ يَا قَوْمُ إِنَّمَا فُتِنْتُمْ بِهِ وَ إِنَّ رَبَّكُمْ الرَّحْمَنُ فَاتَّبِعُونِي وَ أَطِيعُوا أَمْرِي قَالُوا لَنْ نَبْرَحَ عَلَيْهِ عَاكِفِينَ حَتَّى يَرْجِعَ إِلَيْنَا مُوسَى

Then, your^{-asws} trials on the day of Siffeen, when the Qurans were raised deceitfully and craftily, and the doubt was cast, but the truth became clear, and speculation was followed. Your^{-asws} trial resembled that of Haroun^{-as} when Musa^{-as} appointed him^{-as} over his people^{-as}, yet they turned away from him^{-as} while Haroun called out to them, and he^{-as} said: ***'O people! But rather you are being tempted by it, and surely your Lord is the Beneficent, therefore follow me and obey my order' [20:90] They said: 'Never! We will continue our devotion upon it until Musa returns to us' [20:91]!***

وَ كَذَلِكَ أَنْتَ لَمَّا رُفِعَتِ الْمَصَاحِفُ قُلْتَ يَا قَوْمُ إِنَّمَا فُتِنْتُمْ بِهَا وَ خُدِعْتُمْ فَعَصَوْكَ وَ خَالَفُوا عَلَيْكَ وَ اسْتَدْعَوْا نَصَبَ الْحُكَمَيْنِ فَأُيِّنْتَ عَلَيْهِمْ وَ تَبَرَّاتِ إِلَى اللَّهِ مِنْ فِعْلِهِمْ وَ قَوَّضْتُهُ إِلَيْهِمْ

And like that were you^{-asws} when the Qurans were raised, you^{-asws} said: 'O people! But rather you have been tempted by it and have been deceived!' But they disobeyed you^{-asws} and opposed against you^{-asws}, and they claimed to set up the arbitrators. You^{-asws} refused to them and disavowed to Allah^{-azwj} from their actions and delegated to them.

فَلَمَّا أَسْفَرَ الْحَقُّ وَ سَفِهَ الْمُنْكَرُ وَ اعْتَرَفُوا بِالزَّلَلِ وَ الْجَوْرِ عَنِ الْقَصْدِ وَ اخْتَلَفُوا مِنْ بَعْدِهِ وَ أَلْزَمُواكَ عَلَى سَفَاهِ التَّحْكِيمِ الَّذِي أُبَيِّنَتْهُ وَ أَحْبَبُوهُ وَ حَظَرْتَهُ وَ أَبَاحُوا دَنْبَهُمُ الَّذِي أَفْتَرَوْهُ وَ أَنْتَ عَلَى تَحَجُّجٍ بِصِيرَةٍ وَ هُدًى وَ هُمْ عَلَى سُنَنِ ضَلَالَةٍ وَ عَمًى

When the truth became clear and the falsehood was exposed, they admitted their mistakes and their deviation from the right path. They disagreed after that and insisted on the foolishness of the arbitration that you^{-asws} had refused, which they loved and you^{-asws} had prohibited. They justified their sin that they had committed while you^{-asws} remained on the path of insight and guidance, and they followed the path of misguidance and blindness.

فَمَا زَالُوا عَلَى الْبِقَاقِ مُصِرِّينَ وَ فِي الْعَيِّ مُتَرَدِّدِينَ حَتَّى أَذَاقَهُمُ اللَّهُ وَبَالَ أَمْرِهِمْ فَأَمَاتَ بِسَيْفِكَ مَنْ عَانَدَكَ فَشَقِي وَ هَوَى وَ أَخْيَا بِحُجَّتِكَ مَنْ سَعِدَ فَهُدًى صَلَوَاتُ اللَّهِ عَلَيْكَ غَادِيَةً وَ زَائِحَةً وَ عَاكِفَةً وَ دَاهِيَةً

They remained persistent in hypocrisy and wavering in error until Allah^{-azwj} Made them taste the consequences of their actions. With your^{-asws} sword, you^{-asws} killed those who opposed you^{-asws}, and they perished in misery and downfall. Through your^{-asws} argument, you^{-asws} gave life to those who were fortunate, guiding them to the right path. May the Salawaat of Allah^{-azwj} be upon you^{-asws}, whether in the morning, or evening, in seclusion or while traveling.

فَمَا يُحِيطُ الْمَادِحُ وَصْفَكَ وَ لَا يُحِيطُ الطَّاعِنُ فَضْلَكَ أَنْتَ أَحْسَنُ الْخَلْقِ عِبَادَةً وَ أَخْلَصُهُمْ زَهَادَةً وَ أَذْكَبُهُمْ عَنِ الدِّينِ أَقَمْتَ حُدُودَ اللَّهِ بِجُهْدِكَ وَ قُلْتَ عَسَاكِرَ الْمَارِقِينَ بِسَيْفِكَ تُحْمَدُ لَهَبِ الْخُرُوبِ بِنَانِكَ وَ تَهْتِكُ سُورَ الشُّبُهَةِ بِنَانِكَ وَ تَكْشِفُ لُبْسَ الْبَاطِلِ عَنْ صَرِيحِ الْحَقِّ

No one can fully encompass the description of your^{-asws} qualities, nor can any detractor diminish your^{-asws} excellence. You^{-asws} are the best in worship among creation, the most sincere in asceticism, and the purest in your^{-asws} devotion to the faith. You^{-asws} upheld the Commands of Allah^{-azwj} with your^{-asws} efforts, and with your^{-asws} sword you^{-asws} quelled the

forces of those who deviated, extinguishing the flames of war with your^{-asws} fingers, tearing down the veils of doubt with your^{-asws} eloquence, and revealing the truth from the falsehood.

لَا تَأْخُذُكَ فِي اللَّهِ لَوْمَةٌ لَّائِمٍ وَ فِي مَدْحِ اللَّهِ تَعَالَى لَكَ غِيَى عَنْ مَدْحِ الْمَادِحِينَ وَ تَقْرِيطِ الْوَاصِفِينَ

You^{-asws} are never swayed by the reproach of the reproacher in the cause of Allah^{-azwj} and in praising Allah^{-azwj} you^{-asws} find contentment, needing no praise from others or glorification from those who describe you^{-asws}!

قَالَ اللَّهُ تَعَالَى مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ فَمِنْهُمْ مَنْ قَضَىٰ نَحْبَهُ وَ مِنْهُمْ مَنْ يَنْتَظِرُ وَ مَا بَدَّلُوا تَبْدِيلًا وَ لَمَّا رَأَيْتَ أَنَّ قَتَلْتَ النَّكِيثِينَ وَ الْفَاسِقِينَ وَ الْمَارِقِينَ وَ صَدَقَكَ رَسُولُ اللَّهِ ص وَ عَدُوَّهُ فَأَوْفَيْتَ بِعَهْدِهِ

Allah^{-azwj} the Exalted Said from the Momineen: **From the Momineen there are men who ratified what they made a pact with Allah upon. So, from them is one who fulfilled his vow, and from them is one who awaits, and they did not change with any alteration [33:23];** and when you^{-asws} that the breakers of allegiance, and the renegades, and the deviant be killed, and the promise of Rasool-Allah^{-saww} came true, you^{-asws} were loyal with his^{-saww} pact.

قُلْتُ أَمَا آَنَ أَنَّ تُخْضَبَ هَذِهِ مِنْ هَذِهِ أَمْ مَتَى يُبْعَثُ أَشْقَاهَا وَائْتِاقًا بِأَنَّكَ عَلَىٰ نَبِيَّةٍ مِنْ رَبِّكَ وَ بَصِيرَةٍ مِنْ أَمْرِكَ قَادِمٌ عَلَى اللَّهِ مُسْتَبِيرٌ يَبِيعُكَ الَّذِي بَايَعْتَهُ بِهِ وَ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ

You^{-asws} said, 'But this (beard) will be stained from this (head), or when will their most wretched be dispatched?', confident that you^{-asws} are upon proof from your^{-asws} Lord^{-azwj}, and insight from your^{-asws} matters, advancing to Allah^{-azwj}, rejoicing with your^{-asws} pledge which you^{-asws} had pledged with, and that, it is the mighty success!

اللَّهُمَّ الْعَن قَتْلَةَ أَنْبِيَائِكَ وَ أَوْصِيَائِكَ أَتْبَاعِكَ بِجَمِيعِ لَعْنَاتِكَ وَ أَصْلِهِمْ حَرَّ نَارِكَ وَ الْعَن مَنْ غَضَبَ وَلِيِّكَ حَقَّهُ وَ أَنْكَرَ عَهْدَهُ وَ جَحَدَهُ بَعْدَ الْيَقِينِ وَ الْإِقْرَارِ بِالْوِلَايَةِ لَهُ يَوْمَ اكْتُمَلَتْ لَهُ الدِّينِ

O Allah^{-azwj}! Curse the killers of Your^{-azwj} Prophets^{-as}, and successors^{-as} of Your^{-azwj} Prophets^{-as} with the entirety of Your^{-azwj} Curses and Make them arrive to the heat of Your^{-azwj} Hellfire, and Curse the one who usurped Your^{-azwj} Guardian of his^{-asws} right, and denied his^{-asws} pact, and rejected him^{-asws} after the certainty and the acceptance with the Wilayah being for him^{-asws} on the day the religion was Perfected for him^{-asws}!

اللَّهُمَّ الْعَن قَتْلَةَ أَمِيرِ الْمُؤْمِنِينَ - وَ مَنْ ظَلَمَهُ وَ أَشْيَاعَهُمْ وَ أَنْصَارَهُمْ

O Allah^{-azwj}, Curse the killers of Amir Al-Momineen^{-asws}, and the one who oppressed him^{-asws}, and their adherents, and their helpers!

اللَّهُمَّ الْعَن ظَالِمِي الْحُسَيْنِ وَ قَاتِلِيهِ وَ الْمُتَابِعِينَ عَدُوَّهُ وَ نَاصِرِيهِ وَ الرَّاغِبِينَ بِقَتْلِهِ وَ خَادِلِيهِ لَعْنًا وَبِيلًا

O Allah^{-azwj}! Curse the oppressors of Al-Husayn^{-asws} and his^{-asws} killers, and the followers of his^{-asws} enemies, and their helpers, and the ones pleased with his^{-asws} killing, and abandoned him^{-asws}, a flood of Curses!

اللَّهُمَّ الْعَنْ أَوَّلَ ظَالِمٍ ظَلَمَ آلَ مُحَمَّدٍ وَ مَانِعِيهِمْ حُقُوقَهُمْ

O Allah^{-azwj}! Curse the first oppressor having oppressed the Progeny^{-asws} of Muhammad^{-saww}, and prevented them^{-asws} of their^{-asws} rights!

اللَّهُمَّ خُصَّ أَوَّلَ ظَالِمٍ وَ غَاصِبٍ لِّآلِ مُحَمَّدٍ بِاللَّعْنِ وَ كُلِّ مُسْتَعْتَبٍ بِمَا سَنَّ إِلَى يَوْمِ الْقِيَامَةِ

O Allah^{-azwj}! Particularise the first oppressors and usurper of the Progeny^{-asws} of Muhammad^{-saww} with the Curse, and every practiser with what he had practised, up to the Day of Qiyamah!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ خَائِمِ النَّبِيِّينَ وَ عَلَى عَلِيِّ سَيِّدِ الْوَصِيِّينَ وَ آلِهِ الطَّاهِرِينَ وَ اجْعَلْنَا بِهِمْ مُتَمَسِّكِينَ وَ يَوْلَايِهِمْ مِنَ الْفَائِزِينَ الْأَمِينِينَ الَّذِينَ لَا خَوْفٌ عَلَيْهِمْ وَ لَا هُمْ يَحْزَنُونَ.

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, last of the Prophets^{-as}, and upon Ali^{-asws} chief of the successors^{-as}, and his^{-asws} Progeny^{-asws}, the pure, and Make us adherents with them^{-asws} and through their^{-asws} Wilayah as being from the successful, the secured, those there will neither be fear upon them nor will they be grieving!⁷³⁵

7- وَ قَالَ الشَّهِيدُ رَه فِي مَزَارِهِ وَ إِذَا أَرَدْتَ زِيَارَتَهُ ع فِي يَوْمِ الْعَدِيرِ فَاعْتَسِلْ وَ الْبَسْ أَطْهَرَ ثِيَابِكَ فَإِذَا وَصَلْتَ إِلَى الْمَشْهَدِ الْمُقَدَّسِ وَ وَقَفْتَ عَلَى بَابِ الْقُبَّةِ وَ عَايَنْتَ الْجَدَّتَ اسْتَأْذِنْ لِلدُّخُولِ وَ قُلْ

And Al-Shaheed said in his (book) 'Mazar', 'And when you intend to visit him^{-asws} during the day of Al-Ghadeer, bathe and wear cleanest of your clothes. When you arrive to the Holy Shrine and pause at the door of the dome, and witness the tomb, seek permission for the entering and say: -

اللَّهُمَّ إِنِّي وَقَفْتُ عَلَى بَابِ بَيْتٍ مِنْ بُيُوتِ نَبِيِّكَ ص وَ قَدْ مَنَعْتَ النَّاسَ الدُّخُولَ إِلَى بُيُوتِهِ إِلَّا بِإِذْنِ نَبِيِّكَ فَقُلْتُ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ - إِلَّا أَنْ يُؤْذَنَ لَكُمْ

'O Allah^{-azwj}! I have paused at a door of a house from houses of Your^{-azwj} Prophet^{-saww}, and You^{-azwj} have Refused the people to enter to his^{-saww} houses except by permission of Your^{-azwj} Prophet^{-saww}, so You^{-azwj} Said: **O you those who believe! Do not enter the houses of the Prophet unless there is permission for you [33:53]!**

وَ إِنِّي أَعْتَقِدُ حُرْمَةَ نَبِيِّكَ فِي غَيْبِهِ كَمَا أَعْتَقِدُهَا فِي حَضْرَتِهِ وَ أَعْلَمُ أَنَّ رَسُولَكَ وَ خُلَفَاءَكَ أَحْيَاءُ عِنْدَكَ يُرْزَقُونَ بِرَوْحِ مَكَانِي فِي وَفْتِي هَذَا وَ يَسْمَعُونَ كَلَامِي وَ أَنَّكَ حَاجِبٌ عَنْ سَمْعِي كَلَامَهُمْ وَ فَتَحْتَ بَابَ فَهْمِي بِلَذِيذِ مُنَاجَاتِهِمْ

And I believe in the sanctity of Your^{-azwj} Prophet^{-saww} during his^{-saww} absence just as I believed it during his^{-saww} presence, and I know that Your^{-azwj} Rasool^{-saww} and Your^{-azwj} caliphs are alive in Your^{-azwj} Presence being sustained! They^{-asws} are seeing my place in this time of mine, and they^{-asws} are listening to my speech, and you^{-asws} have Veiled their^{-asws} speech from my ears,

⁷³⁵ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 15 H 6

and You^{-azwj} opened the door of my understanding with their pleasurable whisperings (Munajaat)!

فَإِنِّي أَسْتَأْذِنُكَ يَا رَبِّ أَوَّلًا وَ أَسْتَأْذِنُ رَسُولَكَ ثَانِيًا وَ أَسْتَأْذِنُ خَلِيفَتَكَ الْإِمَامَ الْمُفَضَّلَ عَلَيَّ طَاعَتُهُ فِي الدُّخُولِ فِي سَاعَتِي هَذِهِ وَ أَسْتَأْذِنُ مَلَائِكَتَكَ الْمُؤَكَّلِينَ بِهَذِهِ الْبُقْعَةِ الْمُبَارَكَةِ الْمُطِيعَةَ لَكَ السَّامِعَةَ السَّلَامَ عَلَيْكُمْ أَيُّهَا الْمَلَائِكَةُ الْمُؤَكَّلُونَ بِهَذَا الْمَشْهَدِ الْمُبَارَكِ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ

I seek Your^{-azwj} Permission firstly, O Lord^{-azwj}, and I seek the permission of Your^{-azwj} Rasool^{-saww} secondly, and I seek permission of Your^{-azwj} caliph, the Imam^{-asws} the obedience to whom is Obligated upon me, in the entering during this time of mine, and I seek the permission of Your^{-azwj} Angels Allocated with this Blessed spot, the obedient to You^{-azwj}, the listeners. The greetings upon you^{-asws} all O you Angels Allocated with this Blessed Shrine, and Mercy of Allah^{-azwj} and His^{-azwj} Blessings!

بِإِذْنِ اللَّهِ وَ إِذْنِ رَسُولِهِ وَ إِذْنِ خُلَفَائِهِ وَ إِذْنِ هَذَا الْإِمَامِ وَ إِذْنِكُمْ صَلَوَاتُ اللَّهِ عَلَيْكُمْ أَجْمَعِينَ أَدْخُلُ هَذَا الْبَيْتَ مُتَقَرِّبًا إِلَى اللَّهِ وَ رَسُولِهِ مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ

By the Permission of Allah^{-azwj}, and permission of His^{-azwj} Rasool^{-saww}, and permission of His^{-azwj} caliphs, and permission of this Imam^{-asws}, and all your^{-asws} permission, may the Salawaat of Allah^{-azwj} be upon you^{-asws} all! I enter this house drawing closer to Allah^{-azwj} and His^{-azwj} Rasool^{-saww} Muhammad^{-saww} and his^{-saww} Progeny^{-asws}, the pure!

وَ كُونُوا مَلَائِكَةَ اللَّهِ أَعْوَانِي وَ كُونُوا أَنْصَارِي حَتَّى أَدْخُلَ هَذَا الْبَيْتَ وَ أَدْعُو اللَّهَ بِقُنُونِ الدَّعَوَاتِ وَ أَعْتَرِفَ لِلَّهِ بِالْعُبُودِيَّةِ وَ لِهَذَا الْإِمَامِ وَ آبَائِهِ صَلَوَاتُ اللَّهِ عَلَيْهِمْ بِالطَّاعَةِ-

And may the Angels of Allah^{-azwj} be my supporters, and be my helpers until I enter this house, and I supplicate to Allah^{-azwj} with various supplications and acknowledge my servitude to Allah^{-azwj} and to this Imam^{-asws} and his^{-asws} ancestors, may the Salawaat of Allah^{-azwj} be upon them^{-asws}, with the obedience!

ثُمَّ ادْخُلْ مُقَدِّمًا رِجْلَكَ الْيُمْنَى وَ امْشِ حَتَّى تَقِفَ عَلَى الصَّرِيحِ وَ اسْتَقْبِلْهُ وَ اجْعَلِ الْقِبْلَةَ بَيْنَ كَتِفَيْكَ وَ قُلِ السَّلَامَ عَلَى مُحَمَّدٍ رَسُولِ اللَّهِ ص إِلَى آخِرِ مَا مَرَّ مِنَ الزَّيَارَةِ الطَّوِيلَةِ.

Then, enter the front of your right leg and walk until you pause at the Shrine and kiss it, and make the Qiblah to be between your shoulders and say, ‘The greeting be upon Muhammad^{-saww} Rasool^{-saww} of Allah^{-azwj}!’ – up to the end of what has already passed from the lengthy Ziyarat⁷³⁶.

8- قل، إقبال الأعمال رَوَى عِدَّةٌ مِنْ شُيُوخِنَا عَنْ أَبِي عَبْدِ اللَّهِ مُحَمَّدِ بْنِ أَحْمَدَ الصَّفْوَانِيِّ مِنْ كِتَابِهِ بِإِسْنَادِهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِذَا كُنْتَ فِي يَوْمِ الْغَدِيرِ فِي مَشْهَدِ مَوْلَانَا أَمِيرِ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ وَ آلِهِ فَأَذِّنْ مِنْ قَبْرِهِ بَعْدَ الصَّلَاةِ وَ الدُّعَاءِ وَ إِنْ كُنْتَ فِي بُعْدٍ مِنْهُ فَأَوْزِمِ إِلَيْهِ بَعْدَ الصَّلَاةِ وَ هَذَا الدُّعَاءُ

(The book) ‘Iqbal Al-Amaal’ – A number of our elders reported from Abu Abdullah Muhammad Bin Ahmad Al Safwani from his book, by his chain, from Abu Abdullah^{-asws} having said: ‘When

⁷³⁶ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 15 H 7

one the day of Al-Ghadeer you happen to be in the Shrine of our master Amir Al-Momineen^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws} and his^{-asws} Progeny^{-asws}, go near his^{-asws} grave after the Salat and the supplication, and if you were to be far from it, then gesture to it after the Salat, and this is the supplication: -

اللَّهُمَّ صَلِّ عَلَى وَلِيِّكَ وَ أَخِي نَبِيِّكَ وَ وَزِيرِهِ وَ حَبِيبِهِ وَ خَلِيلِهِ وَ مُؤَظِّعِ سِرِّهِ وَ خَيْرَتِهِ مِنْ أَسْرَتِهِ وَ وَصِيِّهِ وَ صَفْوَتِهِ وَ خَالِصَتِهِ وَ أَمِينِهِ وَ وَلِيِّهِ وَ أَشْرَفِ عِزَّتِهِ الَّذِينَ آمَنُوا بِهِ وَ أَبِي ذُرِّيَّتِهِ

‘O Allah^{-azwj}! Send Salawaat upon Your^{-azwj} Guardian and brother of Your^{-azwj} Prophet^{-saww}, and his^{-saww} minister, and his^{-saww} caliph, and place of his^{-saww} secrets, and his^{-saww} choice from his^{-saww} family, and his^{-saww} successor, and his^{-saww} elite, and his^{-saww} sincere ones, and his^{-saww} trustee, and his^{-saww} guardian, and noblest of his^{-saww} family, those who believed in him^{-saww}, and father of his^{-saww} offspring!

وَ بَابِ حِكْمَتِهِ وَ النَّاطِقِ بِحُجَّتِهِ وَ الدَّاعِي إِلَى شَرِيعَتِهِ وَ الْمَاضِي عَلَى سُنَّتِهِ وَ خَلِيفَتِهِ عَلَى أَمَّتِهِ سَيِّدِ الْمُسْلِمِينَ وَ أَمِيرِ الْمُؤْمِنِينَ وَ قَائِدِ الْعُرَى الْمُحَجَّلِينَ أَفْضَلَ مَا صَلَّيْتَ عَلَى أَحَدٍ مِنْ خَلْقِكَ وَ أَصْفِيَانِكَ وَ أَوْصِيَاءِ أَنْبِيَائِكَ

And the door of his^{-saww} wisdom, and the speaker with his^{-saww} arguments, and the caller to his^{-saww} Law, and the practiser upon his^{-saww} Sunnah, and his^{-saww} caliph upon his^{-saww} community, chief of the Muslims, and Emir of the Momineen, and guide of the resplendent, best of what You^{-azwj} have Sent upon anyone of Your^{-azwj} creatures, and Your^{-azwj} elites, and successors^{-as} of Your^{-azwj} Prophets^{-as}!

اللَّهُمَّ إِنِّي أَشْهَدُ أَنَّهُ قَدْ بَلَغَ عَنْ نَبِيِّكَ صَ مَا حُمِّلَ وَ رَعَى مَا اسْتُخْفِظَ وَ حَفِظَ مَا اسْتُودِعَ وَ حَلَّلَ خَلَالَكَ وَ حَرَّمَ حَرَامَكَ وَ أَقَامَ أَحْكَامَكَ وَ دَعَا إِلَى سَبِيلِكَ وَ وَالَى أَوْلِيَاءَكَ وَ غَادَى أَعْدَاءَكَ وَ جَاهَدَ النَّكَائِينَ عَنْ سَبِيلِكَ وَ الْفَاسِقِينَ وَ الْمَارِقِينَ عَنْ أَمْرِكَ

O Allah^{-azwj}! I testify that he^{-asws} had delivered from Your^{-azwj} Prophet^{-saww} whatever he^{-saww} had loaded, and took care of what he^{-asws} was given to protect, and protected what he^{-asws} was given to take care of, and permitted Your^{-azwj} Permissible and prohibited Your^{-azwj} Prohibition, and established Your^{-azwj} rulings, and called to Your^{-azwj} way, and befriended Your^{-azwj} friends, and was inimical to Your^{-azwj} enemies, and fought the breakers of allegiance from Your^{-azwj} way (allegiance), and the renegades, and the deviants from Your^{-azwj} Commands!

صَابِرًا مُحْتَسِبًا مُقْبِلًا غَيْرَ مُدْبِرٍ لَا تَأْخُذُهُ فِي اللَّهِ لَوْمَةٌ لَا يَمُحُّ عَنْكَ فِي ذَلِكَ الرِّضَا وَ سَلَّمَ إِلَيْكَ الْقَضَاءَ وَ عَبْدَكَ مُخْلِصًا وَ نَصَحَكَ لَكَ مُجْتَهِدًا حَتَّى أَتَاهُ الْيَقِينُ فَقَبَضْتَهُ إِلَيْكَ شَهِيدًا سَعِيدًا وَلِيًّا تَقِيًّا رَضِيًّا رَكيًّا هَادِيًّا مُهْدِيًّا

He^{-asws} was patient, anticipating, advancing nor turning around! He^{-asws} did not take the blame of any blamer for the Sake of Allah^{-azwj} until he^{-asws} reached the (Divine) Pleasure in that and submitted to You^{-azwj} of the Decree, and worshipped You^{-azwj} sincerely, and advised for You^{-azwj} striving until the certainty (death) came to him^{-asws}! You^{-azwj} Recalled him^{-asws} to You^{-azwj} as a martyr, fortunate, a friend, pious, contented, pure, guide, guided!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ عَلَيْهِ أَفْضَلَ مَا صَلَّيْتَ عَلَى أَحَدٍ مِنْ أَنْبِيَائِكَ وَ أَصْفِيَانِكَ يَا رَبَّ الْعَالَمِينَ.

O Allah-^{azwj}! Send Salawaat upon Muhammad-^{saww} and upon him-^{asws}, the best of what You-^{azwj} have Sent upon anyone of Your-^{azwj} Prophets-^{as} and Your-^{azwj} elites, O Lord-^{azwj} of the worlds!”⁷³⁷

و منها زيارة يوم السابع عشر من شهر ربيع الأول و هو يوم مولد النبي ص و ذهب شردمة من أصحابنا كالكليني إلى أنه اليوم الثاني عشر من ربيع الأول كما هو المشهور بين المخالفين و قد مر بيان ضعف هذا القول في سياق أعمال السنة.

And from these is a Ziyarat for the 17th day of the month of Rabbi Al Awwal, which is the birthday of the Prophet-^{saww}. A small group of our companions, such as Al Kulayni, held the view that it is on the 12th of Rabbi Al Awwal, as is commonly known among the opponents. The weakness of this opinion has already been explained in the context of the annual rituals.

9- قَالَ السَّيِّحُ الْمُفِيدُ وَ الشَّهِيدُ وَ السَّيِّدُ بْنُ طَاوُسٍ فِي كِتَابِ الْإِقْبَالِ رَضِيَ اللَّهُ عَنْهُمْ أَجْمَعِينَ رَوَى أَنَّ جَعْفَرَ بْنَ مُحَمَّدٍ الصَّادِقَ ع زَارَ أَمِيرَ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ فِي هَذَا الْيَوْمِ بِحِذِّهِ الزِّيَارَةِ وَ عَلَّمَهَا لِمُحَمَّدِ بْنِ مُسْلِمٍ التَّقَنِّيِّ

The Sheykh Al-Mufeed and Al-Shaheed, and the Seyyid Bin Tawous in the book ‘Al-Iqbal’, may Allah-^{azwj} be Pleased with them all, said, ‘It is reported that Ja’far Bin Muhammad Al Sadiq-^{asws} visited Amir Al-Momineen-^{asws}, may the Salawaat of Allah-^{azwj} be upon him-^{asws} during this day with this Ziyarat and taught it to Muhammad Bin Muslim Al-Saqafy.

فَقَالَ إِذَا أَتَيْتَ مَشْهَدَ أَمِيرِ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ فَاعْتَسِلْ لِلزِّيَارَةِ وَ الْبَسْ أَنْظِفَ ثِيَابَكَ وَ شَمِّ شَيْئاً مِنَ الطِّيبِ وَ عَلَيْكَ السَّكِينَةُ وَ الْوَقَارُ فَإِذَا وَصَلْتَ إِلَى بَابِ السَّلَامِ فَاسْتَقْبِلِ الْقِبْلَةَ وَ كَبِّرِ اللَّهَ ثَلَاثِينَ تَكْبِيرَةً وَ قُلْ

He-^{asws} said: ‘When you come to the Shrine of Amir Al-Momineen-^{asws}, may the Salawaat of Allah-^{azwj} be upon him-^{asws}, bathe for the Ziyarat and wear the cleanest of your clothes, and smell something from the perfume, and upon you should be the calmness and the dignity. When you arrive to the ‘Salaam’ door, face the Qiblah and exclaim the Greatness of Allah-^{azwj} thirty Takbeers and say: -

السَّلَامُ عَلَى رَسُولِ اللَّهِ السَّلَامُ عَلَى خَيْرَةِ اللَّهِ السَّلَامُ عَلَى الْبَشِيرِ النَّذِيرِ السِّراجِ الْمُنِيرِ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ السَّلَامُ عَلَى الطُّهْرِ الطَّاهِرِ السَّلَامُ عَلَى الْعَلَمِ الرَّاهِرِ السَّلَامُ عَلَى الْمَنْصُورِ الْمُؤَيَّدِ

‘The greeting be upon Rasool-Allah-^{saww}! The greeting be upon the Choice of Allah-^{azwj}! The greeting be upon the giver of glad tidings, the warner, the radiant lamp, and Mercy of Allah-^{azwj} and His-^{azwj} Blessings! The greeting be upon the purifier, the pure! The greeting be upon the shining flag! The greeting be upon the helped, the supported!

السَّلَامُ عَلَى أَبِي الْقَاسِمِ مُحَمَّدٍ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ السَّلَامُ عَلَى أَنْبِيَاءِ اللَّهِ الْمُرْسَلِينَ وَ عِبَادِ اللَّهِ الصَّالِحِينَ السَّلَامُ عَلَى مَلَائِكَةِ اللَّهِ الْحَافِينَ بِهَذَا الْحَرَمِ وَ بِهَذَا الصَّرِيحِ الْأَلْبِينِ بِهِ-

The greeting be upon Abu Al-Qasim Muhammad^{-saww}, and Mercy of Allah^{-azwj} and His^{-azwj} Blessings! The greeting be upon Prophets^{-as} of Allah^{-azwj}, the Messengers^{-as}, and the righteous servants of Allah^{-azwj}! The greeting be upon the Angels of Allah^{-azwj} surrounding this sanctuary and this Shrine, the seekers of refuge with it!

ثُمَّ اِذْنُ مِنَ الْقَبْرِ وَ قُلِ السَّلَامُ عَلَيْكَ يَا وَصِيَّ الْأَوْصِيَاءِ السَّلَامُ عَلَيْكَ يَا عِمَادَ الْأَنْبِيَاءِ السَّلَامُ عَلَيْكَ يَا وَلِيَّ الْأَوَّلِيَاءِ السَّلَامُ عَلَيْكَ يَا سَيِّدَ الشُّهَدَاءِ السَّلَامُ عَلَيْكَ يَا آيَةَ اللَّهِ الْعُظْمَى السَّلَامُ عَلَيْكَ يَا خَامِسَ أَهْلِ الْعَبَاءِ

Then go near the grave and say, 'The greeting be upon you^{-asws} O successor^{-asws} of the successors^{-as}! The greeting be upon you^{-asws} O support of the pious! The greeting be upon you^{-asws} O guardian of the guardians! The greeting be upon you^{-asws} O chief of the martyrs! The greeting be upon you^{-asws} O the Magnificent Sign of Allah^{-azwj}! The greeting be upon you^{-asws} of fifth of the people of the cloak!

السَّلَامُ عَلَيْكَ يَا قَائِدَ الْغُرِّ الْمُحَجَّلِينَ الْأَتْقِيَاءِ السَّلَامُ عَلَيْكَ يَا عِصْمَةَ الْأَوَّلِيَاءِ السَّلَامُ عَلَيْكَ يَا زَيْنَ الْمُؤَحِّدِينَ النَّجَبَاءِ السَّلَامُ عَلَيْكَ يَا خَالِصَ الْأَخْلَاءِ السَّلَامُ عَلَيْكَ يَا وَلَدَ الْأَيْمَةِ الْأُمْنَاءِ السَّلَامُ عَلَيْكَ يَا صَاحِبَ الْخَوْضِ وَ حَامِلَ الْمَوَاءِ

The greeting be upon you^{-asws} O guide of the resplendent, the pious! The greetings be upon you^{-asws} O protection of the guardians! The greeting be upon you^{-asws} O adornment of the unitarians, the excellent ones! The greeting be upon you^{-asws} O sincerest of the friends! The greeting be upon you^{-asws} O father of the Imams^{-asws}, and trustees! The greeting be upon you^{-asws} O companion of the fountain and bearer of the flag!

السَّلَامُ عَلَيْكَ يَا قَسِيمَ الْجَنَّةِ وَ لَطَى السَّلَامُ عَلَيْكَ يَا مَنْ شَرَفَتْ بِهِ مَكَّةُ وَ مِئَى السَّلَامُ عَلَيْكَ يَا بَحْرَ الْعُلُومِ وَ كَنْفَ الْفُقَرَاءِ السَّلَامُ عَلَيْكَ يَا مَنْ وُلِدَ فِي الْكَعْبَةِ وَ رُوجَ فِي السَّمَاءِ بِسَيِّدَةِ النَّسَاءِ وَ كَانَ شُهُودَهَا الْمَلَائِكَةُ الْأَصْفِيَاءِ

The greeting be upon you^{-asws} O distributor of the Paradise and blazing Hellfire! The greeting be upon you^{-asws} O one Makkah and Mina were ennobled with! The greeting be upon you^{-asws} ocean of knowledge and cave (shelter) of the poor! The greeting be upon you^{-asws} O one who was born in the Kaaba, and husband of chieftess of the women, and its witnesses (of the marriage) were the Angels, the elites!

السَّلَامُ عَلَيْكَ يَا مِصْبَاحَ الضِّيَاءِ السَّلَامُ عَلَيْكَ يَا مَنْ خَصَّهُ النَّبِيُّ بِجَزِيلِ الْحَيَاءِ السَّلَامُ عَلَيْكَ يَا مَنْ بَاتَ عَلَى فِرَاشِ حَاتِمِ الْأَنْبِيَاءِ وَ وَقَاهُ بِنَفْسِهِ شَرَّ الْأَعْدَاءِ السَّلَامُ عَلَيْكَ يَا مَنْ رُدَّتْ لَهُ الشَّمْسُ فَسَامَى شُعُورُ الصَّفَا

The greeting be upon you^{-asws} O the illuminating lamp! The greeting be upon you^{-asws} O one the Prophet^{-saww} had particularised with the plentiful gifts! O one who spent the night upon the beds of last of the Prophets^{-as} and saved him^{-saww} by himself^{-asws} from evil of the enemies! The greeting be upon you^{-asws} O one the sun was returned for and was named as 'Shamoun Al Safa'!

السَّلَامُ عَلَيْكَ يَا مَنْ أَنْجَى اللَّهُ سَفِينَةَ نُوحٍ بِاسْمِهِ وَ اسْمَ أَخِيهِ حَيْثُ انْطَمَ الْمَاءُ حَوْكًا وَ طَمَى السَّلَامُ عَلَيْكَ يَا مَنْ تَابَ اللَّهُ بِهِ وَ بِأَخِيهِ عَلَى آدَمَ إِذْ غَوَى السَّلَامُ عَلَيْكَ يَا فُلُكَ النِّجَاحِ الَّذِي مِنْ رَكْبَتِهِ نَجَا وَ مَنْ تَأَخَّرَ عَنْهُ هَوَى

The greeting be upon you^{-asws} O one Allah^{-azwj} Saved the ship of Noah^{-as} by his^{-asws} name, and name of his^{-asws} brother^{-saww} whereby the water had surged around him^{-as} and swelled! The greeting be upon you^{-asws} O one through him^{-asws} and his^{-asws} brother^{-saww} Allah^{-azwj} Turned to Adam^{-as} when he^{-as} had deviated! The greeting be upon you^{-asws} O the ship of salvation which one who sails it is saved, and one who stays back from it, collapses!

السَّلَامُ عَلَيْكَ يَا مَنْ حَاطَبَ الثُّعْبَانَ وَ ذُئِبَ الْفَلَا السَّلَامُ عَلَيْكَ يَا أَمِيرَ الْمُؤْمِنِينَ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ السَّلَامُ عَلَيْكَ يَا حُجَّةَ اللَّهِ عَلَى مَنْ كَفَرَ وَ أَنَابَ السَّلَامُ عَلَيْكَ يَا إِمَامَ دَوِي الْأَبَابِ السَّلَامُ عَلَيْكَ يَا مَعْدِنَ الْحِكْمَةِ وَ فَضْلَ الْخُطَابِ

The greeting be upon you^{-asws} O one who addressed the serpent and the desert wolf! The greeting be upon you^{-asws} O Emir of the Momineen, and Mercy of Allah^{-azwj} and His^{-azwj} Blessings! The greeting be upon you^{-asws} O Divine Authority of Allah^{-azwj} upon the one who disbelieves and repents! The greetings be upon you^{-asws} O Imam with the intelligence! The greeting be upon you^{-asws} O the mine of wisdom, and the decisive address!

السَّلَامُ عَلَيْكَ يَا مَنْ عِنْدَهُ عِلْمُ الْكِتَابِ السَّلَامُ عَلَيْكَ يَا مِيزَانَ يَوْمِ الْحِسَابِ السَّلَامُ عَلَيْكَ يَا فَاصِلَ الْحُكْمِ النَّاطِقِ بِالصَّوَابِ السَّلَامُ عَلَيْكَ أَيُّهَا الْمُتَصَدِّقُ بِالْحَقِّ فِي الْمِحْرَابِ السَّلَامُ عَلَيْكَ يَا مَنْ كَفَى اللَّهُ الْمُؤْمِنِينَ الْقِتَالَ يَوْمَ الْأَحْزَابِ

The greeting be upon you^{-asws} O one in whose possession is knowledge of the Book! The greeting be upon you^{-asws} O scale on the Day of Reckoning! The greeting be upon you^{-asws} O decider of the ruling, the speaker with the correctness! The greeting be upon you^{-asws} O the donor with the ring in the prayer niche! The greeting be upon you^{-asws}, O one with whom Allah^{-azwj} Sufficed the Momineen in the battle on the day of Al Ahzaab!

السَّلَامُ عَلَيْكَ يَا مَنْ أَخْلَصَ لِلَّهِ الْوَحْدَانِيَّةَ وَ أَنَابَ السَّلَامُ عَلَيْكَ يَا قَاتِلَ خَيْبَرَ وَ قَالِعَ الْبَابِ السَّلَامُ عَلَيْكَ يَا مَنْ دَعَاهُ خَيْرُ الْأَنْامِ لِلْمَبِيتِ عَلَى فِرَاشِهِ فَأَسْلَمَ نَفْسَهُ لِلْمَنِيَّةِ وَ أَجَابَ السَّلَامُ عَلَيْكَ يَا مَنْ لَهُ طُوبَى وَ حُسْنُ مَآبٍ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ

The greeting be upon you^{-asws} O one who was sincere to Allah^{-azwj} with the Oneness and was penitent! The greeting be upon you^{-asws} O fighter at (battle of) Khyber and uprooter of the door! The greeting be upon you^{-asws} one whom best of the people called him^{-asws} for spending the night upon his^{-saww} bed, so he^{-asws} submitted himself^{-asws} for the death, and responded! The greeting be upon you^{-asws} O one for whom is (tree of) Tooba and the excellent abode, and Mercy of Allah^{-azwj} and His^{-azwj} Blessings!

السَّلَامُ عَلَيْكَ يَا وَلِيَّ عِصْمَةِ الدِّينِ وَ يَا سَيِّدَ السَّادَاتِ السَّلَامُ عَلَيْكَ يَا صَاحِبَ الْمُعْجَزَاتِ السَّلَامُ عَلَيْكَ يَا مَنْ نَزَلَتْ فِي فَضْلِهِ سُورَةُ الْعَادِيَّاتِ السَّلَامُ عَلَيْكَ يَا مَنْ كُتِبَ اسْمُهُ فِي السَّمَاءِ عَلَى السُّرَادِقَاتِ

The greeting be upon you^{-asws} O guardian of protection of the religion, and O chief of the chiefs! The greeting be upon you^{-asws} O performer of the miracles! The greeting be upon you^{-asws} O one in whose merits was Revealed Surah Al Adiyaat! The greeting be upon you^{-asws} O one whose name is written in the sky upon the pavilions!

السَّلَامُ عَلَيْكَ يَا مُظْهِرَ الْعَجَائِبِ وَالْآيَاتِ السَّلَامُ عَلَيْكَ يَا أَمِيرَ الْعَزَوَاتِ السَّلَامُ عَلَيْكَ يَا مُخْبِرًا بِمَا غَبَرَ وَمَا هُوَ آتٍ السَّلَامُ عَلَيْكَ يَا مُحَاطِبَ ذُنُوبِ
الْفُلُواتِ السَّلَامُ عَلَيْكَ يَا خَاتِمَ الْحَصَى وَمُبَيِّنَ الْمُشْكِلَاتِ

The greeting be upon you^{-asws} O manifester of the wonders and the signs! The greeting be upon you^{-asws} O Emir of the military expeditions! The greeting be upon you^{-asws} O informer of what was in the past and what is yet to come (occur)! The greeting be upon you^{-asws} O addresser to wolf of the wilderness! The greeting be upon you^{-asws} O sealer of the pebbles and clarifier of the problematic matters!

السَّلَامُ عَلَيْكَ يَا مَنْ عَجَبَتْ مِنْ حِمَالِهِ فِي الْوَعَى مَلَائِكَةُ السَّمَاوَاتِ السَّلَامُ عَلَيْكَ يَا مَنْ نَاجَى الرَّسُولَ فَقَدَّمَ بَيْنَ يَدَيْ نَجْوَاهُ الصَّدَقَاتِ السَّلَامُ عَلَيْكَ
يَا وَالِدَ الْأَيْمَةِ الْبَرَّةِ السَّادَاتِ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

The greeting be upon you^{-asws}, O one whose attacks in the battle astounded Angels of the skies! The greeting be upon you^{-asws} O one who whispered to (consulted) the Rasool^{-saww} so he^{-asws} advanced the charitable donations before his^{-asws} consultation! The greeting be to you^{-asws} O father of the Imams^{-asws}, the righteous, the chiefs, and Mercy of Allah^{-azwj} and His^{-azwj} Blessings!

السَّلَامُ عَلَيْكَ يَا تَالِيَّ الْمُبْعُوثِ السَّلَامُ عَلَيْكَ يَا وَارِثَ عِلْمٍ خَيْرٍ مَوْزُونٍ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ السَّلَامُ عَلَيْكَ يَا إِمَامَ الْمُتَّقِينَ السَّلَامُ عَلَيْكَ يَا غِيَاثَ
الْمَكْرُوبِينَ السَّلَامُ عَلَيْكَ يَا عِصْمَةَ الْمُؤْمِنِينَ السَّلَامُ عَلَيْكَ يَا مُظْهِرَ الْبَرَاهِينِ

The greeting be upon you^{-asws} O follower of the Prophet^{-saww}! The greeting be upon you^{-asws} O inheritor of knowledge of the best of the legators, and Mercy of Allah^{-azwj} and His^{-azwj} Blessings! The greeting be upon you^{-asws} O Imam^{-asws} of the pious! The greeting be upon you^{-asws} O helper of the distressed! The greeting be upon you^{-asws} O protection of the Momineen! The greeting be upon you^{-asws} O revealer of the proofs!

السَّلَامُ عَلَيْكَ يَا طَهُوسَ السَّلَامُ عَلَيْكَ يَا حَبْلَ اللَّهِ الْمُتَيْنِ السَّلَامُ عَلَيْكَ يَا مَنْ تَصَدَّقَ فِي صَلَاتِهِ بِخَاتَمِهِ عَلَى الْمَسْكِينِ السَّلَامُ عَلَيْكَ يَا قَالِعَ الصَّخْرَةِ
عَنْ قِمِّ الْقَلْبِ وَمُظْهِرَ الْمَاءِ الْمَعِينِ السَّلَامُ عَلَيْكَ يَا عَيْنَ اللَّهِ النَّاطِرَةَ وَيَدَهُ الْبَاسِطَةَ وَلِسَانَهُ الْمُعَبِّرَ عَنْهُ فِي بَرِيَّتِهِ أَجْمَعِينَ

The greeting be upon you^{-asws} **O Ta Ha [20:1] and Ya Seen [36:1]!** The greeting be upon you^{-asws} O the unbreakable rope of Allah^{-azwj}! The greeting be upon you^{-asws} O one who donated his^{-asws} ring during his^{-asws} Salat to the needy one! The greeting be upon you^{-asws} O uprooter of the rock from the mouth (opening) of the well and revealed the spring water! The greeting be upon you^{-asws} O beholding eye of Allah^{-azwj}, and His^{-azwj} extended hand, and His^{-azwj} tongue expressing on His^{-azwj} behalf among all of His^{-azwj} created beings!

السَّلَامُ عَلَيْكَ يَا وَارِثَ عِلْمِ النَّبِيِّينَ وَمُسْتَوْذَعَ عِلْمِ الْأَوَّلِينَ وَالْآخِرِينَ وَصَاحِبَ لَوَاءِ الْحَمْدِ وَسَاقِي أَوْلِيَائِهِ مِنْ حَوْضِ خَاتَمِ النَّبِيِّينَ السَّلَامُ عَلَيْكَ يَا
يُغْسَبُ الدِّينَ وَقَائِدَ الْغُرِّ الْمُحْجَلِينَ وَالِدَ الْأَيْمَةِ الْمَرْضِيِّينَ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

The greeting be upon you^{-asws} O inheritor of knowledge of the Prophets^{-as} and depository of knowledge of the former ones and the latter ones, and bearer of the flag of Praise, and quenchers of his^{-asws} friends from the fountain of last of the Prophets^{-as}! The greeting be upon

you^{-asws} O leader (Yasoob) of the religion, and leader of the resplendent, and father of the Imams^{-asws}, the contented, and Mercy of Allah^{-azwj} and His^{-azwj} Blessings!

السَّلَامُ عَلَى اسْمِ اللَّهِ الرَّضِيِّ وَ وَجْهِهِ الْمُضِيِّ وَ جَنْبِهِ الْقَوِيِّ وَ صِرَاطِهِ السَّوِيِّ السَّلَامُ عَلَى الْإِمَامِ التَّقِيِّ الْمَخْلُصِ الصَّفِيِّ السَّلَامُ عَلَى الْكَوْكَبِ الدُّرِيِّ
السَّلَامُ عَلَى الْإِمَامِ أَبِي الْحَسَنِ عَلِيِّ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ

The greeting be upon the satisfied Name of Allah^{-azwj}, and His^{-azwj} Illuminating Face, and His^{-azwj} strong Side, and His^{-azwj} even Path! The greeting be upon the Imam^{-asws}, the pious, the sincere, the clear! The greeting be upon the shining star! The greeting be upon the Imam Abu Al-Hassan Ali^{-asws}, and Mercy of Allah^{-azwj} and His^{-azwj} Blessings!

السَّلَامُ عَلَى أَيْمَةِ الْهُدَى وَ مَصَابِيحِ الدُّجَى وَ أَعْلَامِ الثَّقَى وَ مَنَارِ الْهُدَى وَ دَوِيِّ التَّهَى وَ كَهْفِ الْوَرَى وَ الْعُرْوَةِ الْوُثْقَى وَ الْحِجَّةِ عَلَى أَهْلِ الدُّنْيَا وَ رَحْمَةُ
اللَّهِ وَ بَرَكَاتُهُ

The greeting be upon the Imams^{-asws} of guidance, and lamps in the darkness, and the flags of piety, and the minarets of guidance, and possessors of the intelligence, and cave (shelter) of the devout, and the firmest handhold, and the Divine authorities upon people of the world, and Mercy of Allah^{-azwj} and His^{-azwj} Blessings!

السَّلَامُ عَلَى نُورِ الْأَنْوَارِ وَ حُجَجِ الْجَبَّارِ وَ وَالِدِ الْأَيْمَةِ الْأَطْهَارِ وَ قَسِيمِ الْجَنَّةِ وَ النَّارِ الْمُخْرِجِ عَنِ الْأَثَارِ الْمُدْمَرِ عَلَى الْكُفَّارِ مُسْتَنْقِذِ السَّبْعَةِ الْمُخْلَصِينَ
مِنْ عَظِيمِ الْأَوْزَارِ

The greeting be upon the light of the lights, and Divine Authority of the Subduer, and father of the Imams, the pure, and distributor of the Paradise and the Hellfire, the informer about the traces (of the past), the crusher upon the Kafirs, saviour of the Shias rescuing them from the mighty burdens!

السَّلَامُ عَلَى الْمُخْصُوصِ بِالطَّاهِرَةِ النَّقِيَّةِ ابْنَةِ الْمُخْتَارِ الْمُؤَلَّدِ فِي الْبَيْتِ ذِي الْأَسْتَارِ الْمُرَوَّجِ فِي السَّمَاءِ بِالْبَرَّةِ الطَّاهِرَةِ الرُّضِيَّةِ الْمَرْضِيَّةِ ابْنَةِ الْأَطْهَارِ وَ رَحْمَةُ
اللَّهِ وَ بَرَكَاتُهُ

The greeting be upon the one particularised with the clean daughter of the Chosen one born in the house with the curtains, married in the sky with the righteous, the clean, the contented, the pleased with, daughter of the pure ones, and Mercy of Allah^{-azwj} and His^{-azwj} Blessings!

السَّلَامُ عَلَى النَّبِيِّ الْعَظِيمِ الَّذِي هُمْ فِيهِ مُخْتَلِفُونَ وَ عَلَيْهِ يُغْرَضُونَ وَ عَنْهُ يُسْأَلُونَ السَّلَامُ عَلَى نُورِ اللَّهِ الْأَنْوَرِ وَ ضِيَائِهِ الْأَزْهَرِ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ

The greeting be upon **the Magnificent News, [78:2] Which they are differing in? [78:3]**, and they will be presented to him^{-asws} and will be questioned about him^{-asws}! The greeting be upon the Light of Allah^{-azwj} of the lights, and His^{-azwj} blossoming illumination, and Mercy of Allah^{-azwj} and His^{-azwj} Blessings!

السَّلَامُ عَلَيْكَ يَا وَلِيَّ اللَّهِ وَ حَاجَّتُهُ فِيهِ وَ خَالِصَةُ اللَّهِ وَ خَاصَّتُهُ

The greeting be upon you^{-asws} O guardian of Allah^{-azwj} and His^{-azwj} Divine Authority in it and sincere to Allah^{-azwj} and His^{-azwj} special one!

أَشْهَدُ أَنَّكَ يَا وَلِيَّ اللَّهِ وَ حُجَّتَهُ لَقَدْ جَاهَدْتَ فِي سَبِيلِ اللَّهِ حَقَّ جِهَادِهِ وَ اتَّبَعْتَ مِنْهَا رَسُولَ اللَّهِ ص - وَ خَلَلْتَ خِلَالَ اللَّهِ وَ حَرَمْتَ حَرَامَ اللَّهِ وَ شَرَعْتَ أَحْكَامَهُ وَ أَقَمْتَ الصَّلَاةَ وَ آتَيْتَ الزَّكَاةَ وَ أَمَرْتَ بِالْمَعْرُوفِ وَ نَهَيْتَ عَنِ الْمُنْكَرِ وَ جَاهَدْتَ فِي سَبِيلِ اللَّهِ صَابِرًا نَاصِحًا مُجْتَهِدًا مُحْتَسِبًا عِنْدَ اللَّهِ عَظِيمِ الْأَجْرِ حَتَّى أَتَاكَ الْيَقِينُ

I testify you^{-asws}, O guardian of Allah^{-azwj} and His^{-azwj} Divine Authority! You^{-asws} had fought in the way of Allah^{-azwj} as is the right of fighting it, and followed the manifesto of Rasool-Allah^{-saww}, and you^{-asws} permitted the Permissible of Allah^{-azwj} and prohibited the Prohibition of Allah^{-azwj}, and you^{-asws} legislated His^{-azwj} Rulings, and established the Salat and gave the Zakat, and instructed with the good and forbade from the evil, and you^{-asws} fought in the way of Allah^{-azwj} patiently, advising, striving, anticipating in the Presence of Allah^{-azwj} of mighty Recompense until the certainty (death) came to you^{-asws}!

فَلَعَنَ اللَّهُ مَنْ دَفَعَكَ عَنْ حَقِّكَ وَ أَزَالَكَ عَنْ مَقَامِكَ وَ لَعَنَ اللَّهُ مَنْ بَلَّغَهُ ذَلِكَ فَارْضَى بِهِ

May Allah^{-azwj} Curse the one who repelled you^{-asws} from your^{-asws} right, and removed you^{-asws} from your^{-asws} position, and may Allah^{-azwj} Curse the one that reached him and he was pleased with it!

أَشْهَدُ اللَّهُ وَ مَلَائِكَتُهُ وَ أَنْبِيَائُهُ وَ رُسُلُهُ أَيُّ وَلِيٍّ لِمَنْ وَالَاكَ وَ عَدُوٍّ لِمَنْ عَادَاكَ السَّلَامُ عَلَيْكَ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ -

I keep as witnesses Allah^{-azwj}, and His^{-azwj} Angels, and His^{-azwj} Prophets^{-as}, and His^{-azwj} Messengers^{-as}, that I am a friend to the one who befriends you^{-asws}, and an enemy to one inimical to you^{-asws}! The greeting be upon you^{-asws} and Mercy of Allah^{-azwj} and His^{-azwj} Blessings!

ثُمَّ انْكِبْ عَلَى الْقَبْرِ فَقَبِّلْهُ وَ قُلْ أَشْهَدُ أَنَّكَ تَسْمَعُ كَلَامِي وَ تَشْهَدُ مَقَامِي وَ أَشْهَدُ لَكَ يَا وَلِيَّ اللَّهِ بِالْبَلَاغِ وَ الْأَدَاءِ

Then devoted upon the grave and kiss it, and say, 'I testify you^{-asws} do hear my speech, and you^{-asws} witness my standing and I testify to you^{-asws} O guardian of Allah^{-azwj}, with the delivery, and the fulfilment!

يَا مَوْلَايَ يَا حُجَّةَ اللَّهِ يَا أَمِيرَ اللَّهِ يَا وَلِيَّ اللَّهِ إِنَّ بَيْنِي وَ بَيْنَ اللَّهِ عَزَّ وَ جَلَّ دُئُوبًا قَدْ أَثْقَلَتْ ظَهْرِي وَ مَنَعْنِي مِنَ الرُّقَادِ وَ دَكَّرَهَا يُقْلِقُ أَحْشَائِي وَ قَدْ هَرَبْتُ إِلَى اللَّهِ عَزَّ وَ جَلَّ وَ إِلَيْكَ

O my master, O Divine Authority, O trustee of Allah^{-azwj}, O guardian of Allah^{-azwj}! Between me and Allah^{-azwj} Mighty and Majestic there are sins which have burdened my back, and are preventing me from the sleeping, and mentioning these aches my heart, and I am fleeing to Allah^{-azwj} Mighty and Majestic and to you^{-asws}!

فَبِحَقِّي مَنِ اثْتَمَنَّاكَ عَلَى سِرِّهِ وَ اسْتَرْعَاكَ أَمْرَ خَلْقِهِ وَ قَرَنَ طَاعَتَكَ بِطَاعَتِهِ وَ مُوَالَاةَكَ بِمُوَالَاةِهِ كُنْ لِي إِلَى اللَّهِ شَفِيعًا وَ مِنَ النَّارِ مُجِيرًا وَ عَلَى الدَّهْرِ ظَهِيرًا -

By the right of the one who had trusted you^{-asws} upon His^{-azwj} secrets, and Placed in your^{-asws} care the matters of His^{-azwj} creatures, and Paired obedience to you^{-asws} as being obedience to Him^{-azwj}, and your^{-asws} Wilayah and being His^{-azwj} Wilayah! Be for me an intercessor to Allah^{-azwj}, and a rescuer from the Hellfire, and a supporter upon the times!

ثُمَّ انْكَبْ أَيْضاً عَلَى الْقَبْرِ فَقَبِّلْهُ وَ قُلْ يَا وَلِيَّ اللَّهِ يَا حُجَّةَ اللَّهِ يَا بَابَ حِطَّةِ اللَّهِ وَلَيْتَكَ وَ زَائِلُكَ وَ اللَّائِذُ بِقَبْرِكَ وَ النَّازِلُ بِفَنَائِكَ وَ الْمُنِيخُ رَحْلَهُ فِي جَوَارِكَ
يَسْأَلُكَ أَنْ تَشْفَعَ لَهُ إِلَى اللَّهِ فِي فَضَاءِ حَاجَتِهِ وَ نُجْحِ طَلِبَتِهِ فِي الدُّنْيَا وَ الْآخِرَةِ فَإِنَّ لَكَ عِنْدَ اللَّهِ الْجَاءَ الْعَظِيمَ وَ الشَّفَاعَةَ الْمَقْبُولَةَ

Then devote as well upon the grave, kiss it and say, 'O guardian of Allah^{-azwj}! O Divine Authority of Allah^{-azwj}! O the door of 'Hitta' of Allah^{-azwj}! Your^{-asws} friend, and your^{-asws} visitor, and the one seeking refuge with your^{-asws} grave, and the descended at your^{-asws} courtyard, and the kneeling his legs in your^{-asws} vicinity is asking you^{-asws} to intercede for him to Allah^{-azwj} regarding fulfilment of his needs and to make his search successful in the world and the Hereafter, for there is the magnificent honour for you^{-asws} in the Presence of Allah^{-azwj} and the Accepted intercession!

فَاجْعَلْنِي يَا مَوْلَايَ مِنْ هَمَّكَ وَ ادْخُلْنِي فِي جَزِيكَ وَ السَّلَامُ عَلَيْكَ وَ عَلَى ضَجِيعِكَ آدَمَ وَ نُوحَ وَ السَّلَامُ عَلَيْكَ وَ عَلَى وَلَدَيْكَ الْحَسَنِ وَ الْحُسَيْنِ - وَ
عَلَى الْأَئِمَّةِ الطَّاهِرِينَ مِنْ ذُرِّيَّتِكَ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ-

O my master! Make me from your^{-asws} important ones and admit me in your^{-asws} party, and the greeting be upon you^{-asws} and upon the resting place of Adam^{-as} and Noah^{-as}, and the greeting be upon you^{-asws} and upon your^{-asws} two sons^{-asws} Al-Hassan^{-asws} and Al-Husayn^{-asws}, and upon the pure Imams^{-asws} from your^{-asws} offspring, and Mercy of Allah^{-azwj} and His^{-azwj} Blessings!

ثُمَّ صَلِّ سِتَّ رَكَعَاتٍ لِأَمِيرِ الْمُؤْمِنِينَ ع رَكَعَتَيْنِ لِلزِّيَارَةِ وَ لِآدَمَ ع رَكَعَتَيْنِ كَذَلِكَ وَ كَذَلِكَ لِنُوحٍ ع وَ ادْعُ اللَّهَ كَثِيراً يُجَابُ إِنْ شَاءَ اللَّهُ تَعَالَى.

Then pray six units Salat for Amir Al-Momineen^{-asws} – two units for the Ziyarat, and two units for Adam^{-as} like that, and like that for Noah^{-as}, and supplicated to Allah^{-azwj} a lot, you will be Answered, if Allah^{-azwj} the Exalted so Desires!"⁷³⁸

10- قَالَ الْمُفِيدُ وَ السَّيِّدُ وَ الشَّهِيدُ رَحِمَهُمُ اللَّهُ إِذَا أَرَدْتَ ذَلِكَ فَقِفْ عَلَى بَابِ الْقُبَّةِ الشَّرِيفَةِ مُقَابِلَ ضَرْبِهِ ع وَ قُلْ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ وَ أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ أَمِيرَ الْمُؤْمِنِينَ عَبْدُ اللَّهِ وَ أَحْوَرَسُولُهُ وَ أَنَّ الْأَئِمَّةَ الطَّاهِرِينَ مِنْ وَلَدِهِ حُجَّجُ اللَّهِ عَلَى خَلْقِهِ-

Al Mufeed, and the Seyyid, and Al Shaheed, may Allah^{-azwj} Mercy them, said, 'When you intend that, stand at the door of the noble dome facing the Shrine, and say, 'I testify that there is no god except Allah^{-azwj} Alone, there is no associate for Him^{-azwj}, and I testify that Muhammad^{-saww} is His^{-azwj} servant and His^{-azwj} Rasool^{-saww}, and that Ali Bin Abu Talib Amir Al-Momineen^{-asws} is a servant of Allah^{-azwj} and brother of His^{-azwj} Rasool^{-saww}, and that the pure Imams^{-asws} from his^{-asws} son^{-asws} are Divine Authorities of Allah^{-azwj} upon His^{-azwj} creatures!'

ثُمَّ ادْخُلْ وَ قِفْ عَلَى ضَرْبِهِ ع مُسْتَقْبِلًا لَهُ بِوَجْهِكَ وَ الْقِبْلَةُ وَرَاءَ ظَهْرِكَ ثُمَّ كَبِّرِ اللَّهَ مِائَةَ مَرَّةٍ وَ قُلِ السَّلَامُ عَلَيْكَ يَا وَارِثَ آدَمَ خَلِيفَةَ اللَّهِ السَّلَامُ عَلَيْكَ يَا
وَارِثَ مُوسَى كَلِيمِ اللَّهِ السَّلَامُ عَلَيْكَ يَا وَارِثَ عِيسَى رُوحِ اللَّهِ

Then enter and pause at his^{-asws} Shrine facing towards it with your face, and the Qiblah being behind your back, then exclaim Greatness of Allah^{-azwj} one hundred times and say, 'The greeting be upon you^{-asws} O inheritor of Adam^{-as} caliph of Allah^{-azwj}! The greeting be upon you⁻

asws O inheritor of Musa-as converser with Allah-azwj! The greeting be upon you-asws O inheritor of Isa-as Spirit of Allah-azwj!

السَّلَامُ عَلَيْكَ يَا وَارِثَ مُحَمَّدٍ سَيِّدِ رُسُلِ اللَّهِ السَّلَامُ عَلَيْكَ يَا أَمِيرَ الْمُؤْمِنِينَ السَّلَامُ عَلَيْكَ يَا إِمَامَ الْمُتَّقِينَ السَّلَامُ عَلَيْكَ يَا سَيِّدَ الْوَصِيِّينَ السَّلَامُ عَلَيْكَ يَا وَصِيَّ رَسُولِ رَبِّ الْعَالَمِينَ السَّلَامُ عَلَيْكَ يَا وَارِثَ عِلْمِ الْأَوَّلِينَ وَالْآخِرِينَ

The greeting be upon you-asws O inheritor of Muhammad-saww chief of the Messengers-as of Allah-azwj! The greeting be upon you-asws O Emir of the Momineen! The greeting be upon you-asws O Imam of the pious! The greeting be upon you-asws O chief of the successors-as! The greeting be upon you-asws O successor-asws of Rasool-saww of Lord-azwj of the worlds! The greeting be upon you-asws O inheritor of knowledge of the former ones and the latter ones!

السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ الْعَظِيمُ السَّلَامُ عَلَيْكَ أَيُّهَا الصِّرَاطُ الْمُسْتَقِيمُ السَّلَامُ عَلَيْكَ أَيُّهَا الْمُهَدَّبُ الْكَرِيمُ السَّلَامُ عَلَيْكَ أَيُّهَا الْوَصِيُّ التَّقِيُّ السَّلَامُ عَلَيْكَ أَيُّهَا الرَّضِيُّ السَّلَامُ عَلَيْكَ أَيُّهَا الْبَذَرُ الْمُضِيُّ السَّلَامُ عَلَيْكَ أَيُّهَا الصِّدِّيقُ الْأَكْبَرُ

The greeting be upon you-asws O the magnificent news! The greeting be upon you-asws O the straight path! The greeting be upon you-asws O the polite, the benevolent! The greeting be upon you-asws O the successor-asws, the pious! The greeting be upon you-asws O the pure, the contented! The greeting be upon you-asws O the illuminating full moon! The greeting be upon you-asws O the greatest truthful!

السَّلَامُ عَلَيْكَ أَيُّهَا الْفَارُوقُ الْأَعْظَمُ السَّلَامُ عَلَيْكَ أَيُّهَا السِّرَاجُ الْمُنِيرُ السَّلَامُ عَلَيْكَ يَا إِمَامَ الْهُدَى السَّلَامُ عَلَيْكَ يَا عِلْمَ التَّقَى السَّلَامُ عَلَيْكَ يَا حُجَّةَ اللَّهِ الْكُبْرَى

The greeting be upon you-asws O the greatest differentiation! The greeting be upon you-asws O the radiant lamp! The greeting be upon you-asws O the Imam-asws of guidance! The greeting be upon you-asws O flag of the pious! The greeting be upon you-asws O the great Divine Authority of Allah-azwj!

السَّلَامُ عَلَيْكَ يَا خَاصَّةَ اللَّهِ وَخَالِصَتَهُ وَآمِينَ اللَّهِ وَصَفْوَتَهُ وَبَابَ اللَّهِ وَحُجَّتَهُ وَمَعْدِنَ حُكْمِ اللَّهِ وَسِرِّهِ وَعَيْنَةَ عِلْمِ اللَّهِ وَخَازِنَةَ وَسَفِيرَ اللَّهِ فِي خَلْقِهِ

The greeting be upon you-asws O special one of Allah-azwj and His-azwj sincere, and trustee of Allah-azwj and His-azwj elite, and the door of Allah-azwj and His-azwj Divine Authority, and the mine of the wisdom of Allah-azwj and His-azwj secrets, and receptacle of knowledge of Allah-azwj and His-azwj treasurer, and ambassador of Allah-azwj among His-azwj creatures!

أَشْهَدُ أَنَّكَ أَقَمْتَ الصَّلَاةَ وَآتَيْتَ الزَّكَاةَ وَأَمَرْتَ بِالْمَعْرُوفِ وَنَهَيْتَ عَنِ الْمُنْكَرِ وَاتَّبَعْتَ الرَّسُولَ وَتَلَوْتَ الْكِتَابَ حَقَّ تِلَاوَتِهِ وَبَلَّغْتَ عَنِ اللَّهِ وَوَفَّيْتَ بَعْدَهُ اللَّهُ وَتَمَّتْ بِكَ كَلِمَاتُ اللَّهِ وَجَاهَدْتَ فِي اللَّهِ حَقَّ جِهَادِهِ وَنَصَحْتَ لِلَّهِ وَرَسُولِهِ ص-

I testify you established the Salat, and gave the Zakat, and instructed with the good and forbade from the evil, and you-asws followed the Rasool-saww, and recited the Book as is the right of reciting it, and you-asws delivered on behalf of Allah-azwj, and were loyal with the Pact of Allah-azwj, and the Words of Allah-azwj were completed with you-asws, and fought for the Sake of Allah-azwj as is the right of fighting, and advised for Allah-azwj and for His-azwj Rasool-saww!

وَجَدْتُ بِنَفْسِكَ صَابِرًا مُحْتَسِبًا مُجَاهِدًا عَنْ دِينِ اللَّهِ مُوقِفًا لِرَسُولِ اللَّهِ ص - طَالِبًا مَا عِنْدَ اللَّهِ رَاجِيًا فِيمَا وَعَدَ اللَّهُ وَ مَضِيَّتَ لِلَّذِي كُنْتُ عَلَيْهِ شَهِيدًا وَ شَهِيدًا وَ مُشْهُودًا فَجَزَاكَ اللَّهُ عَنْ رَسُولِهِ وَ عَنِ الْإِسْلَامِ وَ أَهْلِهِ مِنْ صَدِيقٍ أَفْضَلَ الْجَزَاءِ

And you^{-asws} found yourself patient, anticipating, fight for the religion of Allah^{-azwj}, saving Rasool-Allah^{-saww} seeking what is in the Presence of Allah^{-azwj}, desiring what Allah^{-azwj} Promised, and you^{-asws} passed as a martyr for which you^{-asws} had been upon, and a witness, and a witnessed. May Allah^{-azwj} Recompense you^{-asws} one behalf of His^{-azwj} Rasool^{-saww}, and on behalf of Al Islam and its people for a friend, the best Recompense!

أَشْهَدُ أَنَّكَ كُنْتَ أَوَّلَ الْقَوْمِ إِسْلَامًا وَ أَخْلَصَهُمْ إِيمَانًا وَ أَشَدَّهُمْ يَقِينًا وَ أَخَوَفَهُمْ لِلَّهِ وَ أَعْظَمَهُمْ عَنَاءً وَ أَحْوْطَهُمْ عَلَى رَسُولِ اللَّهِ ص وَ أَفْضَلَهُمْ مَنَاقِبَ وَ أَكْثَرَهُمْ سَوَابِقَ وَ أَرْفَعَهُمْ دَرَجَةً وَ أَشْرَفَهُمْ مَنْزِلَةً وَ أَكْرَمَهُمْ عَلَيْهِ فَقَوِيَّتَ حِينَ وَهَنُوا وَ لَزِمْتَ مِنْهَا رَسُولَ اللَّهِ ص -

I testify you^{-asws} were first of the people in Islam, and their most sincere of Eman, and their most intense of conviction, and their most fearful of Allah^{-azwj}, and their mightiest of efforts, and their most protective upon Rasool-Allah^{-saww}, and their best of virtues, and their most in precedence, and their loftiest of rank, and their noblest of status, and their most honourable to him^{-saww}! You^{-asws} were strong when they were feeble, and you^{-asws} stuck to the manifesto of Rasool-Allah^{-azwj}!

أَشْهَدُ أَنَّكَ كُنْتَ خَلِيفَتَهُ حَقًّا لَمْ تَنَازَعْ بِرِغْمِ الْمُنَافِقِينَ وَ غَيْظِ الْكَافِرِينَ وَ ضَعْفِ الْفَاسِقِينَ وَ قُمْتَ بِالْأَمْرِ حِينَ فَشَلُوا وَ نَطَقْتَ حِينَ تَتَعَنَّوْا وَ مَضِيَّتَ بُنُورَ اللَّهِ إِذْ وَقَفُوا فَمَنْ اتَّبَعَكَ فَقَدْ اهْتَدَى

I testify you^{-asws} were his^{-saww} caliph truly, undisputed despite the opposition of the hypocrites, the rage of the Kafirs, and the malice of the mischief-makers! You^{-asws} upheld the Command when they faltered, and you^{-asws} spoke when they hesitated, and you^{-asws} proceeded with the light of Allah^{-azwj} while they stood still. Whoever follows you^{-asws} is indeed guided!

كُنْتُ أَوَّلَهُمْ كَلَامًا وَ أَشَدَّهُمْ خِصَامًا وَ أَصَوَّبَهُمْ مَنْطِقًا وَ أَسَدَّهُمْ رَأْيًا وَ أَشَجَعَهُمْ قَلْبًا وَ أَكْرَمَهُمْ يَقِينًا وَ أَحْسَنَهُمْ عَمَلًا وَ أَعْرَفَهُمْ بِالْأُمُورِ كُنْتُ لِلْمُؤْمِنِينَ أَبًا رَحِيمًا إِذْ صَارُوا عَلَيْكَ عِيَالًا فَحَمَلْتَ أَثْقَالَهُمْ مَا عَنْهُ ضَعُفُوا وَ حَفِظْتَ مَا أَضَاعُوا

You^{-asws} were the first to speak among them, and the strongest in argument, and the most accurate in speech, and the soundest in judgment, and the bravest in heart, and the firmest in certainty, and the best in deeds, and the most knowledgeable in affairs. You^{-asws} were a compassionate father to the Momineen when they became dependent on you^{-asws}. You^{-asws} bore the burdens they were too weak to carry and preserved what they wasted!

وَ رَعَيْتَ مَا أَهْمَلُوا وَ شَتَمْتَ إِذْ جَبَنُوا وَ غَلَوْتَ إِذْ هَلَعُوا وَ صَبَرْتَ إِذْ جَرَعُوا كُنْتُ عَلَى الْكَافِرِينَ عَذَابًا صَبًّا وَ غِلْظَةً وَ غَيْظًا وَ لِلْمُؤْمِنِينَ غِيثًا وَ خِصْبًا وَ عِلْمًا لَمْ تُفَلِّلْ حُجَّتُكَ وَ لَمْ يَرِغْ قَلْبُكَ وَ لَمْ تَضَعُفْ بَصِيرَتُكَ وَ لَمْ تَجُنُّ نَفْسُكَ كُنْتُ كَالْجَبَلِ لَا تُحَرِّكُهُ الْعَوَاصِفُ وَ لَا تُزِيلُهُ الْقَوَاصِفُ

You^{-asws} cared for what they abandoned, stood firm when they cowered, and rose high when they panicked, and remained patient when they despaired. You^{-asws} were a relentless torment, and severity, and fury upon the Kafirs, but a source of mercy, and prosperity, and knowledge for the Momineen. Your^{-asws} proof never weakened, your^{-asws} heart never deviated, your^{-asws} insight never faltered, and your soul never wavered. You^{-asws} were like a mountain unshaken by storms and unmoved by storms.

كُنْتُ كَمَا قَالَ رَسُولُ اللَّهِ ص قَوِيًّا فِي بَدَنِكَ مُتَوَاضِعًا فِي نَفْسِكَ عَظِيمًا عِنْدَ اللَّهِ كَبِيرًا فِي الْأَرْضِ جَلِيلًا فِي السَّمَاءِ لَمْ يَكُنْ لِأَحَدٍ فِيكَ مَهْمَزٌ وَلَا لِقَائِلٍ فِيكَ مَعْمَزٌ وَلَا لِحَلْفٍ فِيكَ مَطْمَعٌ وَلَا لِأَحَدٍ عِنْدَكَ هَوَادَةٌ يُوجَدُ الضَّعِيفُ الدَّلِيلُ عِنْدَكَ قَوِيًّا عَزِيزًا حَتَّى تَأْخُذَ لَهُ بِحَقِّهِ وَالْقَوِيُّ الْعَزِيزُ عِنْدَكَ ضَعِيفًا حَتَّى تَأْخُذَ مِنْهُ الْحَقُّ الْقَرِيبُ وَالْبَعِيدُ عِنْدَكَ فِي ذَلِكَ سَوَاءٌ

You^{-asws} were like what Rasool-Allah^{-saww} said, strong in your^{-asws} body, humble within yourself^{-asws}, mighty in the Presence of Allah^{-azwj}, great in the earth, majestic in the sky! No one could find fault in you^{-asws}, and no speaker could criticise you^{-asws}, and no creature could take advantage of you^{-asws}, and no one had favouritism with you^{-asws}. The weak and oppressed found strength and honour in your^{-asws} presence until you^{-asws} restored their rights while the strong and powerful appeared weak before you^{-asws} until you^{-asws} took from them what was due. To you^{-asws}, the near and the distant were equal in that!

شَأْنُكَ الْحَقُّ وَالصِّدْقُ وَالرِّفْقُ وَقَوْلُكَ حُكْمٌ وَحُكْمٌ وَأَمْرُكَ حِلْمٌ وَعَزْمٌ وَرَأْيُكَ عِلْمٌ وَجَزْمٌ اعْتَدَلَ بِكَ الدِّينُ وَسَهْلٌ بِكَ الْعَسِيرُ وَأُطْفِئْتَ بِكَ النَّارَ وَقَوِيَّ بِكَ الْإِيمَانَ وَتَبَتَ بِكَ الْإِسْلَامُ وَهَدَّتْ مُصِيبَتُكَ الْأَنَامَ

Your^{-asws} way was truth, honesty, and kindness. Your^{-asws} words were judgment and certainty. Your^{-asws} command was patience and resolve. Your^{-asws} opinion was knowledge and decisiveness. Through you^{-asws}, religion was balanced, and hardships were eased, and fires were extinguished, and faith was strengthened, and Islam was firmly established, and your^{-asws} calamity shook the people!

فَإِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ لَعَنَ اللَّهُ مَنْ قَتَلَكَ وَلَعَنَ اللَّهُ مَنْ خَالَفَكَ وَلَعَنَ اللَّهُ مَنْ افْتَرَى عَلَيْكَ وَلَعَنَ اللَّهُ مَنْ ظَلَمَكَ وَغَضَبَكَ حَقًّا وَلَعَنَ اللَّهُ مَنْ بَلَغَهُ ذَلِكَ فَرَضِي بِهِ أَنَا إِلَى اللَّهِ مِنْهُمْ بَرَاءٌ

We are for Allah^{-azwj} and we are returning to Him^{-azwj}! May Allah^{-azwj} Curse the one who killed you^{-asws}, and may Allah^{-azwj} Curse the one opposing you^{-asws}, and may Allah^{-azwj} Curse the one fabricating upon you^{-asws}, and may Allah^{-azwj} Curse the one who oppressed you^{-asws} and usurped you^{-asws} of your^{-asws} rights, and may Allah^{-azwj} Curse the one that reached, so he was pleased with it! I disavow to Allah^{-azwj} from them.

لَعَنَ اللَّهُ أُمَّةً خَالَفَتْكَ وَجَحَدَتْ وَلَايَتَكَ وَتَطَاهَرَتْ عَلَيْكَ وَفَتَلَتْكَ وَخَادَتْ عَنْكَ وَخَدَلَتْكَ الْحَمْدُ لِلَّهِ الَّذِي جَعَلَ النَّارَ مَثْوَاهُمْ وَبَسَّسَ الْوَرْدَ الْمَوْزُودَ

May Allah^{-azwj} Curse the community which opposed you^{-asws}, and rejected your^{-asws} Wilayah, and backed each other against you^{-asws} and killed you^{-asws}, and deviated away from you^{-asws} and abandoned you^{-asws}! The Praise is for Allah^{-azwj} Who Made the Hellfire their abode, and evil is the arrival to the arrival place!

أَشْهَدُ لَكَ يَا وَلِيَّ اللَّهِ وَوَلِيَّ رَسُولِهِ ص بِالْبَلَاغِ وَالْأَدَاءِ وَأَشْهَدُ أَنَّكَ جُنُبُ اللَّهِ وَبَائِبُهُ وَأَنَّكَ حَبِيبُ اللَّهِ وَوَجْهُهُ الَّذِي مِنْهُ يُؤْتَى وَأَنَّكَ سَبِيلُ اللَّهِ وَأَنَّكَ عَبْدُ اللَّهِ وَأَخُو رَسُولِهِ ص

I testify for you^{-asws} O guardian of Allah^{-azwj} and guardian of His^{-azwj} Rasool^{-saww}, with the deliver and the fulfilment, and I testify you^{-asws} are a Side of Allah^{-azwj} and His^{-azwj} door, and you^{-asws}

are Beloved of Allah^{-azwj} and His^{-azwj} Face He^{-azwj} can be accessed from, and you^{-asws} are a way of Allah^{-azwj}, and you^{-asws} are a servant of Allah^{-azwj}, and brother^{-asws} of His^{-azwj} Rasool^{-saww}!

أَتَيْتُكَ زَائِراً لِعَظِيمِ خَالِكَ وَ مُنْزِلِكَ عِنْدَ اللَّهِ وَ عِنْدَ رَسُولِهِ مُتَقَرِّباً إِلَى اللَّهِ بِزِيَارَتِكَ رَاغِباً إِلَيْكَ فِي الشَّفَاعَةِ أُنْتَعِي بِشَفَاعَتِكَ خُلَاصَ نَفْسِي مُتَعَوِّداً بِكَ مِنَ النَّارِ هَارِباً مِنْ دُؤُونِ النَّارِ الَّتِي اخْتَطَبْتُهَا عَلَى ظَهْرِي فَرِعاً إِلَيْكَ رَجَاءَ رَحْمَةِ رَبِّي

I have come to you^{-asws} as a visitor due to your^{-asws} mighty state and status in the Presence of Allah^{-azwj} and presence of His^{-azwj} Rasool^{-saww}, drawing closer to Allah^{-azwj} by your^{-asws} Ziyarat, being desirous to you^{-asws} regarding the intercession seeking by your^{-asws} intercession to rescue myself seeking refuge with you^{-asws} from the Hellfire, fleeing from my sins which I have loaded upon my back, panicking to you^{-asws} hoping for Mercy of my Lord^{-azwj}!

أَتَيْتُكَ أَسْتَشْفِعُ بِكَ يَا مَوْلَايَ إِلَى اللَّهِ وَ أَتَقَرَّبُ بِكَ إِلَيْهِ لِيَقْضِيَ بِكَ حَوَائِجِي فَاشْفَعْ لِي يَا أَمِيرَ الْمُؤْمِنِينَ إِلَى اللَّهِ فَإِنِّي عَبْدُ اللَّهِ وَ مَوْلَاكَ وَ زَائِرُكَ وَ لَكَ عِنْدَ اللَّهِ الْمَقَامُ الْمَعْلُومُ وَ الْجَاهُ الْعَظِيمُ وَ الشَّانُ الْكَبِيرُ وَ الشَّفَاعَةُ الْمَقْبُولَةُ

I have come to you^{-asws} seeking intercession with you^{-asws} to Allah^{-azwj}, O my master, and drawing closer through you^{-asws} to Him^{-azwj} for Him^{-azwj} to Fulfil my needs through you^{-asws}! Intercede for me to Allah^{-azwj}, O Amir Al-Momineen^{-asws}, for I am a servant of Allah^{-azwj}, and your^{-asws} friend, and your^{-asws} visitor, and for you^{-azwj} in the Presence of Allah^{-azwj} is the known position, and the mighty honour, and the great glory, and the Accepted intercession!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ صَلِّ عَلَى عَبْدِكَ وَ أَمِينِكَ الْاَوْفَى وَ عُزْوَتِكَ الْوُثْقَى وَ يَدِكَ الْغُلْبَى وَ كَلِمَتِكَ الْحُسْنَى وَ حُجَّتِكَ عَلَى الْوَرَى وَ صِدِّيقِكَ الْأَكْثَرِ سَيِّدِ الْأَوْصِيَاءِ وَ زَيْنِ الْأَوْلِيَاءِ وَ عِمَادِ الْأَصْفِيَاءِ أَمِيرِ الْمُؤْمِنِينَ

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and Send Salawaat upon Your^{-azwj} servant and Your^{-azwj} loyal trustee, and Your^{-azwj} firmest handhold, and Your^{-azwj} upper hand, and Your^{-azwj} most excellent word, and Your^{-azwj} Divine Authority upon the devout, and Your^{-azwj} greatest truthful, chief of the successors^{-as}, and cornerstone of the guardians, and support of the elites, Emir of the Momineen!

وَ يَعُشُوبِ الْمُتَّقِينَ وَ قُدُوةِ الصَّادِقِينَ وَ إِمَامِ الصَّالِحِينَ الْمَعْصُومِينَ مِنَ الزَّلَلِ وَ الْمَفْطُومِينَ مِنَ الْخَلَلِ وَ الْمُهْدَبِينَ مِنَ الْعَيْبِ وَ الْمُطَهَّرِينَ مِنَ الرِّيبِ أَخِي نَبِيِّكَ- وَ وَصِيِّ رَسُولِكَ وَ الْبَائِتِ عَلَى فِرَاشِهِ وَ الْمُوَاسِي لَهُ بِنَفْسِهِ

And leader (Yasoob) of the pious, and role model of the truthful, and Imam^{-asws} of the righteous, the infallible from the slips, and the weaned from the interference (of faults), and the refined from the defects, and the purified from the doubts, brother of Your^{-azwj} Prophet^{-saww}, and successor^{-asws} of Your^{-azwj} Rasool^{-saww}, and the spender of the night upon his^{-saww} bed, and the consoler to him with himself^{-asws}!

وَ كَاشِفِ الْكَرْبِ عَنْ وَجْهِهِ الَّذِي جَعَلْتَهُ سَنَفَا لِنُفُوتِهِ وَ مُعْجِزاً لِرِسَالَتِهِ وَ دَلَالَةً وَاضِحَةً لِحُجَّتِهِ وَ حَامِلاً لِرَايَتِهِ وَ وَقَايَةً لِمُهْجَتِهِ وَ هَادِياً لِأُمَّتِهِ وَ يَدَا لِنَاسِهِ وَ تَاجاً لِرَأْسِهِ وَ بَاباً لِنَصْرِهِ

And remover of the distress from his^{-saww} face whom You^{-azwj} Made him^{-asws} a sword for His^{-azwj} Prophet-hood, and a miracle for his^{-saww} Message, and the clear evidence for his^{-saww} argument, and carrier of his^{-saww} flag, and saviour of his^{-saww} manifesto, and guide for his^{-saww} community, and a hand for his^{-saww} prowess, and a crown for his^{-saww} head, and a door for helping him!

وَمِفْتَاحاً لِيُظْفِرَهُ حَتَّى هَزَمَ جُنُودَ الشِّرْكِ بِأَيْدِكَ وَ أَبَادَ عَسَاكِرَ الْكُفْرِ بِأَمْرِكَ وَ بَدَّلَ نَفْسَهُ فِي مَرْضَاةِ رَسُولِكَ وَ جَعَلَهَا وَفْقاً عَلَى طَاعَتِهِ وَ مِحْنَةً دُونَ نَكْبَتِهِ حَتَّى فَاضَتْ نَفْسُهُ صَ فِي كَفِّهِ وَ اسْتَلَبَ بَرْدَهَا وَ مَسَحَهُ عَلَى وَجْهِهِ

And a key for his^{-saww} victory until the armies of Shirk (Polytheism) were destroyed by Your^{-azwj} Hands, and the soldiers of Kufr were destroyed by Your^{-azwj} Command, and exerted himself^{-asws} in the pleasure of Your^{-azwj} Rasool^{-saww}, and dedicated his^{-asws} life entirely to obeying him^{-saww}, making himself a shield against any harm that befell him^{-saww}, until his^{-saww} soul departed in his^{-asws} hand, and he^{-saww} felt its coolness and wiped it over his^{-asws} face.

وَ أَغَانَتْهُ مَلَائِكَتُكَ عَلَى غُسْلِهِ وَ تَجْهِيزِهِ وَ صَلَّى عَلَيْهِ وَ وَارَى شَخْصَهُ وَ قَضَى دَيْنَهُ وَ أَتَمَّزَ وَعْدَهُ وَ لَزِمَ عَهْدَهُ وَ اخْتَدَى مِثْلَهُ وَ حَفِظَ وَصِيَّتَهُ وَ حِينَ وَجَدَ أَنْصَاراً تَحْضَ مُسْتَقْبِلاً بِأَعْبَاءِ الْخِلَافَةِ مُضْطَظِعاً بِأَنْقَالِ الْإِمَامَةِ

And Your^{-azwj} Angels assisted him^{-asws} in washing and preparing his^{-saww} body. He^{-asws} performed the Salat over him^{-saww}, and laid him^{-saww} to rest, and settled his^{-saww} debts, and fulfilled his^{-saww} promises, and remained true to his^{-saww} covenant, and followed his^{-saww} example, and upheld his^{-saww} will, and when he^{-saww} found supporters, he^{-asws} rose to bear the burdens of the caliphate and undertook the heavy responsibilities of the Imamate!

فَنَصَبَ رَايَةَ الْهُدَى فِي عِبَادِكَ وَ نَشَرَ ثَوْبَ الْأَمْنِ فِي بِلَادِكَ وَ بَسَطَ الْعَدْلَ فِي بَرِّيَّتِكَ وَ حَكَمَ بِكِتَابِكَ فِي خَلِيقَتِكَ وَ أَقَامَ الْحُدُودَ وَ قَمَعَ الْجُحُودَ وَ قَوَّمَ الزَّيْعَ وَ سَكَّنَ الْعَمْرَةَ وَ أَبَادَ الْفُرْجَةَ وَ سَدَّ الْفُرْجَةَ وَ قَتَلَ النَّائِكَةَ وَ الْقَاسِطَةَ وَ الْمَارِقَةَ

He^{-asws} raised the banner of guidance among Your^{-azwj} servants, and spread the mantle of security across Your^{-azwj} lands, and established justice among Your^{-azwj} creation, ruled by Your^{-azwj} Book over Your^{-azwj} people, and enforced the Divine Laws, and suppressed denial, and corrected deviations, and calmed the turmoil, and eradicated the negligence, and closed the gaps, and defeated the allegiance breakers, and the deviants and the renegades!

وَ لَمْ يَزَلْ عَلَى مِنْهَاجِ رَسُولِ اللَّهِ وَ وَتِيرَتِهِ وَ سِيرَتِهِ وَ لُطْفِ شَاكِلَتِهِ وَ جَمَالِ سِيرَتِهِ مُقْتَدِياً بِسُنَّتِهِ مُتَعَلِّقاً بِحِمَّتِهِ مُبَاشِراً لِطَرِيقَتِهِ وَ أَمْتِلْتُهُ نُصْبَ عَيْنِيهِ يَحْمِلُ عِبَادَكَ عَلَيْهَا وَ يَدْعُوهُمْ إِلَيْهَا إِلَى أَنْ خُصِبَتْ شَيْئُهُ مِنْ دَمِ رَأْسِهِ

And you^{-asws} did not cease to be upon the manifesto of Rasool-Allah^{-saww}, and following his^{-saww} course, and his^{-saww} way, and the grace of his^{-saww} character, and the beauty of his^{-saww} conduct. He^{-asws} adhered to his^{-saww} traditions, and was devoted to his^{-saww} mission, and practiced his^{-saww} method, and kept his^{-saww} examples before his^{-saww} eyes, guiding Your^{-azwj} servants upon them and calling them to it until his^{-asws} grey beard was dyed with the blood of his^{-asws} head!

اللَّهُمَّ فَكَمَا لَمْ يُؤْثِرْ فِي طَاعَتِكَ شَكًّا عَلَى يَقِينٍ وَ لَمْ يُشْرِكْ بِكَ طَوْفَةً عَيْنٍ صَلَّى عَلَيْهِ صَلَاةً زَاكِيَةً نَامِيَةً يَلْحَقُ بِهَا دَرَجَةُ النَّبُوَّةِ فِي جَنَّتِكَ وَ بَلَغَهُ مِنَّا نَحِيَّةً وَ سَلَامًا وَ آتَانَا مِنْ لَدُنْكَ فِي مُوَالَاتِهِ فَضْلًا وَ إِحْسَانًا وَ مَغْفِرَةً وَ رِضْوَانًا إِنَّكَ ذُو الْفَضْلِ الْجَسِيمِ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ-

O Allah^{-azwj}! Just as he^{-asws} never preferred doubt over certainty in obeying You^{-azwj} nor did he^{-asws} associate anything with You^{-azwj} for the blink of an eye! Send upon him^{-asws} a pure and flourishing Salat by which he^{-asws} attains the rank of prophethood in Your^{-azwj} Paradise. Convey to him^{-asws} from us greetings and salutation, and Grant us, through our allegiance to him^{-asws}, virtue, and kindness, and Forgiveness, and pleasure from You^{-azwj}! Indeed, You^{-azwj} are the possessor of Immense Grace, by Your^{-azwj} Mercy, O most Merciful of the merciful ones!'

ثُمَّ قَبَلَ الصُّرِيحَ وَ ضَمَّ حَذَاكَ الْأَيْمَنَ عَلَيْهِ ثُمَّ الْأَيْسَرَ وَ مِنْ إِلَى الْقِبْلَةِ وَ صَلَّى صَلَاةَ الزِّيَارَةِ وَ ادْعُ بِمَا بَدَا لَكَ بَعْدَهَا وَ قُلْ بَعْدَ تَسْبِيحِ الرَّفَرَاءِ عَ اللَّهُمَّ إِنَّكَ بَشَّرْتَنِي عَلَى لِسَانِ رَسُولِكَ مُحَمَّدٍ صَلَوَاتُكَ عَلَيْهِ وَ آلِهِ فَقُلْتُ وَ بَشَّرَ الَّذِينَ آمَنُوا أَنَّ هُمْ قَدَمَ صِدْقٍ عِنْدَ رَبِّهِمْ

Then kiss the Shrine and place your right cheek upon it, then the left, and incline to the Qiblah and prays Salat of the Ziyarat, and supplicate with whatever comes to you after it and said after the glorification of Al Zahra^{-asws}, 'O Allah^{-azwj}! You^{-azwj} have Given me glad tidings upon the tongue of Your^{-azwj} Rasool^{-saww}, Muhammad^{-saww}, may Your^{-azwj} Salawaat be upon him^{-asws} and his^{-saww} Progeny^{-asws}. You^{-azwj} Said: **and give glad tidings to those who believe that, for them would be a 'true footing' in the Presence of their Lord [10:2]!**

اللَّهُمَّ إِنِّي مُؤْمِنٌ بِجَمِيعِ أَنْبِيَائِكَ وَ رُسُلِكَ صَلَوَاتُكَ عَلَيْهِمْ فَلَا تَقِفْنِي بَعْدَ مَعْرِفَتِهِمْ مُوقِفًا تَفْضُخُنِي فِيهِ عَلَى رُؤُوسِ الْأَشْهَادِ بَلْ قِفْنِي مَعَهُمْ وَ تَوَفَّنِي عَلَى التَّصَدِيقِ بِهِمُ اللَّهُمَّ وَ أَنْتَ حَصَصْتَهُمْ بِكَرَامَتِكَ وَ أَمَرْتَنِي بِاتِّبَاعِهِمْ

O Allah^{-azwj}! I am a believer in entirety of Your^{-azwj} Prophets^{-as} and Your^{-azwj} Messengers^{-as}, may Your^{-azwj} Salawaat be upon them^{-asws}, so do not Pause me after my having recognised them^{-asws}, a pausing exposing me in it upon heads of the attendees. But, Pause me with them^{-asws} and Cause me to die upon the ratification with them^{-asws}, O Allah^{-azwj}, and You^{-azwj} have Specialised them^{-asws} with Your^{-azwj} Honours and Commanded me with following them^{-asws}!

اللَّهُمَّ وَ إِنِّي عَبْدُكَ وَ زَائِرُكَ مُتَقَرِّبًا إِلَيْكَ بِزِيَارَةِ أَخِي رَسُولِكَ وَ عَلَى كُلِّ مَأْتِيٍّ وَ مَزُورٍ حَقٌّ لِمَنْ أَتَاهُ وَ زَارَهُ وَ أَنْتَ خَيْرُ مَأْتِيٍّ وَ أَكْرَمُ مَزُورٍ

O Allah^{-azwj}, and I am Your^{-azwj} servant, and Your^{-azwj} visitor drawing closer to You^{-azwj} by visiting the brother of Your^{-azwj} Rasool^{-saww}, and upon every one come to and visited there is a right for the one who comes to him and visits him, and You^{-azwj} are Best of the ones come to and most Honourable of the ones visited!

فَأَسْأَلُكَ يَا اللَّهُ يَا رَحْمَنُ يَا رَحِيمُ يَا جَوَادُ يَا مَاجِدُ يَا أَحَدُ يَا صَمَدُ يَا مَنْ لَمْ يَلِدْ وَ لَمْ يُولَدْ وَ لَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ وَ لَمْ يَتَّخِذْ صَاحِبَةً وَ لَا وَلَدًا أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تُجْعَلَ تُحَفَّتُكَ إِنِّي مِنْ زِيَارَتِي أَخَا رَسُولِكَ فَكَأَنَّكَ رَقَبَتِي مِنَ النَّارِ وَ أَنْ تُجْعَلَنِي مِمَّنْ يُسَارِعُ فِي الْخَيْرَاتِ وَ يَدْعُوكَ رَغْبًا وَ رَهْبًا وَ تُجْعَلَنِي لَكَ مِنَ الْخَاشِعِينَ

I ask You^{-azwj}, O Allah^{-azwj}, O Beneficent, O Merciful, O Generous, O Glorious, O One, O Non-hollow, O One who does not beget and its not begotten, and there does not happen to be anyone a match for Him^{-azwj}, and He^{-azwj} did not Take a female companion nor a son, to Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and to Make Your^{-azwj} Gift to me of my visiting the brother of Your^{-azwj} Rasool^{-saww}, liberation of my neck from the

Hellfire, and to Make me from the ones who is quick in the good deeds, and supplicates to You^{-azwj} desiring and fearing, and Make me from the ones fearful to You^{-azwj}!

اللَّهُمَّ إِنَّكَ مَنْنْتَ عَلَيَّ بِزِيَارَةِ مُوَلَّايِ عَلِيِّ بْنِ أَبِي طَالِبٍ وَوَلَّايَتِهِ وَمَعْرِفَتِهِ فَاجْعَلْنِي مِمَّنْ يَنْصُرُهُ وَيَنْتَصِرُ بِهِ وَ مِمَّنْ عَلَيَّ يَنْصُرِكَ لِدِينِكَ اللَّهُمَّ وَ اجْعَلْنِي مِنْ شِيعَتِهِ وَ تَوَفَّنِي عَلَى دِينِهِ

O Allah^{-azwj}! You^{-azwj} have Conferred upon me with my visiting my master Ali^{-asws} Bin Abu Talib^{-asws} and his^{-asws} Wilayah, and recognising him^{-asws}, so Make me from the one who help him^{-asws} and are victorious through him^{-asws}, and Confer upon me with helping You^{-azwj} for Your^{-azwj} religion, O Allah^{-azwj}, and Make me from his^{-asws} Shias and Pause me upon his^{-asws} religion!

اللَّهُمَّ أَوْجِبْ لِي مِنَ الرَّحْمَةِ وَ الرِّضْوَانِ وَ الْمَغْفِرَةِ وَ الْإِحْسَانِ وَ الرِّزْقِ الْوَاسِعِ الْحَلَالِ الطَّيِّبِ مَا أَنْتَ أَهْلُهُ يَا أَرْحَمَ الرَّاحِمِينَ وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ -

O Allah^{-azwj}! Obligate for me from the Mercy, and the Pleasure, and the Forgiveness, and the Favours, and the vast Permissible sustenance, the good, what You^{-azwj} are rightful of, O most Merciful of the merciful ones, and the Praise is for Allah^{-azwj}, Lord^{-azwj} of the worlds!'

فَإِذَا أَرَدْتَ وَدَاعَهُ عَ فَقِفْ عَلَيْهِ وَ قُلِ السَّلَامَ عَلَيْكَ يَا أَمِيرَ الْمُؤْمِنِينَ - السَّلَامَ عَلَيْكَ يَا تَاجَ الْأَوْصِيَاءِ السَّلَامَ عَلَيْكَ يَا وَارِثَ عِلْمِ الْأَنْبِيَاءِ السَّلَامَ عَلَيْكَ يَا رَأْسَ الصِّدِّيقِينَ السَّلَامَ عَلَيْكَ يَا بَابَ الْأَحْكَامِ

When you intend to bid him^{-asws} farewell, pause to him^{-asws} and say, 'The greeting be upon you^{-asws} O Amir Al-Momineen^{-asws}! The greeting be upon you^{-asws} O crown of the successors^{-as}! The greeting be upon you^{-asws} O inheritor of knowledge of the Prophets^{-as}! The greeting be upon you^{-asws} O head of the truthful ones! The greeting be upon you^{-asws} O the door of rulings!

السَّلَامَ عَلَيْكَ يَا رُكْنَ الْمَقَامِ اسْتَوْدِعَكَ اللَّهُ وَ اسْتَرْعِيكَ وَ أَقْرَأْ عَلَيْكَ السَّلَامَ آمَنَّا بِاللَّهِ وَ بِالرَّسُولِ وَ بِمَا جَاءَ بِهِ وَ دَعَا إِلَيْهِ وَ دَلَّ عَلَيْهِ اللَّهُمَّ فَاجْعَلْنَا مَعَ الشَّاهِدِينَ

The greeting be upon you^{-asws} O 'Rukn Al Maqam'! I entrust you^{-asws} to Allah^{-azwj} and to His^{-azwj} Care, and convey the greeting to you^{-asws}, believing in Allah^{-azwj} and the Rasool^{-saww}, and with what he^{-saww} had come with and called to, and pointed upon! O Allah^{-azwj}, Write us with the testifiers!

اللَّهُمَّ فَلَا تَجْعَلْهُ آخِرَ الْعَهْدِ مِنْ زِيَارَتِي إِيَّاهُ وَ لَا تَحْرِمْني ثَوَابَ مَنْ زَارَهُ وَ اسْتَغْمِلْنِي بِالَّذِي افْتَرَضْتَ لَهُ عَلَيَّ وَ ارْزُقْنِي الْعُودَ إِلَيْهِ فَإِنْ تَوَفَّيْتَنِي قَبْلَ ذَلِكَ فَإِنِّي أَشْهَدُ أَنَّهُمْ أَعْلَامُ الْهُدَى وَ الْعُرْوَةُ الْوُثْقَى وَ الْكَلِمَةُ الْغُلْيَا وَ الْحُجَّةُ الْعُظْمَى وَ النُّجُومُ الْعُلَى وَ الْغُذْرُ الْبَالِغُ بَيْنَكَ وَ بَيْنَ خَلْقِكَ وَ أَشْهَدُ أَنَّ مَنْ رَدَّ ذَلِكَ فِي أَسْفَلِ دَرَكِ الْجَحِيمِ

O Allah^{-azwj}! Do not Make it last of the pacts of my visiting him^{-asws} nor Deprive me the Rewards of the one visiting him^{-asws}, and Utilise me with that which You^{-azwj} Obligated for him^{-asws} upon me, and Grace me the return to him^{-asws}! If You^{-azwj} were to Cause me to die before that, so I testify they^{-asws} are the flags of guidance, and the firmest handhold, and the exalted word, and the mighty argument, and the exalted stars, and the conclusive excuse between You^{-azwj} and Your^{-azwj} creatures, and I testify that the one who rejects that would be in lowest lever of the Blazing Fire!

اللَّهُمَّ وَاجْعَلْنِي مِنْ وَفْدِهِ الْمُبَارَكِينَ وَ زُؤَارِهِ الْمُخْلِصِينَ وَ شِبَعَتِهِ الصَّادِقِينَ وَ مَوَالِيهِ الْيَمَامِينَ وَ أَنْصَارِهِ الْمُكْرَمِينَ وَ أَصْحَابِهِ الْمُؤَيَّدِينَ

O Allah^{-azwj}, and Make me from Blessed delegations, and his^{-asws} sincere visitors, and his^{-azwj} truthful Shias, and his^{-asws} auspicious friends, and his^{-asws} honourable helpers, and his^{-asws} supportive companions!

اللَّهُمَّ اجْعَلْنِي أَكْرَمَ وَافِدٍ وَ أَفْضَلَ وَارِدٍ وَ أَنْبَلَ قَاصِدٍ قَصَدَكَ إِلَى هَذَا الْحَرَمِ الْكَرِيمِ وَ الْمَقَامِ الْعَظِيمِ وَ الْمَنْهَلِ الْجَلِيلِ الَّذِي أُوجِبَتْ فِيهِ عُقْرَانِكَ وَ رَحْمَتُكَ

O Allah^{-azwj}! Make me the most honourable of the delegates, and the best arrival, and nobles aimers who aims for You^{-azwj} to this honourable sanctuary, and the mighty position, and the majestic spring in which Your^{-azwj} Forgiveness and Your^{-azwj} Mercy are obligated!

اللَّهُمَّ إِنِّي أَشْهَدُكَ وَ أَشْهَدُ مَنْ حَضَرَ مِنْ مَلَائِكَتِكَ أَنَّ الَّذِي سَكَنَ هَذَا الرَّمْسَ وَ حَلَّ هَذَا الصَّرِيحَ طَهَّرَ مُقَدَّسٌ مُنْتَجَبٌ وَصِيٌّ مَرْضِيٌّ طُوبَى لَكَ مِنْ ثُرَيَّةٍ ضَمِنَتْ كَنْزاً مِنَ الْخَيْرِ وَ شَهَاباً مِنَ النُّورِ وَ يَنْبُوعَ الْحِكْمَةِ وَ عَيْناً مِنَ الرَّحْمَةِ وَ مُبْلَغَ الْحُجَّةِ أَنَا أَبْتَأُ إِلَى اللَّهِ مِنْ قَاتِلِكَ وَ النَّاصِبِينَ وَ الْمُعِينِينَ عَلَيْكَ وَ الْمُحَارِبِينَ لَكَ

O Allah^{-azwj}! I keep You^{-azwj} as Witness, and keep the ones present from the Angels as witnesses that the one who rests in this grave and resides in this Shrine is pure, and sacred, and Chosen, and a pleasing trustee! How Blessed is the earth that holds a treasure of goodness, and a spark of light, and a spring of wisdom, and a source of mercy, and the one who conveyed the arguments! I disavow to Allah^{-azwj} from your^{-asws} killers, and the ones hostile and the supporters and the fighters against you^{-asws}!

اللَّهُمَّ ذَلَّلْ قُلُوبَنَا لَكُم بِالطَّاعَةِ وَ الْمُنَاصَحَةِ وَ الْمُوَالَاةِ وَ حَسَنِ الْمُوَاظَرَةِ وَ التَّسْلِيمِ حَتَّى نَسْتَكْمِلَ بِذَلِكَ طَاعَتَكَ وَ نَبْلُغَ بِهِ مَرْضَاتَكَ وَ نَسْتَوْجِبَ ثَوَابَكَ وَ رَحْمَتَكَ

O Allah^{-azwj}! Humble our hearts to them^{-asws} with the obedience, and the advice, and the friendship, and the good cooperation, and the submission, until we perfect our obedience to You^{-azwj}, reach Your^{-azwj} Pleasure, and earn Your^{-azwj} Reward and Mercy!

اللَّهُمَّ وَفَّقْنَا لِكُلِّ مَقَامٍ مَحْمُودٍ وَ أَقْلَبْنِي مِنْ هَذَا الْحَرَمِ بِكُلِّ خَيْرٍ مُوجُودٍ يَا ذَا الْجَلَالِ وَ الْإِكْرَامِ

O Allah^{-azwj}! Harmonise us to every praiseworthy station and Send us away from this sanctuary with every existing goodness, O Possessor of the Majesty and the Benevolence! I bid you farewell.

أُودِّعُكَ يَا مَوْلَايَ يَا أَمِيرَ الْمُؤْمِنِينَ وَدَاعٍ مَحْزُونٍ عَلَى فِرَاقِكَ لَا جَعَلَهُ اللَّهُ آخِرَ عَهْدِي مِنْكَ وَ لَا زِيَارَتِي لَكَ إِنَّهُ قَرِيبٌ مُجِيبٌ وَ السَّلَامُ عَلَيْكَ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ-

I bid you^{-asws} farewell, O my master, O Amir Al-Momineen^{-asws}, farewell by one grief-stricken upon separating from you^{-asws}! May Allah^{-azwj} not Make it last of my pacts from you^{-asws}, nor of my visiting to you^{-asws}, He^{-azwj} is Near, Responding, and the greeting be upon you^{-asws}, and Mercy of Allah^{-azwj}, and His^{-azwj} Blessings!

ثُمَّ اسْتَقْبِلِ الْقِبْلَةَ وَ ابْسُطْ يَدَيْكَ وَ قُلِ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أبلغَ عَنَّا الْوَصِيَّ الْخَلِيفَةَ وَ الدَّاعِيَ إِلَيْكَ وَ إِلَى دَارِ السَّلَامِ صِدِّيقَكَ الْأَكْبَرَ فِي
الْإِسْلَامِ وَ قَارِئُوكَ بَيْنَ الْحَقِّ وَ الْبَاطِلِ وَ نُورِكَ الظَّاهِرِ

Then face the Qiblah and extend your hands and say, 'O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and Convey from us the greeting to the successor^{-asws}, the caliph, and the caller to You^{-azwj} and to the House of Peace, Your^{-azwj} greatest truthful in Al Islam, and Your^{-azwj} differentiator between the truth and the falsehood, and Your^{-azwj} apparent Noor!

وَ لِسَانَكَ النَّاطِقِ بِأَمْرِكَ بِالْحَقِّ الْمُبِينِ وَ عُزْوَتِكَ الْوُثْقَى وَ كَلِمَتِكَ الْعُلْبَا وَ وَصِيِّ رَسُولِكَ الْمُتَرْضَى عِلْمَ الدِّينِ وَ مَنْارَ الْمُسْلِمِينَ وَ خَاتَمَ الْوَصِيِّينَ وَ سَيِّدَ
الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ أَمِيرِ الْمُؤْمِنِينَ وَ إِمَامَ الْمُتَّقِينَ وَ قَائِدَ الْغُرِّ الْمُحَجَّلِينَ

And Your^{-azwj} tongue speaking with Your^{-azwj} Command with the manifest truth, and Your^{-azwj} firmest handhold, and Your^{-azwj} exalted word, and successor^{-asws} of Your^{-azwj} Rasool^{-saww}, the flag of religion, and minaret of the Muslims, and seal of the successors^{-as}, and chief of the Momineen Ali Bin Abu Talib Amir Al-Momineen^{-asws}, and Imam^{-asws} of the pious, and leader of the resplendent!

صَلَاةً تَرْفَعُ بِهَا ذِكْرَهُ وَ تُخَيِّبُ بِهَا أَمْرَهُ وَ تُظْهِرُ بِهَا دَعْوَتَهُ وَ تَنْصُرُ بِهَا دُرِّيَّتَهُ وَ تُفْلِحُ بِهَا حُجَّتَهُ وَ تُعْطِيهِ بِصِيرَتِهِ اللَّهُمَّ وَ اجْزِهِ عَنَّا خَيْرَ جَزَاءِ الْمُكْرَمِينَ وَ
أَعْطِهِ سُؤْلَهُ يَا رَبَّ الْعَالَمِينَ

Send such Salawaat raising his^{-asws} mention by it, and reviving his^{-asws} matter by it, and purifying his^{-asws} call by it, and helping his^{-asws} offspring by it, and Making his^{-asws} arguments successful by it, and Give him his^{-asws} insight, O Allah^{-azwj}, and Reward him^{-asws} on our behalf Rewards of the honourable ones, and Grant him^{-asws} his^{-asws} requests, O Lord^{-azwj} of the worlds!

فَإِنَّا نَشْهَدُ أَنَّهُ قَدْ نَصَحَ لِرَسُولِكَ- وَ هَدَى إِلَى سَبِيلِكَ وَ قَامَ بِحَقِّكَ وَ صَدَعَ بِأَمْرِكَ وَ لَمْ يَجْزِ فِي حُكْمِكَ وَ لَمْ يَدْخُلْ فِي ظُلْمٍ وَ لَمْ يَسْعَ فِي إِثْمٍ وَ أَخُو
رَسُولِكَ- وَ أَوَّلُ مَنْ آمَنَ بِهِ وَ صَدَّقَهُ وَ اتَّبَعَهُ وَ نَصَرَهُ وَ أَنَّهُ وَصِيُّهُ وَ وَارِثُ عِلْمِهِ وَ مُؤْضِعُ سِرِّهِ وَ أَحَبُّ الْخَلْقِ إِلَيْهِ

We hereby testify that he^{-asws} had advised to Your^{-azwj} Rasool^{-saww}, and guided to Your^{-azwj} way, and stood with Your^{-azwj} right, and proclaimed Your^{-azwj} Commands, and he^{-asws} was not tyrannous in Your^{-azwj} Judgments, and did not enter into an injustice, and did not strive regarding a sin, and was a brother to Your^{-azwj} Rasool^{-saww}, and the first one to believe him^{-saww}, and ratified him^{-saww}, and followed him^{-asws}, and helped him^{-saww}, and he^{-asws} is his^{-saww} successor^{-asws}, and inheritor of his^{-saww} knowledge, and place of his^{-saww} secrets, and most beloved of the creatures to him^{-saww}!

فَأَبْلِغْهُ عَنَّا السَّلَامَ وَ رُدُّ عَلَيْنَا مِنْهُ السَّلَامَ يَا أَرْحَمَ الرَّاحِمِينَ.

So, Deliver to him^{-asws} the greeting from us, and Respond to us the greeting from him^{-asws}, O the most Merciful of the merciful ones!”⁷³⁹

أقول لم أطلع على سند هذه الزيارة و لا على استحباب زيارته ع في خصوص هذا اليوم لكنه من المشهورات بين الشيعة و الإتيان بالأعمال الحسنة في الأزمان الشريفة موجب لمزيد المثوبة فزيارته صلوات الله عليه في سائر الأيام الشريفة أفضل لا سيما الأيام التي لها اختصاص به و ظهر له فيها كرامة و فضيلة و منقبة.

I say, I have not come across the chain of narration for this visitation nor have I found any indication that it is specifically recommended to visit him (peace be upon him) on this particular day. However, it is well-known among the Shias that performing good deeds on sacred occasions leads to greater rewards. Therefore, visiting him^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws} on rest of the sacred days is more virtuous, especially on days that are specifically associated with him^{-asws}, during which he was honoured with special virtues and merits.

كيوم ولادته و هو على المشهور ثالث عشر رجب كما رووا عن عتاب بن أسيد أنه قال ولد أمير المؤمنين ع علي بن أبي طالب ع بمكة في بيت الله الحرام يوم الجمعة لثلاث عشرة ليلة خلت من رجب و للنبي ص ثمان و عشرون سنة قبل النبوة باثنتي عشرة سنة

Like the day of his^{-asws} birth, and upon the well-known, it is 13th of Rajab just as has been reported from Attab Bin Aseyd who said, ‘Amir Al-Momineen Ali Bin Abu Talib^{-asws} was born at Makkah in the Sacred House of Allah^{-azwj} on the day of Friday the 13th night of Rajab, and for the Prophet^{-as} were 28 years, before the Prophet-hood by twelve years’.

أو سابع عشر شعبان كما. رَوَى الشَّيْخُ فِي الْمَصْبَاحِ عَنْ صَفْوَانَ الْجَمَّالِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ وُلِدَ أَمِيرُ الْمُؤْمِنِينَ ع يَوْمَ الْأَحَدِ لِسَبْعِ خَلَوْنَ مِنْ شَعْبَانَ.

Or the 17th (7th) of Shaban just as is reported by the Sheykh in ‘Al Misbah’, from Safwan Al-Jammal, from Abu Abdullah^{-asws} having said: ‘Amir Al-Momineen^{-asws} was born on the day of Sunday the 7th day of Shaban’.

و يوم وفاته و قد مر و ليلة مبيته على فراش النبي ص و هي أولى ليلة من ربيع الأول.

And the day of his^{-asws} expiry, and it has passed, and his^{-asws} spending the night upon the bed of the Prophet^{-saww}, and it is the first night of Rabbi Al Awwal.

و يوم فتح بدر على يديه و هو السابع عشر من شهر رمضان.

And the day of the conquest of Badr was upon his^{-asws} hands, and it is the 17th of the month of Ramazan.

و يوم مواساته في غزوة أحد و هو سابع عشر شوال.

And the day of his^{-asws} consoling him^{-saww} on the day of Ohad, and it is 17th of Shawwal.

و يوم فتح خيبر على يديه و هو السابع و العشرون من رجب.

And the day of the conquest of Khyber upon his^{-asws} hands, and it is the 27th of Rajab.

و يوم صعوده على كتف النبي ص لخط الأصنام و هو العشرون من شهر رمضان.

And the day of his^{-asws} ascending upon a shoulder of the Prophet^{-saww} to remove the idols (from the top of the Kaaba), and it is the 20th of the month of Ramazan.

و يوم فتح البصرة و هو منتصف جمادى الأولى.

And the day of the conquest of Basra, and it is the middle of Jumadi Al-Awwal.

و يوم ردت الشمس عليه و هو سابع عشر شوال.

And the day the sun was returned unto him^{-asws}, and it is the 17th of Shawwal.

و يوم نصبه لتبليغ آيات براءة و عزل أبي بكر عنه و ظهور استحقاقه للأمانة و الخلافة فيه و هو أول ذي الحجة.

And the day he^{-asws} was nominated to deliver Verses of (Surah) Bara'at and Abu Bakr was removed from that, and revealing his^{-asws} deserving of the entrustment and the caliphate in it, and it is the 1st of Zil Hijja.

و يوم سد الأبواب و فتح بابه و هو يوم عرفة.

And the day the doors were closed and his^{-asws} door was kept open, and it is the day of Arafaat.

و يوم تصدقه بالخاتم و هو الرابع و العشرون من ذي الحجة و هو يوم المباهلة فله اختصاص به ع من جهتين.

And the day of his^{-asws} donating the ring (during Salat), and it is the 24th of Zil Hijja, and it is the day of the imprecation (Al Mubahila). For him^{-asws} is the specialisation with it from two aspects.

و يوم نزول هل أتى في شأنه و هو الخامس و العشرون من ذي الحجة و قبل هو يوم المباهلة أيضا.

And the day of Revelation of Surah Al Dahr in his^{-asws} glory, and it is the 25th of Zil Hijja, and it is said it is the day of the imprecation (Al Mubahila) as well.

و يوم تزوجه فاطمة عليهما السلام و يوم زفافها إليه و قد مر في باب زيارة فاطمة ع.

And the day of his^{-asws} marriage to Fatima^{-asws}, may the greeting be upon them^{-asws} both, and the day of her^{-asws} being escorted to him^{-asws}, and it has passed in the chapter on Ziyarat of (Syeda) Fatima^{-asws}.

و يوم خلافته و هو يوم وفاة النبي ص.

And the day of his^{-asws} caliphate, and it is the day of the expiry of the Prophet^{-saww}.

و يوم بويع بالخلافة بعد قتل عثمان و هو ثامن عشر ذي الحجة أو الخامس و العشرون منه.

And the day of allegiance for the caliphate after killing of Usman, and it is the 18th of Zil Hijja, or the 25th of it.

و يوم نيزوز الفرس لما روي أنه ع بويع بالخلافة في ذلك اليوم إلى غير ذلك من الأيام التي لا يمكن إحصاؤها إذ ما من يوم إلا و قد ظهر له فيها فضيلة و جلالة و كرامة.

And the day of the Persian Neyrouz (new year), due to what is reported that he^{-asws} was pledged allegiance for the caliphate during that day up to other than that from the day which is not possible to count these, when there is none from a day except and it is revealed for him^{-asws} in it merit, and majesty, and honour.

و قد مر أكثرها في كتاب تاريخه ع و كتاب تاريخ النبي ص و كتاب الفتن و ذكرها هنا يوجب التطويل.

And many of these have already passed in the book of his^{-asws} history, and the book of the history of the Prophet^{-saww}, and the book of ordeals, and mentioning these over here would oblige the prolongation.

[باب 16 فضل الكوفة و مسجدتها الأعظم و أعماله](#)

CHAPTER 16 – MERITS OF AL-KUFA AND ITS GRAND MASJID AND ITS ACTS OF WORSHIP

1- أَقُولُ رَوَى السَّيِّدُ عَلِيُّ بْنُ عَبْدِ الْحَمِيدِ مِنْ كِتَابِ فَضْلِ بْنِ شَازَانَ بِإِسْنَادِهِ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ ع قَالَ: لَمْ يُضِعِ الرَّجُلُ فِي الْكُوفَةِ أَحَبُّ إِلَيَّ مِنْ دَارٍ بِالْمَدِينَةِ.

I say, 'It is reported by the Seyyid Ali Bin Abdul Hameed, from the book of Fazl Bin Shazan, by his chain,

'From Al-Hassan^{-asws} Bin Ali^{-asws} having said: 'The man in Al-Kufa is more beloved to me^{-asws} than a house in Al-Medina''⁷⁴⁰

2- وَ عَنْهُ بِإِسْنَادِهِ عَنْ سَعْدِ بْنِ الْأَصْبَغِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ كَانَ لَهُ دَارٌ فِي الْكُوفَةِ فَلْيَتَمَسَّكْ بِهَا.

And from him, by his chain from Sa'ad Bin Al Asbagh,

'From Abu Abdullah^{-asws} having said: 'One who has a house in Al-Kufa, let him hold on to it''⁷⁴¹

3- وَ بِإِسْنَادِهِ عَنْ مُفَضَّلِ بْنِ عُمَرَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ قَائِمَنَا إِذَا قَامَ يُبْنَى لَهُ فِي ظَهْرِ الْكُوفَةِ مَسْجِدٌ لَهُ أَلْفُ بَابٍ وَ تَتَّصِلُ بُيُوتُ الْكُوفَةِ بِنَهْرٍ كَزَبْلَاءَ حَتَّى يَخْرُجَ الرَّجُلُ يَوْمَ الْجُمُعَةِ عَلَى بَغْلَةٍ سَفَوَاءَ يُرِيدُ الْجُمُعَةَ فَلَا يُدْرِكُهَا.

⁷⁴⁰ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 16 H 1

⁷⁴¹ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 16 H 2

And from him, by his chain from Sa'ad Bin Al Asbagh,

'From Abu Abdullah^{-asws} having said: 'When our^{-asws} Qaim^{-ajfj} rises, a Masjid would be built for him^{-ajfj} in the back of Al-Kufa. For it will be a thousand doors, and the houses of Al-Kufa will be connected to the river of Karbala to the extent that a man will go out on the day of Friday upon a swift mule intending the Friday (Salat), but he will not attain it".⁷⁴²

4- وَ بِإِسْنَادِهِ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِذَا دَخَلَ الْمَهْدِيُّ ع الْكُوفَةَ قَالَ النَّاسُ يَا ابْنَ رَسُولِ اللَّهِ إِنَّ الصَّلَاةَ مَعَكَ تُضَاهِي الصَّلَاةَ خَلْفَ رَسُولِ اللَّهِ - وَ هَذَا الْمَسْجِدُ لَا يَسْعُنَا

And by his chain from Abu Ja'far^{-asws} having said: 'When Al-Mahdi^{-ajfj} will enter Al-Kufa, the people will say, 'O son^{-ajfj} of Rasool-Allah^{-saww}! The Salat with you^{-ajfj} is comparable to the Salat behind Rasool-Allah^{-saww}, and this Masjid is not capacious enough for us!'

فَيَخْرُجُ إِلَى الْغَرِيِّ فَيُخِطُّ مَسْجِدًا لَهُ أَلْفَ بَابٍ يَسْعُ النَّاسُ وَ يَبْعَثُ فَيَجْرِي خَلْفَ قَبْرِ الْحُسَيْنِ ع نَهْرًا يَجْرِي إِلَى الْغَرِيِّ حَتَّى يَجْرِيَ فِي النَّجَفِ وَ يَعْمَلُ هُوَ عَلَى فَوْقَةِ النَّهْرِ قَنَاظِرَ وَ أَرْحَاءَ فِي السَّبِيلِ.

He^{-ajfj} will go out to Al-Ghary and draw a boundary of a Masjid. There will be a thousand doors for it to be capacious for the people, and he^{-ajfj} will order so a river will be made to flow behind the grave of Al-Husayn^{-asws} flowing to Al-Ghary until it flows into Al-Najaf, and he^{-ajfj} will construct bridges and mills at the mouth of the river in the way".⁷⁴³

5- نَحَجُ، نَحَجُ الْبَلَاغَةَ كَأَنِّي بِكَ يَا كُوفَةُ مُتَمَدِّينَ مَدَّ الْأَيْمِ الْعُكَاظِي تُعْرِكِينَ بِالتَّوَارِلِ وَ تُزَكِّيَنِ الزَّلَازِلَ وَ إِنِّي لَأَعْلَمُ أَنَّهُ مَا أَرَادَ بِكَ جَبَّارٌ سُوءًا إِلَّا ابْتَلَاهُ اللَّهُ بِشَاغِلٍ وَ رَمَاهُ بِقَاتِلٍ.

(The book) 'Nahj Al-Balagah' - 'It is as if I^{-asws} am with you O Kufa! You are being stretched like the leather of Al-Ukazi (market). You are being scraped with the calamities and are afflicted with the troubles, and I^{-asws} know that no tyrant would intend you with evil except Allah^{-azwj} would involve him with the pre-occupations and shoot at him with a killer".⁷⁴⁴

6- شي، تفسير العياشي عَنِ الْمُفَضَّلِ بْنِ عُمَرَ قَالَ: كُنْتُ مَعَ أَبِي عَبْدِ اللَّهِ ع بِالْكُوفَةِ أَيَّامَ قَدِيمٍ عَلَى أَبِي الْعُبَّاسِ فَلَمَّا انْتَهَيْنَا إِلَى الْكُنَّاسَةِ فَنَظَرَ عَنْ يَسَارِهِ ثُمَّ قَالَ يَا مُفَضَّلُ هَاهُنَا صُلِبَ عَمِّي زَيْدٌ رَه

Tafseer Al Ayyashi –

From Al-Mufazzal Bin Umar who said, 'I was with Abu Abdullah^{-asws} at Al-Kufa in the days he^{-asws} had arrived to Abu Al-Abbas. When we ended to Al-Kunasa, he^{-asws} looked on his^{-asws} left, then said: 'O Mufazzal! Over here my^{-asws} uncle Zayd was crucified!'

ثُمَّ مَضَى بِأَصْحَابِهِ ثُمَّ مَضَى حَتَّى أَتَى طَاقَ الرَّفَائِينَ وَ هُوَ آخِرُ السَّرَّاجِينَ فَتَنَزَّلَ فَقَالَ لِي انْزِلْ فَإِنَّ هَذَا الْمَوْضِعَ كَانَ مَسْجِدَ الْكُوفَةِ الْأَوَّلِ الَّذِي خَطَّهُ آدَمُ وَ أَنَا أَكْرَهُ أَنْ أَدْخُلَهُ رَاكِبًا

⁷⁴² Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 16 H 3

⁷⁴³ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 16 H 4

⁷⁴⁴ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 16 H 5

Then he^{-asws} continued with his^{-asws} companions, then went on until he^{-asws} came to Taq Al-Raffain and it is at the end of the saddle-makers. He^{-asws} descended. He^{-asws} said to me: 'Descend! This is the place where the first Masjid of Al-Kufa was which Adam^{-as} had outlined, and I^{-asws} dislike to enter it while riding'.

فَقُلْتُ لَهُ فَمَنْ غَيَّرَهُ عَنْ خِطَّتِهِ

I said to him^{-asws}, 'So who altered it from its boundary?'

فَقَالَ أَمَّا أَوَّلُ ذَلِكَ فَالطُّوفَانُ فِي زَمَنِ نُوحٍ ثُمَّ غَيَّرَهُ بَعْدُ أَصْحَابُ كِسْرَى وَ النُّعْمَانُ بْنُ مُنْذِرٍ ثُمَّ غَيَّرَهُ زَيْدُ بْنُ أَبِي سَفْيَانَ

He^{-asws} said: 'As for the first of that, it was the flood during the era of Noah^{-as}. Then, afterwards it was changed by the companions of Chosroe and Al-Numan Bin Munzir. Then it was changed by Zayd Bin Abu Sufyan'.

فَقُلْتُ لَهُ جُعِلْتُ فِدَاكَ وَ كَانَتِ الْكُوفَةُ وَ مَسْجِدُهَا فِي زَمَنِ نُوحٍ

I said to him^{-asws}, 'May I be sacrificed for you^{-asws}, and did Al-Kufa and its Masjid exist during the era of Noah^{-as}?'

فَقَالَ نَعَمْ يَا مُفَضَّلُ وَ كَانَ مَنْزِلُ نُوحٍ وَ قَوْمِهِ فِي قَرْيَةٍ عَلَى مَتْنِ الْفُرَاتِ يَمَّا يَلِي غَرْبَ الْكُوفَةِ

He^{-asws} said: 'O Mufazzal, and the house of Noah^{-as} and his^{-as} people were in a town on the banks of the Euphrates, from what follows the west of Al-Kufa'.

فَقَالَ وَ كَانَ نُوحٌ رَجُلًا تَجَارًا فَأَرْسَلَهُ اللَّهُ وَ انْتَجَبَهُ وَ نُوحٌ أَوَّلُ مَنْ عَمِلَ سَفِينَةً فَجَرَى عَلَى ظَهْرِ الْمَاءِ وَ إِنَّ نُوحًا لَبِثَ فِي قَوْمِهِ أَلْفَ سَنَةٍ إِلَّا خَمْسِينَ عَامًا وَ يَدْعُوهُمْ إِلَى الْهُدَى

He^{-asws} said: 'And Noah^{-as} was a businessman. Allah^{-azwj} had Sent him^{-asws} and Selected him^{-as}, and Noah^{-as} was the first one who construct a ship. It flowed upon the surface of the water, and Noah^{-as} had remained among his^{-as} people, **And We had Sent Noah to his people, and he remained among them for a thousand years less fifty years, [29:14]**, and he^{-as} called them to the guidance.

فَيَمُرُّونَ بِهِ وَ يَسْتَحْزُونَ مِنْهُ فَلَمَّا رَأَى ذَلِكَ مِنْهُمْ دَعَا عَلَيْهِمْ فَقَالَ رَبِّ لَا تَذَرْ عَلَى الْأَرْضِ مِنَ الْكَافِرِينَ دَبَّارًا إِلَى قَوْلِهِ إِلَّا فَاجِرًا كَفَّارًا

They passed by him^{-asws} and were mocking at him^{-as}. When he^{-as} saw that from him^{-as}, he^{-as} supplicated against them. He^{-as} said: **And Nuh said: 'My Lord! Do not leave upon the earth any dwelling of the Kafirs [71:26] – up to His^{-azwj} Words: except immoral ones, Kafirs [71:27]'**.

قَالَ فَأَوْحَى اللَّهُ إِلَيْهِ يَا نُوحُ ابْنِ الْفُلْكَ وَ أَوْسِعْهَا وَ عَجِّلْ عَمَلَهَا بِأَعْيُنِنَا وَ وَحِينَا فَعَمِلَ نُوحٌ سَفِينَةً فِي مَسْجِدِ الْكُوفَةِ بِيَدِهِ ثَابِتٍ بِالْحَشَبِ مِنْ بَغْدٍ حَتَّى فَرَغَ مِنْهَا

He^{-asws} said: 'Allah^{-azwj} Revealed to him^{-as}: **And make the ship** - and make it capacious and hasten its construction - **under Our Eyes and by Our Revelation, [11:37]**! So, Noah^{-as} built a

ship in Masjid Al-Kufa by his^{-asws} hands. He^{-asws} brought the wood from afar until he^{-as} was free from it’.

قَالَ مُفَضَّلٌ ثُمَّ انْقَطَعَ حَدِيثُ أَبِي عَبْدِ اللَّهِ عَ عِنْدَ ذَلِكَ عِنْدَ زَوَالِ الشَّمْسِ فَقَامَ فَصَلَّى الظُّهْرَ ثُمَّ الْعَصْرَ ثُمَّ انْصَرَفَ مِنَ الْمَسْجِدِ فَالْتَفَتَ عَنْ يَسَارِهِ وَ أَشَارَ يَدِهِ إِلَى مَوْضِعِ دَارِ الدَّارِيِّينَ وَ هُوَ مَوْضِعُ دَارِ ابْنِ حَكِيمٍ وَ ذَلِكَ فُرَاتُ الْيَوْمِ وَ قَالَ لِي يَا مُفَضَّلُ هَاهُنَا نُصِبَتْ أَصْنَامُ نُوحٍ يَعْثُ وَ يَغُوثُ وَ نَسْرًا

Mufazzal said, ‘Then Abu Abdullah^{-asws} terminated the Hadeeth at that, at the decline of the sun (midday). He^{-asws} stood and prayed Al-Zohr Salat, then Al-Asr. Then he^{-asws} left from the Masjid and turned to his^{-asws} left and indicated by his^{-asws} hand towards a house of Al-Darayeyn, and it is a place of the house of Ibn Hakeem, and that is Euphrates today, and he^{-asws} said to me: ‘O Mufazzal! Over here were installed the idols of the people of Noah^{-as} – Yagous, and Yaouq, and Nasra!’

ثُمَّ مَضَى حَتَّى رَكِبَ دَابَّتَهُ فَقُلْتُ لَهُ جُعِلْتُ فِدَاكَ فِي كَمْ عَمَلٍ سَفِينَةُ نُوحٍ وَ فُرِعَ مِنْهَا

Then he^{-asws} went until he^{-asws} rode his^{-asws} animal. I said to him^{-asws}, ‘May I be sacrificed for you^{-asws}! In how much (time) was the ship of Noah^{-as} constructed and he^{-as} was free from it?’

قَالَ فِي الدَّوْرَيْنِ

He^{-asws} said: ‘In two cycles’.

فَقُلْتُ كَمْ الدَّوْرَانِ

I said, ‘How much are the two cycles?’

قَالَ ثَمَانُونَ سَنَةً

He^{-asws} said: ‘Eighty years’.

قُلْتُ فَإِنَّ الْعَامَّةَ تَقُولُ عَمِلَهَا فِي خَمْسِمِائَةِ عَامٍ

I said, ‘But the general Muslims are saying he^{-as} had built it is five hundred years!’

قَالَ فَقَالَ كَلَّا كَيْفَ وَ اللَّهُ يَقُولُ وَ وَحِينَا.

He (the narrator) said, ‘He^{-asws} said: ‘Never! How, and Allah^{-azwj} is Saying: **and by Our Revelation, [11:37]**?’⁷⁴⁵

7- شي، تفسير العياشي عَنِ الْمُفَضَّلِ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع- أَرَأَيْتَ قَوْلَ اللَّهِ حَتَّى إِذَا جَاءَ أَمْرُنَا وَ فَارَ التَّنُورُ مَا هَذَا التَّنُورُ وَ أَلَيْ كَانَ مَوْضِعُهُ وَ كَيْفَ كَانَ

⁷⁴⁵ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 16 H 6

Tafseer Al Ayyashi –

‘From Al-Mufazzal who said, ‘I said to Abu Abdullah^{-asws}, ‘What is your^{-asws} view of Words of Allah^{-azwj}: **Until when Our Command came and the oven overflowed, [11:40]**, and where was its place, and how did it happen?’

فَقَالَ كَانَ التَّنُّورُ حَيْثُ وَصَفْتُ لَكَ

He^{-asws} said: ‘The oven was where I^{-asws} have described it to you’.

فَقُلْتُ فَكَانَ بَدُؤُ خُرُوجِ الْمَاءِ مِنْ ذَلِكَ التَّنُّورِ

I said, ‘So the water had begun its emergence from that oven?’

فَقَالَ نَعَمْ إِنَّ اللَّهَ أَحَبُّ أَنْ يَرَى قَوْمَ نُوحٍ آيَةَ ثُمَّ إِنَّ اللَّهَ بَعْدَ أَنْ أَرْسَلَ عَلَيْهِمْ مَطَرًا يَفِيضُ فَيُضَاءُ وَ فَاضَ الْفُرَاتُ فَيُضَاءُ أَيْضًا وَ الْعُيُونُ كُلُّهَا عَلَيْهَا فَعَرَفَهُمُ اللَّهُ وَ أَنْجَى نُوحًا وَ مَنْ مَعَهُ فِي السَّفِينَةِ

He^{-asws} said: ‘Yes! Allah^{-azwj} Loved to Show the people of Noah^{-as} the Sign. Then afterwards, Allah^{-azwj} Sent rain upon them in abundant downpours, and the Euphrates overflowed abundantly as well, and the springs, all of these gushed upon it. Thus, Allah^{-azwj} Drowned them and Saved Noah^{-as} and the ones who were with him^{-as} in the ship’.

فَقُلْتُ لَهُ فَكُمْ لَيْتَ نُوحٌ وَ مَنْ مَعَهُ فِي السَّفِينَةِ حَتَّى تَصْبَ الْمَاءُ وَ خَرَجُوا مِنْهَا

I said to him^{-asws}, ‘For how long did Noah^{-as} and the ones with him^{-as} remain in the ship until the water depleted and they came out from it?’

فَقَالَ لَبِثُوا فِيهَا سَبْعَةَ أَيَّامٍ وَ لَيَالِيهَا وَ طَافَتْ بِالْبَيْتِ ثُمَّ اسْتَوَتْ عَلَى الْجُودِيِّ وَ هُوَ فُرَاتُ الْكُوفَةِ

He^{-asws} said: ‘They remained in it for seven days and their nights, and it circled the House (Kabah), then settled upon (mount) Al-Judy, and it is Euphrates of Al-Kufa’.

فَقُلْتُ لَهُ إِنَّ مَسْجِدَ الْكُوفَةِ لَقَدِيمٌ

I said to him^{-asws}, ‘The Masjid of Kufa is ancient!’

فَقَالَ نَعَمْ وَ هُوَ مُصَلَّى الْأَنْبِيَاءِ وَ لَقَدْ صَلَّى فِيهِ رَسُولُ اللَّهِ ص حَيْثُ انْطَلَقَ بِهِ جِبْرِيلُ عَلَى الْبُرَاقِ فَلَمَّا انْتَهَى بِهِ إِلَى دَارِ السَّلَامِ وَ هُوَ ظَهَرُ الْكُوفَةِ وَ هُوَ يُرِيدُ بَيْتَ الْمَقْدِسِ قَالَ لَهُ يَا مُحَمَّدُ هَذَا مَسْجِدُ أَبِيكَ آدَمَ وَ مُصَلَّى الْأَنْبِيَاءِ فَأَنْزِلْ فَصَلِّ فِيهِ

He^{-asws} said: ‘Yes, and it is a praying place of the Prophets^{-as}, and Rasool-Allah^{-saww} had prayed Salat in it when Jibraeel^{-as} had gone with him^{-saww} upon Al-Buraq. When he^{-as} ended with him^{-as} to the House of Peace, and it is at the back of Al-Kufa, and he^{-as} intended Bayt Al-Maqdis, he^{-as} said to him^{-saww}: ‘O Muhammad^{-saww}! This is a Masjid of your^{-saww} father^{-as} Adam^{-as}, and praying place of the Prophets^{-as}, so pray Salat in it!’

فَنَزَلَ رَسُولُ اللَّهِ ص فَصَلَّى ثُمَّ انْطَلَقَ بِهِ إِلَى بَيْتِ الْمَقْدِسِ فَصَلَّى ثُمَّ إِنَّ جِبْرِيلَ عَرَجَ بِهِ إِلَى السَّمَاءِ.

Rasool-Allah^{-saww} descended and prayed Salat. Then he^{-as} went with him^{-saww} to Bayt Al-Maqdis. He^{-saww} prayed Salat. Then Jibraeel^{-as} ascended with him^{-saww} to the sky”.⁷⁴⁶

8- شي، تفسير العياشي أَبُو عُبَيْدَةَ الْحَدَّاءُ عَنْ أَبِي جَعْفَرٍ ع قَالَ: مَسْجِدُ كُوفَانَ مِنْهُ فَارَ التَّنُورُ وَ تُجْرَتِ السَّفِينَةُ وَ هُوَ سُرَّةُ بَابِلَ وَ يَجْمَعُ الْأَنْبِيَاءُ.

Tafseer Al Ayyashi – Abu Ubeyda Al Haza’a,

‘From Abu Ja’far^{-asws} having said: ‘Masjid Kufa, the oven overflowed from it, and the ship was built, and it is a navel of Babel and a gathering place of the Prophets^{-as}’.⁷⁴⁷

9- شي، تفسير العياشي عَنْ سَلْمَانَ الْفَارِسِيِّ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع فِي حَدِيثٍ لَهُ فِي فَضْلِ مَسْجِدِ الْكُوفَةِ فِيهِ نَجْرُ نُوحٍ سَفِينَتُهُ وَ فِيهِ فَارَ التَّنُورُ وَ بِهِ كَانَ بَيْتُ نُوحٍ وَ مَسْجِدُهُ.

Tafseer Al Ayyashi –

‘From Salman Al-Farsi^{-ra}, from Amir Al-Momineen^{-asws} in a Hadeeth of his^{-asws} regarding merits of Masjid Al-Kufa: ‘In it, Noah^{-as} built his^{-as} ship, and in it the oven overflowed, and at it was the house of Noah^{-as} and his^{-as} Masjid’.⁷⁴⁸

10- كش، رجال الكشي أَبُو مُحَمَّدٍ الدِّمَشْقِيُّ عَنِ ابْنِ عِيسَى عَنِ عَلِيِّ بْنِ عُقْبَةَ عَنْ أَبِيهِ عَنْ مُبَسَّرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: أَقَامَتْ حُجَّى أُنْثَى مُبَسَّرٍ بِمَكَّةَ ثَلَاثِينَ سَنَةً أَوْ أَكْثَرَ حَتَّى ذَهَبَ أَهْلُ بَيْتِهَا وَ فُتُوا أَجْمَعِينَ إِلَّا قَلِيلًا

(The book) ‘Rijal’ of Al Kashi – Abu Muhammad Al Dimashqy, from Ibn Isa, from Ali Bin Uqba, from his father, from Muyassir,

‘Hubba, sister of Muyassir (a narrator) stayed at Makkah for thirty years or more until most of her family members were gone and they all perished except a few.

قَالَ فَقَالَ مُبَسَّرٌ لِأَبِي عَبْدِ اللَّهِ ع - جُعِلْتُ فِدَاكَ إِنَّ حُجَّى قَدْ أَقَامَتْ بِمَكَّةَ حَتَّى ذَهَبَ أَهْلُهَا وَ قَرَابَتُهَا تَحْزُنُ عَلَيْهَا وَ قَدْ بَقِيَ مِنْهُمْ بَقِيَّةٌ يَخَافُونَ أَنْ يَذْهَبُوا كَمَا ذَهَبَ مَنْ مَضَى وَ لَا يَرَوْهَا فَلَوْ قُلْتُ لَهَا فَإِنَّهَا تَقْبَلُ مِنْكَ

He (the narrator) said, ‘Muyassir said to Abu Abdullah^{-asws}, ‘May I be sacrificed for you^{-asws}! Hubba has stayed at Makkah until her family members and her relatives are gone. She is grieving upon it, and a remnant from them has remained. They are fearing that they might be gone just as the ones of the past have gone, and they will not be seen. If you^{-asws} could speak to her, for she will accept from you^{-asws}!’

قَالَ يَا مُبَسَّرُ دَعِهَا فَإِنَّهُ مَا يَدْفَعُ عَنْكُمْ إِلَّا بِدَعَائِهَا

He^{-asws} said: ‘O Muyassir, leave her, for it cannot be repelled from you except by her supplications!’

⁷⁴⁶ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 16 H 7

⁷⁴⁷ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 16 H 8

⁷⁴⁸ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 16 H 9

قَالَ فَالْحَ عَلَى أَبِي عَبْدِ اللَّهِ ع قَالَ لَهَا يَا حُبِّي مَا مَنَعَكَ مِنْ مُصَلِّي عَلِيٍّ ع الَّذِي كَانَ يُصَلِّي فِيهِ عَلِيٌّ ع-

He (the narrator) said, 'He insisted upon Abu Abdullah^{-asws}. He^{-asws} said to her: 'O Hubba! What prevents you from the praying place of Ali^{-asws} which Ali^{-asws} used to pray Salat in?'

قَالَ فَأَنْصَرَفَتْ.

He (the narrator) said, 'She left'.⁷⁴⁹

11- رَوَى عَنْ أَبِي عَبْدِ اللَّهِ الصَّادِقِ ع أَنَّهُ قَالَ لِبَعْضِ أَصْحَابِهِ يَا فُلَانُ إِذَا دَخَلْتَ الْمَسْجِدَ مِنَ الْبَابِ الْثَانِي عَنْ مِثْمَنَةِ الْمَسْجِدِ فَعُدَّ خَمْسَةَ أَسَاطِينِ اثْنَتَانِ مِنْهَا فِي الظِّلَالِ وَ ثَلَاثٌ مِنْهَا فِي صَحْنِ الْحَائِطِ فَصَلِّ هُنَاكَ فَعِنْدَ الثَّالِثَةِ مُصَلَّى إِبْرَاهِيمَ وَ هِيَ الْخَامِسَةُ مِنَ الْمَسْجِدِ رُكْعَتَيْنِ وَ قُلِ السَّلَامَ عَلَى آبَائِنَا آدَمَ وَ أُمَّنَا حَوَّاءَ السَّلَامَ عَلَى هَابِيلَ الْمُقْتُولِ ظُلْمًا وَ عُدْوَانًا عَلَى مَوَاهِبِ اللَّهِ وَ رِضْوَانِهِ

It is reported from Abu Abdullah Al-Sadiq^{-asws}, he^{-asws} said to one of his^{-asws} companions: 'O so and so! When you enter the Masjid from the second door on the right flank of the Masjid, count five pillars, two of these in the shade and three of these in the courtyard of the enclosure. Pray two units Salat over there for at the third is the praying place of Ibrahim^{-as}, and it is the fifth from the Masjid, and say, 'The greeting be upon our father^{-as} Adam^{-as}, and our mother^{-as} Hawwa^{-as}! The greeting be upon Habeel^{-as}, the one killed unjustly and by aggression upon gifts of Allah^{-azwj} and His^{-azwj} Pleasure!

السَّلَامَ عَلَى شَيْثِ صَفْوَةِ اللَّهِ الْمُخْتَارِ الْأَمِينِ وَ عَلَى الصَّفْوَةِ الصَّادِقِينَ مِنْ ذُرِّيَّتِهِ الطَّيِّبِينَ أُولَهُمْ وَ آخِرِهِمْ السَّلَامَ عَلَى إِبْرَاهِيمَ وَ إِسْمَاعِيلَ وَ إِسْحَاقَ وَ يَعْقُوبَ وَ عَلَى ذُرِّيَّتِهِمُ الْمُخْتَارِينَ

The greeting be upon Shees^{-as}, elite of Allah^{-azwj}, the Chosen, the trustworthy, and upon the truthful elites from his^{-as} goodly progeny, their first and their last! The greeting be upon Ibrahim^{-as}, and Ismail^{-as}, and Is'haq^{-as}, and Yaqoub^{-as}, and upon their^{-as} Chosen offspring!

السَّلَامَ عَلَى مُوسَى كَلِيمِ اللَّهِ السَّلَامَ عَلَى عِيسَى رُوحِ اللَّهِ السَّلَامَ عَلَى مُحَمَّدٍ حَبِيبِ اللَّهِ السَّلَامَ عَلَى الْمُصْطَفَيْنِ عَلَى الْعَالَمِينَ السَّلَامَ عَلَى أَمِيرِ الْمُؤْمِنِينَ وَ ذُرِّيَّتِهِ الطَّيِّبِينَ الطَّاهِرِينَ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ

The greeting be upon Musa^{-as} converser of Allah^{-azwj}! The greeting be upon Isa^{-as} Spirit of Allah^{-azwj}! The greeting be upon Muhammad^{-saww} Beloved of Allah^{-azwj}! The greeting be upon the Chosen one over the worlds! The greeting be upon Amir Al-Momineen^{-asws} and his^{-asws} offspring, the goodly, the pure, and Mercy of Allah^{-azwj} and His^{-azwj} Blessings!

السَّلَامَ عَلَيْكَ فِي الْأَوَّلِينَ السَّلَامَ عَلَيْكَ فِي الْآخِرِينَ السَّلَامَ عَلَى فَاطِمَةَ الزَّهْرَاءِ السَّلَامَ عَلَى الرَّقِيبِ الشَّاهِدِ لِلَّهِ عَلَى الْأُمَمِ لِلَّهِ رَبِّ الْعَالَمِينَ

The greeting be upon you^{-asws} among the former ones! The greeting be upon you^{-asws} among the latter ones! The greeting be upon you^{-asws} among the watcher, the witness of Allah^{-azwj} upon the communities of Allah^{-azwj} Lord^{-azwj} of the worlds!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَاجْعَلْنِي مِنَ الْمُقْبُولِينَ وَاجْعَلْنِي مِنَ الْفَائِزِينَ الْمُطْمَئِنِّينَ الَّذِينَ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ.

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws}, and Write me in Your^{-azwj} Presence as being from the Accepted ones, and Make me from the successful and the reassured ones, those there will neither be fear upon them nor will they be grieving!”⁷⁵⁰

12- ثُمَّ قَالَا رَحِمَهُمَا اللَّهُ وَبِالْإِسْنَادِ مَرْفُوعاً إِلَى أَبِي حَمْزَةَ الثُّمَالِيِّ قَالَ: بَيْنَمَا أَنَا قَاعِدٌ يَوْمًا فِي الْمَسْجِدِ عِنْدَ السَّابِعَةِ إِذَا بِرَجُلٍ مِمَّا يَلِي أَبْوَابَ كِنْدَةَ قَدْ دَخَلَ فَتَطَرْتُ إِلَى أَحْسَنِ النَّاسِ وَجْهًا وَ أَطْيَبِهِمْ رِيحًا وَ أَنْظَفِهِمْ ثَوْبًا مُعَمَّمٍ بِلَا طَلْسَانٍ وَ لَا إِزَارٍ عَلَيْهِ قَمِيصٌ وَ ذُرَاعَةٌ وَ عِمَامَةٌ وَ فِي رِجْلَيْهِ نَعْلَانِ عَرَبِيَّانِ

Then they both said, may Allah^{-azwj} Mercy them, by the chain raised to Abu Hamza Al-Sumali who said, ‘One day while I was seated in the Masjid near the seventh (pillar), a man entered from the direction of the Kinda gates. I looked at him and saw that he had the most beautiful face, the best fragrance, and the cleanest clothing. He was wearing a turban without a cloak or waist cloth. Upon him was a shirt and a tunic, with a turban on his head and Arabian sandals in his legs.

فَخَلَعَ نَعْلَيْهِ ثُمَّ قَامَ عِنْدَ السَّابِعَةِ وَ رَفَعَ مُسَبِّحَتِيهِ حَتَّى بَلَغَا شَحْمَتِي أُذُنَيْهِ ثُمَّ أَرْسَلَهُمَا بِالتَّكْبِيرِ فَلَمْ يَبْقَ فِي بَدَنِي شَعْرَةٌ إِلَّا قَامَتْ ثُمَّ صَلَّى أَرْبَعَ رَكَعَاتٍ أَحْسَنَ رُكُوعَهُنَّ وَ سُجُودَهُنَّ وَ قَالَ

He took off his sandals, then stood by the seventh (pillar) and raised his rosary until it reached his ear lobes, then released them with the Takbeer. There did not remain any hair in my body except it stood. Then he prayed four units, being excellent of their Ruk’u and their Sajdah and said:

إِلَهِي إِنْ كُنْتُ قَدْ عَصَيْتُكَ فَقَدْ أَطَعْتُكَ فِي أَحَبِّ الْأَشْيَاءِ إِلَيْكَ الْإِيمَانَ بِكَ مَنَّا مِنْكَ بِهِ عَلَيَّ لَا مَنَّا مِنِّي بِهِ عَلَيْكَ لَمْ أَتَّخِذْ لَكَ وَلَدًا وَ لَمْ أَدْعُ لَكَ شَرِيكَاً

‘My God^{-azwj}! If I have disobeyed You^{-azwj}, so I have obeyed You^{-azwj} in the things most beloved to You^{-azwj}, the belief in You^{-azwj} as Conferment from You^{-azwj} with it upon me, not as a conferment from me with it upon You^{-azwj}! I have not taken a son being for You^{-azwj} and I have not claimed there being an associate for You^{-azwj}!

وَ قَدْ عَصَيْتُكَ عَلَى غَيْرِ وَجْهِ الْمُكَابَرَةِ وَ لَا الْخُرُوجِ عَنْ عِبُودِيَّتِكَ وَ لَا الْجُحُودِ لِزُبُودِيَّتِكَ وَ لَكِنْ اتَّبَعْتُ هَوَايَ وَ أَزَلَّنِي الشَّيْطَانُ بَعْدَ الْحُجَّةِ عَلَيَّ وَ الْبَيَانِ فَإِنْ تُعَذِّبْنِي فَبِدُنُوِي غَيْرِ ظَالِمٍ لِي وَ إِنْ تَغْفِرْ عَنِّي فَبِحُودِكَ وَ كَرَمِكَ يَا كَرِيمُ-

And I have disobeyed You^{-azwj}, not upon an aspect of arrogance, nor exiting from Your^{-azwj} servitude, nor the rejection of Your^{-azwj} Lordship. But, I had pursued by desires and the Satan^{-la} made me slip after the argument upon me and the explanation. So, if You^{-azwj} were to Punish me, it would be due to my sins, not being unjust to me, and if You^{-azwj} were to Pardon me, it would be due to Your^{-azwj} Generosity and Your^{-azwj} Benevolence, O Benevolent!’

ثُمَّ حَرَّ سَاجِدًا يَقُولُهَا حَتَّى انْقَطَعَ نَفْسُهُ وَ قَالَ أَيْضًا فِي سُجُودِهِ يَا مَنْ يَقْدِرُ عَلَى قَضَاءِ حَوَائِجِ السَّائِلِينَ يَا مَنْ يَعْلَمُ ضَمِيرَ الصَّامِتِينَ يَا مَنْ لَا يَحْتَاجُ إِلَى تَفْسِيرٍ يَا مَنْ يَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَ مَا تُخْفِي الصُّدُورُ

Then he fell in Sajdah saying it until his breath was cut, and he also said in his Sajdah: 'O One Able upon Fulfilling needs of the requesting ones! O One Who Knows the conscience of the silent ones! O One not needy to interpretation! O One Who Knows treachery of the eyes and what the chests conceal!

يَا مَنْ أَنْزَلَ الْعَذَابَ عَلَى قَوْمٍ يُوَسِّسُ وَ هُوَ يُرِيدُ أَنْ يُعَذِّبَهُمْ فَدَعَوْهُ وَ تَضَرَّعُوا إِلَيْهِ فَكَشَفَ عَنْهُمْ الْعَذَابَ وَ مَتَّعَهُمْ إِلَى حِينٍ قَدْ تَرَى مَكَانِي وَ تَسْمَعُ كَلَامِي وَ تَعْلَمُ حَاجَتِي فَارْكَفْنِي مَا أَهْبَى مِنْ أَمْرِ دِينِي وَ دُنْيَايَ وَ آخِرَتِي

O the One Who Sent down the Punishment upon the people of Yunus^{as}, and He^{azwj} Wanted to Punish them, so they supplicated to Him^{azwj} and beseeched to Him^{azwj}, so He^{azwj} Removed the Punishment from them and Let them enjoy for a time! You^{azwj} can See my place, and Hear my speech, and Know my needs, so Suffice me of what worries me from matters of my religion and my world, and my Hereafter!

يَا سَيِّدِي يَا سَيِّدِي سَبْعِينَ مَرَّةً ثُمَّ رَفَعَ رَأْسَهُ فَتَأَمَّلْتُهُ فَإِذَا هُوَ مَوْلَايَ زَيْنُ الْعَابِدِينَ عَلِيُّ بْنُ الْحُسَيْنِ ع- فَانْكَبَّتُ عَلَى يَدَيْهِ أَقْبَلَهُمَا فَنَزَعَ يَدَهُ مِنِّي وَ أَوْمَأَ إِلَيَّ بِالسُّكُوتِ فَقُلْتُ يَا مَوْلَايَ أَنَا مِنْ عَرَفَتِهِ فِي وَلَائِكُمْ فَمَا الَّذِي أَقْدَمَكَ إِلَيَّ هَاهُنَا

O my Master! O my Master!' (seventy times). Then he raised his head. I contemplated him, the behold he was my master Zayn Al-Abideen Ali^{asws} Bin Al-Husayn^{asws}. I devoted to his^{asws} hands and kissed them. He^{asws} snatched his^{asws} hand away from me and gestured to me with being silent. I said, 'O my Master! I am someone whom you^{asws} know as being in your^{asws} Wilayah, so what is that which made you^{asws} come to over here?'

قَالَ هُوَ مَا رَأَيْتَ.

He^{asws} said: 'It is what you saw'.⁷⁵¹

13- كَأ، الكافي عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ صَالِحِ بْنِ السِّنْدِيِّ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ أَبِي عَبْدِ الرَّحْمَنِ الْحَدَّاءِ عَنْ أَبِي أُسَامَةَ عَنْ أَبِي عُيْبَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: مَسْجِدُ كُوفَانَ رَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ صَلَّى فِيهِ أَلْفُ نَبِيٍّ وَ سَبْعُونَ نَبِيًّا وَ مَبِيتُهُ رَحْمَةٌ وَ مَبِيتُهُ رَحْمَةٌ وَ مَبِيتُهُ مَكْرَمَةٌ فِيهِ عَصَا مُوسَى وَ شَجَرَةُ يَاقُوتٍ وَ خَاتَمُ سُلَيْمَانَ وَ مِنْهُ فَارَ النَّوُّورِ وَ نُجُورِ السَّفِينَةِ وَ هِيَ صُرَّةُ بَابِلَ وَ مَجْمَعُ الْأَنْبِيَاءِ.

(The book) 'Al Kafi' – Ali Bin Ibrahim, from Salih Bin Al Sindy, from Ja'far Bin Bashir, from Abu Abdul Rahman Al Haza'a, from Abu Usama, from Abu Ubeyda,

'From Abu Ja'far^{asws} having said: 'Masjid Kufa is a Garden from the Gardens of Paradise! A thousand and seventy Prophets^{as} have prayed Salat in it, and its right flank is mercy, and its left flank is honour! In it is the staff of Musa^{as}, and the gourd tree (of Yunus^{as}), and the ring of Suleyman^{as}, and from it the over had overflowed (for the flood of Noah^{as}), and the ship was built, and it is a navel of Babel, and a gathering place of the Prophets^{as}'.⁷⁵²

⁷⁵¹ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 16 H 12

⁷⁵² Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 16 H 13

14- لي، الأمايلي للصدوق مُحَمَّدُ بْنُ عَلِيٍّ بْنِ الْفَضْلِ عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ الْمَعْرُوفِ بِابْنِ التَّبَّانِ عَنْ إِبْرَاهِيمَ بْنِ خَالِدٍ الْمُقَرِّي عَنْ عَبْدِ اللَّهِ بْنِ دَاهِرٍ الرَّازِيِّ عَنْ أَبِيهِ عَنْ ابْنِ طَرِيفٍ عَنْ ابْنِ نُبَاتَةَ قَالَ: بَيْنَا نَحْنُ ذَاتَ يَوْمٍ حَوْلَ أَمِيرِ الْمُؤْمِنِينَ ع فِي مَسْجِدِ الْكُوفَةِ إِذْ قَالَ يَا أَهْلَ الْكُوفَةِ لَقَدْ حَبَّأَكُمْ اللَّهُ عَزَّ وَجَلَّ بِمَا لَمْ يَحْبِبْ بِهِ أَحَدًا فَفَضَّلَ مُصَلَّائَكُمْ وَهُوَ بَيْتُ آدَمَ وَبَيْتُ نُوحٍ وَبَيْتُ إِدْرِيسَ وَ مُصَلَّى إِبْرَاهِيمَ الْخَلِيلِ وَ مُصَلَّى أَخِي الْخَضِرِ عَلَيْهِمُ السَّلَامُ وَ مُصَلَّي

(The book) 'Al Amaali' of Al Sadouq – Muhammad Bin Ali Bin Al Fazl, from Muhammad Bin Ja'far well-known as Ibn Al Tabban, from Ibrahim Bin Khalid Al Muqry, from Abdullah Bin Dahir Al Raazy, from his father, from Ibn Tareyf, from Ibn Nubata who said,

'One day while we were around Amir Al-Momineen^{-asws} in Masjid Al-Kufa when he^{-asws} said: 'O people of Al-Kufa! Allah^{-azwj} Mighty and Majestic has Gifted you all with what He^{-azwj} has not Gifted to anyone. He^{-azwj} has Merited Your^{-azwj} praying place, and it is the house of Adam^{-as}, and the house of Noah^{-as}, and the house of Idrees^{-as}, and praying place of Ibrahim^{-as} the friend (of the Beneficent), and praying place of a brother of Al-Khizr^{-as}, may the greeting be upon them^{-as}, and (it is) my^{-asws} praying place!

وَ إِنَّ مَسْجِدَكُمْ هَذَا أَحَدُ الْأَرْبَعِ الْمَسَاجِدِ الَّتِي اخْتَارَهَا اللَّهُ عَزَّ وَجَلَّ لِأَهْلِهَا وَ كَأَنِّي بِهِ يَوْمَ الْقِيَامَةِ فِي ثَوْبَيْنِ أَبْيَضَيْنِ شَبِيهٍ بِالْمُحَرَّمِ يَشْفَعُ لِأَهْلِهِ وَ لِمَنْ صَلَّى فِيهِ

And this Masjid of yours is one of the four Masjids which Allah^{-azwj} Mighty and Majestic has Chosen for its people, and it is as is I^{-asws} am at it on the Day of Qiyamah in two white clothes, resembling with the one in Ihraam, interceding for its people and for the one who prays in it!

فَلَا تُرَدُّ شَفَاعَتُهُ وَ لَا تَذْهَبُ الْأَيَّامُ حَتَّى يُنْصَبَ الْحَجَرُ الْأَسْوَدُ فِيهِ وَ لَيَأْتِيَنَّ عَلَيْهِ زَمَانٌ يَكُونُ مُصَلَّى الْمَهْدِيِّ مِنْ وُلْدِي وَ مُصَلَّى كُلِّ مُؤْمِنٍ وَ لَا يَبْقَى عَلَى الْأَرْضِ مُؤْمِنٌ إِلَّا كَانَ بِهِ أَوْ حَتَّى قَلْبُهُ إِلَيْهِ

Neither will his^{-asws} intercession be rejected, nor will the days go by until the Black Stone is installed in it, and there shall be coming upon it an era the praying place of Al-Mahdi^{-ajfj} from my^{-asws} sons^{-asws} will be in it, and praying place of every believing man and believing woman, and there will not remain any Momin upon the earth except he would be at it, or his heart will yearn to it!

فَلَا تَهْجُرَنَّ وَ تَقَرَّبُوا إِلَى اللَّهِ عَزَّ وَجَلَّ بِالصَّلَاةِ فِيهِ وَ ارْغَبُوا إِلَيْهِ فِي فَضَاءِ حَوَائِجِكُمْ فَلَوْ يَعْلَمُ النَّاسُ مَا فِيهِ مِنَ الْبَرَكَاتِ لَأَتَوْهُ مِنْ أَقْطَارِ الْأَرْضِ وَ لَوْ حَبْوًا عَلَى التَّلَاجِ.

Therefore, do not forsake, and draw closer to Allah^{-azwj} Mighty and Majestic by praying the Salat in it, and be desirous to it regarding fulfilment of your needs! Had the people known what Blessings there are in it, they would come to it from outskirts of the earth and even if they had to crawl upon the snow!"⁷⁵³

بيان: نصب الحجر الأسود فيه كان في زمن القرامطة حيث خربوا الكعبة و نقلوا الحجر إلى مسجد الكوفة ثم ردوه إلى موضعه و نصبه القائم ع بحيث لم يعرفه الناس كما مر ذكره في كتاب الغيبة و قال الجزري فيه لو يعلمون ما في العشاء و الفجر لأتوها و لو حبوا الحبو أن يمشي على يديه و ركبته أو استه.

Explanation: The placement of the Black Stone in it occurred during the time of the Qarmatians, who destroyed the Kaaba and moved the Stone to the Masjid of Kufa before returning it to its place. Al-Qaim^{-ajfi} repositioned it in such a way that people did not recognise it, as mentioned in Kitab Al-Ghaybah. Al-Jazari said regarding it: 'If they knew what Blessings lie in the Al-Isha and Al-Fajr Salats, they would come to them even if they had to crawl'.

15- لي، الأماالي للصدوق مُحَمَّدُ بْنُ عَلِيٍّ بْنِ الْفَضْلِ عَنْ مُحَمَّدِ بْنِ عَمَّارٍ الْقَطَّانِ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ الْحَكَمِ عَنْ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ عَنْ سَهْلِ بْنِ ابْنِ مَحْبُوبٍ عَنِ الثَّمَالِيِّ قَالَ: دَخَلْتُ مَسْجِدَ الْكُوفَةِ فَإِذَا أَنَا بِرَجُلٍ عِنْدَ الْأُسْطُوَانَةِ السَّابِعَةِ قَائِمٍ يُصَلِّيُ بِحُسْنِ رُكُوعَةٍ وَ سُجُودَةٍ فَجِئْتُ لِأَنْظُرَ إِلَيْهِ فَسَبَقَنِي إِلَى السُّجُودِ فَسَمِعْتُهُ يَقُولُ فِي سُجُودِهِ

(The book) 'Al Amaali' of Al Sadouq – Muhammad Bin Ali Bin Al Fazl, from Muhammad Bin Ammar Al Qattan, from Al-Husayn Bin Ali Bin Al Hakam, from Ismail Bin Ibrahim, from Sahl, from Ibn Mahboub, from Al Sumali who said,

'I entered Masjid Al-Kufa, and there I was with a man by the seventh pillar, standing praying Salat. He was excellent of its Ruk'u and its Sajdah. I went to look at him, but he preceded me to perform the Sajdah saying in his Sajdah:

اللَّهُمَّ إِنْ كُنْتُ قَدْ عَصَيْتُكَ فَقَدْ أَطَعْتُكَ فِي أَحَبِّ الْأَشْيَاءِ إِلَيْكَ وَ هُوَ الْإِيمَانُ بِكَ مَنَّا مِنْكَ بِهِ عَلَيَّ لَا مَنَّا بِهِ مِنِّي عَلَيْكَ وَ لَمْ أَغْصِبْكَ فِي أَبْغَضِ الْأَشْيَاءِ إِلَيْكَ لَمْ أَذْغُ لَكَ وَلَدًا وَ لَمْ أَتَّخِذْ لَكَ شَرِيكًا مَنَّا مِنْكَ عَلَيَّ لَا مَنَّا مِنِّي عَلَيْكَ

'O Allah^{-azwj}! If I have disobeyed You^{-azwj}, so I have obeyed You^{-azwj} in most beloved of the things to You^{-azwj}, and it is the Eman with You^{-azwj}, as a Conferment from You^{-azwj} with it upon me, not as a conferment with it from me upon You^{-azwj}, and I did not disobey You^{-azwj} in the most hateful of the things to You^{-azwj}. I did not claim there being a son for You^{-azwj}, and did not take an associate for You^{-azwj}, as a Conferment from You^{-azwj} upon me, not as a conferment from me upon You^{-azwj}!

وَ عَصَيْتُكَ فِي أَشْيَاءَ عَلَى غَيْرِ مُكَاتَرَةٍ مِنِّي وَ لَا مُكَاتَرَةٍ وَ لَا اسْتِكْبَارٍ عَنْ عِبَادَتِكَ وَ لَا جُحُودٍ لِإِبْرَائِيَّتِكَ وَ لَكِنْ اتَّبَعْتُ هَوَايَ وَ أَزَلَّنِي الشَّيْطَانُ بَعْدَ الْحُجَّةِ وَ الْبَيَانِ

And I disobeyed You^{-azwj} in the things not based upon defiance from me. Nor arrogance, nor being too proud from worshipping You^{-azwj}, nor as rejection of Your^{-azwj} Lordship, but I followed my personal desires and the Satan^{-la} made me slip after the argument and the explanation (had come to me)!

فَإِنْ تُعَذِّبُنِي فَبِدَائِي غَيْرِ ظَالِمٍ لِي وَ إِنْ تَرْحَمْنِي فَبِحُودُوكَ وَ رَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ

If You^{-azwj} were to Punish me, it would be due to my sins, not as an oppressor to me, and if You^{-azwj} were to Mercy me, it would be due to Your^{-azwj} generosity and Your^{-azwj} Mercy, O most Merciful of the merciful ones!'

ثُمَّ انْفَقَلَ وَ خَرَجَ مِنْ بَابِ كِنْدَةَ فَتَبِعْتُهُ حَتَّى أَتَى مُنَاخَ الْكَلْبِيِّينَ [الْكَلْبِيِّينَ] فَمَرَّ بِأَسْوَدَ فَأَمَرَهُ بِشَيْءٍ لَمْ أَفْهَمْهُ فَقُلْتُ مَنْ هَذَا

Then he^{-asws} turned around and went out from the 'Kinda' door. I followed him until he came to 'Munakh Al-Kalbiyeyn'. He passed by a slave and instructed him with something I did not understand. I said, 'Who is this?'

فَقَالَ هَذَا عَلِيٌّ بْنُ الْحُسَيْنِ ع

He said, 'This is Ali^{-asws} Bin Al-Husayn^{-asws}!'

فَقُلْتُ جَعَلَنِي اللَّهُ فِدَاكَ مَا أَقْدَمَكَ هَذَا الْمَوْضِعَ

I said, 'May Allah^{-azwj} Make me to be sacrificed for you^{-asws}! What made you^{-asws} arrive to this place?'

فَقَالَ الَّذِي رَأَيْتَ.

He^{-asws} said: 'That which you saw!'⁷⁵⁴

16- لي، الأماالي للصدوق مُحَمَّدُ بْنُ عَلِيٍّ الْكُوفِيُّ عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ عَنْ مُحَمَّدِ بْنِ الْقَاسِمِ النَّهْمِيِّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْوَهَّابِ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ النَّقْفِيِّ عَنْ ثَوْبَةَ بْنِ الْحُبَيْلِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ هَارُونَ بْنِ حَارِجَةَ قَالَ: قَالَ لِي الصَّادِقُ ع كَمْ بَيْنَ مَنْزِلِكَ وَ بَيْنَ مَسْجِدِ الْكُوفَةِ

(The book) 'Al Amaali' of Al Sadouq – Muhammad Bin Ali Al Kufi, from Muhammad Bin Ja'far, from Muhammad Bin Al Qasim Al Nahmy, from Muhammad Bin Abdul Wahab, from Ibrahim Bin Muhammad Al Saqafi, from Tawba Bin Al Khaleel, from Muhammad Bin Al-Hassan, from Haroun Bin Kharijah who said,

'Al-Sadiq^{-asws} said to me: 'How much (distance) is there between your dwelling and Masjid Al-Kufa?'

فَأَخْبَرَنِي

I informed him^{-asws}.

فَقَالَ مَا بَقِيَ مَلَكَ مُقَرَّبٍ وَ لَا نَبِيٍّ مُرْسَلٍ وَ لَا عَبْدٌ صَالِحٌ دَخَلَ الْكُوفَةَ إِلَّا وَ قَدْ صَلَّى فِيهِ وَ إِنَّ رَسُولَ اللَّهِ ص مَرَّ بِهِ لَيْلَةً أُسْرِيَ بِهِ فَاسْتَأْذَنَ لَهُ الْمَلَكُ فَصَلَّى فِيهِ رَكْعَتَيْنِ

He^{-asws} said: 'There neither remains any Angel of Proximity nor any Messenger Prophet^{-as}, nor righteous servant entering Al-Kufa except and he has prayed Salat in it, and Rasool-Allah^{-saww} has Passed by it on the night he^{-saww} was ascended with. The Angel sought permission for him^{-saww} so he^{-saww} prayed two units in it.

وَ الصَّلَاةُ الْفَرِيضَةُ فِيهِ أَلْفُ صَلَاةٍ وَ النَّافِلَةُ فِيهِ خَمْسُمِائَةِ صَلَاةٍ وَ الْجُلُوسُ فِيهِ مِنْ غَيْرِ تِلَاوَةِ قُرْآنٍ عِبَادَةٌ فَأَنَّهُ وَ لَوْ رَحَفًا.

⁷⁵⁴ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 16 H 15

And the obligatory Salat prayed in it (equates to) a thousand Salats, and the optional (Salat) in it (equates to) five hundred Salat, and the sitting in it from without reciting the Quran is an act of worship, therefore go to it even if you have to crawl!”⁷⁵⁵

17- ما، الأماالي للشيخ الطوسي العَصَائِرِيُّ عَنِ الصَّدُوقِ مِثْلُهُ.

(The book) ‘Al Amaali’ of the Sheykh Al Tusi – Al Ghazari, from Al Sadouq, similar to it.⁷⁵⁶

18- كا، الكافي مُحَمَّدُ بْنُ الْحُسَيْنِ وَ عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلٍ بْنِ زِيَادٍ عَنْ عَمْرِو بْنِ عُثْمَانَ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ الْخَزَّازِ عَنْ هَارُونَ مِثْلَهُ ثُمَّ قَالَ قَالَ سَهْلٌ وَ رُوِيَ لِي عَنْ عَمْرِو بْنِ الصَّلَاةِ فِيهِ لَتَعْدِلُ بِحُجَّةٍ وَ إِنَّ النَّافِلَةَ لَتَعْدِلُ بِعُمْرَةٍ.

(The book) ‘Al-Kafi’ – Muhammad Bin Al-Hassan and Ali Bin Muhammad, from Sahl Bin Ziyad, from Amro Bin Usman, from Muhammad Bin Abdullah Al Khazzaz, from Haroun, similar to it. Then he said, ‘Sahl said, ‘And it is reported to me from Amro that the Salat in it equates to a Hajj, and the options (Salat) equates to an Umrah (in Reward)’.”⁷⁵⁷

19- ب، قرب الإسناد ابْنُ عِيْسَى عَنِ الْبَرْزَنْطِيِّ قَالَ: سَأَلْتُ الرِّضَا عَ عَنْ قَبْرِ أَمِيرِ الْمُؤْمِنِينَ ع فَقَالَ مَا سَمِعْتُ مِنْ أَشْيَاخِكَ

(The book) ‘Qurb Al Isnad’ – Ibn Isa, from Al Bazanty who said,

‘I asked Al Reza^{-asws} about the grave of Amir Al-Momineen^{-asws}. He^{-asws} said: ‘What have you heard from your elders?’

فَقُلْتُ لَهُ حَدَّثَنَا صَفْوَانُ بْنُ مِهْرَانَ عَنْ جَدِّكَ أَنَّهُ دُفِنَ بِنَجَفِ الْكُوفَةِ وَ رَوَاهُ بَعْضُ أَصْحَابِنَا عَنْ يُونُسَ بْنِ ظَبْيَانَ مِثْلَ هَذَا

I said to him^{-asws}, ‘Safwan Bin Mihran has narrated to us from your^{-asws} grandfather^{-asws} he^{-asws} is buried at Najaf, Al-Kufa, and one of our companions as reported from Yunus Bin Zabyan with similar to this’.

فَقَالَ سَمِعْتُ مِنْهُ يَذْكُرُ أَنَّهُ دُفِنَ فِي مَسْجِدِكُمْ بِالْكُوفَةِ

He^{-asws} said: ‘I^{-asws} heard from him mentioning that he^{-asws} is buried in your Masjid at Al-Kufa!’

فَقُلْتُ لَهُ جَعَلْتُ فِدَاكَ أَيُّ شَيْءٍ لِمَنْ صَلَّى فِيهِ مِنَ الْفَضْلِ

I said to him^{-asws}, ‘May I be sacrificed for you^{-asws}! Which thing from the merits is for the one who prays Salat in it?’

فَقَالَ كَانَ جَعَفَرٌ يَقُولُ لَهُ مِنَ الْفَضْلِ ثَلَاثُ مَرَارٍ هَكَذَا وَ هَكَذَا يَبْدِيهِ عَنْ يَمِينِهِ وَ عَنْ شِمَالِهِ وَ بُجَاهِهِ.

⁷⁵⁵ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 16 H 16

⁷⁵⁶ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 16 H 17

⁷⁵⁷ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 16 H 18

He^{-asws} said: 'Ja'far^{-asws} had said there are merits for it!' – thrice, like this and like this with his^{-asws} hand on his^{-asws} right, and on his^{-asws} left, and in front of him^{-asws}".⁷⁵⁸

20- ل، الخصال ابن إدريس عن أبيه عن الأشعري عن الجاموزاني عن ابن أبي عثمان عن موسى بن بكر عن أبي الحسن الأول ع قال قال رسول الله ص إن الله تبارك و تعالى اختار من البلدان أربعة فقال عز وجل و التين و الزيتون و طور سيناء و هذا البلد الأمين قالتين المدينة و الزيتون بيت المقدس و طور سيناء الكوفة و هذا البلد الأمين مكة.

(The book) 'Al Khisaal' – Ibn Idrees, from his father, from Al Ash'ary, from Al Jamourany, from Ibn Abu Usman, from Musa Bin Bakr,

'From Abu Al-Hassan^{-asws} the 1st having said: 'Rasool-Allah^{-saww} said: 'Allah^{-azwj} Blessed and Exalted Chose four from the cities. He^{-azwj} Said: **(I Swear) by the fig and the olive [95:1] And (mount) Toor of Sinai [95:2] And this secure city [95:3].** The 'fig' is Al-Medina, and the 'olive' is Bayt Al-Maqdis, and 'Toor of Sinai' is Al-Kufa, and 'this secure city' is Makkah".⁷⁵⁹

21- مع، معاني الأخبار أبي عن محمد العطار عن البرقي عن الجاموزاني مثله.

(The book) 'Ma'any Al Akhbar' – My father, from Muhammad Al Attar, from Al Barqy, from Al Jamourany, similar to it.⁷⁶⁰

22- ن، عيون أخبار الرضا عليه السلام بإسناد التميمي عن الرضا عن أبيه ع قال: ذكر علي ع الكوفة فقال يُدفعُ البلاء عنها كما يُدفعُ عن أخية النبي ص.

(The book) 'Uyoun Akhbar Al Reza^{-asws}', may the greeting be upon him, by a chain of Al Tameemi, from Al Reza^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Ali^{-asws} mentioned Al-Kufa. He^{-asws} said: 'The afflictions are repelled from it just as they are repelled from the tents of the Prophet^{-saww}!'⁷⁶¹

23- ما، الأماالي للشيخ الطوسي المفيد عن الكاتب عن الرضا عن أبيه عن إبراهيم بن ميمون عن مصعب بن سلام عن ابن طريف عن ابن نبتة قال: كان أمير المؤمنين ع يصلي عند الأستوانة السابعة من باب الفيل مما يلي الصحن إذ أقبل رجل عليه بُردان أحضران و له عقيصتان سوداوان أبيض اللحية فلما سلم أمير المؤمنين من صلاته أكب عليه فقبل رأسه ثم أخذ بيده فأخرجه من باب كندة

(The book) 'Al Amaali' of the Sheykh Al Tusi – Al Mufeed, from the scribe, from Al Zafrany, from Al Saqafy, from Ibrahim Bin Maymoun, from Mus'ab Bin Sallam, from Ibn Tareyf, from Ibn Nubata who said,

'Amir Al-Momineen^{-asws} was praying Salat by the seventh pillar from 'Al-Feel' door from what follows the courtyard when a man came over. Upon him were two green cloaks, and for him were two tied black locks, white of the beard. When Amir Al-Momineen^{-asws} performed Salaam of his^{-asws} Salat, he devoted to him^{-asws} and kissed his^{-asws} head. Then he held his^{-asws} hand and took him^{-asws} out from 'Kinda' door'.

⁷⁵⁸ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 16 H 19

⁷⁵⁹ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 16 H 20

⁷⁶⁰ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 16 H 21

⁷⁶¹ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 16 H 22

قَالَ فَخَرَجْنَا مُسْرِعِينَ خَلْفَهُمَا وَ لَمْ نَأْمَنْ عَلَيْهِ فَاسْتَقْبَلَنَا ع فِي جَارِسُوكْ كِنْدَةَ قَدْ أَقْبَلَ رَاجِعاً فَقَالَ مَا لَكُمْ

He (the narrator) said, 'We went out quickly behind them, and we were not feeling safe upon him^{-asws}. He^{-asws} met us in 'Charsoukh' of Kinda, coming back, returning. He^{-asws} said: 'What is the matter with you all?'

فَقُلْنَا لَمْ نَأْمَنْ عَلَيْكَ هَذَا الْفَارِسَ

We said, 'We didn't feel safe upon you^{-asws} from this horseman!'

فَقَالَ هَذَا أَخِي الْخَضِرُ أَمْ تَرَوْا حَيْثُ أَكَبَّ عَلَيْنَا

He^{-asws} said: 'This is my^{-asws} brother Al-Khizr^{-as}! Didn't you see whereby he^{-as} had devoted to us^{-asws}?'

قُلْنَا بَلَى

We said, 'Yes'.

فَقَالَ إِنَّهُ قَالَ لِي إِنَّكَ فِي مَدْرَةٍ لَا يُرِيدُهَا جَبَّارٌ بِسُوءٍ إِلَّا قَصَمَهُ اللَّهُ وَ أَحْدَرَ النَّاسَ فَخَرَجْتُ مَعَهُ لِأَشِيعَهُ لِأَنَّهُ أَرَادَ الظُّهْرَ.

He^{-asws} said: 'He^{-as} said to me^{-asws}: 'You^{-asws} are in a city where no tyrant intends evil except that Allah^{-azwj} Breaks him. Be cautious of the people!' I^{-asws} went out with him^{-as} to escort him^{-as}, because he^{-as} intended Al-Zohr''⁷⁶².

24- ما، الأماالي للشيخ الطوسي المفيده عن أحمد بن الوليد عن أبيه عن الصفار عن ابن عيسى عن ابن البطائني عن عبد الله بن الوليد قال: دخلنا على أبي عبد الله ع في زمن مروان فقال ممن أنتم

(The book) 'Al Amaali' of the Sheykh Al Tusi – Al Mufeed, from Ahmad Bin Al Waleed, from his father, from Al Saffar, from Ibn Isa, from Ibn Al Batainy, from Abdullah Bin Al Waleed who said,

'We entered to see Abu Abdullah^{-asws} in the era of Marwan. He^{-asws} said: 'Who are you from?'

فَقُلْنَا مِنْ أَهْلِ الْكُوفَةِ

We said, 'From the people of Al-Kufa'.

قَالَ مَا مِنَ الْبُلْدَانِ أَكْثَرُ مُحِبًّا لَنَا مِنْ أَهْلِ الْكُوفَةِ لَا سِيَّما هَذِهِ الْعَصَابَةُ إِنَّ اللَّهَ هَذَا كُمْ لِأَمْرِ جِهْلِهِ النَّاسُ فَأَخْبَبْتُمُونَا وَ أَبْغَضْنَا النَّاسَ وَ تَابَعْتُمُونَا وَ خَالَفْنَا النَّاسَ وَ صَدَقْتُمُونَا وَ كَذَبْنَا النَّاسَ فَأَخْيَاكُمْ اللَّهُ مُحِبِّانَا وَ أَمَاتَكُمْ مَمَاتَنَا

He^{-asws} said: 'There is none from the cities of more love for us than the people of Kufa, especially this group! Allah^{-azwj} has Guided you all to a matter the people are ignorant of, so you are loving us^{-asws} while the people are hating us^{-asws}, and you are following us^{-asws} while

⁷⁶² Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 16 H 23

the people are opposing us^{-asws}, and you are ratifying us^{-asws} while the people are denying us^{-asws}! May Allah^{-azwj} Cause you to live our^{-asws} lives, and Cause you to die our^{-asws} deaths!

فَأَشْهَدُ عَلَى أَبِي أَنَّهُ كَانَ يَقُولُ مَا بَيْنَ أَحَدِكُمْ وَ بَيْنَ أَنْ يَرَى مَا تَقْرُبُ بِهِ عَيْنُهُ أَوْ يَعْطِطُ إِلَّا أَنْ تَبْلُغَ نَفْسُهُ هَكَذَا وَ أَهْوَى يَدِهِ إِلَى خَلْقِهِ وَ قَدْ قَالَ اللَّهُ عَزَّ وَ جَلَّ فِي كِتَابِهِ وَ لَقَدْ أَرْسَلْنَا رُسُلًا مِنْ قَبْلِكَ وَ جَعَلْنَا لَهُمْ أَزْوَاجًا وَ ذُرِّيَّةً فَتَحْنُ ذُرِّيَّةَ رَسُولِ اللَّهِ ص.

I^{-asws} testify upon my^{-asws} father^{-asws} that he^{-asws} had said: ‘There is nothing between one of you and him seeing what his eyes would be delighted with or his joy except his soul reaching like this!’ – and he^{-asws} gestured by his^{-asws} hand to his^{-asws} throat; and Allah^{-azwj} Mighty and Majestic Said: ***And We had Sent Rasools from before you and We Made wives and offspring to be for them [13:38].*** We^{-asws} are offspring of Rasool-Allah^{-saww}!”⁷⁶³

25- ماء، الأماالي للشيخ الطوسي المفيد عن محمد بن الحسين المقرئ عن ابن عقدة عن علي بن الحسن بن فضال عن أبيه عن عبد الرحمن بن إبراهيم شيخ من أصحابنا عن صباح الخداء قال قال أبو عبد الله ع من كانت له إلى الله حاجة فليقصِدْ إلى مسجد الكوفة و ليسبِغْ وضوءه و ليصل في المسجد ركعتين يقرأ في كل واحدة منهما فاتحة الكتاب و سبع سور معها و هي المعوذتان و قل هو الله أحد و قل يا أيها الكافرون و إذا جاء نصر الله و الفتح و سبح اسم ربك الأعلى و إنا أنزلناه في ليلة القدر-

(The book) ‘Al Amaali’ of the Sheykh Al Tusi – Al Mufeed, from Muhammad Bin Al-Husayn Al Muqry, from Ibn Uqda, from Ali Bin Al-Hassan Bin Fazzal, from his father, from Abdul Rahman Bin Ibrahim, an elder from our companions, from Sabbad Al Gaza’a who said,

‘One who has a need for him to Allah^{-azwj}, let him aim to Masjid Al-Kufa, and let him perfect his Wud’u and let him pray two units Salat in the Masjid reading in each of the two Surah Al Fatiha, and seven Chapters with it, and these are – Al Mawazateyn, and Al Tawheed, and Al Kafiroun, and Al-Nasr, and Al-Fat’h, and Al-A’ala, and Surah A-Qadr.

فَإِذَا فَرَغَ مِنَ الرُّكْعَتَيْنِ وَ تَشَهَّدَ وَ سَلَّمَ وَ سَأَلَ اللَّهَ حَاجَتَهُ فَإِنَّهَا تُقْضَى بِعَوْنِ اللَّهِ إِنْ شَاءَ اللَّهُ

When he is free from the two units and performs the Tashahhud and Salaam, and asks Allah^{-azwj} his need, it shall be fulfilled by the Aid of Allah^{-azwj}, if Allah^{-azwj} so Desires!

قَالَ عَلِيُّ بْنُ الْحُسَيْنِ بْنِ فَضَالٍ وَ قَالَ لِي هَذَا الشَّيْخُ إِنِّي فَعَلْتُ ذَلِكَ وَ دَعَوْتُ اللَّهَ أَنْ يُوسِّعَ عَلَيَّ فِي رِزْقِي فَأَنَا مِنَ اللَّهِ تَعَالَى بِكُلِّ نِعْمَةٍ ثُمَّ دَعَوْتُهُ أَنْ يَرْزُقَنِي الْحَجَّ فَرَزَقَنِيهِ وَ عَلَّمْتُهُ رَجُلًا كَانَ مِنْ أَصْحَابِنَا مُقَرَّأً عَلَيْهِ فِي رِزْقِهِ فَرَزَقَهُ اللَّهُ تَعَالَى وَ وَسَّعَ عَلَيْهِ.

Ali Bin Al-Hassan Bin Fazzal said, ‘And this elder said to me, ‘I have done that and supplicated to Allah^{-azwj} to Expand for me in my sustenance, so I am, from Allah^{-azwj} the Exalted, with every bounty. Then I supplicated to Him^{-azwj} to Grace me the Hajj, so He^{-azwj} Graced it to me, and I taught it to a man who was from our companions, there was constriction upon him in his sustenance, Allah^{-azwj} the Exalted Provided him and Expanded upon him”’.⁷⁶⁴

26- صباح، مصباح الزائر عنه ع مُرْسَلًا مِثْلَهُ.

⁷⁶³ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 16 H 24

⁷⁶⁴ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 16 H 25

(The book) 'Misbah Al Zaair' – from him^{-asws} with an unbroken chain, similar to it.⁷⁶⁵

27- قَالَ مُؤَلِّفُ الْمَزَارِ الْكَبِيرِ أَحَبَرَنِي السَّيِّدُ الْأَجَلُ عَبْدُ الْحَمِيدِ بْنُ التَّقِيِّ بْنِ عَبْدِ اللَّهِ بْنِ أُسَامَةَ الْحُسَيْنِيِّ فِي ذِي الْقَعْدَةِ مِنْ سَنَةِ ثَمَانِينَ وَخَمْسِمِائَةٍ قِرَاءَةً عَلَيْهِ بِحِلَّةِ الْجَامِعِينَ قَالَ أَخْبَرَنَا الشَّيْخُ أَبُو الْفَرَجِ أَحْمَدُ الْفَرَسِيُّ عَنْ أَبِي الْعَنَائِمِ مُحَمَّدِ بْنِ عَلِيٍّ عَنِ الشَّرِيفِ مُحَمَّدِ بْنِ عَلِيٍّ الْحَسَنِ الْعُلَوِيِّ عَنْ أَبِي تَمَامٍ عَبْدِ اللَّهِ بْنِ أَحْمَدَ الْأَنْصَارِيِّ عَنْ عَبْدِ اللَّهِ بْنِ كَثِيرٍ الْعَامِرِيِّ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ الْأَحْمَسِيِّ عَنْ مُحَمَّدِ بْنِ فَضْلٍ الصُّبِّيِّ عَنْ مُحَمَّدِ بْنِ سُوقَةَ عَنْ إِبْرَاهِيمَ النَّحْعِيِّ عَنْ عَلْقَمَةَ بْنِ الْأَسْوَدِ عَنْ عَبْدِ اللَّهِ بْنِ الْأَسْوَدِ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ

The compiler of 'Al Mazar Al Kabeer' said, 'It is informed to me by the Seyyid Abdul Hameed Bin Al Taqi Bin Abdullah Bin Usama Al-Husayni in Zil Qadah of the year five hundred and eight, read to him at Hilla Al Jamieyn. He said, 'We are informed by the sheykh Abu Al Faraj Al Qarashi, from Abu Al Ghanaim Muhammad Bin Ali, from Al Shareef Muhammad Bin Ali Al-Hassan Al Alawy, from Abu Tamam Abdullah Bin Ahmad Al Ansari, from Ubeydullah Bin Kaseer Al Aamiry, from Muhammad Bin Ismail Al Ahmasy, from Muhammad Bin Fuzeyl, from Muhammad Bin Sowqah, from Ibrahim Al Nakhaie, from AlQamah Bin Al Aswad, from Abdullah Bin Al Aswad, from Abdullah Bin Masoud who said,

قَالَ رَسُولُ اللَّهِ ص يَا ابْنَ مَسْعُودٍ لَمَّا أُسْرِيَ بِي إِلَى السَّمَاءِ الدُّنْيَا أَرَانِي مَسْجِدَ كُوفَانَ فَقُلْتُ يَا جِبْرِيلُ مَا هَذَا

'Rasool-Allah^{-saww} said: 'O Ibn Masoud! When there was an ascension with me^{-saww} to a sky of the world, Masjid Kufa was shown to me. I^{-saww} said: 'O Jibraeel^{-as}! What is this?'

قَالَ مَسْجِدٌ مُبَارَكٌ كَثِيرُ الْخَيْرِ عَظِيمُ الْبَرَكَاتِ اخْتَارَ اللَّهُ لِأَهْلِهِ وَهُوَ يَشْفَعُ لَهُمْ يَوْمَ الْقِيَامَةِ - وَ ذَكَرَ الْحَدِيثَ بِطَوِيلِهِ فِي مَسْجِدِ الْكُوفَةِ.

He^{-as} said: 'A Blessed Masjid of abundant goodness, mighty Blessings. Allah^{-azwj} has Chosen it for its people, and He^{-azwj} will Intercede for them on the Day of Qiyamah' – and he mentioned the Hadeeth in its (full) lengthy regarding Masjid Al-Kufa".⁷⁶⁶

28- وَ بِالْإِسْنَادِ عَنْ عَلِيٍّ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي السَّرِيِّ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ الْخَضْرَمِيِّ عَنِ الْعَلَاءِ بْنِ سَعِيدٍ الْكِنْدِيِّ عَنْ طَلْحَةَ بْنِ عَيْسَى عَنِ الْفَضْلِ بْنِ مَيْمُونِ الْبُجَلِيِّ عَنِ الْقَاسِمِ بْنِ الْوَلِيدِ الْهَمْدَانِيِّ عَنْ حَبَّةِ الْغُرَيْرِيِّ وَ مَيْمُونِ الْكِنَانِيِّ قَالَ: أَتَى رَجُلٌ عَلِيًّا ع فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ إِنِّي تَزَوَّدْتُ زَادًا وَ ابْتَعْتُ رَاحِلَةً وَ قَضَيْتُ بَنَاتِي يَغْنِي خَوَائِجِي وَ أَنْطَلِقُ إِلَى بَيْتِ الْمَقْدِسِ

And by the chain from Ali Bin Abdul Rahman Bin Abu Al Sary, from Muhammad Bin Abdullah Al Hazramy, from Al Ala'a Bin Saeed Al Kindy, from Talha Bin Isa, from Al Fazl Bin Maymoun Al Bajaly, from Al Qasim Bin Al Waleed Al Hamdany, from Habbat Al Arny, and Maysam Al Kinani who said,

'A man came to Ali^{-asws}. He said, 'O Amir Al-Momineen^{-asws}! I have provided provisions and have bought a mount, and have fulfilled my obligations, meaning my needs, and I am going to Bayt Al-Maqdis'.

فَقَالَ لَهُ ع أَنْطَلِقْ فَبِعْ رَاحِلَتَكَ وَ كُلْ زَادَكَ وَ عَلَيْكَ بِمَسْجِدِ الْكُوفَةِ فَإِنَّهُ أَحَدُ الْمَسَاجِدِ الْأَرْبَعَةِ رُكْعَتَانِ فِيهِ تَغْدِلَانِ كَثِيرًا فِيمَا سِوَاهُ مِنَ الْمَسَاجِدِ وَ الْبَرَكَاتُ مِنْهُ عَلَى رَأْسِ اثْنَيْ عَشَرَ مِيلًا مِنْ حَيْثُ مَا جِئْتَهُ وَ قَدْ تُرِكَ مِنْ أُسْبِهِ أَلْفُ ذِرَاعٍ وَ مِنْ زَاوِيَتِهِ فَارَ التَّنُورُ

He^{-asws} said to him: 'Go and sell your mount and eat your provisions, and upon you is with Masjid Al-Kufa, for it is one of the four Masjids! Two units prayed in it equate to a lot in what is besides it from the Masjids, and the Blessings from it is upon the head of twelve miles from

⁷⁶⁵ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 16 H 26

⁷⁶⁶ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 16 H 27

wherever one comes to it, and its foundation is of a thousand cubits, and from its corner, the over had overflowed (for the flood of Noah^{as})!

وَعِنْدَ الْأُسْطُوَانَةِ الْخَامِسَةِ صَلَّى إِبْرَاهِيمُ الْخَلِيلُ وَ صَلَّى فِيهِ أَلْفٌ نَبِيٍّ وَ أَلْفٌ وَصِيٍّ وَ فِيهِ عَصَا مُوسَى وَ خَاتَمُ سُلَيْمَانَ وَ شَجَرَةُ يَفْطِينٍ وَ وَسْطُهُ رَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ

And by the fifth pillar Ibrahim^{as} the friend (of the Beneficent) had prayed, and a thousand Prophets^{as} had prayed in it, and a thousand successors^{as}, and in it is the staff of Musa, and the ring of Suleyman, and the gourd tree, and its middle is a Garden from the Gardens of Paradise!

وَ فِيهِ ثَلَاثَةُ أَعْيُنٍ يَزْهَرْنَ عَيْنٌ مِنْ مَاءٍ وَ عَيْنٌ مِنْ ذَهَبٍ وَ عَيْنٌ مِنْ لَبَنٍ انْبَثَتْ مِنْ صِغْبَةٍ تُذْهِبُ الرِّجْسَ وَ تُطَهِّرُ الْمُؤْمِنِينَ وَ مِنْهُ سَيْرٌ جَبَلُ الْأَهْوَارِ وَ فِيهِ صَلَّى نُوحٌ النَّبِيُّ ع- وَ فِيهِ أَهْلِكَ يَعُوثُ وَ يَعُوقُ وَ يُحْشَرُ يَوْمَ الْقِيَامَةِ مِنْهُ سَبْعُونَ أَلْفًا لَيْسَ عَلَيْهِمْ حِسَابٌ وَ لَا عَذَابٌ جَانِبُهُ الْأَيْمَنُ ذِكْرٌ وَ جَانِبُهُ الْأُيسَرُ مَكْرٌ وَ لَوْ عَلِمَ النَّاسُ مَا فِيهِ مِنَ الْفَضْلِ لَأَتَوْهُ حَبْوًا.

And in it there are three shiny springs, a spring of water, and a spring of oil, and a spring of milk, which emerge from a cluster to remove impurities and purify the believers, and from it was diverted the mountain of Ahwaz, and in it the Prophet Noah^{as} had prayed, and in it were destroyed (the idols) Yagous, and Yaouq, and seventy thousand will be Gathered from it on the Day of Qiyamah, there wouldn't be any Reckoning upon them nor Punishment. Its right side is Zikr, and its left side is plot, and had the people known what is in it from the merits, they would come to it crawling".⁷⁶⁷

29- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ النَّحَّاسُ قَالَ وَ لَوْ حَبْوًا كِتَابَ الْغَارَاتِ وَ بِالْإِسْنَادِ عَنْ عَلِيِّ بْنِ الْعَبَّاسِ الْبَجَلِيِّ عَنْ بَكَّارِ بْنِ أَحْمَدَ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ بْنِ إِبْرَاهِيمَ عَنْ صَبَّاحِ الرَّعْفَرَانِيِّ عَنِ السُّدِّيِّ قَالَ قَالَ ع إِنَّ مَسْجِدَ الْكُوفَةِ رَابِعُ أَرْبَعَةِ مَسَاجِدَ لِلْمُسْلِمِينَ رَكْعَتَانِ فِيهِ أَحَبُّ إِلَيَّ مِنْ عَشْرِ فِيمَا سِوَاهُ وَ لَقَدْ نُجِرَتْ سَفِينَةُ نُوحٍ فِي وَسْطِهِ وَ فَارَ التَّنُورِ مِنْ زَاوِيَتِهِ الْيُمْنَى وَ الْبَرَكَةُ مِنْهُ عَلَى اثْنِي عَشَرَ مِيلًا مِنْ حَيْثُ مَا أَتَيْتَهُ وَ لَقَدْ نَقِصَ مِنْهُ اثْنَا عَشَرَ أَلْفَ ذِرَاعٍ بِمَا كَانَ عَلَى عَهْدِهِمْ.

It is narrated to us by Muhammad Bin Al Husyn Al Nahhas who said, 'Even if by crawling' 'Kitab Al Gharaat', and by the chain from Ali Bin Al Abbas Al Bajali, from Bakkar Bin Ahmad, from Ibrahim Bin Muhammad Bin Ibrahim, from Sabbah Al Zafrany, from Al Study, from A Shaby who said,

'He^{asws} said: 'Masjid Al-Kufa is fourth of the four Masjids for the Muslims. Two units prayed in it is more beloved to me than ten in what is besides it, and the ship of Noah was constructed in its middle, and the over had overflowed (for the flood) from its right corner, and the Blessings from it is upon twelve miles from wherever one comes to it, and twelve thousand cubits have been reduced from it with what had happened upon their eras".⁷⁶⁸

30- وَ بِالْإِسْنَادِ عَنْ أَحْمَدَ بْنِ الْحُسَيْنِ بْنِ عَبْدِ اللَّهِ عَنْ دُؤْبَانَ بْنِ حُكَيْمٍ عَنْ حَمَّادِ بْنِ زَيْدٍ الْحَارِثِيِّ قَالَ: كُنْتُ عِنْدَ جَعْفَرِ بْنِ مُحَمَّدٍ ع وَ الْبَيْتُ غَاصٌّ مِنَ الْكُوفِيِّينَ فَسَأَلْتُهُ رَجُلٌ مِنْهُمْ يَا ابْنَ رَسُولِ اللَّهِ- إِنِّي نَأَيْ عَنِ الْمَسْجِدِ وَ لَيْسَ لِي نِيَّةُ الصَّلَاةِ فِيهِ

⁷⁶⁷ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 16 H 28

⁷⁶⁸ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 16 H 29

And by the chain from Ahmad Bin Al-Husayn Bin Abdullah, from Zubyan Bin Hukeym, from Hammad Bin Zayd Al Harisy who said,

‘I was in the presence of Ja’far^{-asws} Bin Muhammad^{-asws}, and the room was full of people of Al-Kufa. A man from them asked him^{-asws}, ‘O son^{-asws} of Rasool-Allah^{-saww}! I am far from the Masjid and it isn’t for me intend the Salat in it!’

فَقَالَ عَائِيهِ فَلَوْ يَعْلَمُ النَّاسُ مَا فِيهِ لَأَتَوْهُ وَلَوْ حَبْوًا

He^{-asws} said: ‘Go to it! Had the people known what is in it they would have gone to it and even if they had to crawl!’

قَالَ إِنِّي أَشْتَغَلُ

He said, ‘I am busy’.

قَالَ فَأْتِيهِ وَلَا تَدْعُهُ مَا أَمْكَنَكَ وَعَلَيْكَ بِمَامِنِهِ بِمَا يَلِي أَبْوَابَ كِنْدَةَ فَإِنَّهُ مَقَامُ إِبْرَاهِيمَ ع وَ عِنْدَ الْخَامِسَةِ مَقَامُ جِبْرِئِيلَ وَالَّذِي نَفْسِي بِيَدِهِ لَوْ يَعْلَمُ النَّاسُ مِنْ فَضْلِهِ مَا أَعْلَمُوا لَا زِدَحُوا عَلَيْهِ.

He^{-asws} said: ‘Go to it and do not leave it whatever is possible for you, and upon you is with its right side from what follows the doors of ‘Kinda’, for it is a standing place of Ibrahim^{-as}, and by the fifth (pillar) is standing place of Jibraeel^{-as}. By the One in Whose Hand is my^{-asws} soul! Had the people known of its merits what I^{-asws} know, they would have thronged to it!’⁷⁶⁹

31- وَ بِالْإِسْنَادِ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ الدِّهْقَانِ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ بْنِ عَلِيٍّ السَّمِينِ عَنْ مُحَمَّدِ بْنِ زَيْدٍ الرِّطَابِ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ النَّقْفِيِّ عَنْ عَبْدِ بْنِ إِسْحَاقَ الصَّبِيِّ عَنْ زُهَيْرِ بْنِ مُعَاوِيَةَ عَنِ الْأَعْمَشِ عَنْ سُفْيَانَ عَنْ حَدِيثِهِ قَالَ: وَ اللَّهُ إِنَّ مَسْجِدَكُمْ هَذَا لَأَخَذَ الْمَسَاجِدِ الْأَرْبَعَةَ الْمُعْدُودَةَ الْمَسْجِدِ الْحَرَامِ وَ مَسْجِدِ الْمَدِينَةِ وَ مَسْجِدِ الْأَقْصَى وَ مَسْجِدَكُمْ هَذَا يَعْنِي مَسْجِدَ الْكُوفَةِ

And by the chain from Ali Bin Muhammad Al Dihqan, from Ali Bin Muhammad in Ali Al Sameen, from Muhammad Bin Zayd Al Rattab, from Ibrahim Bin Muhammad Al Saqafi, from Ubeyd Bin Is’haq Al Zaby, from Zuheyr Bin Muawiya, from Al Amsh Bin Sufyan, from Huzeyfa who said,

‘By Allah^{-azwj}! This Masjid of yours is one of the four designated Masjids – the Sacred Masjid, and Masjid Al-Medina, and Masjid Al Aqsa, and this Masjid of yours, meaning Masjid Al-Kufa.

أَلَا وَ إِنَّ زَاوِيَتَهُ الْيُمْنَى بِمَا يَلِي أَبْوَابَ كِنْدَةَ مِنْهَا فَارَ النَّوُورُ وَ إِنَّ السَّارِيَةَ الْخَامِسَةَ بِمَا يَلِي صَحْنِ الْمَسْجِدِ عَنْ يَمَنَةِ الْمَسْجِدِ بِمَا يَلِي أَبْوَابَ كِنْدَةَ مُصَلَّى إِبْرَاهِيمَ الْخَلِيلِ وَ إِنَّ وَسَطَهُ لَتَجَرَّتْ فِيهِ سَفِينَةُ نُوحٍ

Indeed, and its right corner from what follows the ‘Kinda’ doors, from it the over had overflowed (for the flood), and the fifth pole from what follows the courtyard of the Masjid on the right of the Masjid from what follows the ‘Kinda’ doors is the praying place of Ibrahim^{-as} the friend (of the Beneficent), and its middle the ship of Noah^{-as} was built!

⁷⁶⁹ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 16 H 30

وَلَأَنْ أُصَلِّيَ فِيهِ رَكْعَتَيْنِ أَحَبُّ إِلَيَّ مِنْ أَنْ أُصَلِّيَ فِي غَيْرِهِ عَشْرَ رَكْعَاتٍ وَ لَقَدْ نَقَصَ مَنْ دَرَعَهُ مِنَ الْأَسْرِ الْأَوَّلِ اثْنَا عَشَرَ أَلْفَ ذِرَاعٍ وَإِنَّ الْبَرَكَةَ مِنْهُ عَلَى اثْنَيْ عَشَرَ مِيلًا مِنْ أَيِّ الْجَوَانِبِ جَنَّتُهُ.

And if I^{-asws} were to pray two units Salat in it, it would be more beloved to me^{-asws} than if I^{-asws} were to pray ten units somewhere else, and there has been a reduction from the first foundations of ten thousand cubits, and the Blessings from it is upon twelve miles from whichever side you come to it".⁷⁷⁰

32- وَ بِالْإِسْنَادِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ حَاجِبٍ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ عَنْ عَلِيِّ بْنِ هِشَامٍ عَنْ حَسَنِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى عَنْ مُعَاذِ بْنِ جَبَلٍ عَنِ النَّبِيِّ ص قَالَ: لَكَأَيِّ بِمَسْجِدٍ كُوفَانٌ يَأْتِي يَوْمَ الْقِيَامَةِ مُحْرَمًا فِي مِلَاءَتَيْنِ يَشْهَدُ لِمَنْ صَلَّى فِيهِ رَكْعَتَيْنِ.

And by the chain, from Ja'far Bin Muhammad Bin Hajib, from Muhammad Bin Is'haq, from Ali Bin Hisham, from Hassan Bin Abdul Rahman, from Abu Layli, from Muaz Bin Jabal,

'From the Prophet^{-saww} having said: 'It is as if I^{-saww} am with Masjid Kufa coming on the Day of Qiyamah in Ihraam of two garments, testifying for the one who had prayed two units Salat in it".⁷⁷¹

33- ع، علل الشرائع عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ص الْكُوفَةُ جُمُحَةُ الْعَرَبِ وَ رُمُحُ اللَّهِ تَبَارَكَ وَ تَعَالَى وَ كَنْزُ الْإِيمَانِ.

(The book) 'Ilal Al Sharaie' – from Abu Saeed Al Khudry who said,

'Rasool-Allah^{-saww} said to me: 'Al-Kufa is the skull of the Arabs, and a spear of Allah^{-azwj} Blessed and Exalted, and the treasure hoard of Eman!"⁷⁷²

بيان: قال في النهاية في الحديث ائت الكوفة فإن بها جمجمة العرب. أي ساداتها لأن الجمجم الرأس و هو أشرف الأعضاء و قيل جماجم العرب التي تجمع البطون فينسب إليها دونهم

Explanation: It is mentioned in Al Nihaya regarding the narration: 'Go to Kufa, for it contains the skulls of the Arabs'. This refers to its leaders because the skull is the head, which is the most honourable part of the body. It is also said that the 'skulls' refers to the leaders of the tribes, as it brings together the clans of the Arabs, and thus it is attributed to them.

و قال في موضع آخر العرب تجعل الرمح كناية عن الدفع و المنع انتهى فالمنع أن الله يدفع بها البلاء عن أهلها كما مر في الأخبار السابقة

And he said in another place that the Arabs use the spear as a metaphor for defence and prevention. Therefore, the meaning is that Allah^{-azwj} Protects its people from calamities, as mentioned in previous reports.

و أما كونه كنز الإيمان فلكثره نشو المؤمنين الكاملين منها و انتشار شرائع الإيمان فيها.

⁷⁷⁰ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 16 H 31

⁷⁷¹ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 16 H 32

⁷⁷² Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 16 H 33

As for Kufa being the treasure hoard of Eman, it is due to the great number of complete believers who originated from there and the widespread propagation of the laws of faith in it.

34- ثَوَابُ الْأَعْمَالِ أَبِي عَنْ سَعْدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْأَهْوَازِيِّ عَنْ مُحَمَّدِ بْنِ سِنَانٍ قَالَ سَمِعْتُ الرِّضَا ع يَقُولُ الصَّلَاةُ فِي مَسْجِدِ الْكُوفَةِ فُرَادَى أَفْضَلُ مِنْ سَبْعِينَ صَلَاةً فِي غَيْرِ جَمَاعَةٍ.

(The book) 'Sawaab Al Amaal' – My father, from Sa'ad, from Ahmad Bin Muhammad, from Al Ahwazy, from Muhammad Bin Sinan who said,

'I heard Al-Reza^{-asws} saying: 'The Salat prayed in Masjid Al-Kufa, individually, is better than seventy Salats prayed in without congregation''.⁷⁷³

35- مل، كامل الزيارات مُحَمَّدُ بْنُ أَحْمَدَ بْنِ الْحُسَيْنِ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ عَنْ أَبِيهِ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ مِثْلَهُ.

(The book) 'Kamil Al Ziyaraat' – Muhammad Bin Ahmad Bin Al-Husayn, from Al-Hassan Bin Ali Bin Mahziyar, from his father, from Al-Husayn Bin Saeed, from Muhammad Bin Sinan, similar to it.⁷⁷⁴

36- ثَوَابُ الْأَعْمَالِ مَا جِيلَوْنِي عَنْ عَمِّي عَنِ الْبَرْقِيِّ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنِ الْمُفَضَّلِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: صَلَاةٌ فِي مَسْجِدِ الْكُوفَةِ تَغْدِلُ أَلْفَ صَلَاةٍ فِي غَيْرِهِ مِنَ الْمَسَاجِدِ.

(The book) 'Sawaab Al Amaal' – Majaylawiya, from his uncle, from Al Barqy, from his father, from Muhammad Bin Sinan, from Al Mufazzal,

'From Abu Abdullah^{-asws} having said: 'Salat prayed in Masjid Al-Kufa equates to a thousand Salats prayed in other Masjid''.⁷⁷⁵

37- ثَوَابُ الْأَعْمَالِ ابْنُ الْوَلِيدِ عَنْ أَحْمَدَ بْنِ إِدْرِيسَ عَنِ الْأَشْعَرِيِّ عَنِ الْجَامُورِيِّ عَنِ ابْنِ الْبَطَّائِيِّ عَنْ أَبِي بَصِيرٍ قَالَ سَمِعْتُ الصَّادِقَ ع يَقُولُ نِعْمَ الْمَسْجِدُ مَسْجِدُ الْكُوفَةِ صَلَّى فِيهِ أَلْفُ نَبِيٍّ وَ أَلْفُ وَصِيٍّ وَ مِنْهُ قَارَ التَّنْوِيرُ وَ فِيهِ تُجَرَّبُ السَّيْفِينَةُ مِثْمَنُهُ رِضْوَانُ اللَّهِ وَ وَسَطُهُ رَوْضَةٌ مِنْ رِیَاضِ الْجَنَّةِ وَ مِيسَرَتُهُ مَكْرٌ

(The book) 'Sawaab Al Amaal' – Ibn Al Waleed Bin Idrees, from Al Ash'ary, from Al Jamourany, from Ibn Al Batainy, from Abu Baseer who said,

'I heard Al-Sadiq^{-asws} saying: 'Best of the Masjids is Masjid Al-Kufa. There have prayed in it a thousand Prophets^{-as} and a thousand successors^{-as}, and from it, the oven had overflowed (for the flood), and in it the ship (of Noah^{-as}) was built! Its right side is Pleasure of Allah^{-azwj}, and its middle is a Garden from the Gardens of Paradise, and its left side is a plot'.

فَقُلْتُ لِأَبِي بَصِيرٍ مَا يَعْنِي بِقَوْلِهِ مَكْرٌ

I said to Abu Baseer, 'What is the meaning of his^{-asws} word: 'plot'?

⁷⁷³ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 16 H 34

⁷⁷⁴ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 16 H 35

⁷⁷⁵ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 16 H 36

قَالَ يَعْنِي مَنَازِلَ الشَّيْطَانِ.

He^{-asws} said: 'The dwellings of Satan^{-la'}'.⁷⁷⁶

(The book) 'Al Kafi' – Muhammad Bin Yahya, from one of our companions, from Abu Al Batainy, similar to it. Then he^{-asws} said: 'And Amir Al-Momineen^{-asws} had stood at the door of the Masjid. Then he^{-asws} shot his^{-asws} arrow and it fell in a place of the date-sellers. He^{-asws} said: 'That is from the Masjid!'

38- كَا، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ بَعْضِ أَصْحَابِنَا عَنْ ابْنِ الْبَطَّائِيِّ مِثْلَهُ ثُمَّ قَالَ وَكَانَ أَمِيرُ الْمُؤْمِنِينَ ع يَقُومُ عَلَى بَابِ الْمَسْجِدِ ثُمَّ يَرْمِي بِسَهْمِهِ فَيَقَعُ فِي مَوْضِعِ التَّمَارِينَ فَيَقُولُ ذَلِكَ مِنَ الْمَسْجِدِ وَكَانَ يَقُولُ قَدْ نَقَصَ مِنْ أَسَاسِ الْمَسْجِدِ مِثْلُ مَا نَقَصَ فِي تَرْبِيعِهِ.

And he^{-asws} had said: 'There has been a reduction from foundations of the Masjid similar to what had been reduced in its quadrants (four sides)'.⁷⁷⁷

38- كَا، الكافي بِإِسْنَادِهِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ الْقَائِمَ ع إِذَا قَامَ رَدَّ الْبَيْتَ الْحَرَامَ إِلَى أَسَاسِهِ وَ رَدَّ مَسْجِدَ الْكُوفَةِ إِلَى أَسَاسِهِ

(The book) 'Al Kafi' – By his chain from Abu Baseer,

'From Abu Abdullah^{-asws} having said: 'Al-Qaim^{-ajfi}, when he^{-ajfi} rises, will restore the Sacred House to its foundation, and restore Masjid Rasool-Allah^{-saww} to its foundations, and restore Masjid Al-Kufa to its foundations'.

وَقَالَ أَبُو بَصِيرٍ مَوْضِعِ التَّمَارِينَ مِنَ الْمَسْجِدِ.

And Abu Baseer said, 'Place of the date-sellers from the Masjid'.⁷⁷⁸

39- سن، المحاسن عَمْرُو بْنُ عُثْمَانَ الْكِنْدِيُّ عَنْ مُحَمَّدِ بْنِ زِيَادٍ عَنْ هَارُونَ بْنِ خَارِجَةَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع كَمْ بَيْنَكَ وَ بَيْنَ مَسْجِدِ الْكُوفَةِ يَكُونُ مِيلًا

(The book) 'Al Mahasin' – Amro Bin Usman Al Kindy, from Muhammad Bin Ziyad, from Haroun Bin Kharjah who said,

'Abu Abdullah^{-asws} said: 'How much (distance) is there between you and Masjid Al-Kufa, does it happen to be a mile?'

قُلْتُ لَا

I said, 'No'.

قَالَ أَ فَتُصَلِّي فِيهِ الصَّلَاةَ كُلَّهَا

⁷⁷⁶ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 16 H 37

⁷⁷⁷ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 16 H 38 a

⁷⁷⁸ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 16 H 38 b

He^{-asws} said: 'Do you pray Salat in it, all of them?'

قُلْتُ لَا

I said, 'No'.

قَالَ أَمَا لَوْ كُنْتُ حَاضِرًا بِحَضْرَتِهِ لَرَجَوْتُ أَنْ لَا تُفَوِّتَنِي صَلَاةً أَوْ تَدْرِي مَا فَضْلُ ذَلِكَ الْمَوْضِعِ مَا مِنْ نَبِيٍّ وَلَا عَبْدٍ صَالِحٍ إِلَّا وَ قَدْ صَلَّى فِي مَسْجِدِ الْكُوفَةِ حَتَّى إِنَّ رَسُولَ اللَّهِ ص لَمَّا أُسْرِيَ بِهِ إِلَى السَّمَاءِ قَالَ لَهُ جِبْرِئِيلُ أَ تَدْرِي أَنتَ يَا مُحَمَّدُ أَنْتَ السَّاعَةَ مُقَابِلُ مَسْجِدِ كُوفَانَ

He^{-asws} said: 'If I^{-asws} had been present in its presence, I^{-asws} would have hoped not to miss any Salat, and do you know what is the merit of that place? There is none from a Prophet^{-saww}, nor a righteous servant except and he has prayed Salat in Masjid Al-Kufa, to the extent Rasool-Allah^{-azwj}, when there was an ascension with him^{-saww} to the sky, Jibraeel^{-as} said to him^{-saww}, 'Do you^{-saww} know where you^{-saww} are, O Muhammad^{-saww}? At this time you^{-asws} are facing Masjid Kufa!'

قَالَ فَاسْتَأْذِنْ لِي أَصَلِّي فِيهِ رَكَعَتَيْنِ فَنَزَلَ فَصَلَّى فِيهِ

He^{-saww} said: 'Seek permission for me^{-saww} so I^{-saww} pray two units Salat in it'. He^{-saww} descended and prayed Salat in it.

وَ إِنَّ مُقَدَّمَهُ لَرَوْضَةً مِنْ رِيَاضِ الْجَنَّةِ وَ مَبْمَعُهُ وَ مَبْرُكُهُ كَرُوضَةٍ مِنْ رِيَاضِ الْجَنَّةِ وَ إِنَّ وَسَطَهُ لَرَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ وَ إِنَّ مُؤَخَّرَهُ لَرَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ وَ الصَّلَاةُ فِيهِ قَرِيبَةٌ تَعْدِلُ فِيهِ بِأَلْفِ صَلَاةٍ وَ النَّافِلَةُ فِيهِ بِخَمْسِمِائَةِ صَلَاةٍ.

And in its front is a Garden from the Gardens of Paradise, and its right and its left are like Gardens from the Gardens of Paradise, and its middle is a Garden from the Gardens of Paradise, and its back is a Garden from the Gardens of Paradise, and the obligatory Salat prayed in it is with a thousand Salats, and the option in it is with five hundred Salats (in Reward)".⁷⁷⁹

40- مل، كامل الزيارات ابن الوليد عن الصفار عن ابن عيسى عن عمرو بن عثمان عن حماد بن عمار عن هارون بن حارثة عن أبي عبد الله ع مثله و زاد في آخره و إِنَّ الْجُلُوسَ فِيهِ بِغَيْرِ صَلَاةٍ وَ لَا ذِكْرِ لِعِبَادَةٍ وَ لَوْ عَلِمَ النَّاسُ لَأَتَوْهُ وَ لَوْ حَبُوءًا.

(The book) 'Kamil Al Ziyaraat' – Ibn Al Waleed, from Al Saffar, from Ibn Isa, from Amro Bin Usman, from the one who narrated it, from Haroun Bin Kharjah,

'From Abu Abdullah^{-asws}, similar to it, and there is an addition in its end: 'And the sitting in it with neither praying Salat nor Zikr is an act of worship, and had the people known they would have come to it even if they had to crawl".⁷⁸⁰

⁷⁷⁹ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 16 H 39

⁷⁸⁰ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 16 H 40

41- مل، كامل الزيارات مُحَمَّدُ بْنُ الْحُسَيْنِ بْنِ مَتِّ الْجَوْهَرِيِّ عَنِ الْأَشْعَرِيِّ عَنْ أَحْمَدَ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ عَلِيِّ بْنِ حَدِيدٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ عَمْرِو بْنِ خَالِدٍ عَنِ الثَّمَالِيِّ أَنَّ عَلِيَّ بْنَ الْحُسَيْنِ عَ أَتَى مَسْجِدَ الْكُوفَةِ عَمْدًا مِنَ الْمَدِينَةِ فَصَلَّى فِيهِ رَكْعَتَيْنِ ثُمَّ جَاءَ حَتَّى رَكِبَ رَاحِلَتَهُ وَ أَخَذَ الطَّرِيقَ.

(The book) 'Kamil Al Ziyaraat' – Muhammad Bin Al-Husayn Bin Matti Al Jowhari, from Al Ash'ary, from Ahmad Bin Al-Hassan, from Muhammad Bin Al-Husayn, from Ali Bin Hadeed, from Muhammad Bin Sinan, from Amro Bin Khalid, from Al Sumali,

'Ali Bin Al-Husayn^{-asws} deliberately came to Masjid Al-Kufa from Al-Medina. He^{-asws} prayed two units Salat in it, then he^{-asws} came until he^{-asws} rode his^{-asws} mount and took the road".⁷⁸¹

42- مل، كامل الزيارات أَبِي عَنْ سَعْدٍ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنِ ابْنِ بَرِيعٍ عَنْ مَنْصُورٍ بْنِ يُوسُفَ عَنْ سُلَيْمَانَ مَوْلَى طِرْنَالٍ وَ غَيْرِهِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع نَفَقَةُ دِرْهَمٍ بِالْكُوفَةِ تُحْسَبُ بِمِائَةِ دِرْهَمٍ فِيمَا سِوَاهَا وَ رَكْعَتَانِ فِيهَا تُحْسَبُ بِمِائَةِ رَكْعَةٍ.

(The book) 'Kamil Al Ziyaraat' – My father, from Sa'ad, from Muhammad Bin Al-Husayn, from Abu Bazie, from Mansour Bin Yunus, from Suleyman, a slave of Tirbal, and others said,

'Abu Abdullah^{-asws} said: 'Spending a Dirham at Al-Kufa will be calculated with one hundred Dirhams in what is other than it, and two units Salat prayed in it is calculated by one hundred units".⁷⁸²

43- ما، الأمايلي للشيخ الطوسي أَحْمَدُ بْنُ عَبْدِوْنٍ عَنْ عَلِيٍّ بْنِ مُحَمَّدٍ بْنِ الرُّبَيْعِ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ فَضَّالٍ عَنِ الْعَبَّاسِ بْنِ عَامِرٍ عَنْ أَحْمَدَ بْنِ رَزَقٍ الْعُمَشَانِيِّ عَنْ عَاصِمِ بْنِ عَبْدِ الْوَاحِدِ الْمَدِينِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ مَكَّةُ حَرَمُ اللَّهِ وَ الْمَدِينَةُ حَرَمُ مُحَمَّدٍ ص وَ الْكُوفَةُ حَرَمُ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع إِنَّ عَلِيًّا حَرَمَ مِنَ الْكُوفَةِ مَا حَرَّمَ إِبْرَاهِيمَ مِنْ مَكَّةَ وَ مَا حَرَّمَ مُحَمَّدٌ ص مِنَ الْمَدِينَةِ.

(The book) 'Al Amaali' of the Sheykh Al Tusi – Ahmad Bin Ubdown, from Ali Bin Muhammad Bin Al Zubeyr, from Ali Bin Al-Hassan Bin Fazzal, from Al Abbas Bin Aamir, from Ahmad Bin Rizq Al Gumshany, from Aasim Bin Abdul Wahid Al Madiny who said,

'I heard Abu Abdullah^{-asws} saying: 'Makkah is a Sanctuary of Allah^{-azwj}, and Al-Medina is a sanctuary of Muhammad^{-saww}, and Al-Kufa is a sanctuary of Ali^{-asws} Bin Abu Talib^{-asws}! Ali^{-asws} sanctified from Al-Kufa what Ibrahim^{-as} had sanctified from Makkah, and what Muhammad^{-saww} had sanctified from Al-Medina".⁷⁸³

44- ما، الأمايلي للشيخ الطوسي بِالْإِسْنَادِ الْمُتَقَدِّمِ عَنِ الْعَبَّاسِ عَنْ عَبْدِ اللَّهِ بْنِ الْوَلِيدِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: أَمَا إِنَّهُ لَيْسَ مِنْ بَلَدٍ [مِنْ] الْبُلْدَانِ أَكْثَرُ حُبًّا لَنَا مِنْ أَهْلِ الْكُوفَةِ.

(The book) 'Al Amaali' of the Sheykh Al Tusi – By the previous chain, from Al Abbas, from Abdullah Bin Al Waleed,

'From Abu Abdullah^{-asws} having said: 'There isn't any city from the cities more loving to us^{-asws} than the people of Al-Kufa are!"⁷⁸⁴

⁷⁸¹ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 16 H 41

⁷⁸² Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 16 H 42

⁷⁸³ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 16 H 43

⁷⁸⁴ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 16 H 44

45- مل، كامل الزيارات ابن الوليد عني الصفار عني أحمد بن محمد عني ابن فضال عني إبراهيم بن محمد عني الفضل بن زكريا عني نجم بن حطيم عني أبي جعفر ع قال: لو يعلم الناس ما في مسجد الكوفة لأعدوا له الراد والراحلة من مكان بعيد

(The book) 'Kamil Al Ziyaraat' – Ibn Al Waleed, from Al Saffar, from Ahmad Bin Muhammad, from Ibn Fazzal, from Ibrahim Bin Muhammad, from Al Fazl Bin Zakariya, from Najm Bin Huteym,

'From Abu Ja'far^{asws} having said: 'Had the people known what is in Masjid Al-Kufa, they would prepare the provisions for it and the mount, from a far place'.

و قال صلاة فريضة فيه تعدل حجة و صلاة نافلة تعدل عمرة.

And he^{asws} said: 'The obligatory Salat in it equate to a Hajj and an option Salat equates to an Umrah (in Reward)'⁷⁸⁵.

46- روي في المزار الكبير عن عبد الله بن جعفر الدورست عني جده عن المفيد عني ابن قولويه مثله.

It is reported in 'Al Mazar Al Kabeer', from Abdullah Bin Ja'far Al Dowreysi, from his grandfather, from Al Mufeed, from Ibn Qawlwiya – similar to it.⁷⁸⁶

47- مل، كامل الزيارات محمد الحيمري عني أبيه عمن حدثه عن عبد الرحمن بن أبي هاشم عني داود بن فرقيد عني الثمالي عني أبي جعفر ع قال: الصلاة في مسجد الكوفة الفريضة تعدل حجة مقبولة و التطوع فيه تعدل عمرة مقبولة.

(The book) 'Kamil Al Ziyaraat' – Muhammad Al Himeyri, from his father, from the one who narrated it, from Abdul Rahman Bin Abu Hashim, from Dawood Bin Farqad, from Al Sumali,

'From Abu Ja'far^{asws} having said: 'The obligatory Salat prayed in Masjid Al-Kufa equates to an Accepted Hajj, and the voluntary (Salat) prayed in it equated to an Accept Umrah (in Reward)'⁷⁸⁷.

48- مل، كامل الزيارات الحسن بن عبد الله بن محمد عني أبيه عني الحسن بن محبوب عني عبد الله بن جبلة عني سلام بن أبي عمرة عني سعد بن طريف عني الأصمعي بن ثبابة عني علي ع قال: النافلة في هذا المسجد تعدل عمرة مع النبي ص - و الفريضة فيه تعدل حجة مع النبي ص - و قد صلى فيه ألف نبي و ألف وصي.

(The book) 'Kamil Al Ziyaraat' – Al-Hassan Bin Abdullah Bin Muhammad, from his father, from Al-Hassan Bin Mahboub, from Abdullah Bin Jabalah, from Sallam Bin Abu Umrah, from Sa'ad Bin Tareyf, from Al Asbagh Bin Nubata,

'From Ali^{asws} having said: 'The optional Salat prayed in this Masjid equates to an Umrah with the Prophet (s.aw.), and the obligatory Salat in it equates to a Hajj with the Prophet^{saww} (in Reward), and a thousand Prophets^{as} and a thousand successors^{as} have prayed in it'⁷⁸⁸.

⁷⁸⁵ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 16 H 45

⁷⁸⁶ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 16 H 46

⁷⁸⁷ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 16 H 47

⁷⁸⁸ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 16 H 48

49- مل، كامل الزيارات مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ أَبِيهِ عَنْ جَدِّهِ عَلِيِّ بْنِ مَهْزِيَارٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ طَرِيفِ بْنِ نَاصِحٍ عَنْ خَالِدِ الْقَلَانِسِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ صَلَاةٌ فِي مَسْجِدِ الْكُوفَةِ أَلْفُ صَلَاةٍ.

(The book) 'Kamil Al Ziyaraat' – Muhammad Bin Al-Hassan, from his father, from his grandfather Ali Bin Mahziyar, from Al-Hassan Bin Saeed, from Tareyf Bin Nasih, from Khalid Al Qalanisy who said,

'I heard Abu Abdullah^{-asws} saying: 'Salat (prayed) in Masjid Al-Kufa (equates to) a thousand Salats''.⁷⁸⁹

50- مل، كامل الزيارات مُحَمَّدُ بْنُ أَحْمَدَ بْنِ الْحُسَيْنِ عَنِ الْحُسَيْنِ بْنِ عَلِيِّ بْنِ مَهْزِيَارٍ عَنْ أَبِيهِ وَثْلَهُ.

(The book) 'Kamil Al Ziyaraat' – Muhammad Bin Ahmad Bin Al-Husayn, from Al-Hassan Bin Ali Bin Mahziyar, from his father – similar to it.⁷⁹⁰

51 مل، كامل الزيارات مُحَمَّدُ بْنُ الْحُسَيْنِ بِإِسْنَادِ الْمُتَقَدِّمِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَكَّةُ حَرَمُ اللَّهِ وَ حَرَمُ رَسُولِهِ وَ حَرَمُ عَلِيِّ الصَّلَاةُ فِيهَا مِائَةٌ أَلْفٍ صَلَاةٍ وَ الدِّرْهَمُ فِيهَا مِائَةٌ أَلْفٍ دِرْهَمٍ

(The book) 'Kamil Al Ziyaraat' – Muhammad Bin Al-Hassan, by the previous chain,

'From Abu Abdullah^{-asws} having said: 'Makkah is a Sanctuary of Allah^{-azwj}, and sanctuary of His^{-azwj} Rasool^{-saww}, and sanctuary of Ali^{-asws}! The Salat (prayed) in it is with one hundred thousand Salats, and the Dirham (spent) in it is with one hundred thousand Dirhams!

وَ الْمَدِينَةُ حَرَمُ اللَّهِ وَ حَرَمُ رَسُولِهِ وَ حَرَمُ عَلِيِّ أَمِيرِ الْمُؤْمِنِينَ – الصَّلَاةُ فِيهَا فِي مَسْجِدِهَا بِعَشْرَةِ آلَافٍ صَلَاةٍ وَ الدِّرْهَمُ فِيهَا بِعَشْرَةِ آلَافٍ دِرْهَمٍ

And Al-Medina is a Sanctuary of Allah^{-azwj}, and sanctuary of His^{-azwj} Rasool^{-saww}, and sanctuary of Amir Al-Momineen^{-asws}. The Salat (prayed) in it in its Masjid is with ten thousand Salats and the Dirham (spent) in it is with then thousand Dirhams!

وَ الْكُوفَةُ حَرَمُ اللَّهِ وَ حَرَمُ رَسُولِهِ وَ حَرَمُ عَلِيِّ بْنِ أَبِي طَالِبٍ أَمِيرِ الْمُؤْمِنِينَ – الصَّلَاةُ فِي مَسْجِدِهَا بِأَلْفٍ صَلَاةٍ.

And Al-Kufa is a Sanctuary of Allah^{-azwj}, and sanctuary of His^{-azwj} Rasool^{-saww} and sanctuary of Ali Bin Abu Talib Amir Al-Momineen^{-asws}. The Salat (prayed) in its Masjid is with a thousand Salats''.⁷⁹¹

52 مل، كامل الزيارات مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ أَبِيهِ عَنْ جَدِّهِ عَلِيِّ بْنِ مَهْزِيَارٍ عَنِ ابْنِ مَحْبُوبٍ عَنِ ابْنِ رِثَابٍ عَنْ أَبِي عُثَيْدَةَ الْحَذَّاءِ قَالَ قَالَ أَبُو جَعْفَرٍ ع لَا تَدْعُ يَا أَبَا عُثَيْدَةَ الصَّلَاةُ فِي مَسْجِدِ الْكُوفَةِ وَ لَوْ أَتَيْتَهُ حَبْوًا فَإِنَّ الصَّلَاةَ فِيهِ تَعْدِلُ سَبْعِينَ صَلَاةً فِي غَيْرِهِ مِنَ الْمَسَاجِدِ.

(The book) 'Kamil Al Ziyaraat' – Muhammad Bin Al-Hassan, from his father, from his grandfather Ali Bin Mahziyar, from Ibn Mahboub, from Ibn Riab, from Abu Ubeyda Al Haza'a who said,

⁷⁸⁹ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 16 H 49

⁷⁹⁰ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 16 H 50

⁷⁹¹ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 16 H 51

‘Abu Ja’far^{-asws} said: ‘O Abu Ubeyda! Do not leave (praying) the Salat in Masjid Al-Kufa and even if you have to come to it crawling, for the Salat (prayed) in it equates to seventy Salats in other Masjids’^{.792}

53 مل، كامل الزيارات بهذا الإسناد عن ابن محبوب عن حنان بن سدير قال: كنت عند أبي جعفر ع فدخل عليه رجل فسلم عليه و جلس فقال أبو جعفر ع من أي البلدان أنت

(The book) ‘Kamil Al Ziyaraat’ – By this chain from Ibn Mahboub, from Hanan Bin Sadeyr who said,

‘I was in the presence of Abu Ja’far^{-asws}. A man entered to see him^{-asws} and sat down. Abu Ja’far^{-asws} said: ‘Which of the cities are you from?’

قال فقال الرجل أنا رجل من أهل الكوفة و أنا محب موال

He (the narrator) said, ‘The man said, ‘I am a man from the people of Al-Kufa, and I am loving one, a friend!’

قال فقال له أبو جعفر ع أ تُصلي في مسجد الكوفة كل صلواتك

He (the narrator) said, ‘Abu Ja’far^{-asws} said to him: ‘Do you pray Salat in Masjid Al-Kufa, all your Salats?’

قال فقال الرجل لا

He (the narrator) said, ‘The man said, ‘No’.

قال فقال أبو جعفر ع إنك لمحرور من الخير

He (the narrator) said, ‘Abu Ja’far^{-asws} said: ‘You have been deprived of the goodness!’

قال ثم قال أبو جعفر ع- أ تغتسل من فرائدكم في كل يوم مرة

Then Abu Ja’far^{-asws} said: ‘Do you bathe from your Euphrates, once during every day?’

قال لا

He said, ‘No’.

قال ففي كل شهر

He^{-asws}: ‘So (once) in every month?’

قال لا

⁷⁹² Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 16 H 52

He said, 'No'.

قَالَ فَنِي كُلِّ سَنَةٍ

He^{-asws} said: 'So (once) in every year?'

قَالَ لَا

He said, 'No'.

قَالَ فَقَالَ لَهُ أَبُو جَعْفَرٍ ع إِنَّكَ لَمَحْرُومٌ مِنَ الْخَيْرِ

He (the narrator) said, 'Abu Ja'far^{-asws} said to him: 'You are deprived of the goodness!'

قَالَ ثُمَّ قَالَ أَتَزُورُ قَبْرَ الْحُسَيْنِ فِي كُلِّ جُمُعَةٍ

He (the narrator) said, 'Then he^{-asws} said: 'Do you visit the grave of Al-Husayn^{-asws} during every week?'

فَقَالَ لَا

He said, 'No'.

قَالَ فَنِي كُلِّ شَهْرٍ

He^{-asws} said: 'So in every month?'

قَالَ لَا

He said, 'No'.

قَالَ فَنِي كُلِّ سَنَةٍ

He^{-asws} said: 'So in every year?'

قَالَ لَا

He said, 'No'.

فَقَالَ لَهُ أَبُو جَعْفَرٍ ع إِنَّكَ لَمَحْرُومٌ مِنَ الْخَيْرِ.

Abu Ja'far^{-asws} said to him: 'You have been deprived of the goodness!'⁷⁹³

⁷⁹³ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 16 H 53

54 ك، الكافي عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلٍ عَنِ ابْنِ أَصْبَاطٍ عَنْ عَلِيِّ بْنِ شَجَرَةَ عَنْ بَعْضِ وَلَدِ مَيْثَمٍ قَالَ: كَانَ أَمِيرُ الْمُؤْمِنِينَ ع يُصَلِّي إِلَى الْأُسْطُوَانَةِ السَّابِعَةِ بِمَا يَلِي أَبْوَابَ كِنْدَةَ وَبَيْنَهُ وَبَيْنَ السَّابِعَةِ مَقْدَارُ مَرٍّ عَنِزٍ.

(The book) 'Al Kafi' – Ali Bin Muhammad, from Sahl, from Abu Asbaat, from Ali Bin Shajarah, from one of the sons of Meesam who said,

'Amir Al-Momineen^{-asws} used to pray by the seventh pillar from what follows the doors of 'Kinda', and between him^{-asws} and the seventh (pillar) was a measurement of a goat could pass by".⁷⁹⁴

55 ك، الكافي بِحَدَّثِ الْإِسْنَادِ عَنِ ابْنِ أَصْبَاطٍ قَالَ وَ حَدَّثَنِي غَيْرُهُ أَنَّهُ كَانَ يَنْزِلُ فِي كُلِّ لَيْلَةٍ سِتُّونَ أَلْفَ مَلَكٍ يُصَلُّونَ عِنْدَ السَّابِعَةِ ثُمَّ لَا يَعُودُ مِنْهُمْ مَلَكٌ إِلَى يَوْمِ الْقِيَامَةِ.

(The book) 'Al Kafi' – By this chain, from Ibn Asbat who said, 'And someone else has narrated to me,

'During every night seventy thousand Angels descend to pray by the seventh (pillar). Then no Angel from them returns up to the Day of Qiyamah".⁷⁹⁵

56 ك، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ وَ أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ سُفْيَانَ بْنِ السَّمُطِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع إِذَا دَخَلْتَ مِنَ الْبَابِ الثَّانِي فِي مِثْمَنَةِ الْمَسْجِدِ فَعَدَّ خَمْسَ أَسَاطِينَ ثِنْتَيْنِ مِنْهَا فِي الظِّلَالِ وَ ثَلَاثَةً فِي الصَّخْرِ فَعِنْدَ الثَّالِثَةِ مُصَلَّى إِبْرَاهِيمَ ع- وَ هِيَ الْخَامِسَةُ مِنَ الْحَائِطِ

(The book) 'Al Kafi' – Muhammad Bin Yahya, from Muhammad Bin Ismail, and Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Sufyan Bin Al Simt who said,

'Abu Abdullah^{-asws} said: 'When you enter from the second door in the right side of the Masjid, count five pillars, two of these being in the shade and three in the courtyard. By the third is the praying place of Ibrahim^{-as}, and it is the fifth from the wall'.

قَالَ فَلَمَّا كَانَ أَيَّامُ أَبِي الْعَبَّاسِ - دَخَلَ أَبُو عَبْدِ اللَّهِ ع مِنْ بَابِ الْفِيلِ فَتَيَاسَرَ حِينَ دَخَلَ مِنَ الْبَابِ فَصَلَّى عِنْدَ الْأُسْطُوَانَةِ الرَّابِعَةِ وَ هِيَ بِإِزَاءِ الْخَامِسَةِ فَقُلْتُ أَفَبِلَكَ أُسْطُوَانَةُ إِبْرَاهِيمَ ع

He (the narrator) said, 'When it was the days of Al Abbas, Abu Abdullah^{-asws} entered from the 'Al Feel' door. He^{-asws} went left when he entered from the door. He^{-asws} prayed Salat by the fourth pillar, and it is parallel to the fifth. I said, 'Is that the pillar of Ibrahim^{-as}?'

فَقَالَ لِي نَعَمْ.

He^{-asws} said to me: 'Yes".⁷⁹⁶

57 مل، كامل الزيارات أَبِي وَ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ مَعَا عَنِ الْحَمِيرِيِّ عَنْ إِبْرَاهِيمَ بْنِ مَهْرَبَارٍ عَنْ أَخِيهِ عَلِيِّ بْنِ الْحَسَنِ بْنِ سَعِيدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ فَضِيلِ الْأَعْوَرِ عَنْ لَيْثِ بْنِ أَبِي سُلَيْمٍ قَالَ: اسْتَقْبَلْتُهُ وَ قَدْ صَلَّى النَّاسُ الْعَصْرَ فَقَالَ إِنِّي لَمْ أَصَلِ الظُّهْرَ بَعْدَ فَلَا تَحْسِبْنِي وَ امْضِي رَاشِدًا

⁷⁹⁴ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 16 H 54

⁷⁹⁵ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 16 H 55

⁷⁹⁶ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 16 H 56

(The book) 'Kamil Al Ziyaraat' – My father and Muhamad Bin Abdullah, both together from Al Himeyri, from Ibrahim Bin Mahziyar, from his brother Ali, from Al-Hassan Bin Saeed, from Ali Bin Al Hakam, from Fuzeyl Al Awr, from Lays Bin Abu Suleym who said,

'I met him, and the people had already prayed Al-Asr Salat. He said, 'I have yet to pray Al-Zohr so do not withhold me, and continue rightfully'.

قَالَ قُلْتُ لَهُ لِمَ أَخَّرْتَهَا إِلَى السَّاعَةِ

He (the narrator) said, 'I said to him, 'Why have you delayed it until now?'

فَقَالَ كَانَتْ لِي حَاجَةٌ فِي السُّوقِ فَأَخَّرْتُ الصَّلَاةَ حَتَّى أَصَلِّيَ فِي الْمَسْجِدِ لِلْفَضْلِ الَّذِي بَلَغَنِي فِيهِ

He said, 'There was a need for me in the market so I delayed the Salat until I pray in the Masjid for the merit which has reached me regarding it'.

قَالَ فَرَجَعْتُ فَقُلْتُ أَيُّ شَيْءٍ رُوِيَ فِيهِ

He said, 'I retracted. I said, 'Which thing has been reported regarding it?'

قَالَ أَخْبَرَنِي فُلَانٌ عَنْ فُلَانٍ عَنْ عَائِشَةَ قَالَتْ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ عُرِجَ بِي إِلَى السَّمَاءِ وَ إِنِّي هَبَطْتُ الْأَرْضَ فَأَهْبَطْتُ إِلَى مَسْجِدِ أَبِي نُوحٍ وَ أَبِي إِبْرَاهِيمَ وَ هُوَ مَسْجِدُ الْكُوفَةِ فَصَلَّيْتُ فِيهِ رَكَعَتَيْنِ

He said, 'So and so informed me from so and so, from Ayesha. She said, 'I heard Rasool-Allah^{-saww} saying: 'There was an ascension with me^{-saww} to the sky, and I^{-saww} came down to the earth. I^{-saww} came down to a Masjid of my^{-saww} father Noah^{-as}, and my^{-saww} father Ibrahim^{-as}, and it is Masjid Al-Kufa. I^{-saww} prayed two units Salat therein!'

قَالَ ثُمَّ قَالَتْ قَالَ رَسُولُ اللَّهِ ص إِنَّ الصَّلَاةَ الْمَفْرُوضَةَ فِيهِ تَعْدِلُ حَجَّةً مَبْرُورَةً وَ النَّافِلَةَ تَعْدِلُ عُمْرَةً مَبْرُورَةً.

He said, 'Then she said, 'Rasool-Allah^{-saww} said: 'The Prescribed Salat in it equates to an accomplished Hajj, and the option equates to an accomplish Umrah (in Reward)'.⁷⁹⁷

58 مل، كامل الزيارات مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ أَبِيهِ عَنْ جَدِّهِ عَلِيِّ بْنِ مَهْزَبَارٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ عَجَلَانَ عَنْ مَالِكِ بْنِ صَمْرَةَ الْعَنْبَرِيِّ قَالَ: قَالَ لِي أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ أَ تَخْرُجُ إِلَى الْمَسْجِدِ الَّذِي فِي ظَهْرِ دَارِكَ تُصَلِّي فِيهِ

(The book) 'Kamil Al Ziyaraat' – Muhammad Bin Al-Hassan, from his father, from his grandfather Ali Bin Mahziyar, from Usman Bin Isa, from Muhammad Bin Ajlan, from Malik Bin Zamrah Al Anbary who said,

'Amir Al-Momineen^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, said to me: 'do you go out to the Masjid which is in the back of our house, to pray in it?'

فَقُلْتُ لَهُ يَا أَمِيرَ الْمُؤْمِنِينَ - ذَاكَ مَسْجِدٌ يُصَلِّي فِيهِ النَّسَاءُ

I said to him^{-asws}, 'O Amir Al-Momineen^{-asws}, that is a Masjid the women pray in it!'

فَقَالَ لِي يَا مَالِكُ ذَلِكَ مَسْجِدٌ مَا أَتَاهُ مَكْرُوبٌ قَطُّ يُصَلِّي فِيهِ فِدَعَا اللَّهَ إِلَّا فَرَّجَ اللَّهُ عَنْهُ وَ أَعْطَاهُ حَاجَتَهُ

He^{-asws} said to me: 'O Malik! That is such a Masjid not distressed will come to it at all, praying Salat in it, so he supplicates to Allah^{-azwj}, except Allah^{-azwj} will Relieve from him and Grant him his needs!'

فَقَالَ مَالِكُ فَوَ اللَّهُ مَا أَتَيْتُهُ وَ لَا صَلَّيْتُ فِيهِ

Malik said, 'By Allah^{-azwj}! Neither have I gone to it nor have I prayed Salat in it!'

فَلَمَّا كَانَ لَيْلَةً أَصَابَنِي أَمْرٌ اعْتَمَمْتُ بِهِ فَذَكَرْتُ قَوْلَ أَمِيرِ الْمُؤْمِنِينَ ع فَقُمْتُ فِي اللَّيْلِ وَ انْتَعَلْتُ فَتَوَضَّأْتُ وَ خَرَجْتُ فَإِذَا عَلَى بَابِي مُصْبَاحٌ فَمَرَّ قُدَّامِي حَتَّى انْتَهَيْتُ إِلَى الْمَسْجِدِ فَوَقَفَ بَيْنَ يَدَيَّ وَ كُنْتُ أُصَلِّي

When it was night, a matter afflicted me I was saddened with it. I remembered the words of Amir Al-Momineen^{-asws}. I stood during the night and wore my slippers. I performed Wud'u and went out. There was a lamp at my door. It moved in front of me until I ended to the Masjid. It paused in front of me while I was praying.

فَلَمَّا فَرَعْتُ انْتَعَلْتُ وَ انْصَرَفْتُ فَمَرَّ قُدَّامِي حَتَّى انْتَهَيْتُ إِلَى الْبَابِ فَلَمَّا أَنْ دَخَلْتُ ذَهَبَ فَمَا خَرَجْتُ لَيْلَةً بَعْدَ ذَلِكَ إِلَّا وَجَدْتُ الْمِصْبَاحَ عَلَى بَابِي وَ قَضَى اللَّهُ حَاجَتِي.

When I was free, I wore my slippers and left. It moved in front of me until I ended to the door. When I entered, it went away. I did not go out at night after that except I found the lamp at my door, and Allah^{-azwj} Fulfilled my need".⁷⁹⁸

بيان: يحتتمل أن يكون المراد به مسجد السهلة أو غيره من المساجد المشرفة سوى المسجد الأعظم و أورده مؤلف المزار الكبير في فضل مسجد السهلة.

Explanation – It is possible that the intended would be Masjid Al Sahla or another from the noble Masjids besides the grand Masjid, and the compiler of 'Al-Mazar Al-Kabeer' referred it regarding the merits of Masjid Al Sahla.

59 مل، كامل الزيارات أبي عن سعد بن عيسى عن يعقوب بن عبد الله عن أبي فاطمة عن إسماعيل بن زيد مؤلف عبد الله بن يحيى الكاهلي عن أبي عبد الله ع قال: جاء رجل إلى أمير المؤمنين صلوات الله عليه و هو في مسجد الكوفة فقال السلام عليك يا أمير المؤمنين و رحمه الله و بركاته فرد عليه السلام

(The book) 'Kamil Al Ziyaraat' – My father, from Sa'ad, from Ibn Isa, from Yaqoub Bin Abdullah from the children of Abu Fatima, from Ismail Bin Zayd, slave of Abdullah Bin Yahya Al Kahily,

'From Abu Abdullah^{-asws} having said: 'A man came to Amir Al-Momineen^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, while he^{-asws} was in Masjid Al-Kufa. He said, 'The

greeting be upon you^{-asws}, O Amir Al-Momineen^{-asws}, and Mercy of Allah^{-azwj} and His^{-azwj} Blessings!’ He^{-asws} responded the greeting.

فَقَالَ جُعِلْتُ فِدَاكَ إِنِّي أَرَدْتُ الْمَسْجِدَ الْأَقْصَى فَأَرَدْتُ أَنْ أُسَلِّمَ عَلَيْكَ وَأُودِّعَكَ

He said, ‘May I be sacrificed for you^{-asws}! I am intending Masjid Al Aqsa. I wanted to greet unto you^{-asws} and bid you^{-asws} farewell!’

فَقَالَ وَ أَيْ شَيْءٍ أَرَدْتُ بِذَلِكَ

He^{-asws} said: ‘And which thing do you intend with that?’

فَقَالَ الْفَضْلُ جُعِلْتُ فِدَاكَ

He said, ‘The merit, may I be sacrificed for you^{-asws}!’

قَالَ فَبِعَ رَاحِلَتِكَ وَ كُلِّ زَادِكَ وَ صَلِّ فِي هَذَا الْمَسْجِدِ فَإِنَّ الصَّلَاةَ الْمَكْتُوبَةَ فِيهِ حَجَّةٌ مَبْرُورَةٌ وَ النَّافِلَةُ عُمْرَةٌ مَبْرُورَةٌ وَ الْبَرَكَةُ مِنْهُ عَلَى اثْنَيْ عَشَرَ مِيلًا بِمِيقَاتِهِ تُمْنٌ وَ يَسَارُهُ مَكْرٌ وَ فِي وَسْطِهِ عَيْنٌ مِنْ دُهْنٍ وَ عَيْنٌ مِنْ لَبَنٍ وَ عَيْنٌ مِنْ مَاءٍ شَرَابًا لِلْمُؤْمِنِينَ وَ عَيْنٌ مِنْ مَاءٍ طَهُرًا لِلْمُؤْمِنِينَ

He^{-asws} said: ‘Sell your mount and eat your provisions, and pray in this Masjid (Al-Kufa), for the Prescribed Salat in it (equates to) an accomplished Hajj, and the optional (equates to) an accomplished Umrah, and the Blessings in it is upon twelve miles (radius). Its right is Blessing, and its left is a plot, and its middle is a spring of oil, and a spring of milk, and a spring of water, being a drink for the Momineen, and a spring of clean water for the Momineen!’

مِنْهُ سَارَتْ سَفِينَةُ نُوحٍ وَ كَانَ فِيهِ نَسْرٌ وَ يَعْوُثٌ وَ يَعْوُثُ وَ صَلَّى فِيهِ سَبْعُونَ نَبِيًّا وَ سَبْعُونَ وَصِيًّا أَنَا أَخَذُهُمْ

From it sailed the ship of Noah^{-as}, and in it were (the idols) Nasr, and Yagous, and Yaouq, and seventy thousand Prophets^{-as} and seventy thousand successors^{-as} have prayed in it, and I^{-asws} am one of them^{-as}!’

وَ قَالَ بِيَدِهِ فِي صَدْرِهِ مَا دَعَا فِيهِ مَكْرُوبٌ بِمَسْأَلَةٍ فِي حَاجَةٍ مِنَ الْخَوَائِجِ إِلَّا أَجَابَهُ اللَّهُ وَ فَرَّجَ عَنْهُ كُرْبَتَهُ.

And he^{-asws} said with his^{-asws} hand upon his^{-asws} chest: ‘No distressed one will supplicate in it regarding a need from the need except Allah^{-azwj} will Answer him, and Relieve his distress from him!’⁷⁹⁹

60 مل، كامل الزيارات حكيم بن داود عن سلمة عن إبراهيم بن محمد عن علي بن المعلي عن إسحاق بن يزيد قال: أتى رجل أبا عبد الله ع فقال
إني قد صرنت على كل شيء لي ذهباً و فضةً و بعث ضياعي فقلت أنزل مكة

(The book) ‘Kamil Al Ziyaraat’ – Hakeem Bin Dawood, from Salama, from Ibrahim Bin Muhammad, from Ali Bin Al Moalla, from Is’haq Bin Yazdad who said,

'A man came to Abu Abdullah^{-asws}. He said, 'I have struck upon all things of mine, gold and silver, and have sold my property. I said, 'I shall dwell in Makkah!'

فَقَالَ لَا تَفْعَلْ فَإِنَّ أَهْلَ مَكَّةَ يَكْفُرُونَ بِاللَّهِ جَهْرًا

He^{-asws} said: 'Do not do so, for the people of Makkah are disbelieving in Allah^{-azwj} openly!'

قَالَ فَقَمِي حَرَمَ رَسُولِ اللَّهِ ص

He said, 'So, in the sanctuary of Rasool-Allah^{-saww}?'

قَالَ هُمْ شَرُّهُمْ

He^{-asws} said: 'They are eviler than them!'

قَالَ فَأَيْنَ أَنْزِلُ

He said, 'So where shall I dwell?'

قَالَ عَلَيْكَ بِالْعِرَاقِ الْكُوفَةُ فَإِنَّ الْبَرَكَهَ مِنْهَا عَلَى اثْنَيْ عَشَرَ مِيلًا هَكَذَا وَ هَكَذَا وَ إِلَى جَانِبِهَا قَبْرٌ مَا أَتَاهُ مَكْرُوبٌ قَطُّ وَ لَا مَلْهُوفٌ إِلَّا فَرَّجَ اللَّهُ عَنْهُ.

He^{-asws} said: 'Upon you is with Al Iraq, Al-Kufa, for the Blessings from it are upon twelve miles (radius), like this and like that, and to its side there is a grave, no distressed comes to it at all nor a worried ones except Allah^{-azwj} Relieves it from him!'⁸⁰⁰

بيان: يحتتمل أن يكون ع أشار إلى جانبي الغري و كربلاء لا إلى جميع الجوانب و يحتتمل أن يكون أشار إلى جميع الجوانب و إنما ذكر الراوي مرتين اختصاراً.

Explanation – It is possible that he^{-asws} had indicated to sides of Al Ghary and Karbala, not to entirety of the side, and it is possible that the indication would be to entirety of the sides, and rather that reporters has mentioned two, to be brief.

61 حة، فرحة الغري بالإسناد عن شيخ الطائفة عن الموفيد عن محمد بن أحمد بن داود عن سلامة عن محمد بن جعفر عن محمد بن أحمد عن الجاهموري عن ابن البطائني عن صفوان عن أبي أسامة عن أبي عبد الله ع قال سمعته يقول الكوفة روضة من رياض الجنة فيها قبر نوح و إبراهيم ع و قبر ثلاثمائة نبي و سبعين نبياً و ستمائة وصي و قبر سيد الأوصياء أمير المؤمنين ع.

(The book) 'Farhat Al Ghary – By the chain from Sheykh Al Taaifa, from Al Mufeed, from Muhammad Bin Ahmad Bin Dawood, from Salama, from Muhammad Bin Ja'far, from Muhammad Bin Ahmad, from Al Jamourani, from Abu Al Batainy, from Safwan, from Abu Usama,

'From Abu Abdullah^{-asws}, he (the narrator) said, 'I heard him^{-asws} saying: 'Al-Kufa is a Garden from the Gardens of Paradise. Therein is the grave of Noah^{-as}, and Ibrahim^{-as}, and graves of

⁸⁰⁰ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 16 H 60

three hundred and seventy Prophets^{-as}, and six hundred successors^{-as}, and grave of chief of the successors^{-as} Amir Al-Momineen^{-asws}”⁸⁰¹.

62 شي، تفسير العياشي عن سلام الحنّاط عن رجل عن أبي عبد الله ع قال: سألتُهُ عن المساجد التي لها الفضل فقال المسجد الحرام و مسجد الرسول

Tafseer Al Ayyashi – From Salam Al Hannat, from a man,

‘From Abu Abdullah^{-asws}, he (the narrator) said, ‘I asked him^{-asws} about the Masjids having the merits for them. He^{-asws} said: ‘The Sacred Masjid, and Masjid of the Rasool^{-saww}’.

قُلْتُ وَ الْمَسْجِدُ الْأَقْصَى جُعِلَتْ فِدَاكَ

I said, ‘And Masjid Al-Aqsa? May I be sacrificed for you^{-asws}!’

فَقَالَ ذَلِكَ فِي السَّمَاءِ إِلَيْهِ أُسْرِيَ رَسُولُ اللَّهِ ص

He^{-asws} said: ‘That is in the sky. Rasool-Allah^{-azwj} had ascended to it’.

فَقُلْتُ إِنَّ النَّاسَ يَقُولُونَ إِنَّهُ بَيْتُ الْمَقْدِسِ-

I said, ‘The people are saying it is Bayt Al-Maqdis!’

فَقَالَ مَسْجِدُ الْكُوفَةِ أَفْضَلُ مِنْهُ.

He^{-asws} said: ‘Masjid Al-Kufa is superior to it!’⁸⁰²

63 شي، تفسير العياشي عن هارون بن خارجه قال قال أبو عبد الله ع يا هارون كم بين منزلك و بين المسجد الأعظم

Tafseer Al Ayyashi – From Haroun Bin Kharjah who said,

‘Abu Abdullah^{-asws} said: ‘O Haroun! How much (distance) is there between your dwelling and the grand Masjid?’

قُلْتُ قَرِيبٌ

I said, ‘Nearby’.

قَالَ يَكُونُ مَيْلًا

He^{-asws} said: ‘Do is happen to be a mile away?’

⁸⁰¹ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 16 H 61

⁸⁰² Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 16 H 62

فَقُلْتُ لَكِنَّهُ أَقْرَبُ

He said, 'But it is closer'.

فَقَالَ فَمَا تَشْهَدُ الصَّلَاةَ كُلَّهَا فِيهِ

He^{-asws} said: 'Do you not attend all of the Salats in it?'

فَقُلْتُ لَا وَ اللَّهُ جُعِلْتُ فِدَاكَ زَيْمًا شُغِلْتُ

I said, 'No, by Allah^{-azwj}, may I be sacrificed for you^{-asws}! Sometimes I am busy'.

فَقَالَ لِي أَمَا إِنِّي لَوْ كُنْتُ بِحَضْرَتِهِ مَا فَاتَنِي فِيهِ صَلَاةٌ

He^{-asws} said to me: 'I^{-asws}, had I^{-asws} been in its presence, no Salat would have been missed out by me^{-asws} in it!'

قَالَ ثُمَّ قَالَ هَكَذَا يَبْدُو مَا مِنْ مَلِكٍ مُقَرَّبٍ وَلَا نَبِيٍّ مُرْسَلٍ وَلَا عَبْدٍ صَالِحٍ إِلَّا وَقَدْ صَلَّى فِي مَسْجِدِ كُوفَانَ حَتَّى مُحَمَّدٌ لَيْلَةَ أُسْرِي بِهِ مَرَّ بِهِ حَبْرَيْلُ فَقَالَ يَا مُحَمَّدُ هَذَا مَسْجِدُ كُوفَانَ

He (the narrator) said, 'Then he^{-asws} said: 'Like this', by his^{-asws} hands: 'There is none from an Angel of Proximity, nor a Messenger Prophet^{-as}, nor a righteous servant except and he has prayed Salat in Masjid Kufa, even Muhammad^{-saww} on the night there was an ascension with him^{-saww}. Jibraeel^{-as} had passed by with him^{-saww}. He^{-as} said: 'O Muhammad^{-saww}! This is Masjid Kufa'.

فَقَالَ اسْتَأْذِنْ لِي حَتَّى أَصَلِّيَ فِيهِ رَكْعَتَيْنِ

He^{-saww} said: 'Seek Permission for me until I pray two units Salat in it!'

فَاسْتَأْذَنَ لَهُ فَهَبَطَ بِهِ وَ صَلَّى فِيهِ رَكْعَتَيْنِ

He^{-as} sought Permission for him^{-saww}. He^{-as} descended with him^{-as} and he^{-saww} prayed two units Salat in it'.

ثُمَّ قَالَ أَمَا عَلِمْتُ أَنَّ عَنْ يَمِينِهِ رَوْضَةً مِنْ رِيَاضِ الْجَنَّةِ وَ عَنْ يَسَارِهِ رَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ أَمَا عَلِمْتُ أَنَّ الصَّلَاةَ الْمَكْتُوبَةَ فِيهِ تَغْدِلُ أَلْفَ صَلَاةٍ فِي غَيْرِهِ وَ النََّائِلَةُ خَمْسِمِائَةَ صَلَاةٍ وَ الْجُلُوسُ فِيهِ مِنْ غَيْرِ قِرَاءَةِ الْقُرْآنِ عِبَادَةٌ

Then he^{-asws} said: 'Don't you know that on its right is a Garden from the Gardens of Paradise, and on its left is a Garden from the Gardens of Paradise? Don't you know that the Prescribed Salat in it equates to a thousand Salats elsewhere, and the optional (equates to) five hundred Salats, and the sitting in it from without reciting the Quran, is an act of worship?'

ثُمَّ قَالَ هَكَذَا بِإِصْبَعِهِ فَحَرَّكَهَا مَا بَعْدَ الْمَسْجِدَيْنِ أَفْضَلُ مِنْ مَسْجِدِ كُوفَانَ.

Then he^{-asws} said: 'Like this', with his^{-asws} fingers, moving them: 'After the two Masjids, there is no Masjid superior to Masjid Kufa'.⁸⁰³

بيان: في التهذيب و إن ميمنته لروضة من رياض الجنة و إن مؤخره لروضة من رياض الجنة فلا يبعد أن يكون المراد بالميمنة قبر أمير المؤمنين صلوات الله عليه و بالمؤخر قبر الحسين صلوات الله عليه.

Explanation – In (the book) 'Al Tahzeeb', 'And its right there is a Garden from the Gardens of Paradise, and its back there is a Garden from the Gardens of Paradise, so it is not far-fetched that the intended with the 'right' is grave of Amir Al-Momineen^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, and with the 'back' is grave of Al-Husayn^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}.

64 ك، الكافي يب، تهذيب الأحكام مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنِ ابْنِ بَرِيعٍ عَنْ أَبِي إِسْمَاعِيلَ السَّرَّاجِ قَالَ قَالَ لِي مُعَاوِيَةُ بْنُ وَهْبٍ وَ أَخَذَ يَبْدِي قَالَ قَالَ لِي أَبُو حَزْرَةَ وَ أَخَذَ يَبْدِي قَالَ: قَالَ لِي الْأَصْبَغُ بْنُ ثُبَاتَةَ وَ أَخَذَ يَبْدِي فَأَرَانِي الْأُسْطُوَانَةَ السَّابِعَةَ فَقَالَ هَذَا مَقَامُ أَمِيرِ الْمُؤْمِنِينَ ع

(The book) 'Al Kafi', (and) 'Tahzeeb Al-Ahkaam' – Muhammad Bin Yahya, from Muhammad Bin Al-Husayn, from Ibn Bazie, from Abu Ismail Al Sarraj who said, 'Muawiya Bin Wahb said to me, and he held my hand, he said, 'Abu Hamza said to me, and he had held my hand. He said, 'Al-Asbagh Bin Nubata said to me, and he had held my hand. He showed me the seventh pillar. He said, 'This is the standing place of Amir Al-Momineen^{-asws}'.

قَالَ وَ كَانَ الْحَسَنُ بْنُ عَلِيٍّ ع يُصَلِّي عِنْدَ الْخَامِسَةِ وَ إِذَا غَابَ أَمِيرُ الْمُؤْمِنِينَ ع صَلَّى فِيهَا الْحَسَنُ- وَ هِيَ مِنْ بَابِ كِنْدَةَ.

He said, 'And Al-Husayn^{-asws} Bin Ali^{-asws} used to pray by the fifth (pillar), and when Amir Al-Momineen^{-asws} was absent, Al-Hassan^{-asws} had prayed in it, and it is from the 'Kinda' door'.⁸⁰⁴

65 ك، الكافي عَلِيُّ بْنُ مُحَمَّدٍ عَنِ ابْنِ أَسْبَاطٍ رَفَعَهُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: الْأُسْطُوَانَةُ السَّابِعَةُ مِمَّا يَلِي أَبْوَابَ كِنْدَةَ فِي الصَّخْنِ مَقَامُ إِبْرَاهِيمَ ع وَ الْخَامِسَةُ مَقَامُ جِبْرِئِيلَ ع.

(The book) 'Al Kafi' – Ali Bin Muhammad, from Ibn Asbaat, raising it,

'From Abu Abdullah^{-asws} having said: 'Indeed! The seventh pillar from what follows the 'Kinda' doors in the courtyard is the standing place of Ibrahim^{-as}, and the fifth is standing place of Jibraeel^{-as}!'⁸⁰⁵

بيان: اعلم أن للمسجد في زماننا هذا بابين متقابلين أحدهما في جانب بيت أمير المؤمنين صلوات الله عليه مما يلي القبلة و الآخر يقابله في دبر القبلة و سائر الأبواب مسدودة فأما الذي في دبر القبلة فهو باب الثعبان المشتهر باب الفيل

Explanation - Know that in our time, the Masjid has two opposite doors, one on the side of the house of Amir Al-Momineen^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, facing the Qiblah, and the other directly opposite it at the back of the Qiblah, while the rest of the doors

⁸⁰³ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 16 H 63

⁸⁰⁴ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 16 H 64

⁸⁰⁵ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 16 H 65

remain closed. The door at the back of the Qiblah is the 'Serpent' door also known as the 'Elephant' door'.

و الباب الأول من الأبواب المسدودة في يمين المسجد من جهة باب الفيل هو باب الأنماط فإذا عدت منه إلى يسار المسجد أربع أساطين فالرابعة هي أسطوانة إبراهيم

The first of the closed doors on the right side of the Masjid, near the 'Elephant' door, is the 'Anmaat' door. If you count four columns from there toward the left side of the Masjid, the fourth is the column of Ibrahim^{as}.

و أما باب كندة فهو الباب الآخر أو قبيل الباب الآخر من تلك الأبواب المسدودة من ذلك الجانب قريبا من المحراب فإذا عدت منه الأساطين إلى يسار القبلة يظهر لك الخامسة و السابعة و بعض الأساطين و إن سقطت لكن مكانها ظاهر

As for the 'Kinda' door, it is either the next door or just before it among the closed doors on that side, near the prayer niche. If you count the columns from that door toward the left side of the Qiblah, the fifth and seventh become visible, though some columns have fallen, their locations remain apparent.

فظهر أن الرابعة التي رواها الشهيد ره فيما سيأتي عند سياق الأعمال هي القريبة من باب الفيل و تلك الرواية تدل على أنها مقام إبراهيم ع و رواية ابن نباتة تدل على أن مقامه ع هي السابعة التي في جهة القبلة بقرب المحراب و رواية ابن أسباط على أنه الخامسة و لا تنافي بينها لأنه يمكن أن يكون كل منها مقامه ع

It is evident that the fourth column mentioned by the martyr in the upcoming discussion of Masjid practices is the one near the 'Elephant' door. His narration indicates that this is the standing place of Ibrahim^{as}. However, the narration of Ibn Nabata suggests that his station is the seventh column near the Qiblah, close to the prayer niche, while Ibn Asbat's narration places it at the fifth. There is no contradiction between them, as it is possible that all these locations were places where he stood.

و أما السابعة التي في خبر ابن نباتة السابقة المشتملة على ذكر الخضر ع فالظاهر أنها أيضا محسوبة من باب الأنماط إلى يسار المسجد كما قلنا في الرابعة و الأسطوانة موجودة و لا تعرف باسم و قد يقال إنها مقام الخضر ع و يحتمل أن يكون العد مبتدأ من باب الفيل إلى جانب القبلة فلا يبعد أن تنتهي إلى السابعة أو الخامسة اللتين مما يلي باب كندة

Regarding the seventh column mentioned in Ibn Nabata's narration, which includes a reference to Khizr^{as}, it appears to be counted from the 'Anmat' door toward the left side of the Masjid, as we mentioned about the fourth column. This column still exists but is not known by a specific name. Some say it is the station of Khizr^{as}. It is also possible that the counting starts from the 'Elephant' door toward the Qiblah side, making it likely that the count reaches the seventh or fifth columns near the Kinda door.

فالمراد بقوله مما يلي الصحن أنه ليس العد بمجاء باب الفيل ليكون مبتدأ من أساطين الظلال بل من الأساطين الواقعة في الصحن و الأول أظهر و لعل خروجه ع من باب كندة يؤيد الثاني

When it is said that it is ;toward the courtyard', it means that the counting does not align exactly with the 'Elephant' door, beginning from the shaded area's columns, but rather from

those located within the courtyard, and this seems more accurate. The fact that he^{-asws} exited through the 'Kinda' door supports the second view.

ثم اعلم أن الظاهر أن الشهيد ره أخذ كون الرابعة مقام إبراهيم ع من خبر سفيان بن السمط على الاحتمال المرجوح الذي أومأنا إليه فلا تغفل.

Know that it appears Al Shaheed took the view that the fourth column is the standing place of Ibrahim^{-as}, from the report of Sufyan ibn Al Samt, but based on a weaker interpretation that we previously hinted at, so do not be heedless.

و لما استوفينا الأخبار التي وصلت إلينا في أعمال هذا المسجد فلنذكر ما أورده الشيخ المفيد و السيد ابن طائوس و مؤلف المزار الكبير و الشيخ الشهيد رضي الله عنهم في كتبهم مرتبا و إن لم يصل في بعضها إلينا الخبر و اللفظ للسيد رحمه الله.

Now that we have gathered all the narrations available to us regarding the practices within this Masjid, we will present what was recorded by Sheikh Al Mufid, Sayyid Ibn Tawus, the author of 'Al Mazar Al Kabeer', and the martyred Sheikh, may Allah^{-azwj} be Pleased with them, in their books in an ordered manner, even if some narrations did not directly reach us. The wording is taken from Sayyid Ibn Tawous, may Allah^{-azwj} Mercy him.

66 قَالَ: إِذَا وَرَدْتَ شَرِيعَةَ الْكُوفَةِ فَاعْتَسِلْ وَ صَلِّ فِي الْمَسْجِدِ الَّذِي عِنْدَ الشَّرِيعَةِ بِقُرْبِ الْقَنْطَرَةِ الْجَدِيدَةِ مِنَ الْجَانِبِ الشَّرْقِيِّ - فَإِنَّهُ مَوْضِعُ شَرِيفٍ رُوي أَنَّ أَمِيرَ الْمُؤْمِنِينَ ع صَلَّى فِيهِ ثُمَّ تَوَجَّهَ لِرِيَاةِ يُؤُسَ بْنِ مَتَّى ع- وَ اقْصِدْ إِلَى مَشْهَدِهِ وَ قِفْ عَلَى الْبَابِ وَ اسْتَأْذِنْ عَلَيْهِ بِمَوْضِعِ الْحَاجَةِ مِنَ الْإِذْنِ الَّذِي قَدَّمْنَا عِنْدَ الْوُقُوفِ عَلَى بَابِ الرَّسُولِ - صَلَّوْا اللَّهُ عَلَيْهِ وَ آلِهِ بِالْمَدِينَةِ وَ ادْخُلْ

He said, 'When you reach the Kufa riverbank, perform ablution and pray in the Masjid near the riverbank, close to the new bridge on the eastern side, for it is a noble place. It has been narrated that Amir Al-Momineen^{-asws} had prayed Salat there before heading to visit Yunus ibn Matta^{-as}. Then proceed to his^{-as} Shrine, stand at the door, and seek permission to enter with the appropriate supplication for seeking entry, as we mentioned when standing at the door of the Rasool^{-saww}, may the Salawaat of Allah^{-azwj} be upon him^{-as} and his^{-saww} Progeny^{-asws} in Medina, and enter.

وَ إِذَا وَقَفْتَ عَلَى قَبْرِهِ فَقُلِ السَّلَامُ عَلَى أَوْلِيَاءِ اللَّهِ وَ أَصْفِيَائِهِ السَّلَامُ عَلَى أَمَنَاءِ اللَّهِ وَ أَحِبَّائِهِ السَّلَامُ عَلَى أَنْصَارِ اللَّهِ وَ خُلَفَائِهِ السَّلَامُ عَلَى حَمَلِ مَعْرِفَةِ اللَّهِ السَّلَامُ عَلَى مَعَادِنِ حِكْمَةِ اللَّهِ السَّلَامُ عَلَى مَسَاكِينِ ذِكْرِ اللَّهِ

And when you pause at his^{-asws} grave, say, 'The greeting be upon Guardians of Allah^{-azwj} and His^{-azwj} elites! The greeting be upon trustees of Allah^{-azwj} and His^{-azwj} Loved ones! The greeting be upon the helpers of Allah^{-azwj} and His^{-azwj} caliphs! The greeting be upon the places of recognising Allah^{-azwj}! The greeting be upon the mines of the Wisdom of Allah^{-azwj}! The greeting be upon settlements of the Zikr of Allah^{-azwj}!

السَّلَامُ عَلَى عِبَادِ اللَّهِ الْمُكْرَمِينَ الَّذِينَ لَا يَسْبِقُونَهُ بِالْقَوْلِ وَ هُمْ بِأَمْرِهِ يَعْمَلُونَ السَّلَامُ عَلَى مَظَاهِرِ أَمْرِ اللَّهِ وَ نَحْيِهِ السَّلَامُ عَلَى الْأَدْلَاءِ عَلَى اللَّهِ السَّلَامُ عَلَى الْمُسْتَقَرِّينَ فِي مَرْضَاةِ اللَّهِ السَّلَامُ عَلَى الْمُمَحْصِينَ فِي طَاعَةِ اللَّهِ

The greeting be upon the honourable servants of Allah^{-azwj}, those who **do not precede Him in speech and they are only acting by His Command [21:27]!** The greeting be upon the manifesters of the Commands of Allah^{-azwj} and His^{-azwj} Prohibitions! The greeting be upon the

pointers to Allah^{-azwj}! The greeting be upon the ones steadfast in the Pleasure of Allah^{-azwj}! The greeting be upon the one Purified in the obedience of Allah^{-azwj}!

السَّلَامُ عَلَى الَّذِينَ مَنَ وَالَاهُمْ فَقَدْ وَالىَ اللهُ وَ مَنْ عَادَاهُمْ فَقَدْ عَادَى اللهُ وَ مَنْ عَرَفَهُمْ فَقَدْ عَرَفَ اللهُ وَ مَنْ جَهِلَهُمْ فَقَدْ جَهِلَ اللهُ وَ مَنْ اعْتَصَمَ بِهِمْ فَقَدْ اعْتَصَمَ بِاللَّهِ وَ مَنْ تَخَلَّى مِنْهُمْ فَقَدْ تَخَلَّى مِنَ اللهِ

The greeting be upon those, one who befriends them^{-asws} has befriended Allah^{-azwj}, and the one being inimical to them^{-asws} has been inimical to Allah^{-azwj}, and the one who recognises them^{-asws} has recognised Allah^{-azwj}, and the one who ignores them^{-asws} has ignored Allah^{-azwj}, and the one adhering to them^{-asws} has adhered with Allah^{-azwj}, and the one who vacates them^{-asws} (abandons) has vacated from Allah^{-azwj}!

أَشْهَدُ اللهُ أَنِّي حَرْبٌ لِمَنْ حَارَبَكُمْ سَلَامٌ لِمَنْ سَالَمَكُمْ مُؤْمِنٌ بِمَا آمَنْتُمْ بِهِ كَاذِبٌ بِمَا كَفَرْتُمْ بِهِ مُحَقِّقٌ لِمَا حَقَّقْتُمْ مُبْطِلٌ لِمَا أَبْطَلْتُمْ مُؤْمِنٌ بِسِرِّكُمْ وَ عَلَانِيَتِكُمْ مُفَوِّضٌ فِي ذَلِكَ كُلِّهِ إِلَيْكُمْ

I keep Allah^{-azwj} as Witness that I am at war to the one being at war with them^{-asws}, and at peace to the one being at peace with you^{-asws}, and a believer in what you^{-asws} believe in, and disbeliever with what you^{-asws} disbelieving with, a ratifier of what you^{-asws} had ratified and a falsifier of what you^{-asws} had falsified, and believer in your^{-asws} secrets and your^{-asws} announcements, a delegator in that all of it, to you^{-asws} all!

لَعَنَ اللهُ عَدُوَّكُمْ مِنَ الْجِنَّ وَ الْإِنْسِ وَ ضَاعَفَ عَلَيْهِمُ الْعَذَابَ الْأَلِيمَ-

May Allah^{-azwj} Curse your^{-asws} enemies from the Jinn and the humans, and double the painful Punishment upon them!'

ثُمَّ تَدْعُو لِنَفْسِكَ وَ لِمَنْ أَحْبَبْتَ وَ صَلَّى رَكَعَتَيْنِ نَحْيَةَ الْمَسْجِدِ وَ رَكَعَتَيْنِ لِلزِّيَارَةِ ثُمَّ ادْعُ بِدُعَاءِ زَيْنِ الْعَابِدِينَ عَلِيِّ بْنِ الْحُسَيْنِ ع- وَ يُسَمَّى دُعَاءَ الْإِسْتِيقَالَةِ-

Then supplicate for yourself and for the ones you love, and pray two units Salat as salutation of the Masjid, and two units for the Ziyarat. Then supplicate with a supplication of Zayn Al Abideen Ali Bin Al-Husayn^{-asws}, and it is named as 'Dua Al-Istiqala': -

يَا مَنْ بِرَحْمَتِهِ يَسْتَعِيثُ الْمُدْنِيُونَ وَ يَا مَنْ إِلَى دِكْرِ إِحْسَانِهِ يَفْرَحُ الْمُضْطَرُّونَ وَ يَا أَنْسَ كُلِّ مُسْتَزْحَشٍ غَرِيبٍ وَ فَرَجَ كُلِّ مُحْزُونٍ كَبِيرٍ وَ يَا عَوْنَ كُلِّ مُخْذُولٍ فَرِيدٍ وَ يَا عَضُدَ كُلِّ مُحْتَاجٍ طَرِيدٍ أَنْتَ وَسِعْتَ كُلَّ شَيْءٍ رَحْمَةً وَ عِلْمًا

'O the One^{-azwj} with Whose Mercy the sinners cry out for help, and O the One^{-azwj} to the Zikr of His^{-azwj} Favours the desperate ones panic to, and O Comforter of every lonely estranged, and Relief of every grief-stricken, gloomy, and O Aider of every abandoned individual, and O Support of every needy, expelled, You^{-azwj} are Capacious of all things in Mercy and Knowledge!

وَ جَعَلْتَ لِكُلِّ مُخْلُوقٍ فِي نِعْمِكَ سَهْمًا وَ أَنْتَ الَّذِي عَفُوهُ أَنْسَانِي عِقَابُهُ وَ أَنْتَ الَّذِي تَسْعَى رَحْمَتُهُ أَمَامَ غَضَبِهِ وَ أَنْتَ الَّذِي عَطَاؤُهُ أَكْثَرُ مِنْ مَنَعِهِ وَ أَنْتَ الَّذِي لَا يَرْغَبُ فِي جَزَاءٍ مَنْ أَعْطَاهُ وَ أَنْتَ الَّذِي لَا يُفْرِطُ فِي عِقَابٍ مَنْ عَصَاهُ

And You^{-azwj} Made a share to be for every creature in Your^{-azwj} bounties, and You^{-azwj} are the One Whose Pardon has made me forget His^{-azwj} Punishment, and You^{-azwj} are the One Whose

Mercy strives before His^{-azwj} Wrath, and You^{-azwj} are the One Whose Awards are more than His^{-azwj} Refusals, and You^{-azwj} are the One someone who obeys Him^{-azwj} does not desire in Rewards, and Your^{-azwj} are the One Who is not Excessive in Punishment on the one who disobeys Him^{-azwj}!

وَأَنَا عَبْدُكَ الَّذِي أَمَرْتَهُ بِالْإِطَاعَةِ فَقَالَ لَبَّيْكَ وَ سَعْدَيْكَ هَا أَنَا ذَا بَيْنَ يَدَيْكَ وَ أَنَا الَّذِي أَوْفَرْتَ الْخَطَايَا طَهَّرَهُ أَنَا الَّذِي أَفْنَتِ الدُّنُوبَ عُمْرُهُ أَنَا الَّذِي يَجْهَلُهُ
عَصَاكَ وَ لَمْ تُكُنْ أَهْلًا لِذَاكَ

And I am Your^{-azwj} servant whom You^{-azwj} Commanded him with supplicating, so he said, 'At Your^{-azwj} service and Your^{-azwj} assistance! Here I am in front of You^{-azwj}, and I am the one whom the sins have destroyed his back! I am the one the sins have annihilated his age! I am the one who has disobeyed You^{-azwj} due to his ignorance and You^{-azwj} are not deserving of that!

هَلْ أَنتَ يَا إِلَهِي رَاحِمٌ مَنْ دَعَاكَ فَأُتِيَكَ فِي الدُّعَاءِ أَمْ أَنتَ عَاقِرٌ لِمَنْ بَكَى إِلَيْكَ فَأُسْرِعَ فِي الْبُكَاءِ أَمْ أَنتَ مُتَجَاوِزٌ عَمَّنْ عَمَّرَ وَجْهَهُ لَكَ تَذَلُّلاً أَمْ أَنتَ مُعْنٍ مَنْ شَكَا إِلَيْكَ فَقَرَّرَهُ تَوَكُّلاً إِلَهِي لَا تُحِبِّبْ مَنْ لَا يَجِدُ مَطْلَباً غَيْرَكَ وَ لَا تَحْذُلْ مَنْ لَا يَسْتَعِينِي عَنْكَ بِأَحَدٍ دُونَكَ

O my God^{-azwj}! Will You^{-azwj} have Mercy on the one who calls upon You^{-azwj}, so that I may persist in supplication? Or will You^{-azwj} Forgive the one who weeps before You^{-azwj}, so that I may hasten to weep? Or will You^{-azwj} Pardon the one who humbles himself, placing his face in the dust before You^{-azwj} in submission? Or will You^{-azwj} Enrich the one who complains of his poverty to You^{-azwj} in reliance? My God^{-azwj} do not disappoint the one who finds no path to seek except You^{-azwj}, and do not Forsake the one who cannot do without You^{-azwj} for anyone other than You^{-azwj}!

إِلَهِي صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ لَا تُغْرِضْ عَنِّي وَ قَدْ أَقْبَلْتُ إِلَيْكَ وَ لَا تَحْزِنِي وَ قَدْ رَغِبْتُ إِلَيْكَ وَ لَا تَجْهَنِي بِالرَّدِّ وَ قَدْ انْتَصَبْتُ بَيْنَ يَدَيْكَ

My God^{-azwj}! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} and do not Turn away from me, and I have turned to You^{-azwj}, and do not Deprive me and I have desired to You^{-azwj}, and do not anger me with the Rejection and I have stood in front of You^{-azwj}!

أَنْتَ وَصَفْتَ نَفْسَكَ بِالرَّحْمَةِ فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ ارْحَمْنِي وَ أَنْتَ الَّذِي وَصَفْتَ نَفْسَكَ بِالْعُفْوِ فَأَعْفُ عَنِّي فَقَدْ تَرَى يَا إِلَهِي قَبِيضَ دُمْعِي مِنْ حَيْفَتِكَ وَ وَجِيبَ قَلْبِي مِنْ حُسْنِيَّتِكَ وَ انْتِقَاضَ جَوَارِحِي مِنْ هَيْبَتِكَ

You^{-azwj} have Described Yourself^{-azwj} with the Mercy, so Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} and Mercy me, and Your^{-azwj} are the One You^{-azwj} have Described Yourself^{-azwj} with the Pardon, so Pardon me, for You^{-azwj} can See, O my God^{-azwj}, the pouring of my tears from fearing You^{-azwj}, and trepidation of my heart from fearfulness of You^{-azwj}, and my limbs are collapsing from Your^{-azwj} awe!

ثُمَّ تَوَدَّعُهُ ع وَ تَنْصَرِفُ إِنْ شَاءَ اللَّهُ تَعَالَى ثُمَّ تَتَوَجَّهَ بَعْدَ ذَلِكَ لِلدُّخُولِ الْكُوفَةِ فَقَدْ رُويَ أَنَّهَا حَرَمُ اللَّهِ وَ حَرَمُ رَسُولِهِ وَ حَرَمُ أَمِيرِ الْمُؤْمِنِينَ ع وَ الْأَخْبَارُ بِفَضْلِهَا وَ فَضْلِ مَسْجِدِهَا وَ كَثِيرٍ مِنْ أَمَاكِينِهَا كَثِيرَةُ الْوُرُودِ أَعْرَضْنَا عَنْ ذِكْرِهَا

The bid farewell to him^{-asws} and leave, if Allah^{-azwj} the Exalted so Desires. Then after that head to enter Al-Kufa, for it has been reported it is a Sanctuary of Allah^{-azwj}, and sanctuary of His^{-azwj} Rasool^{-saww}, and sanctuary of Amir Al-Momineen^{-asws}, and the Ahadeeth of its merits and

merits of its Masjids and many of its places have been referred a lot. We have turned away from mentioning these.

وَقُلْ حِينَ تَدْخُلُهَا بِسْمِ اللَّهِ وَ بِاللَّهِ وَ فِي سَبِيلِ اللَّهِ وَ عَلَى مِلَّةِ رَسُولِ اللَّهِ اللَّهُمَّ أَنْزِلْنِي مُنْزَلًا مُبَارَكًا وَ أَنْتَ خَيْرُ الْمُنْزِلِينَ ثُمَّ امْشِ وَ أَنْتَ تَكْبِرُ اللَّهُ وَ تَحْلِلُهُ وَ تَحْمَدُهُ وَ تُسَبِّحُهُ حَتَّى تَأْتِيَ بَابَ الْمَسْجِدِ فَإِذَا أَتَيْتَهُ فَقِفْ عَلَى بَابِ الْفِيلِ.

And say when you enter it, 'In the Name of Allah^{-azwj}, and by Allah^{-azwj}, and in the way of Allah^{-azwj} and being upon the religion of Rasool-Allah^{-saww}! O Allah^{-azwj}! **'Lord! Disembark me in a Blessed landing, and you are the best of the Landers' [23:29]**, and you should exclaim Greatness of Allah^{-azwj}, and extol His^{-azwj} Oneness, and praising Him^{-azwj} and Glorifying Him^{-azwj} until you come to a door of the Masjid. When you come to it, pause at the 'Elephant' door".⁸⁰⁶

67 أَقُولُ وَ قَالَ الشَّهِيدُ وَ مُؤَلَّفُ الْمَزَارِ الْكَبِيرِ رَحِمَهُمَا اللَّهُ فَإِذَا أَتَيْتَهُ فَقِفْ عَلَى الْبَابِ الْمَعْرُوفِ بِبَابِ الْفِيلِ فَإِنَّهُ رُوي عَنْ مَوْلَانَا أَمِيرِ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ أَنَّهُ قَالَ ادْخُلْ إِلَى الْجَامِعِ مِنَ الْبَابِ الْأَعْظَمِ فَإِنَّهُ رَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ فَإِذَا أَرَدْتَ الدُّخُولَ فَقِفْ عَلَى الْبَابِ

I say, 'And Al-Shahed and compiler of 'Al-Mazar Al-Kabeer', may Allah^{-azwj} Mercy them both, said, 'When you come to it, pause that the door well-known as the 'Elephant' door, for it is reported from our master Amir Al-Momineen^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws} that he^{-asws} said: 'Enter to the Grand Masjid from the main door for it is a Garden from the Gardens of Paradise. When you intend to enter, pause at the door.

ثُمَّ قَالَ السَّيِّدُ وَ قُلِ السَّلَامُ عَلَى سَيِّدِنَا رَسُولِ اللَّهِ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ وَ آلِهِ الطَّاهِرِينَ السَّلَامَ عَلَى أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ - وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ وَ عَلَى تَجَالِسِهِ وَ مَشَاهِدِهِ وَ مَقَامِ حُكْمِهِ وَ آثَارِ آبَائِهِ آدَمَ وَ نُوحَ وَ إِبْرَاهِيمَ وَ إِسْمَاعِيلَ وَ بُنْيَانَ بَيْنَاتِهِ

Then the Seyyid said, 'And said, 'The greeting be upon our master Rasool-Allah^{-saww} Muhammad^{-saww} Bin Abdullah^{-as}, and his^{-saww} Pure Progeny^{-asws}! The greeting be upon Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws}, and Mercy of Allah^{-azwj} and His^{-azwj} Blessings, and upon its gatherings, and its monuments and places of its wisdom, and traces of his^{-asws} forefathers Adam^{-as} and Noah^{-as} and Ibrahim^{-as} and Ismail^{-as}, and the structures of its proofs!

السَّلَامُ عَلَى الْإِمَامِ الْحَكِيمِ الْعَدْلِ الصِّدِّيقِ الْأَكْثَرِ الْقَارِوقِ بِالْقَسْطِ الَّذِي فَزَّقَ اللَّهُ بِهِ بَيْنَ الْحَقِّ وَ الْبَاطِلِ وَ الْكُفْرِ وَ الْإِيمَانِ وَ الشِّرْكِ وَ التَّوْحِيدِ لِيُهْلِكَ مَنْ هَلَكَ عَنْ بَيِّنَةٍ وَ يُحْيِيَ مَنْ حَيَّ عَنْ بَيِّنَةٍ

The greeting be upon the Imam^{-asws}, the wise, the just, the greatest truthful, the differentiator with the fairness who Allah^{-azwj} has Differentiated by him^{-asws} between the truth and the falsehood, and the Kufr and the Eman, and the Shirk and the Tawheed, so the one being destroyed would be destroyed from a proof, and the one living would be revived from a proof!

أَشْهَدُ أَنَّكَ أَمِيرُ الْمُؤْمِنِينَ وَ خَاصَّةُ نَفْسِ الْمُتَنَجِّبِينَ وَ زَيْنُ الصِّدِّيقِينَ وَ صَابِرُ الْمُتَمَحِّبِينَ وَ أَنَّكَ حَكَمُ اللَّهِ فِي أَرْضِهِ وَ قَاضِي أَمْرِهِ وَ بَابُ حُكْمِهِ وَ عَاقِدُ عَهْدِهِ وَ النَّاطِقُ بِوَعْدِهِ وَ الْحَبْلُ الْمَوْصُولُ بَيْنَهُ وَ بَيْنَ عِبَادِهِ وَ كَهْفُ النَّجَاةِ وَ مِنْهَاجُ التَّقَى وَ الدَّرَجَةُ الْعُلْيَا وَ مُهَيِّمُ الْقَاضِي الْأَعْلَى

I testify you^{-asws} are Emir of the Momineen, and the chosen one among the elect, the adornment of the truthful, and the patient one who was tested. I testify that you are the judge of Allah^{-azwj} in His^{-azwj} earth, the executor of His^{-azwj} Command, the gateway to His^{-azwj} Wisdom,

the keeper of His^{-azwj} Covenant, the one who speaks His^{-azwj} Promise, and the unbreakable bond between Him^{-azwj} and His^{-azwj} servants. You^{-asws} are the refuge of salvation, and the path of piety, and the highest rank, and the supreme, and the exalted judge!

يَا أَمِيرَ الْمُؤْمِنِينَ بِكَ أَتَقَرُّ إِلَى اللَّهِ زُلْفَى أَنْتَ وَلِيِّي وَ سَيِّدِي وَ وَسِيلِي فِي الدُّنْيَا وَ الْآخِرَةِ-

O Amir Al-Momineen^{-asws}! Through you^{-asws} I am drawing closer to Allah^{-azwj}, nearer! You^{-azwj} are my guardian, and my chief, and my means in the world and the Hereafter!’

ثُمَّ تَدْخُلُ الْمَسْجِدَ وَ تَقُولُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ هَذَا مَقَامُ الْعَائِدِ بِاللَّهِ وَ بِمُحَمَّدٍ ص وَ بِوَلَايَةِ أَمِيرِ الْمُؤْمِنِينَ وَ الْأَئِمَّةِ الْمُهْدِيِّينَ الصَّادِقِينَ النَّاطِقِينَ الرَّاشِدِينَ الَّذِينَ أَذْهَبَ اللَّهُ عَنْهُمْ الرِّجْسَ وَ طَهَّرَهُمْ تَطْهِيراً

Then enter the Masjid and say, ‘Allah^{-azwj} is Greatest! Allah^{-azwj} is Greatest! Allah^{-azwj} is Greatest! This is a standing by the one seeking refuge with Allah^{-azwj}, and with Muhammad^{-saww}, and with Wilayah of Amir Al-Momineen^{-asws}, and the Imams^{-asws}, the guided, the truthful, the rightfully directing speakers, those Allah^{-azwj} Kept the uncleanness away from them and Purified them^{-asws} a Purification!

رَضِيتُ بِهِمْ أَئِمَّةً وَ هُدًاءَ وَ مَوَالِي سَلَّمْتُ لِأَمْرِ اللَّهِ لَا أُشْرِكُ بِهِ شَيْئاً وَ لَا أَتَّخِذُ مَعَ اللَّهِ وَلِيّاً كَذَبَ الْعَادِلُونَ بِاللَّهِ وَ ضَلُّوا ضَلَالاً بَعِيداً حَسْبِيَ اللَّهُ وَ أَوْلِيَائِهِ اللَّهُ

I am pleased with them^{-asws} as Imams^{-asws}, and guided, and masters! I submit to the Commands of Allah^{-azwj}! I do not associate anything with Him^{-azwj} and I do not take a guardian with Allah^{-azwj}! The ones equating with Allah^{-azwj} are lying, and they have strayed a far straying! Allah^{-azwj} and the guardians of Allah^{-azwj} suffice me!

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ ص وَ أَنَّ عَلِيّاً وَ الْأَئِمَّةَ الْمُهْدِيِّينَ مِنْ ذُرِّيَّتِهِ ع أَوْلِيَائُهُ وَ حُجَّتُهُ عَلَى خَلْقِهِ

I testify that there is no god except Allah^{-azwj} Alone, there is no associate for Him^{-azwj}, and I testify that Muhammad^{-saww} is His^{-azwj} servant and His^{-azwj} Rasool^{-saww}, and that Ali^{-asws} and the Imams^{-asws}, the guided ones from his^{-asws} offspring, are His^{-azwj} Guardians and Divine Authorities of Allah^{-azwj} upon His^{-azwj} creatures!’

ثُمَّ صِرْ إِلَى الْأُسْطُوَانَةِ الرَّابِعَةِ بِمَا يَلِي بَابَ الْأَنْمَاطِ وَ هِيَ بِحِذَاءِ الْخَامِسَةِ وَ هِيَ أُسْطُوَانَةُ إِبْرَاهِيمَ ع فَصَلِّ عِنْدَهَا أَرْبَعَ رَكَعَاتٍ رَكَعَتَانِ بِالْحَمْدِ وَ الصَّمَدِ وَ رَكَعَتَانِ بِالْحَمْدِ وَ الْقُدْرِ.

Then come to the fourth pillar from what follows the ‘Anmaat’ door and it is parallel to the fifth, and it is the pillar of Ibrahim^{-as}. Pray four units Salat at it, two units with Surah Al Hamd and Al Tawheed, and two units with Al-Hamd and Al-Qadr”^{.807}

68 وَ قَالَ الشَّهِيدُ وَ مُؤَلِّفُ الْمَازِرِ الْكَبِيرِ رَحِمَهُمَا اللَّهُ ثُمَّ تَصِيرُ إِلَى الرَّابِعَةِ مِمَّا يَلِي الْأَمَاطَ تَسِيرُ إِلَى الْأُسْطُوَانَةِ بِمَقْدَارِ سَبْعَةِ أَذْوَاعٍ أَوْ أَكْثَرَ فَقَدْ رَوَى عَنْ مَوْلَانَا الصَّادِقِ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّهُ جَاءَ فِي أَيَّامِ السَّفَاحِ حَتَّى دَخَلَ مِنْ بَابِ الْفِيلِ فَتَيَاسَرَ قَلِيلًا ثُمَّ دَخَلَ فَصَلَّى عِنْدَ الْأُسْطُوَانَةِ الرَّابِعَةِ وَ هِيَ بِحِذَاءِ الْخَامِسَةِ

And Al-Shaheed and compiler of 'Al-Mazar Al-Kabeer', may Allah^{-azwj} Mercy them, said, 'Then come to the fourth (pillar) from what follows 'Al-Anmaat' (pillar) walking to the pillar a cubit, less or more, for it has been reported from our master Al-Sadiq Ja'far^{-asws} Bin Muhammad^{-asws}, he^{-asws} had come during the days of Al Saffah until he^{-asws} entered the 'Al feel' door. Incline left a little then enter. Pray Salat by the fourth pole, and it is parallel to the fifth'.

فَقِيلَ لَهُ فِي ذَلِكَ فَقَالَ تِلْكَ أُسْطُوَانَةُ إِبْرَاهِيمَ ع تُصَلِّي أَرْبَعَ رَكَعَاتٍ

It was said to him^{-asws} regarding that, so he^{-asws} said: 'That is the pole of Ibrahim^{-as}, you should pray four units Salat'⁸⁰⁸

ثُمَّ قَالَ السَّيِّدُ رَحِمَهُ اللَّهُ فَإِذَا فَرَعْتَ مِنْهَا تَسْبِيحَ تَسْبِيحِ الزُّهْرَاءِ ع- وَ قُلِ السَّلَامَ عَلَى عِبَادِ اللَّهِ الصَّالِحِينَ الرَّاشِدِينَ الَّذِينَ أَذْهَبَ اللَّهُ عَنْهُمْ الرِّجْسَ وَ طَهَّرَهُمْ تَطْهِيرًا وَ جَعَلَهُمْ أَنْبِيَاءَ مُرْسَلِينَ وَ حُجَّةً عَلَى الْخَلْقِ أَجْمَعِينَ وَ سَلَامٌ عَلَى الْمُرْسَلِينَ وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ سَلَامٌ عَلَى نُوحٍ فِي الْعَالَمِينَ سَبْعَ مَرَّاتٍ

Then the Seyyid, may Allah^{-azwj} Mercy him, said, 'When you are free from it, glorify the glorification of (Syeda) Al-Zahra^{-asws} and say, 'The greeting be upon the righteous servants of Allah^{-azwj}, the rightly guiding, those Allah^{-azwj} Kept the uncleanness away from them and Purified them a purification, and Made them Messenger Prophets^{-as} and Divine Authorities upon all the creatures, **and greetings be upon the Rasools [37:181] And the Praise is for Allah, Lord of the Worlds [37:182] That is an Ordainment of the Mighty, the Knower [36:38] Greetings be upon Noah among the nations [37:79]**' (seven times).

ثُمَّ تَقُولُ نَحْنُ عَلَى وَصِيَّتِكَ يَا وَلِيَّ الْمُؤْمِنِينَ الَّتِي أَوْصَيْتَ بِهَا ذُرِّيَّتَكَ مِنَ الْمُرْسَلِينَ وَ الصِّدِّيقِينَ وَ نَحْنُ مِنْ شِيعَتِكَ وَ شِيعَةُ نَبِيِّنَا مُحَمَّدٍ ص وَ عَلَيْكَ وَ عَلَى جَمِيعِ الْمُرْسَلِينَ وَ الْأَنْبِيَاءِ وَ الصِّدِّيقِينَ وَ نَحْنُ عَلَى مِلَّةِ إِبْرَاهِيمَ وَ دِينِ مُحَمَّدٍ النَّبِيِّ الْأُمِّيِّ وَ الْأَيْمَةِ الْمَهْدِيِّينَ وَ وَلَايَةِ مَوْلَانَا عَلِيِّ أَمِيرِ الْمُؤْمِنِينَ

Then you should say, 'We are upon your^{-saww} successor^{-asws}, O guardian of the Momineen, which you^{-asws} had bequeathed with to your^{-asws} offspring from the Messengers^{-as}, and the truthful, and we are from your^{-asws} Shias and Shias of our Prophet Muhammad^{-saww}, and upon you^{-asws} and upon entirety of the Messengers^{-as} and the Prophets^{-as} and the truthful, and we are upon the nation of Ibrahim^{-as} and the religion of Muhammad^{-saww} the Prophet^{-as}, the Ummay, and the guided Imams^{-asws}, and Wilayah of our master Ali Amir Al-Momineen^{-asws}!

السَّلَامُ عَلَى الْبَشِيرِ النَّذِيرِ صَلَوَاتُ اللَّهِ عَلَيْهِ وَ رَحْمَتُهُ وَ رِضْوَانُهُ وَ بَرَكَاتُهُ وَ عَلَى وَصِيِّهِ وَ خَلِيفَتِهِ الشَّاهِدِ لِلَّهِ مِنْ بَعْدِهِ عَلَى خَلْقِهِ عَلِيِّ أَمِيرِ الْمُؤْمِنِينَ ع الصِّدِّيقِ الْأَكْبَرِ وَ الْفَارُوقِ الْمُبِينِ الَّذِي أَخَذَتْ بَيْعَتُهُ عَلَى الْعَالَمِينَ

The greeting be upon the giver of glad tidings, the warner, may the Salawaat of Allah^{-azwj} be upon him^{-as}, and His^{-azwj} Mercy, and His^{-azwj} Pleasure, and His^{-azwj} Blessings, and upon his^{-saww} successor^{-asws}, and his^{-saww} caliph, the witness for Allah^{-azwj} from after him^{-saww} upon His^{-azwj}

⁸⁰⁸ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 16 H 68 a

creatures, Ali Amir Al-Momineen^{-asws}, the greatest truthful, and the manifest differentiator, the one you^{-saww} took his^{-asws} allegiance upon the world.

رَضِيتْ بِهِمْ أَوْلِيَاءَ وَ مَوَالِي وَ حُكَّامًا فِي نَفْسِي وَ وَلَدِي وَ أَهْلِي وَ مَالِي وَ قَسَمِي وَ حَلِّي وَ إِخْرَامِي وَ إِسْلَامِي وَ دِينِي وَ دُنْيَايَ وَ آخِرَتِي وَ نَحْيَايَ وَ مَمَاتِي

I am pleased with them^{-asws} as guardians, and masters, and rulers regarding myself, and my children, and my family, and my wealth, and my vows, and my permissible, and my prohibition, and my Islam, and my religion, and my world, and my Hereafter, and my life and my death!

أَنْتُمْ الْأَيْمَةُ فِي الْكِتَابِ وَ فَضْلُ الْمَقَامِ وَ فَضْلُ الْخِطَابِ وَ أَعْيُنُ الْحَيِّ الَّذِي لَا تَنَامُ وَ أَنْتُمْ حُكَمَاءُ اللَّهِ وَ بِكُمْ حَكَمَ اللَّهُ وَ بِكُمْ عُرِفَ حَقُّ اللَّهِ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ أَنْتُمْ نُورُ اللَّهِ مِنْ بَيْنِ أَيْدِينَا وَ مِنْ خَلْفِنَا أَنْتُمْ سُنَّةُ اللَّهِ الَّتِي بِهَا سَبَقَ الْقَضَاءُ

You^{-asws} are Imams^{-asws} in the Book, and the decisive position, and the decisive address, and the living eyes which do not sleep, and you^{-asws} are judges of Allah^{-azwj} and through you^{-asws} Allah^{-azwj} Judges, and through you^{-asws} the right of Allah^{-azwj} is recognised! There is no god except Allah^{-azwj}, Muhammad^{-saww} is Rasool^{-saww} of Allah^{-azwj}! You^{-asws} are the Noor of Allah^{-azwj} in our front, and (protect us) from our back! You^{-asws} are the Sunnah of Allah^{-azwj} by which the Decree is preceded!

يَا أَمِيرَ الْمُؤْمِنِينَ أَنَا لَكُمْ مُسَلِّمٌ تَسْلِيمًا لَا أُشْرِكُ بِاللَّهِ شَيْئًا وَ لَا أَتَّخِذُ مِنْ دُونِهِ وَلِيًّا الْحَمْدُ لِلَّهِ الَّذِي هَدَانِي بِكُمْ وَ مَا كُنْتُ لِأَهْتَدِي لَوْ لَا أَنَّ هَدَانِي اللَّهُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ الْحَمْدُ لِلَّهِ عَلَى مَا هَدَانَا-

O Amir Al-Momineen^{-asws}! I am a submitter to you^{-asws} all submissively! I do not associate anything with Allah^{-azwj}, and I do not take any guardian besides Him^{-azwj}! The Praise is for Allah^{-azwj} Who Guided me through you^{-asws} all, and I would not have been guided had Allah^{-azwj} not Guided me! Allah^{-azwj} is Greatest! Allah^{-azwj} is Greatest! Allah^{-azwj} is Greatest! The Praise is for Allah^{-azwj} upon what He^{-azwj} has Guided us!

ذِكْرُ الصَّلَاةِ وَ الدُّعَاءِ عَلَى دَكَّةِ الْقَضَاءِ ثُمَّ امْضِ إِلَى دَكَّةِ الْقَضَاءِ فَصَلِّ عَلَيْهَا رُكْعَتَيْنِ تَقْرَأُ فِيهَا بَعْدَ الْحَمْدِ لِلَّهِ مَهْمَا أَرَدْتَ فَإِذَا فَرَغْتَ مِنْهَا سَلَّمْتَ وَ سَبَّحْتَ تَسْبِيحَ الزُّهْرَاءِ ع- وَ قُلْ

Mention of the Salat and the supplication upon the judging platform – Then continue to the judging platform and pray two units Salat upon it regarding in it after ‘The Praise be to Allah^{-azwj}’, whatever you want. When you are free from it, perform Salaam and glorify the glorification of Al-Zahra^{-asws} and say,

يَا مَالِكِي وَ مُلْكِي وَ مُتَعَمِّدِي بِالْبَتَمِ الْجِسَامِ مِنْ غَيْرِ اسْتِحْقَاقٍ وَجْهِي خَاضِعٌ لِمَا تَعْلُوهُ الْأَقْدَامُ لِلْجَلَالِ وَجْهَكَ الْكَرِيمِ لَا تَجْعَلْ هَذِهِ الشَّدَّةَ وَ لَا هَذِهِ الْمِحْنَةَ مُتَّصِلَةً بِاسْتِصْغَالِ الشَّافَةِ وَ امْتَحِنِي مِنْ فَضْلِكَ مَا لَمْ تَمْنَحْ بِهِ أَحَدًا مِنْ غَيْرِ مَسْأَلَةٍ أَنْتَ الْقَدِيمُ الْأَوَّلُ الَّذِي لَمْ تَزَلْ وَ لَا تَزُلْ

‘O my Master, my Sovereign, and the One Who has Enveloped me in immense bounties without any worthiness on my part! My face is humbled before that which feet tread upon, in reverence to Your^{-azwj} Noble and Majestic Face! Do not let this hardship or this trial lead to complete annihilation. Grant me from Your^{-azwj} Grace what You^{-azwj} have never granted to

anyone without them asking. You^{-azwj} are the Eternal, the First, Who has always existed and will always remain!

صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اغْفِرْ لِي وَ ارْحَمْنِي وَ زَكِّ عَمَلِي وَ بَارِكْ لِي فِي أَجَلِي وَ اجْعَلْنِي مِنْ عُمَّتَائِكَ وَ طُلُقَائِكَ مِنَ النَّارِ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ-

Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and Forgive for me, and Mercy me, and Purify my deed, and Bless for me in my life term, and Make me from Your^{-azwj} liberated ones from the Hellfire by Your^{-azwj} Mercy, O most Merciful of the merciful ones!'

ذِكْرُ الصَّلَاةِ وَ الدُّعَاءِ فِي بَيْتِ الطَّسْتِ الْمُتَّصِلِ بِدَكَّةِ الْفَضَاءِ تُصَلِّي هُنَاكَ رَكْعَتَيْنِ فَإِذَا سَلَّمْتَ وَ سَبَّحْتَ فَقُلِ اللَّهُمَّ إِنِّي ذَخَرْتُ تَوْحِيدِي إِثَّاكَ وَ مَعْرِفِي بِكَ وَ إِخْلَاصِي لَكَ وَ إِقْرَارِي بِرُبوبِيَّتِكَ وَ ذَخَرْتُ وَلَايَةَ مَنْ أَنْعَمْتَ عَلَيَّ بِمَعْرِفَتِهِمْ مِنْ بَرِيَّتِكَ مُحَمَّدٍ وَ عِزَّتِهِ صَلَّى اللَّهُ عَلَيْهِمْ لِيُؤْمَ فَرَعِي إِلَيْكَ عَاجِلًا وَ آجِلًا وَ قَدْ فَرِعْتُ إِلَيْكَ وَ إِلَيْهِمْ يَا مُؤَلَّي فِي هَذَا الْيَوْمِ وَ فِي مَوْفِي هَذَا

Mention of the Salat and the supplication in the basin chamber connected with the judgment platform – ‘You should pray Salat of two units over there. When you have performed Salaat and glorified, say, ‘O Allah^{-azwj}! I have preserved my belief in Your^{-azwj} Oneness, my knowledge of You^{-azwj}, my sincerity to You^{-azwj}, and my acknowledgment of Your^{-azwj} Lordship! I have also preserved the allegiance to those whom You^{-azwj} have Blessed me with knowing from among Your^{-azwj} creatures, Muhammad^{-saww} and his^{-saww} family, may the Salawaat of Allah^{-azwj} be upon them^{-asws}, for a Day I panic to You^{-azwj}, now and in the future, and I am panicking to You^{-azwj} and to them^{-asws}, O my Master in this day and in this pausing of mine!

وَ سَأَلْتُكَ مَا رَزَيْتَنِي مِنْ نِعْمَتِكَ وَ إِزَاحَةَ مَا أَخْشَاهُ مِنْ نِقْمَتِكَ وَ الْبَرَكَةَ فِيمَا رَزَقْتَنِيهِ وَ تَخْصِيصَ صَدْرِي مِنْ كُلِّ هَمٍّ وَ جَائِحَةٍ وَ مَعْصِيَةٍ فِي دِينِي وَ دُنْيَايَ وَ آخِرَتِي يَا أَرْحَمَ الرَّاحِمِينَ-

And I ask You^{-azwj} for the purification of Your^{-azwj} bounties upon me, the removal of what I fear from Your^{-azwj} Punishment, and the Blessings in what You^{-azwj} have provided me, the protection of my heart from every worry, and calamity, and sin in my religion, and my worldly life, and my Hereafter, O the most Merciful of the merciful ones!'

أَقُولُ وَ جَدْتُ فِي بَعْضِ مُؤَلَّفَاتِ قُدَمَاءِ أَصْحَابِنَا وَ يُسْتَحَبُّ أَنْ تُصَلِّي فِي بَيْتِ الطَّسْتِ وَ هُوَ مُتَّصِلٌ بِدَكَّةِ الْفَضَاءِ رَكْعَتَيْنِ فَقَدْ رَوَى عَنْ أَبِي عَبْدِ اللَّهِ ع ذَلِكَ فَإِذَا سَلَّمْتَ فَقُلِ وَ ذَكَرَ الدُّعَاءَ

I say I have found in some of the writings of our early companions that it is recommended to perform two units of Salat in the basin chamber, which is connected to the judgment platform. That has been narrated from Abu Abdullah^{-asws}. When you have performed the Salat, say’ – and he mentioned the supplication.

ثُمَّ قَالَ السَّيِّدُ رَحِمَهُ اللَّهُ ذِكْرُ الصَّلَاةِ وَ الدُّعَاءِ فِي وَسْطِ الْمَسْجِدِ تُصَلِّي هُنَاكَ رَكْعَتَيْنِ تَقْرَأُ فِي الْأُولَى الْحَمْدَ وَ الصَّمَدَ وَ الثَّانِيَةَ الْحَمْدَ وَ الْكَافِرُونَ فَإِذَا سَلَّمْتَ وَ سَبَّحْتَ فَقُلِ اللَّهُمَّ أَنْتَ السَّلَامُ وَ مِنْكَ السَّلَامُ وَ إِلَيْكَ يَعُودُ السَّلَامُ وَ دَارُكَ دَارُ السَّلَامِ حَتَّى رَتَبْنَا مِنْكَ بِالسَّلَامِ

Then the Seyyid, may Allah^{-azwj} Mercy him, said mentioning the Salat and the supplication in the middle of the Masjid, 'You should pray two units Salat over there reading in the first, Surah Al Hamd, and Al Tawheed, and the second Surah Al Hamd and Al Kafiroun. When you have performed Salaam and glorified, say, 'O Allah^{-azwj}! You^{-azwj} are the 'Salaam', and from You^{-azwj} is the 'Salaam', and to You^{-azwj} returns the 'Salaam', and Your^{-azwj} House is the House of peace. Cause us to live, our Lord^{-azwj}, with the 'Salaam' from You^{-azwj}!

اللَّهُمَّ إِنِّي صَلَّيْتُ هَذِهِ الصَّلَاةَ اتِّبَاعًا رَحْمَتِكَ وَ رِضْوَانِكَ وَ مَغْفِرَتِكَ وَ تَعْظِيمًا لِمَسْجِدِكَ اللَّهُمَّ فَصِّلْ عَلَيَّ مُحَمَّدٍ وَ آلَ مُحَمَّدٍ وَ ارْزُقْهَا فِي أَعْلَى عِلِّيِّينَ وَ تَقَبَّلْهَا مِنِّي يَا أَرْحَمَ الرَّاحِمِينَ-

O Allah^{-azwj}! I have prayed this Salat seeking Your^{-azwj} Mercy, and Your^{-azwj} Pleasure, and Your^{-azwj} Forgiveness, and in reverence of Your^{-azwj} Masjid! O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and Raise us among the high Illiyeen, and Accept it from me, O most Merciful of the merciful ones!'

ثُمَّ افْضِ إِلَى الْأُسْطُوَانَةِ السَّابِعَةِ وَ قِفْ عِنْدَهَا وَ اسْتَقْبِلِ الْقِبْلَةَ وَ قُلْ بِسْمِ اللَّهِ وَ بِاللَّهِ وَ عَلَى مِلَّةِ رَسُولِ اللَّهِ ص وَ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ السَّلَامُ عَلَى آدَمَ وَ أُمَّنَا حَوَاءَ السَّلَامُ عَلَى هَابِيلَ الْمُقْتُولِ ظُلْمًا وَ غَدُونًا عَلَى مُوَاهِبِ اللَّهِ وَ رِضْوَانِهِ

Then continue to the seventh pillar and pause at it, and face the Qiblah and say, 'In the Name of Allah^{-azwj}, and by Allah^{-azwj} and upon the nation (religion) of Rasool-Allah^{-saww}, and there is no god except Allah^{-azwj}, Muhammad^{-saww} is Rasool^{-saww} of Allah^{-azwj}! The greeting be upon our father Adam^{-as} and our mother Hawwa^{-as}! The greeting be upon Habeel^{-as}, the one killed unjustly and aggressively upon the Gifts of Allah^{-azwj} and His^{-azwj} Pleasure!

السَّلَامُ عَلَى شَيْثِ صَفْوَةِ اللَّهِ الْمُخْتَارِ الْأَمِينِ وَ عَلَى الصَّفْوَةِ الصَّادِقِينَ مِنْ ذُرِّيَّتِهِ الطَّيِّبِينَ أُولَهُمْ وَ آخِرِهِمُ السَّلَامُ عَلَى إِبْرَاهِيمَ وَ إِسْمَاعِيلَ وَ إِسْحَاقَ وَ يَعْقُوبَ وَ عَلَى ذُرِّيَّتِهِمُ الْمُخْتَارِينَ السَّلَامُ عَلَى مُوسَى كَلِيمِ اللَّهِ السَّلَامُ عَلَى عِيسَى رُوحِ اللَّهِ

The greeting be upon Shees^{-as} elite of Allah^{-azwj}, the Chosen, the trusted, and upon the truthful elites from his^{-as} offspring, the goodly, their first one and their last one! The greeting be upon Ibrahim^{-as}, and Ismail^{-as}, and Is'haq^{-as}, and Yaqoub^{-as}, and upon their Chosen offspring! The greeting be upon Musa^{-as} converser of Allah^{-azwj}! The greeting be upon Isa^{-as} the Spirit of Allah^{-azwj}!

السَّلَامُ عَلَى مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ خَاتَمِ النَّبِيِّينَ السَّلَامُ عَلَى عَلِيِّ أَمِيرِ الْمُؤْمِنِينَ وَ ذُرِّيَّتِهِ الطَّيِّبِينَ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ السَّلَامُ عَلَيْكُمْ فِي الْأَوَّلِينَ السَّلَامُ عَلَيْكُمْ فِي الْآخِرِينَ السَّلَامُ عَلَى فَاطِمَةَ الزَّهْرَاءِ السَّلَامُ عَلَى الْأَئِمَّةِ الْهَادِينَ شُهَدَاءِ اللَّهِ عَلَى خَلْقِهِ السَّلَامُ عَلَى الرَّقِيبِ الشَّاهِدِ عَلَى الْأُمَمِ لِلَّهِ رَبِّ الْعَالَمِينَ

The greeting be upon Muhammad^{-saww} Bin Abdullah^{-as}, last of the Prophets^{-as}! The greeting be upon Ali Amir Al-Momineen^{-asws} and his^{-saww} goodly Progeny^{-asws}, and Mercy of Allah^{-azwj} and His^{-azwj} Blessings! The greeting be upon you^{-asws} among the former ones! The greeting be upon you^{-asws} among the latter ones! The greeting be upon (Syeda) Fatima Al-Zahra^{-asws}! The greeting be upon the Imams^{-asws}, the guides, witnesses of Allah^{-azwj} upon His^{-azwj} creatures! The greeting be upon the watcher, the martyr, the witness upon the communities of Allah^{-azwj}, Lord^{-azwj} of the worlds!'

ثُمَّ تُصَلِّيْ عِنْدَهَا أَرْبَعَ رَكَعَاتٍ تُقْرَأُ فِي الْأُولَى الْحَمْدُ وَ الْقَدْرُ وَ فِي الثَّانِيَةِ الْحَمْدُ وَ الصَّمَدُ وَ فِي الثَّالِثَةِ وَ الرَّابِعَةِ مِثْلَ ذَلِكَ فَإِذَا فَرَغْتَ وَ سَبَّحْتَ تَسْبِيحَ الرَّهْزَاءِ ع- فَقُلْ

Then pray four units by it, reading in the first (Surahs) Al Hamd and Al Qadr, and in the second Al Hamd and Al Samad (Tawheed), and in the third and the fourth similar to that. When you are free and have glorified with the glorification of (Syeda) Al-Zahra^{-asws}, say,

اللَّهُمَّ إِنْ كُنْتُ قَدْ عَصَيْتُكَ فَإِنِّي قَدْ أَطَعْتُكَ فِي الْإِيمَانِ مِنِّي بِكَ مِنَّا مِنْكَ عَلَيَّ لَا مِنَّا مِنِّي عَلَيْكَ وَ أَطَعْتُكَ فِي أَحَبِّ الْأَشْيَاءِ لَكَ لَمْ أَخُذْكَ وَلَدًا وَ لَمْ أَدْعُ لَكَ شَرِيكًا

‘O Allah^{-azwj}! If I have disobeyed You^{-azwj}, so I have obeyed You^{-azwj} in the Eman from me with You^{-azwj} as a Conferment from You^{-azwj} upon me, not as a conferment from me upon You^{-azwj}, and I have obeyed You^{-azwj} is most beloved of the things to You^{-azwj}. I did not take a son being for You^{-azwj} and did not claim there being an associate for You^{-azwj}!

وَ قَدْ عَصَيْتُكَ فِي أَشْيَاءَ كَثِيرَةٍ عَلَى غَيْرِ وَجْهِ الْمُكَابَرَةِ لَكَ وَ لَا الْخُرُوجِ عَنْ عُيُودِيَّتِكَ وَ لَا الْجُحُودِ لِرُبُوبِيَّتِكَ وَ لَكِنْ اتَّبَعْتُ هَوَايَ وَ أَرَزَلَنِي الشَّيْطَانُ بَعْدَ الْحُجَّةِ عَلَيَّ وَ الْبَيَانِ فَإِنْ تُعَذِّبْنِي فَبِدُنُوِي غَيْرِ ظَلَمٍ لِي وَ إِنْ تَغْفِرْ عَنِّي وَ تَرْحَمْنِي فَبِحُجُودِكَ وَ كَرَمِكَ يَا كَرِيمُ

And I have disobeyed You^{-azwj} in many things without being upon an aspect of arrogance to You^{-azwj} nor the exiting from Your^{-azwj} servitude, nor the rejection of Your^{-azwj} Lordship, but I followed my personal desires, and the Salat^{-la} cause me to slip after the argument and the explanation (had come) to me, so if You^{-azwj} were to Punish me it would be due to my sins, without being unjust to me, and if You^{-azwj} were to Pardon me and Mercy me, it would be due to Your^{-azwj} Generosity, and Your^{-azwj} Benevolence, O Benevolent!

اللَّهُمَّ إِنْ دُنُوِي لَمْ يَبْقَ لَهَا إِلَّا رَجَاءُ عَفْوِكَ وَ قَدْ قَدَّمْتُ آلَةَ الْحِرْمَانِ فَأَنَا أَسْأَلُكَ اللَّهُمَّ مَا لَا أَسْتَوْجِبُهُ وَ أَطْلُبُ مِنْكَ مَا لَا أَسْتَحِقُّهُ

O Allah^{-azwj}! My sins, there does not remain for it except hope of Your^{-azwj} Pardon, and I have sent ahead the tools of deprivation, so I hereby ask You^{-azwj}, O Allah^{-azwj}, what I am not obliged, and I seek from You^{-azwj} what I don't deserve!

اللَّهُمَّ إِنْ تُعَذِّبْنِي فَبِدُنُوِي وَ لَمْ تَظْلِمْنِي شَيْئًا وَ إِنْ تَغْفِرْ لِي فَخَيْرٌ رَاحِمٍ أَنْتَ يَا سَيِّدِي اللَّهُمَّ أَنْتَ أَنْتَ وَ أَنَا أَنَا أَنْتَ الْعَوَادُ بِالْمَغْفِرَةِ وَ أَنَا الْعَوَادُ بِالْإِدْنُوبِ وَ أَنْتَ الْمُتَقَصِّلُ بِالْحِلْمِ وَ أَنَا الْعَوَادُ بِالْجَهْلِ

O Allah^{-azwj}! If You^{-azwj} Punish me, it would be due to my sins and You^{-azwj} will not be unjust to me of anything, and if You^{-azwj} were to Forgive for me, so You^{-azwj} are Best of the Merciful ones, O my Master! O Allah^{-azwj}, You^{-azwj} are You^{-azwj}, and I am me! You^{-azwj} are the Repeater with the Forgiveness, and I am the repeater with the sins, and You^{-azwj} are the Gracious with the Forbearance, and I am the repeater with the ignorance!

اللَّهُمَّ فَإِنِّي أَسْأَلُكَ يَا كَثُرَ الصُّعْفَاءِ يَا عَظِيمَ الرَّجَاءِ يَا مُنْقِذَ الْعَرَقَى يَا مُنْجِيَ الْهَلَكَى يَا مُبَيِّتَ الْأَحْيَاءِ يَا مُخَيِّبَ الْمَوْتَى أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ أَنْتَ الَّذِي سَجَدَ لَكَ شُعَاعُ الشَّمْسِ وَ دَوِيُّ الْمَاءِ وَ خَفِيفُ الشَّجَرِ وَ نُورُ الْقَمَرِ وَ ظُلْمَةُ اللَّيْلِ وَ ضَوْءُ النَّهَارِ وَ حَقَقَانُ الطَّيْرِ

O Allah-azwj! I ask You-azwj, O Treasure of the weak ones, O Mighty of the hope, O Saviour of the drowned, O Rescuer of the destroyed, O Causer of death to the living, O Causer of life to the dead! You-azwj are Allah-azwj! There is no god except You-azwj! You-azwj are the One the rays of the sun prostrate to You-azwj, and the sound of water, and rustle of the trees, and radiance of the moon, and darkness of the night, and illumination of the day, and flapping of the bird!

فَأَسْأَلُكَ اللَّهُمَّ يَا عَظِيمَ بِحَقِّكَ عَلَى مُحَمَّدٍ وَآلِهِ الصَّادِقِينَ وَبِحَقِّ مُحَمَّدٍ وَآلِهِ الصَّادِقِينَ عَلَيْكَ وَبِحَقِّ عَلِيٍّ عَلَيْهِ وَعَلِيٍّ عَلَيْكَ وَبِحَقِّ فَاطِمَةَ وَبِحَقِّ فَاطِمَةَ عَلَيْكَ وَبِحَقِّكَ عَلَى الْحُسَيْنِ وَبِحَقِّكَ عَلَى الْحُسَيْنِ عَلَيْكَ وَبِحَقِّكَ عَلَى الْحُسَيْنِ وَبِحَقِّكَ عَلَى الْحُسَيْنِ عَلَيْكَ

I ask You-azwj, O Allah-azwj, O Mighty, by Your-azwj Right upon Muhammad-saww and his-saww Progeny-asws, the truthful, and by the right of Muhammad-saww and his-saww Progeny-asws, the truthful, upon You-azwj, and by Your-azwj Right upon Ali-asws, and by the right of Ali-asws upon You-azwj, and by Your-azwj Right upon (Syeda) Fatima-asws and by the right of (Syeda) Fatima-asws upon You-azwj, and by Your-azwj Right upon Al-Hassan-asws and by the right of Al-Hassan-asws upon You-azwj, and by Your-azwj Right upon Al-Husayn-asws and by the right of Al-Husayn-asws upon You-azwj!

فَإِنَّ حَقُوقَهُمْ عَلَيْكَ مِنْ أَفْضَلِ إِتْعَامِكَ عَلَيْهِمْ وَبِالشَّأْنِ الَّذِي لَكَ عَنْدَهُمْ وَبِالشَّأْنِ الَّذِي هُمْ عَنْدَكَ

Their-asws rights upon You-azwj are from Your-azwj best bounties upon them-asws, and by the Glory which is for You-azwj in their-asws presence and by the glory which is for them-asws in Your-azwj Presence!

صَلِّ عَلَيْهِمْ يَا رَبِّ صَلَاةً دَائِمَةً مُنْتَهَى رِضَاكَ وَاغْفِرْ لِي بِهَمِّ الدُّنُوبِ الَّتِي بَيْنِي وَبَيْنَكَ وَارْضَ عَنِّي خَلْقَكَ وَأَتِمِّمْ عَلَيَّ نِعْمَتَكَ كَمَا أَتَمَمْتَهَا عَلَى آبَائِي مِنْ قَبْلُ وَلَا تَجْعَلْ لِأَحَدٍ مِنَ الْمَخْلُوقِينَ عَلَيَّ فِيهَا امْتِنَانًا وَامْنٌ عَلَيَّ كَمَا مَنَنْتَ عَلَى آبَائِي مِنْ قَبْلُ يَا كَهيعص اللَّهُمَّ كَمَا صَلَّيْتَ عَلَى مُحَمَّدٍ وَآلِهِ فَاسْتَجِبْ لِي دُعَائِي فِيمَا سَأَلْتُ يَا كَرِيمُ يَا كَرِيمُ

Send Salawaat upon them-asws O Lord-azwj, a constant Salawaat to Your-azwj ultimate Pleasure, and Forgive for me through them-asws the sins which are between me and You-azwj, and be Please Your-azwj creatures on my behalf, and Complete upon me Your-azwj bounties just as You-azwj had Completed upon my forefathers from before, and do not Make any conferment to be for anyone of Your-azwj creatures upon me in it just as You-azwj has Conferred upon my forefathers from before, O **Kaf Ha Ya Ayn Suad [19:1]**, O Allah-azwj! Just as You-azwj had Sent upon Muhammad-saww and his-saww Progeny-asws, so Answer my supplication for me regarding what I have requested, O Benevolent, O Benevolent, O Benevolent!'

ثُمَّ اسْجُدْ وَ قُلْ فِي سُجُودِكَ- يَا مَنْ يَقْدِرُ عَلَى خَوَائِجِ السَّائِلِينَ وَ يَعْلَمُ مَا فِي صَمِيرِ الصَّامِتِينَ يَا مَنْ لَا يَخْتِاجُ إِلَى التَّفْسِيرِ يَا مَنْ يَعْلَمُ حَائِنَةَ الْأَعْيُنِ وَ مَا تُخْفِي الصُّدُورُ يَا مَنْ أَنْزَلَ الْعَذَابَ عَلَى قَوْمِ يُوسُفَ وَ هُوَ يُرِيدُ أَنْ يُعَذِّبَهُمْ فَدَعَاؤُهُ وَ تَضَرَّعُوا إِلَيْهِ فَكَشَفَ عَنْهُمْ الْعَذَابَ وَ مَتَّعَهُمْ إِلَى حِينٍ

Then, do Sajdah and say in your Sajdah, 'O the One-azwj Who is Able upon the needs of requesters and Know what is in consciences of the silent ones! O the One-azwj Who is not needy to the interpretation! O the One-azwj Who Knows treachery of the eyes and what the chests conceal! O the One-azwj Who Sent down the Punishment upon the people of Yunus-as and He-azwj Wanted to Punishment, but they supplicated to Him-azwj and beseeched to Him-azwj so He-azwj Removed the Punishment from them and Let them enjoy for a time!

قَدْ تَرَى مَكَانِي وَ تَسْمَعُ دُعَائِي وَ تَعْلَمُ سِرِّي وَ عَلَانِيَتِي وَ خَالِي صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اكْفِنِي مِنْ أَمْرِ دِينِي وَ دُنْيَايَ وَ آخِرَتِي يَا سَيِّدِي
يَا سَيِّدِي سَبْعِينَ مَرَّةً

You^{-azwj} Seeing my place, and are Hearing my supplication, and Know my secrets and my announcements, and my situation! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and Suffice me of what worries me from matters of my world and my Hereafter! My Master, my Master!’ (seventy times)

ثُمَّ انْفَعْ رَأْسَكَ مِنَ السُّجُودِ وَ قُلْ يَا رَبِّ أَسْأَلُكَ بَرَكَةَ هَذَا الْمَوْضِعِ وَ بَرَكَةَ أَهْلِهِ وَ أَسْأَلُكَ أَنْ تَرْزُقَنِي مِنْ رِزْقِكَ رِزْقًا حَالًا طَيِّبًا تُسَوِّفُهُ إِلَيَّ بِخَوْلِكَ وَ قُوَّتِكَ
وَ أَنَا خَائِضٌ فِي عَافِيَةٍ يَا أَرْحَمَ الرَّاحِمِينَ.

Then raise your head from the Sajdah and say, ‘O Lord^{-azwj}! I ask You^{-azwj} for Blessings of this place and Blessings of its inhabitants, and I ask You^{-azwj} to Provide me from Your^{-azwj} sustenance, Permissible, good, Ushering it to me by Your^{-azwj} Mighty and Your^{-azwj} Strength, and I wade in the well-being, O most Merciful of the merciful ones!’⁸⁰⁹

69 أَقُولُ قَالَ الشَّهِيدُ وَ مُؤَلِّفُ الْمَازِرِ الْكَبِيرِ رَحِمَهُمَا اللَّهُ بَعْدَ عَمَلِ الْأُسْطُوَانَةِ الرَّابِعَةِ ثُمَّ تُصَلِّي فِي صَحْنِ الْمَسْجِدِ أَرْبَعَ رَكَعَاتٍ لِلْحَوَائِجِ رَكَعَتَيْنِ بِالْحَمْدِ وَ
قُلْ هُوَ اللَّهُ أَحَدٌ وَ رَكَعَتَيْنِ بِالْحَمْدِ وَ إِنَّا أَنْزَلْنَاهُ إِذَا فَرَعْتَ فَسَبِّحْ تَسْبِيحَ الزُّهْرَاءِ فَقَدْ رُوِيَ عَنْ أَبِي عَبْدِ اللَّهِ ع - أَنَّهُ قَالَ لِيَعْبُضِ أَصْحَابِهِ يَا فُلَانُ أَمَا تَعْلَمُونَ
فِي الْحَاجَةِ أَمَا تَمُرُّ فِي الْمَسْجِدِ الْأَعْظَمِ عِنْدَكُمْ فِي الْكُوفَةِ

I say, ‘Al-Shaheed, and compiler of ‘Al-Mazar Al-Kabeer’, may Allah^{-azwj} Mercy them, said after the acts of worship by the fourth pillar, ‘Then pray four units Salat in the courtyard of the Masjid for the needs, two units with Surah Al Hamad and Al Tawheed, and two units with Al Hamd and Al Qadr. When you are free, glorify with glorification of Al-Zahra^{-asws}, for it has been reported from Abu Abdullah^{-asws} having said to one of his^{-asws} companions, ‘O so and so! Do you not go out regarding the needs? Do you not pass by the Grand Masjid in your presence, in Al Kufa?’

قَالَ بَلَى

He said, ‘Yes’.

قَالَ فَصَلِّ فِيهِ أَرْبَعَ رَكَعَاتٍ وَ قُلْ إِلَهِي إِنْ كُنْتُ قَدْ عَصَيْتُكَ فَإِنِّي قَدْ أَطَعْتُكَ فِي أَحَبِّ الْأَشْيَاءِ إِلَيْكَ لَمْ أَخُذْ لَكَ وَلَدًا وَ لَمْ أَدْعُ لَكَ شَرِيكَاً وَ قَدْ عَصَيْتُكَ
فِي أَشْيَاءَ كَثِيرَةٍ عَلَى غَيْرِ وَجْهِ الْمَكَابَرَةِ لَكَ وَ لَا الْإِسْتِكْبَارِ عَنْ عِبَادَتِكَ وَ لَا الْجُحُودَ لِزُيُوتِكَ وَ لَا الْخُرُوجَ عَنِ الْعُبُودِيَّةِ لَكَ

He^{-asws} said: ‘Pray four units Salat in it and say, ‘My God^{-azwj}! If I have disobeyed You^{-azwj}, so I have obeyed You^{-azwj} in most beloved of the things to You^{-azwj}. I did not take a son being for You^{-azwj} and I did not claim there being an associate for You^{-azwj}, and I have disobeyed You^{-azwj} in many things without being arrogant to You^{-azwj} nor too proud from worshipping You^{-azwj}, nor rejection of Your^{-azwj} Lord^{-azwj}, nor exiting from the servitude to You^{-azwj}!

وَ لَكِنْ اتَّبَعْتُ هَوَايَ وَ أَرْزَلَنِي الشَّيْطَانُ بَعْدَ الْحُجَّةِ وَ الْبَيَانِ فَإِنْ تَعَذَّبَنِي فَبُذْنُوبِي غَيْرِ ظَالِمٍ أَنْتَ لِي وَ إِنْ تَغَفَّ عَنِّي وَ تَرَحَّمَنِي فَبِحُجُودِكَ وَ كَرَمِكَ يَا كَرِيمُ-

But I have followed my personal desires, and the Satan^{-la} made me slip after the argument and the explanation (had come to me). So, if Your^{-azwj} Punish me, it would be due to my sins without You^{-azwj} being unjust, and if You^{-azwj} were to Pardon me and Mercy me, it would be due to Your^{-azwj} Generosity and Your^{-azwj} Benevolence, O Benevolent!'

وَقُلْ أَيْضاً عَدَوْتُ بِحَوْلِ اللَّهِ وَ قُوَّتِهِ عَدَوْتُ بِغَيْرِ حَوْلٍ مِنِّي وَ لَا قُوَّةَ وَ لَكِنْ بِحَوْلِ اللَّهِ وَ قُوَّتِهِ يَا رَبِّ أَسْأَلُكَ بَرَكَهَ هَذَا الْبَيْتِ وَ بَرَكَهَ أَهْلِهِ وَ أَسْأَلُكَ أَنْ تَرْزُقَنِي رِزْقاً خَلاًلاً طَيِّباً تَسُوِّفُهُ إِلَيَّ بِحَوْلِكَ وَ قُوَّتِكَ وَ أَنَا خَافِضٌ فِي عَافِيَتِكَ

And you should say as well, 'I have come out by the Might of Allah^{-azwj} and His^{-azwj} Strength without any might from me nor strength, but by the Might of Allah^{-azwj} and His^{-azwj} Strength! O Lord^{-azwj}! I ask You^{-azwj} for Blessings of this house and Blessings of its inhabitants, and I ask You^{-azwj} to Provide me Permissible good sustenance Ushering it to me by Your^{-azwj} Mighty and Strength, and I am wading in Your^{-azwj} (Granted) well-being!'

وَ قَالَ السَّيِّدُ رَضِيَ اللَّهُ عَنْهُ ثُمَّ تَصَلَّى عِنْدَ الْخَامِسَةِ رَكَعَتَيْنِ تَقَرَّأَ فِيهِمَا الْحَمْدَ وَ مَا شِئْتَ مِنَ السُّورِ فَإِذَا سَلَّمْتَ وَ سَبَّحْتَ فَقُلِ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِجَمِيعِ أَسْمَائِكَ كُلِّهَا مَا عَلِمْنَا مِنْهَا وَ مَا لَا نَعْلَمُ

And the Seyyid, may Allah^{-azwj} be Pleased with him, said, 'Then pray two units Salat by the fifth (pillar) regarding in these (Surah) Al Hamd and whatever you like from the chapters. When you have performed Salaam, and have glorified, say, 'O Allah^{-azwj}! I ask You^{-azwj} with entirety of Your^{-azwj} Names, all of them, what I know from these and what I don't know!

وَ أَسْأَلُكَ بِاسْمِكَ الْعَظِيمِ الْأَعْظَمِ الْكَبِيرِ الْأَكْبَرِ الَّذِي مِنْ دَعَاكَ بِهِ أَجَبْتَهُ وَ مَنْ سَأَلَكَ بِهِ أَعْطَيْتَهُ وَ مَنْ اسْتَنْصَرَكَ بِهِ نَصَرْتَهُ وَ مَنْ اسْتَغْفَرَكَ بِهِ غَفَرْتَ لَهُ وَ مَنْ اسْتَعَانَكَ بِهِ أَعْنَتَهُ وَ مَنْ اسْتَرْزَقَكَ بِهِ رَزَقْتَهُ

And I ask You^{-azwj} by Your^{-azwj} Magnificent Name, the most Magnificent, the Great, the Greatest which, the one who supplicates with it, is Answered, and one who requests You^{-azwj} with it, is Granted, and one who seeks Your^{-azwj} Help with it, You^{-azwj} Help him, and one who seeks Your^{-azwj} Forgiveness with it, Your^{-azwj} Forgive for him, and one who seeks Your^{-azwj} Assistance, You^{-azwj} Assist him, and one who seeks Your^{-azwj} sustenance with it, You^{-azwj} Provide him!

وَ مَنْ اسْتَعَانَكَ بِهِ أَعْنَتَهُ وَ مَنْ اسْتَرْحَمَكَ بِهِ رَحِمْتَهُ وَ مَنْ اسْتَسْجَرَكَ بِهِ أَجَرْتَهُ وَ مَنْ تَوَكَّلَ عَلَيْكَ بِهِ كَفَيْتَهُ وَ مَنْ اسْتَعَصَمَكَ بِهِ عَصَمْتَهُ وَ مَنْ اسْتَنْفَذَكَ بِهِ مِنْ النَّارِ أَنْقَذْتَهُ وَ مَنْ اسْتَغْطَفَكَ بِهِ تَغَطَّيْتَهُ لَهُ وَ مَنْ أَمَلَكَ بِهِ أَعْطَيْتَهُ

And one who seeks Your^{-azwj} Help with it, You^{-azwj} Help him, and one who seeks Your^{-azwj} Mercy, You^{-azwj} Mercy him, and one who seeks Your^{-azwj} Shelter, You^{-azwj} Shelter him, and one who relies upon You^{-azwj} with it, You^{-azwj} Suffice him, and one who seeks Your^{-azwj} Protection with it, You^{-azwj} Protect him, and one who seeks Your^{-azwj} Saving with it from the Hellfire, You^{-azwj} Save him, and one who seeks Your^{-azwj} Compassion with it, You^{-azwj} are Compassionate to him, and one who hopes to You^{-azwj} with it, You^{-azwj} Grant him!

الَّذِي اتَّخَذَتْ بِهِ آدَمَ صَفِيّاً وَ نُوحاً نَجِيّاً وَ إِبْرَاهِيمَ خَلِيلاً وَ مُوسَى كَلِيماً وَ عِيسَى رُوحاً وَ مُحَمَّدًا حَبِيباً وَ عَلِيّاً وَصِيّاً صَلَّى اللَّهُ عَلَيْهِمْ أَجْمَعِينَ أَنْ تَقْضِيَ لِي حَوَائِجِي وَ تَعْفُو عَمَّا سَلَفَ مِنْ ذُنُوبِي وَ تَنْفُضَ عَلَيَّ بِمَا أَنْتَ أَهْلُهُ وَ لَجَمِيعِ الْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ لِلدُّنْيَا وَ الْآخِرَةِ

(The Name) by which You^{-azwj} Took Adam^{-as} as an elite, and Noah^{-as} as a saviour, and Ibrahim^{-as} as a friend, and Musa^{-as} as a converser, and Isa^{-as} as Spirit, and Muhammad^{-saww} as Beloved, and Ali^{-asws} as successor^{-asws}! May Allah^{-azwj} Send Salawaat upon them^{-as} all, to Fulfil my needs for me, and Pardon what has passed from my sins, and be Gracious upon me with what You^{-azwj} are Rightful of, and for entirety of the believing men and the believing women, for the world and the Hereafter!

يَا مُفَرِّجَ هَمِّ الْمَهْمُومِينَ يَا غِيَاثَ الْمَلْهُوفِينَ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ يَا رَبَّ الْعَالَمِينَ-

O Reliever of worries of the worried, and O helper of the distressed! There is no god except You^{-azwj}! Glory be to You^{-azwj}, O Lord^{-azwj} of the worlds!'

وَقَدْ ذَكَرَ أَنَّهُ يَدْعُوْهُ أَيْضاً عِنْدَ الْحَامِسَةِ بِالِدُّعَاءِ الَّذِي قَدَّمَاهُ وَقَدْ اسْتَقْبَالَ الْقِبْلَةَ عِنْدَ السَّابِعَةِ- ثُمَّ امْضِ إِلَى دَكَّةِ زَيْنِ الْعَابِدِينَ ع وَ هِيَ عِنْدَ الْأُسْطُوَانَةِ الثَّالِثَةِ بِمَا تَلِي بَابَ كِنْدَةَ فَتُصَلِّي عَلَيْهَا رَكْعَتَيْنِ تَقْرَأُ فِيهِمَا الْحَمْدَ وَ مَهْمَا أَرَدْتَ فَإِذَا سَلَّمْتَ وَ سَبَّحْتَ فَقُلْ

And he mentioned that he had supplicated as well by the fifth (pillar) with the supplication which we have advanced, and the time of facing the Qiblah by the seventh (pillar), 'Then continue to the platform of Zayn Al Abideen^{-asws}, and it is by the third pillar from what follows the 'Kinda' door, so pray two units Salat upon it, reading in these (Surah) Al Hamd, and whatever you want. When you have performed Salaam and glorified, say,

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ اللَّهُمَّ إِنَّ دُنُوبِي قَدْ كَثُرَتْ وَ لَمْ يَبْقَ لَهَا إِلَّا رَجَاءُ عَفْوِكَ وَ قَدْ قَدَّمْتُ آلَةَ الْحِزْمَانِ إِلَيْكَ فَأَنَا أَسْأَلُكَ اللَّهُمَّ مَا لَا أَسْتَوْجِبُهُ وَ أَطْلُبُ مِنْكَ مَا لَا أَسْتَحِقُّهُ

'In the Name of Allah^{-azwj} the Beneficent, the Merciful! O Allah^{-azwj}! O Allah^{-azwj}! My sins are many and there does not remain for it except hope of Your^{-azwj} Pardon, and I have I have presented the instrument of deprivation to You^{-azwj}, so I hereby ask You^{-azwj}, O Allah^{-azwj}, what I am not obliged, and I seek from You^{-azwj} what I don't deserve!

اللَّهُمَّ إِنَّ تُعَذِّبَنِي فَبِدُنُوبِي وَ لَمْ تَظْلِمْنِي شَيْئاً وَ إِنْ تَغْفِرْ لِي فَحَبْرٌ رَاحِمٌ أَنْتَ يَا سَيِّدِي

O Allah^{-azwj}! If You^{-azwj} Punish me, it would be due to my sins and You^{-azwj} would not be unjust to me of anything, and if You^{-azwj} Forgive me, You^{-azwj} are the Best Mercier, O my Master!

اللَّهُمَّ أَنْتَ أَنْتَ وَ أَنَا أَنَا أَنْتَ الْعَوَاذُ بِالْمَغْفِرَةِ وَ أَنَا الْعَوَاذُ بِالذُّنُوبِ وَ أَنْتَ الْمُتَقَضِّلُ بِالْجِلْمِ وَ أَنَا الْعَوَاذُ بِالْجَهْلِ

O Allah^{-azwj}! You^{-azwj} are You^{-azwj} and I am me! You^{-azwj} are the Repeated with the Forgiveness and I am the repeater with the sins, and Your^{-azwj} are the Gracious with the Forbearance and I am the repeater with the ignorance!

اللَّهُمَّ فَإِنِّي أَسْأَلُكَ يَا كَنْزَ الضُّعْفَاءِ يَا عَظِيمَ الرِّجَاءِ يَا مُنْقِذَ الْعَرْقَى يَا مُنْجِيَ الْهَلَكَى يَا مُيْتِ الْأَخْيَاءِ يَا مُجِيبَ الْمُوْتَى أَنْتَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا أَنْتَ أَنْتَ الَّذِي سَجَدَ لَكَ شُعَاعُ الشَّمْسِ وَ نُورُ الْقَمَرِ وَ ظِلْمَةُ اللَّيْلِ وَ ضَوْءُ النَّهَارِ وَ خَفَقَانُ الطَّيْرِ

O Allah^{-azwj}! I ask You^{-azwj} O Treasure of the weak ones, O Mighty of the hope, O Saviour of the drowned ones, O Rescuer of the destroyed, O Loving to the loving ones, O Reviver of the dead! You^{-azwj} are Allah^{-azwj} Who, there is no god except You^{-azwj}! Your^{-azwj} are the One to whom

prostrate rays of the sun, and radiance of the moon, and darkness of the night, and illumination of the day, are flapping of the birds!

فَأَسْأَلُكَ اللَّهُمَّ يَا عَظِيمَ بِحَقِّكَ يَا كَرِيمَ عَلَى مُحَمَّدٍ وَ آلِهِ الصَّادِقِينَ وَ بِحَقِّ مُحَمَّدٍ وَ آلِهِ الصَّادِقِينَ عَلَيْكَ وَ بِحَقِّ عَلِيٍّ عَلَيْكَ وَ بِحَقِّكَ عَلَى عَلِيٍّ وَ بِحَقِّ عَلِيٍّ عَلَيْكَ وَ بِحَقِّكَ عَلَى فَاطِمَةَ وَ بِحَقِّ فَاطِمَةَ عَلَيْكَ وَ بِحَقِّكَ عَلَى الْحُسَيْنِ وَ بِحَقِّ الْحُسَيْنِ عَلَيْكَ وَ بِحَقِّ الْحُسَيْنِ عَلَيْكَ فَإِنَّ حُقُوقَهُمْ مِنْ أَفْضَلِ إِنْعَامِكَ عَلَيْهِمْ وَ بِالشَّانِ الَّذِي لَكَ عَنْدهُمْ وَ بِالشَّانِ الَّذِي لَهُمْ عِنْدَكَ

I ask You^{-azwj}, O Allah^{-azwj}, O Mighty, by Your^{-azwj} Right, O Benevolent, upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws} the truthful, and by the right of Muhammad^{-saww} and his^{-saww} Progeny^{-asws} the truthful, upon You^{-azwj}, and by Your^{-azwj} Right upon Ali^{-asws} and by the right of Ali^{-asws} upon You^{-azwj}, and by Your^{-azwj} Right upon Fatima^{-asws} and by the right of Fatima^{-asws} upon You^{-azwj}, and by Your^{-azwj} Right upon Al-Hassan^{-asws} and by the right of Al-Hassan^{-asws} upon You^{-azwj}, and by Your^{-azwj} Right upon Al-Husayn^{-asws} and by the right of Al-Husayn^{-asws} upon You^{-azwj}, for their^{-asws} rights are from the best of Your^{-azwj} bounties upon them^{-asws}, and by the Glory which is for You^{-azwj} in their^{-asws} presence, and by the glory which is for them^{-asws} in Your^{-azwj} Presence!

صَلِّ يَا رَبِّ عَلَيْهِمْ صَلَاةً دَائِمَةً مُتَتَهِي رِضَاكَ وَ اغْفِرْ لِي بِهَمِّ الذُّنُوبِ الَّتِي بَيْنِي وَ بَيْنَكَ وَ أَنْتُمْ نِعْمَتُكَ عَلَيَّ كَمَا أَنْعَمْتَهَا عَلَى آبَائِي مِنْ قَبْلُ يَا كَهيعص
اللَّهُمَّ كَمَا صَلَّيْتَ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ فَاسْتَجِبْ لِي دُعَائِي فِيمَا سَأَلْتُكَ-

O Lord^{-azwj}! Send Salawaat upon them^{-asws} a constant Salawaat of Your^{-azwj} ultimate Pleasure, and Forgive for me through them^{-asws} the sins which are between me and You^{-azwj}, and Complete Your^{-azwj} bounties upon me just as You^{-azwj} had Completed these upon my forefathers from before, O **Kaf Ha Ya Ayn Suad [19:1]**, O Allah^{-azwj}! Just as You^{-azwj} had Sent upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws}, so Answer my supplication for me regarding what I have requested!

ثُمَّ صَعَّ حَذَّكَ الْأَيْمَنَ عَلَى الْأَرْضِ وَ قُلْ يَا سَيِّدِي يَا سَيِّدِي صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اغْفِرْ لِي اغْفِرْ لِي اغْفِرْ لِي وَ أَكْثِرْ مِنْ قَوْلِكَ ذَلِكَ وَ احْشَعْ وَ ابْكْ وَ كَذَا اصْنَعْ بِالْحَدِّ الْأَيْسَرِ ثُمَّ ادْعُ بِمَا أَحْبَبْتَ-

Then place your right cheek upon the ground and say, 'O my Master, O my Master, O my Master! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and Forgive for me, Forgive for me, Forgive for me!', and frequent from that word of yourself, and be fearful and cry. Do like that with the left cheek, then supplicate with whatever you like.

ثُمَّ امْضِ إِلَى دَكَّةِ بَابِ أَمِيرِ الْمُؤْمِنِينَ فَصَلِّ عَلَيْهَا أَرْبَعَ رَكَعَاتٍ بِالْحَمْدِ وَ مَا شِئْتَ مِنَ الْقُرْآنِ فَإِذَا فَرَغْتَ وَ سَبَّحْتَ فَقُلِ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَقْضِ حَاجَتِي يَا اللَّهُ يَا مَنْ لَا يَحْبِيبُ سَائِلُهُ وَ لَا يَنْفَذُ [يَنْقُذُ] نَائِلُهُ يَا قَاضِي الْحَاجَاتِ يَا مُجِيبَ الدَّعَوَاتِ يَا رَبَّ الْأَرْضِينَ وَ السَّمَاوَاتِ

Then continue to the bench (platform) of the door of Amir Al-Momineen^{-asws}. Pray four units Salat upon it with (Surah) Al Hamd and whatever you like from the Quran. When you are free and have glorified, say, 'O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} and Fulfil my needs, O Allah^{-azwj}! O the One^{-azwj} Who does not disappoint His^{-azwj} beggar, nor do His^{-azwj} Awards deplete! O Fulfiller of the needs, O Responder of the supplication, O Lord^{-azwj} of the earths and the skies!

يَا كَاشِفَ الْكُرْبَاتِ يَا وَاسِعَ الْعَطِيَّاتِ يَا دَافِعَ النَّقِمَاتِ يَا مُبَدِّلَ السَّيِّئَاتِ حَسَنَاتٍ عُذِّ عَلَيَّ بِطَوْلِكَ وَفَضْلِكَ وَإِحْسَانِكَ وَاسْتَجِبْ دُعَائِي فِيمَا سَأَلْتُكَ
وَ طَلَبْتُ مِنْكَ بِحَقِّ نَبِيِّكَ وَ وَصِيِّكَ وَ أَوْلِيَاكَ الصَّالِحِينَ.

O Remover of the distresses, O Vast of the Awards, O Repeller of the scourges, O Replaces of the evil deeds into good deeds! Repeat upon me with Your^{-azwj} Leniency, and Your^{-azwj} Grace, and Your^{-azwj} Favours, and Answer my supplication regarding what I have requested You^{-azwj} and have sought from You^{-azwj}, by the right of Your^{-azwj} Prophet^{-saww}, and Your^{-azwj} successor^{-asws}, and Your^{-azwj} righteous Guardians!'

صفة صلاة أخرى عند الباب المذكور و هما ركعتان فإذا فرغت منهما و سبحت فقل اللَّهُمَّ إِنِّي جَلَلْتُ بِسَاحَتِكَ لِعِلْمِي بِوَحْدَانِيَّتِكَ وَ صَمَدَانِيَّتِكَ وَ إِنَّهُ لَا قَادِرَ عَلَيَّ فَضَاءٍ حَاجَتِي غَيْرُكَ وَ قَدْ عَلِمْتُ يَا رَبِّ أَنَّ كُلَّمَا شَاهَدْتُ نِعْمَتَكَ عَلَيَّ اشْتَدَّتْ قَافِي إِلَيْكَ وَ قَدْ طَرَفِي يَا رَبِّ مِنْ مُهِمِّ أَمْرِي مَا قَدْ عَرَفْتَهُ لِأَنَّكَ عَالِمٌ غَيْرُ مُعَلِّمٍ

Description of another Salat by the mentioned door, and these are two units. When you are free from these and have glorified, say, 'O Allah^{-azwj}! I have sought refuge in Your^{-azwj} courtyard due to my knowledge of Your^{-azwj} Oneness and Your^{-azwj} Self-sufficiency, and surely there is no one able upon fulfilling my needs apart from You^{-azwj}, and You^{-azwj} Know, O Lord^{-azwj} that every time I have witnessed Your^{-azwj} bounties upon me, my destitution to You^{-azwj} has intensified, and there has knocked me down, O Lord^{-azwj}, of my important matter what You^{-azwj} Know, because You^{-azwj} are a Knower without being taught!

وَ أَسْأَلُكَ بِالِاسْمِ الَّذِي وَضَعْتَهُ عَلَى السَّمَاوَاتِ فَانْشَقَّتْ وَ عَلَى الْأَرْضِينَ فَانْبَسَطَتْ وَ عَلَى النُّجُومِ فَانْتَشَرَتْ وَ عَلَى الْجِبَالِ فَاسْتَقَرَّتْ

And I ask You^{-azwj} by the Name which You^{-azwj} Placed upon the skies, so they were cleft asunder, and upon the earth, so these were extended, and upon the stars so these shone, and upon the mountains, so they settled!

وَ أَسْأَلُكَ بِالِاسْمِ الَّذِي جَعَلْتَهُ عِنْدَ مُحَمَّدٍ وَ عِنْدَ عَلِيٍّ - وَ عِنْدَ الْحَسَنِ وَ عِنْدَ الْحُسَيْنِ وَ عِنْدَ الْأَيْمَةِ كُلِّهِمْ صَلَوَاتُ اللَّهِ عَلَيْهِمْ أَجْمَعِينَ أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تَقْضِي لِي يَا رَبِّ حَاجَتِي وَ تُبَيِّرَ عَسِيرَهَا وَ تَكْفِيَنِي مُهِمَّهَا وَ تَفْتَحَ لِي فُقْلَهَا

And I ask You^{-azwj} by the Name which You^{-azwj} Made to be in the possession of Muhammad^{-saww}, and with Ali^{-asws}, and with Al-Hassan^{-asws} and with Al-Husayn^{-asws} and with the Imams^{-asws}, all of them^{-asws}, may the Salawaat of Allah^{-azwj} be upon them^{-asws}, to Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and O Lord^{-azwj}, to Fulfil my needs for me, and to Ease its difficulties, and Suffice me of its worries, and Open its locks for me!

فَإِنْ فَعَلْتَ ذَلِكَ فَلَكَ الْحَمْدُ وَ إِنْ لَمْ تَفْعَلْ فَلَكَ الْحَمْدُ غَيْرَ جَائِرٍ فِي حُكْمِكَ وَ لَا خَائِفٍ فِي عَذَابِكَ-

If You^{-azwj} do that, for You^{-azwj} is the Praise, and if You^{-azwj} don't Do it, for You^{-azwj} is the Praise, without being tyrannous in Your^{-azwj} Judgment nor do I fear regarding Your^{-azwj} Justice!'

ثُمَّ تَبَسَّطُ حَذَّكَ الْأَمْنِ عَلَى الْأَرْضِ وَ تَقُولُ اللَّهُمَّ إِنَّ يُونُسَ بَنَ مَتَّى عَ عَبْدُكَ وَ نَبِيُّكَ دَعَاكَ فِي بَطْنِ الْحُوتِ فَاسْتَجَبْتَ لَهُ وَ أَنَا أَدْعُوكَ فَاسْتَجِبْ لِي بِحَقِّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ- وَ تَدْعُو بِمَا تُحِبُّ

Then extend your right cheek upon the ground and say, 'O Allah-^{azwj}! Yunus Bin Matta-^{as}, Your-^{azwj} servant and Your-^{azwj} Prophet-^{as}, supplicated to You-^{azwj} in the belly of the whale, so You-^{azwj} Responded to him-^{as}, and I am supplicating to You-^{azwj}, so Respond to me by the right of Muhammad-^{saww} and Progeny-^{asws} of Muhammad-^{saww}!' – and supplicate with that you like.

ثُمَّ تَقْلِبْ خَدَّكَ الْأَيْسَرَ وَ تَقُولُ اللَّهُمَّ إِنَّكَ أَمَرْتَ بِالْإِجَابَةِ وَ أَنَا أَدْعُوكَ كَمَا أَمَرْتَنِي فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اسْتَجِبْ لِي كَمَا وَعَدْتَنِي يَا كَرِيمُ-

Then turn your left cheek and say, 'O Allah-^{azwj}! You-^{azwj} have Commanded with the supplication, and You-^{azwj} have Guarantee the Response, and I am supplicating to You-^{azwj} just as Your-^{azwj} had Commanded me, so Send Salawaat upon Muhammad-^{saww} and Progeny-^{asws} of Muhammad-^{saww}, and Respond to me just as You-^{azwj} have Promised me, O Benevolent!'

ثُمَّ تَعُودُ إِلَى السُّجُودِ وَ تَقُولُ يَا مُعِزُّ كُلِّ ذَلِيلٍ وَ يَا مُذِلُّ كُلِّ عَزِيزٍ تَعْلَمُ كُنْزِي فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ فَرِّجْ عَنِّي يَا كَرِيمُ-

Then return to the Sajdah and say, 'O Honourer of every humiliated, and O Humiliator of every honourable! You-^{azwj} Know my distress, so Send Salawaat upon Muhammad-^{saww} and Progeny-^{asws} of Muhammad-^{saww}, and Relieve from me, O Benevolent!'

صفة صلاة للحاجة عند الباب المذكور تصلي أربع ركعات فإذا فرغت و سبحت فقل اللَّهُمَّ إِنِّي أَسْأَلُكَ يَا مَنْ لَا تَرَاهُ الْعُيُونُ وَ لَا تُحِيطُ بِهِ الظُّنُونُ وَ لَا يَصِفُهُ الْوَاصِفُونَ وَ لَا تُغَيِّرُهُ الْحَوَادِثُ وَ لَا تُغْنِيهِ الدُّهُورُ تَعْلَمُ مَنَاقِبَ الْجِبَالِ وَ مَكَائِلَ الْبَحَارِ وَ وَرَقَ الْأَشْجَارِ وَ رَمْلَ الْقَفَارِ وَ مَا أَضَاءَتْ بِهِ الشَّمْسُ وَ الْقَمَرُ وَ أَظْلَمَ عَلَيْهِ اللَّيْلُ وَ وَضَحَ عَلَيْهِ النَّهَارُ وَ لَا تُؤَارِي مِنْكَ سَمَاءٌ سَمَاءً وَ لَا أَرْضٌ أَرْضاً وَ لَا جَبَلٌ مَا فِي أَصْلِهِ وَ لَا بَحْرٌ مَا فِي قَعْرِهِ

Description of Salat for the need by the mentioned door – You should pray four units Salat. When you are free and have glorified, say, 'O Allah-^{azwj}! I ask You-^{azwj}, O the One-^{azwj} Whom the eyes cannot see, nor can the thoughts encompass Him-^{azwj}, nor can the describers describe Him-^{azwj}, nor do the occurrences change Him-^{azwj}, nor do the times annihilate Him-^{azwj}! You-^{azwj} Know weights of the mountains, and measurements of the oceans, and leaves of the trees, and grains of sand of the deserts, and what is illuminated by the sun and the moon and the night darkens upon it and the days brighten upon, and a sky does not cover a sky from You-^{azwj}, nor an earth by an earth, nor a mountain what is it its base, nor an ocean what it is its depths!

أَسْأَلُكَ أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تَجْعَلَ خَيْرَ أَمْرِي آخِرَهُ وَ خَيْرَ أَعْمَالِي خَوَاتِيمَهَا وَ خَيْرَ أَيَّامِي يَوْمَ أَلْقَاكَ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

I ask You-^{azwj} to Send Salawaat upon Muhammad-^{saww} and Progeny-^{asws} of Muhammad-^{saww}, and to Make best of my affairs to be its last, and best of my deeds its ending, and best of my days, the day I meet You-^{azwj}, You-^{azwj} are Able upon all things!

اللَّهُمَّ مَنْ أَرَادَنِي بِشُؤٍّ فَأَرِدْهُ وَ مَنْ كَادَنِي فَكَدْهُ وَ مَنْ بَغَانِي بِهَلَكَةٍ فَأَهْلِكْهُ وَ اكْفِنِي مَا أَهَمَّنِي بِمَنْ أَدْخَلَ هَمَّهُ عَلَيَّ

O Allah-^{azwj}! One who intends me with evil, Intend him, and one who plots against me, Plan against him, and one who seeks to destroy me, Destroy him, and Suffice me of what worries me from the ones who enters worries upon me!

اللَّهُمَّ أَدْخِلْنِي فِي دَرْعِكَ الْخَصِيصَةِ وَاسْتُرْنِي بِسِتْرِكَ الْوَاقِي يَا مَنْ يَكْفِي مِنْ كُلِّ شَيْءٍ وَلَا يَكْفِي مِنْهُ شَيْءٌ أَكْفِنِي مَا أَهَمَّنِي مِنْ أَمْرِ الدُّنْيَا وَالْآخِرَةِ وَصَدِّقْ قَوْلِي وَفَعَلِي يَا شَفِيقُ يَا رَفِيقُ فَرِّجْ عَنِّي الْمَصِيقَ وَلَا تُحْمِلْنِي مَا لَا أَطِيقُ

O Allah-^{azwj}! Enter me into Your-^{azwj} fortifying shield, and Conceal me with You-^{azwj} saving cover!
O One Who Suffices from all things and nothing suffices from Him-^{azwj}! Suffice me of what worries me from matters of the world and the Hereafter, and Ratify my words and my actions,
O Compassionate, O Kind! Relieve from me the constriction and do not Load on me what I cannot endure!

اللَّهُمَّ احْرُسْنِي بِعَيْنِكَ الَّتِي لَا تَنَامُ وَارْحَمْنِي بِقُدْرَتِكَ عَلَيَّ يَا أَرْحَمَ الرَّاحِمِينَ يَا عَلِيُّ يَا عَظِيمَ أَنْتَ عَالِمٌ بِحَاجَتِي وَ عَلَى قَضَائِهَا قَدِيرٌ وَ هِيَ لَدَيْكَ يَسِيرٌ وَ أَنَا إِلَيْكَ فَقِيرٌ فَمَنْ عَلَيَّ بِهَا يَا كَرِيمُ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

O Allah-^{azwj}! Guard me with Your Eye which does not sleep, and Mercy me with Your-^{azwj} Power upon me, O most Merciful of the merciful ones! O Exalted, O Mighty! You-^{azwj} are a Knower of my needs, and Able upon Fulfilling these, and these are insignificant before You-^{azwj}, and I am poor to You-^{azwj}, so Confer upon me with these, O Benevolent, You-^{azwj} are Able upon all things!

ثُمَّ تَسْجُدُ وَ تَقُولُ إِلَهِي قَدْ عَلِمْتَ حَوَائِجِي فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ وَ أَقْضِهَا وَ قَدْ أَحْصَيْتَ ذُنُوبِي فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ وَ اغْفِرْهَا يَا كَرِيمُ-

Then perform Sajdah and say, 'O my God-^{azwj}! You-^{azwj} Know my needs, so Send Salawaat upon Muhammad-^{saww} and his-^{saww} Progeny-^{asws}, and Fulfil these, and You-^{azwj} have Counted my sins, so Send Salawaat upon Muhammad-^{saww} and his-^{saww} Progeny-^{asws}, and Forgive these, O Benevolent!'

ثُمَّ تَقْلِبُ خَدَّكَ الْأَيْمَنَ وَ تَقُولُ إِنْ كُنْتُ بِمَنْ الْعَبْدُ فَأَنْتَ نِعَمَ الرَّبِّ افْعَلْ بِي مَا أَنْتَ أَهْلُهُ وَ لَا تَفْعَلْ بِي مَا أَنَا أَهْلُهُ يَا أَرْحَمَ الرَّاحِمِينَ-

Then your right cheek and say, 'If I have been the worst servant, so You-^{azwj} are the Best Lord-^{azwj}! Do with me what You-^{azwj} are Rightful of, and do not Do with me what I am rightful of, O most Merciful of the merciful ones!'

ثُمَّ تَقْلِبُ خَدَّكَ الْأَيْسَرَ وَ تَقُولُ اللَّهُمَّ إِنْ عَظُمَ الذَّنْبُ مِنْ عِنْدِكَ فَلْيُحْسِنِ الْعَفْوَ مِنْ عِنْدِكَ يَا كَرِيمُ-

Then turn your left cheek and say, 'O Allah-^{azwj}! If the sin of Your-^{azwj} servant is mighty, let the Pardon be excellent from You-^{azwj}, O Benevolent!'

ثُمَّ تَعُودُ إِلَى السُّجُودِ وَ تَقُولُ ارْحَمْ مَنْ أَسَاءَ وَ اقْتَرَفَ وَ اسْتَكَانَ وَ اعْتَرَفَ-

Then return to the Sajdah and say, 'Mercy the one who has offended, and committed, and submitted, and acknowledged!'

ثم صل في المكان الذي ضرب فيه أمير المؤمنين صلوات الله عليه- و هو الإيوان المجاور للباب المقدم ذكره ركعتين كل ركعة بالحمد و سورة فإذا سلمت و سبحت فقل

Then pray Salat in the place which Amir Al-Momineen^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, had been struck, and it is the hall next door to the door whose mention has preceded, two units Salat, each unit with Surah Al Hamd and a Surah. When you have performed Salaam and have glorified, say: -

يَا مَنْ أَظْهَرَ الْجَمِيلَ وَ سَتَرَ الْقَبِيحَ يَا مَنْ لَمْ يُوَاخِذْ بِالْجُرِيرَةِ وَلَمْ يَهْتِكِ السِّرَّ وَالْسَّرِيرَةَ يَا عَظِيمَ الْعَفْوِ يَا حَسَنَ التَّجَاوُزِ يَا وَاسِعَ الْمَغْفِرَةِ يَا بَاسِطَ الْيَدَيْنِ بِالرَّحْمَةِ يَا صَاحِبَ كُلِّ نَجْوَى يَا مُنْتَهَى كُلِّ شَكْوَى يَا كَرِيمَ الصَّفْحِ يَا عَظِيمَ الرَّجَاءِ يَا سَيِّدِي صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ افْعَلْ بِي مَا أَنْتَ أَهْلُهُ يَا كَرِيمُ.

‘O One Who Reveals the beautiful and Conceals the ugly! O the One^{-azwj} Who does not Seize for the crimes and does not Violate the veil and the secret! O Mighty of the Pardon! O Excellent of the Overlooking! O Vast of the Forgiveness! O Extender of the Hands with the Mercy! O Companions of every whisper! O End-point of every complaint! O Benevolent of the Forgiveness! O Mighty of the hope! O my Master! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and Do with me what You^{-azwj} are Rightful of, O Benevolent!’⁸¹⁰

70 أَقُولُ قَالَ الشَّهِيدُ وَ مُؤَلِّفُ الْمَزَارِ الْكَبِيرِ رَحِمَهُمَا اللَّهُ وَ تَقُولُ أَيُّضاً إلهي قَدْ مَدَّ إِلَيْكَ الْخَاطِئُ الْمُدْنِبُ يَدَيْهِ لِحُسْنِ ظَنِّهِ بِكَ إلهي قَدْ جَلَسَ الْمُسِيءُ بَيْنَ يَدَيْكَ مُقِرّاً لَكَ بِسُوءِ عَمَلِهِ رَاجِئاً مِنْكَ الصَّفْحَ عَنْ رَذَلِهِ

I say, ‘Al-Shaheed, and compiler of Al-Mazar Al-Kabeer, may Allah^{-azwj} Mercy them, said, ‘And you should say as well, ‘My God^{-azwj}! The wrongdoer, the sinner has extended his hands due to his goodly thoughts with You^{-azwj}! My God^{-azwj}! The evil doer is sitting before You^{-azwj} accepting to You^{-azwj} of his evil deeds desiring the Forgiveness from You^{-azwj} of his slips!

إلهي قَدْ رَفَعَ الظَّالِمُ كَفَّيْهِ إِلَيْكَ رَاجِئاً لِمَا بَيْنَ يَدَيْكَ فَلَا تُخَيِّبْهُ بِرَحْمَتِكَ مِنْ فَضْلِكَ إلهي قَدْ جَنَّا الْعَائِدُ إِلَى الْمَعَاصِي بَيْنَ يَدَيْكَ خَائِفاً مِنْ يَوْمٍ تَجُوزُ فِيهِ الْخَلَائِقُ بَيْنَ يَدَيْكَ

My God^{-azwj}! The unjust has raised his hand to You^{-azwj} hoping for what is in front of You^{-azwj} do so not disappoint him from Your^{-azwj} Grace! My God^{-azwj}! The repeater of his sins is kneeling in front of You^{-azwj}, fearful from the day the creatures will be kneeling in front of You^{-azwj}!

إلهي جَاءَكَ الْعَبْدُ الْخَاطِئُ فِرْعَاً مُشْفِقاً وَ رَفَعَ إِلَيْكَ طَرْفَهُ خَذِيراً رَاجِئاً وَ قَاضَتْ عِزَّتُهُ مُسْتَعْفِراً نَادِماً إلهي فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اغْفِرْ لِي بِرَحْمَتِكَ يَا خَيْرَ الْغَافِرِينَ-

My God^{-azwj}! The wrongdoing servant has come to You^{-azwj} in panic, dreading, and raising his eyes to You^{-azwj} cautiously, hoping, and his tears are pouring seeking Forgiveness remorsefully! My God^{-azwj}! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and Forgive for me by Your^{-azwj} Mercy, O Best of the forgivers!’

ثُمَّ قَالُوا مُنَاجَاةَ أَمِيرِ الْمُؤْمِنِينَ ع اللَّهُمَّ إِنِّي أَسْأَلُكَ الْأَمَانَ يَوْمَ لَا يَنْفَعُ مَالٌ وَ لَا بَنُونَ إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ وَ أَسْأَلُكَ الْأَمَانَ يَوْمَ يَعْصُ الظَّالِمُ عَلَى يَدَيْهِ يَقُولُ يَا لَيْتَنِي اتَّخَذْتُ مَعَ الرَّسُولِ سَبِيلاً

Then they said, ‘A Munajaat by Amir Al-Momineen^{-asws} – ‘O Allah^{-azwj}! O Allah^{-azwj}! I ask You^{-azwj} for the security **On a Day neither wealth nor sons would be of benefit [26:88] Except one**

⁸¹⁰ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 16 H 69

who comes to Allah with an unblemished heart [26:89]; and I ask You^{-azwj} for the security on the Day, the unjust one would bite upon his hand saying, 'O I wish I had taken Sabeel along with the Rasool!' [25:27]!

وَأَسْأَلُكَ الْإِيمَانَ يَوْمَ يُعْرَفُ الْمُجْرِمُونَ بِسِيمَاهُمْ فَيُؤْخَذُ بِالنَّوَاصِي وَالْأُقْدَامِ وَأَسْأَلُكَ الْإِيمَانَ يَوْمَ لَا يَجْزِي وَالِدٌ عَنْ وَلَدِهِ وَلَا مَوْلُودٌ هُوَ جَارٌ عَنْ وَالِدِهِ شَيْئاً إِنَّ وَعْدَ اللَّهِ حَقٌّ

And I ask You^{-azwj} for the security on a Day **The criminals would be recognised by their marks, so they shall be seized by the forelocks and the feet [55:41];** and I ask You^{-azwj} for the security on **the Day when neither will a father avail his son, nor a son avail his father of anything. Surely, the Promise of Allah is True, [31:33]!**

وَأَسْأَلُكَ الْإِيمَانَ يَوْمَ لَا يَنْفَعُ الظَّالِمِينَ مَعَذِرَتُهُمْ وَهُمْ اللَّعْنَةُ وَهُمْ سُوءُ الدَّارِ وَأَسْأَلُكَ الْإِيمَانَ يَوْمَ لَا تَمْلِكُ نَفْسٌ لِنَفْسٍ شَيْئاً وَالْأَمْرُ يَوْمَئِذٍ لِلَّهِ

And I ask You^{-azwj} for the security on a Day **the unjust ones will not benefit from their excuses, and for them is the Curse, and for them is the evil abode [40:52];** and I ask You^{-azwj} for the security on **The Day on which no soul shall control anything for a soul; and the Command on that Day will be for Allah [82:19]!**

وَأَسْأَلُكَ الْإِيمَانَ يَوْمَ يَفْرُ الْمَرْءُ مِنْ أَخِيهِ وَأُمِّهِ وَأَبِيهِ وَصَاحِبَتِهِ وَبَنِيهِ لِكُلِّ امْرِئٍ مِنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ

And I ask You^{-azwj} for the security on **a Day the person will flee from his own brother [80:34] And his mother, and his father [80:35] And his spouse and his son [80:36] For every person from them on that Day, would be a concern occupying him [80:37]!**

وَأَسْأَلُكَ الْإِيمَانَ يَوْمَ يَوَدُّ الْمُجْرِمُ لَوْ يَفْتَدِي مِنْ عَذَابِ يَوْمَئِذٍ بِبَنِيهِ وَصَاحِبَتِهِ وَأَخِيهِ وَفَصِيلَتِهِ الَّتِي تُؤْوِيهِ وَمَنْ فِي الْأَرْضِ جَمِيعاً ثُمَّ يُنْجِيهِ كَذَّبَ آيَاتُهَا لَطَمَى نَزَاعَةً لِلشَّوَى

And I ask You^{-azwj} for the security on a Day **The criminal would love it if he would redeem himself from a Punishment on that Day by his sons [70:11] And his (female) companion, and his brother [70:12] And his kinsfolk who had sheltered him [70:13] And ones in the earth altogether, then they could rescue him [70:14] Never! It is a flame [70:15] Dragging them for the roasting [70:16]!**

مَوْلَايَ يَا مَوْلَايَ أَنْتَ الْمَوْلَى وَ أَنَا الْعَبْدُ وَ هَلْ يَرْحَمُ الْعَبْدُ إِلَّا الْمَوْلَى مَوْلَايَ يَا مَوْلَايَ أَنْتَ الْمَالِكُ وَ أَنَا الْمَمْلُوكُ وَ هَلْ يَرْحَمُ الْمَمْلُوكُ إِلَّا الْمَالِكُ مَوْلَايَ يَا مَوْلَايَ أَنْتَ الْعَزِيزُ وَ أَنَا الذَّلِيلُ وَ هَلْ يَرْحَمُ الذَّلِيلُ إِلَّا الْعَزِيزُ

My Master, O my Master! You^{-azwj} are the Master and I am the slave, and does anyone mercy the slave except his master? My Master, O my Master! You^{-azwj} are the Owner and I am the owned, and does anyone mercy the owned except the owner? My Master, O my Master! You^{-azwj} are the Mighty and I am the servile, and does anyone mercy the servile except the Mighty?

مَوْلَايَ يَا مَوْلَايَ أَنْتَ الْخَالِقُ وَ أَنَا الْمَخْلُوقُ وَ هَلْ يَرْحَمُ الْمَخْلُوقُ إِلَّا الْخَالِقُ مَوْلَايَ يَا مَوْلَايَ أَنْتَ الْعَظِيمُ وَ أَنَا الْخَفِيرُ وَ هَلْ يَرْحَمُ الْخَفِيرُ إِلَّا الْعَظِيمُ مَوْلَايَ يَا مَوْلَايَ أَنْتَ الْقَوِيُّ وَ أَنَا الضَّعِيفُ وَ هَلْ يَرْحَمُ الضَّعِيفُ إِلَّا الْقَوِيُّ

My Master, O my Master! You^{-azwj} are the Creator and I am the created, and does anyone mercy the created except the Creator? My Master, O my Master! You^{-azwj} are the Magnificent and I am the insignificant, and does anyone mercy the insignificant except the Magnificent? My Master, O my Master! You^{-azwj} are the Strong and I am the weak, and does anyone mercy the weak except the strong?

مَوْلَايَ يَا مَوْلَايَ أَنْتَ الْغَنِيُّ وَ أَنَا الْفَقِيرُ وَ هَلْ يَرْحَمُ الْفَقِيرَ إِلَّا الْغَنِيُّ مَوْلَايَ يَا مَوْلَايَ أَنْتَ الْمُعْطِي وَ أَنَا السَّائِلُ وَ هَلْ يَرْحَمُ السَّائِلَ إِلَّا الْمُعْطِي مَوْلَايَ
يَا مَوْلَايَ أَنْتَ الْحَيُّ وَ أَنَا الْمَيِّتُ وَ هَلْ يَرْحَمُ الْمَيِّتَ إِلَّا الْحَيُّ

My Master, O my Master! You^{-azwj} are the Rich and I am the poor, and does anyone mercy the poor except the rich? My Master, O my Master! You^{-azwj} are the Giver and I am the requester, and does anyone mercy the requester except the giver? My Master, O my Master! You^{-azwj} are the Living and I am the dead, and does anyone mercy the dead except the Living?

مَوْلَايَ يَا مَوْلَايَ أَنْتَ الْبَاقِي وَ أَنَا الْفَائِي وَ هَلْ يَرْحَمُ الْفَائِي إِلَّا الْبَاقِي مَوْلَايَ يَا مَوْلَايَ أَنْتَ الدَّائِمُ وَ أَنَا الرَّائِلُ وَ هَلْ يَرْحَمُ الرَّائِلَ إِلَّا الدَّائِمُ مَوْلَايَ يَا
مَوْلَايَ أَنْتَ الرَّازِقُ وَ أَنَا الْمَرْزُوقُ وَ هَلْ يَرْحَمُ الْمَرْزُوقَ إِلَّا الرَّازِقُ

My Master, O my Master! You^{-azwj} are the Everlasting and I am the perishable, and does anyone mercy the perishable except the Everlasting? My Master, O my Master! You^{-azwj} are the Permanent and I am the transient, and does anyone mercy the transient except the Permanent? My Master, O my Master! You^{-azwj} are the Provider and I am the provided, and does anyone mercy the provided except the Provider?

مَوْلَايَ يَا مَوْلَايَ أَنْتَ الْجَوَادُ وَ أَنَا الْبَخِيلُ وَ هَلْ يَرْحَمُ الْبَخِيلَ إِلَّا الْجَوَادُ مَوْلَايَ يَا مَوْلَايَ أَنْتَ الْمُعَافِي وَ أَنَا الْمُبْتَكَي وَ هَلْ يَرْحَمُ الْمُبْتَكَي إِلَّا الْمُعَافِي
مَوْلَايَ يَا مَوْلَايَ أَنْتَ الْكَبِيرُ وَ أَنَا الصَّغِيرُ وَ هَلْ يَرْحَمُ الصَّغِيرَ إِلَّا الْكَبِيرُ

My Master, O my Master! You^{-azwj} are the Generous and I am the stingy, and does anyone mercy the stingy except the Generous? My Master, O my Master! You^{-azwj} are the Healer and I am the afflicted, and does anyone mercy the afflicted except the healer? My Master, O my Master! You^{-azwj} are the Big and I am the small, and does anyone mercy the small except the big?

مَوْلَايَ يَا مَوْلَايَ أَنْتَ الْهَادِي وَ أَنَا الضَّالُّ وَ هَلْ يَرْحَمُ الضَّالَّ إِلَّا الْهَادِي مَوْلَايَ يَا مَوْلَايَ أَنْتَ الرَّحْمَنُ وَ أَنَا الْمَرْحُومُ وَ هَلْ يَرْحَمُ الْمَرْحُومَ إِلَّا الرَّحْمَنُ
مَوْلَايَ يَا مَوْلَايَ أَنْتَ السُّلْطَانُ وَ أَنَا الْمُمْتَحَنُ هَلْ يَرْحَمُ الْمُمْتَحَنَ إِلَّا السُّلْطَانُ

My Master, O my Master? You^{-azwj} are the Guide and I am the lost, and does anyone mercy the lost except the guide? My Master, O my Master! You^{-azwj} are the Beneficent and I am the deprived, and does anyone mercy the deprived except the Beneficent? My Master, O my Master! You^{-azwj} are the Sovereign and I am the tested, and does anyone mercy the tested except the sovereign?

مَوْلَايَ يَا مَوْلَايَ أَنْتَ الدَّلِيلُ وَ أَنَا الْمُتَحَيِّرُ وَ هَلْ يَرْحَمُ الْمُتَحَيِّرَ إِلَّا الدَّلِيلُ مَوْلَايَ يَا مَوْلَايَ أَنْتَ الْغَفُورُ وَ أَنَا الْمُنْذِبُ وَ هَلْ يَرْحَمُ الْمُنْذِبَ إِلَّا الْغَفُورُ
مَوْلَايَ يَا مَوْلَايَ أَنْتَ الْغَالِبُ وَ أَنَا الْمَغْلُوبُ وَ هَلْ يَرْحَمُ الْمَغْلُوبَ إِلَّا الْغَالِبُ

My Master, O my Master! You^{-azwj} are the Pointer and I am the confused, and does anyone mercy the confused except the pointer? My Master, O my Master! You^{-azwj} are the Forgiver and I am the sinner, and does anyone mercy the sinner except the forgiver? My Master, O my Master! You^{-azwj} are the Prevailer and I am the prevailed, and does anyone mercy the prevailed except the prevailer?

مَوْلَايَ يَا مَوْلَايَ أَنْتَ الرَّبُّ وَأَنَا الْمَرْبُوبُ وَهَلْ يَرْحَمُ الْمَرْبُوبَ إِلَّا الرَّبُّ مَوْلَايَ يَا مَوْلَايَ أَنْتَ الْمُتَكَبِّرُ وَأَنَا الْخَاشِعُ وَهَلْ يَرْحَمُ الْخَاشِعَ إِلَّا الْمُتَكَبِّرُ

My Master, O my Master! You^{-azwj} are the Fosterer and I am the fostered, and does anyone mercy the fostered except the fosterer? My Master, O my Master! You^{-azwj} are the Supreme and I am the inferior, and does anyone mercy the inferior except the supreme!

مَوْلَايَ يَا مَوْلَايَ ارْحَمْنِي بِرَحْمَتِكَ وَارْضَ عَنِّي بِجُودِكَ وَكَرَمِكَ وَفَضْلِكَ يَا ذَا الْجُودِ وَالْإِحْسَانِ وَالطُّوْلِ وَالْإِمْتِنَانِ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ.

My Master, O my Master! Mercy me by Your^{-azwj} Mercy, and Be Pleased with me by Your^{-azwj} Generosity and Your^{-azwj} Benevolent and Your^{-azwj} Grace, O Possessor of the Generosity, and the Favours, and the Leniency, and the Appreciation, by Your^{-azwj} Mercy, O most Merciful of the merciful ones!"⁸¹¹

ثُمَّ قَالَ السَّيِّدُ رَحِمَهُ اللَّهُ دُعَاءَ الْأَمَانِ لَهُ أَيْضاً صَلَوَاتُ اللَّهِ عَلَيْهِ اللَّهُمَّ إِنَّكَ ابْتَدَأْتَنِي بِالنِّعَمِ وَ لَمْ أَسْتَوْجِبْهَا مِنْكَ بِعَمَلٍ وَلَا شُكْرٍ وَ خَلَقْتَنِي وَ لَمْ أَكُ شَيْئاً سَوَّيْتَ خَلْقِي وَ صَوَّرْتَنِي فَأَحْسَنْتَ صُورَتِي وَ عَدَوْتَنِي بِرُفْقٍ جَنِيناً وَ عَدَوْتَنِي طِفْلاً وَ عَدَوْتَنِي بِهِ كَبِيراً

Then the Seyyid, may Allah^{-azwj} Mercy him, said, 'A supplication for the security of his^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws} – 'O Allah^{-azwj}! You^{-azwj} Initiated me with the bounties and I did not deserve these from You^{-azwj} due to any deed nor appreciation, and You^{-azwj} Created me and I was not anything. You^{-azwj} Fashioned my creation and Shaped me, and Made my image excellent, and You^{-azwj} Fed me with Your^{-azwj} sustenance when I was a foetus, and You^{-azwj} Fed me when I was a child, and Your^{-azwj} Fed me with it when I was old.

وَ نَفَلْتَنِي مِنْ خَالٍ ضَعْفٍ إِلَى خَالٍ قُوَّةٍ وَ مِنْ خَالٍ جَهْلٍ إِلَى خَالٍ عِلْمٍ وَ مِنْ خَالٍ فَقْرٍ إِلَى خَالٍ غِنًى وَ كُنْتُ فِي ذَلِكَ رَحِيماً رَفِيقاً بِي تُبَدِّلُنِي صِحَّةً بِسَقَمٍ وَ جَدَّةً بِغَدَمٍ وَ نُطْقاً بِكَمٍّ وَ سَعَاءً بِصَمٍّ وَ رَاحَةً بِتَعَبٍ وَ فَهْماً بِعَيٍّ وَ عِلْماً بِجَهْلٍ وَ نُعْمَى بِبُؤْسٍ حَتَّى إِذَا أَطْلَقْتَنِي مِنْ عَقَالٍ وَ هَدَيْتَنِي مِنْ ضَلَالٍ وَ اهْتَدَيْتَ لِدِينِكَ إِذْ هَدَيْتَنِي وَ حَفِظْتَنِي وَ كَفَيْتَنِي وَ دَافَعْتَ عَنِّي وَ قَوَّيْتَ

And You^{-azwj} Transferred me from a state of weakness to a state of strength, and from a state of ignorance to a state of knowledge, and from a state of poverty to a state of richness, and in that You^{-azwj} were Merciful, friendly with me! You^{-azwj} Replaced me with health for sickness, and abundance for need, and speech for muteness, and comfort for hardship, and understanding for confusion, and knowledge for ignorance, and bounties for misery until when You^{-azwj} released me from bondage and Guided me from straying and I was guided to Your^{-azwj} religion when You^{-azwj} Guided me, and Protected me, and Sufficed me, and Defended me, and Strengthened (me)!

⁸¹¹ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 16 H 70 a

فَتَظَاهَرْتَ نِعْمَتَكَ عَلَيَّ وَ تَمَّ إِحْسَانُكَ إِلَيَّ وَ كَمَلَ مَعْرُوفُكَ لَدَيَّ بَلَوْتَ خَيْرِي فَظَهَرَ لَكَ قَلَّةُ شُكْرِي وَ الْجُرْأَةُ عَلَيْكَ مِنِّي مَعَ الْعِصْيَانِ لَكَ فَخَلُمْتَ عَنِّي وَ لَمْ تُؤَاخِذْنِي بِجُرِيرَتِي وَ لَمْ تَهْتِكْ سِرِّي وَ لَمْ تُبْدِ لِلْمَخْلُوقِينَ عَوْرَتِي بَلْ أَخَّرْتَنِي وَ مَهَّلْتَنِي وَ أَنْقَذْتَنِي

Your^{-azwj} bounties appeared upon me, and Your^{-azwj} Kindness toward me was completed, and Your^{-azwj} Favour toward me was perfected. You^{-azwj} Tested my situation, and it became evident to You^{-azwj} my lack of gratitude and my audacity toward You^{-azwj} with disobedience! Yet, You^{-azwj} were Forbearing with me and did not Punish me for my sin, nor did You^{-azwj} Expose my faults, nor Reveal my shortcomings to the creation. Rather, You^{-azwj} Delayed me, and Gave me respite, and saved me!

فَأَنَا أَتَقَلَّبُ فِي نِعْمَاتِكَ مُقِيمٌ عَلَى مَعَاصِيكَ أَكَاثِمٌ بِهَا مِنَ الْعَاصِينَ وَ أَنْتَ مُطَّلِعٌ عَلَيْهَا مِنِّي كَأَنَّكَ أَهْوَنُ الْمُطَّلِعِينَ عَلَى قَبِيحِ عَمَلِي وَ كَأَنَّهُمْ يُحَاسِبُونِي عَلَيْهَا دُونَكَ يَا إِلَهِي فَأَيُّ نِعْمَةٍ أَشْكُرُ مَا ابْتَدَأْتَنِي مِنْهَا بِلَا اسْتِخْقَاقٍ أَوْ حِلْمِكَ عَنِّي بِإِدَامَةِ النِّعَمِ وَ زِيَادَتِكَ إِلَيَّ مِنَ الْمُحْسِنِينَ الشَّاكِرِينَ وَ لَسْتُ مِنْهُمْ

I continue to indulge in Your^{-azwj} bounties, remaining steadfast in my disobedience, and concealing it from those who disobey You^{-azwj}, while You^{-azwj} are fully aware of it from me, as though You^{-azwj} are the least of those who are aware of the ugliness of my deeds. It is as though they hold me accountable for them instead of You^{-azwj}, my God^{-azwj}! Which of Your bounties should I thank You^{-azwj} for? Is it for the bounties You^{-azwj} Initiated me with without my deserving them, or for Your^{-azwj} Forbearance with me through the continuation of Your^{-azwj} bounties and Your^{-azwj} increase toward me, as though I were among the grateful and righteous, though I am not one of them!

إِلَهِي فَلَمْ يَنْقُضْ عَجَبِي مِنْ نَفْسِي وَ مِنْ أَيِّ أُمُورِي كُلِّهَا لَا أَعْجِبُ مِنْ رَغْبَتِي عَنْ طَاعَتِكَ عَمْدًا أَوْ مِنْ تَوَجُّهِي إِلَى مَعْصِيَتِكَ قَصْدًا أَوْ مِنْ عُكُوفِي عَلَى الْحَرَامِ بِمَا لَوْ كَانَ حَالًا لَمَا أَقْنَعَنِي

My God^{-azwj}! My amazement at myself and at all my affairs has not been removed. I am not more astonished than by my deliberate avoidance of Your^{-azwj} obedience, or my intentional turning toward Your^{-azwj} disobedience, or my persistence in what is forbidden, as though, if it were permissible, it would not have sufficed me!

فَسُبْحَانَكَ مَا أَظْهَرَ حُجَّتَكَ عَلَيَّ وَ أَقْدَمَ صَفْحَكَ عَلَيَّ وَ أَكْرَمَ عَفْوِكَ عَنِّي اسْتَعَانَ بِعِصْمَتِكَ عَلَى مَعْصِيَتِكَ وَ تَعَرَّضَ لَكَ عَلَى مَعْرِفَتِهِ بِشِدَّةٍ بِطُغْيَانِكَ وَ صَوْلَةِ سُلْطَانِكَ وَ سَطْوَةِ غَضَبِكَ

Glory be to You^{-azwj}, how Your^{-azwj} Proof against me has been made evident, how Your^{-azwj} Pardon has preceded me, and how Your^{-azwj} Forgiveness has honoured those who relied on Your^{-azwj} bounties to disobey You^{-azwj} and exposed themselves to You^{-azwj}, despite their knowledge of the severity of Your^{-azwj} Punishment, the power of Your^{-azwj} Dominion, and the force of Your^{-azwj} Wrath!

إِلَهِي مَا أَشَدَّ اسْتِخْقَافِي بِعَذَابِكَ إِذْ بَالَعْتُ فِي إِسْخَاطِكَ وَ أَطَعْتُ الشَّيْطَانَ وَ أَمْكَنْتُ هَوَايَ مِنْ عَنَانِي وَ سَلِسَ لِي قِيَادِي فَلَمْ أَغْصِ الشَّيْطَانَ وَ لَا هَوَايَ رَغْبَةً فِي رِضَاكَ وَ لَا رَهْبَةً مِنْ سَخَطِكَ فَالْوَيْلُ لِي مِنْكَ

My God^{-azwj}! How greatly I have taken Your^{-azwj} Punishment lightly when I went to extremes in provoking Your^{-azwj} Wrath, obeyed Satan^{-la}, and allowed my desires to take control over me,

making myself easily led by them. I did not disobey Satan^{-la} or my own desires out of longing for Your^{-azwj} Pleasure or fear of Your^{-azwj} Wrath. Woe to me from You^{-azwj}!

ثُمَّ الْوَيْلُ أَكْثَرَ ذِكْرِكَ فِي الضَّرَاءِ وَ أَغْفُلُ عَنْهُ فِي السَّرَّاءِ وَ أَحِفُّ فِي مَعْصِيَتِكَ وَ أَتَأَقِلُّ عَنْ طَاعَتِكَ مَعَ سُبُوغِ نِعْمَتِكَ عَلَيَّ وَ حُسْنِ بَلَائِكَ لَدَيَّ وَ قَلَّةِ شُكْرِي بَلْ لَا صَبْرَ لِي عَلَى بَلَاءٍ وَ لَا شُكْرَ لِي عَلَى نِعْمَاءٍ

Then woe to me again! I remember You^{-azwj} often in times of hardship but forget You^{-azwj} in times of ease. I hasten toward disobedience yet am sluggish in obedience, despite the abundance of Your bounties upon me, the excellence of Your^{-azwj} Trials for me, and my lack of gratitude. Rather, I have neither patience in adversity nor gratitude in prosperity!

إِلَهِي فَهَذَا ثَنَائِي عَلَى نَفْسِي وَ عِلْمُكَ بِمَا خَفِضْتُ وَ نَسِيتُ وَ مَا اسْتَكَنْتُ فِي ضَمِيرِي مِمَّا قَدَّمَ بِهِ عَهْدِي وَ حَدَّثَ مِنْ كِبَائِرِ الذُّلُوبِ وَ عَظَائِمِ الْفَوَاحِشِ الَّتِي جَنَّبْتُهَا أَكْثَرَ مِمَّا نَطَقَ بِهِ لِسَانِي وَ أَتَيْتُ بِهِ عَلَى نَفْسِي

My God^{-azwj}! This is my testimony against myself, while You^{-azwj} have knowledge of what I have remembered and what I have forgotten, and of what is hidden within my heart, both the sins of my past and the grave transgressions and great immoralities I have committed. What I have acknowledged with my tongue and confessed against myself is far less than what I have actually done!

إِلَهِي وَ هَا أَنَا ذَا بَيِّنَ يَدَيْكَ مُعْتَرِفٌ لَكَ بِخَطَايَايَ وَ هَاتَانِ يَدَايَ سَلَمٌ لَكَ وَ هَذِهِ رَقَبَتِي خَاضِعَةٌ بَيْنَ يَدَيْكَ لِمَا جَنَّبْتُ عَلَى نَفْسِي أَيَا حُبَّةٍ قَلْبِي تَقَطَّعَتْ أَسْبَابُ الْخَدَائِعِ وَ اضْمَحَلَّ عَنِّي كُلُّ بَاطِلٍ وَ أَسْلَمَنِي الْخَلْقُ وَ أَفْرَدَنِي الدَّهْرُ فَقُضِمْتُ هَذَا الْمَقَامَ وَ لَوْ لَا مَا مَنَنْتَ بِهِ عَلَيَّ يَا سَيِّدِي مَا قَدَرْتُ عَلَى ذَلِكَ

My God^{-azwj}! Here I am before You^{-azwj}, acknowledging my mistakes. My hands are surrendered to You^{-azwj}, and my neck is humbled before You^{-azwj} for the wrong I have brought upon myself! O beloved of my heart! All means of deception have been cut off, every falsehood has vanished from me, creatures have abandoned me, and time has left me alone. So I stand in this position, and were it not for the grace You^{-azwj} have Bestowed upon me, O my Chief, whatever I am able upon that!

اللَّهُمَّ فَكُنْ غَافِرًا لِدُنِّي وَ رَاحِمًا لِعُضْفِي وَ غَافِيًا عَنِّي فَمَا أَوْلَاكَ بِحُسْنِ النَّظَرِ لِي وَ بِعِنْفِي إِذْ مَلَكَتْ رِقَّتِي وَ بِالْعَفْوِ عَنِّي إِذْ قَدَرْتَ عَلَى الْإِنْتِقَامِ مِنِّي

O Allah^{-azwj}! Be a Forgiver of my sins, and Mercier to my weakness, and Pardoning me! How worthy You^{-azwj} are of looking upon me with kindness, of granting me freedom when You^{-azwj} hold my bondage, and of forgiving me when You^{-azwj} have the Power to take Retribution against me!

إِلَهِي وَ سَيِّدِي أَ تَرَكَ رَاحِمًا تَضَرُّعِي وَ نَاطِرًا ذُلَّ مَوْقِفِي بَيْنَ يَدَيْكَ وَ وَحْشَتِي مِنَ النَّاسِ وَ أَنْسِي بِكَ يَا كَرِيمُ لَيْتَ شِعْرِي أَ يَغْفُلَانِي مُعْرِضٌ أَنْتَ عَنِّي أَمْ نَاطِرٌ إِلَيَّ بَلْ لَيْتَ شِعْرِي كَيْفَ أَنْتَ صَانِعٌ بِي وَ لَا أَشْعُرُ

My God^{-azwj} and my Master! Do You^{-azwj} See Yourself^{-azwj} having Mercy on my supplication, looking upon the humility of my stance before You^{-azwj}, my loneliness among people, and my closeness to You^{-azwj}, O Most Generous! I wonder, are You^{-azwj} Turning away from me because

of my heedlessness, or are You^{-azwj} Looking upon me? Rather, I wonder, what will You^{-azwj} do with me while I remain unaware?

أَتَقُولُ يَا مَوْلَايَ لِدُعَائِي نَعَمْ أَمْ تَقُولُ لَا فَإِنْ قُلْتَ نَعَمْ فَذَلِكَ ظَنِّي بِكَ فَطَوَّبَ لِي أَنَا السَّعِيدُ طَوَّبَ لِي أَنَا الْمَعْبُودُ طَوَّبَ لِي أَنَا الْعَنِي طَوَّبَ لِي أَنَا الْمَرْخُومُ طَوَّبَ لِي أَنَا الْمَقْبُولُ

O my Master! Will You^{-azwj} be Saying: “Yes” to my supplication or Saying: “No”? If You^{-azwj} Say: “Yes”, so that is my thinking about You^{-azwj}, so beatitude be for me, I am the fortunate! Beatitude be for me, I am the joyful! Beatitude be for me, I am the Self-sufficient! Beatitude be for me, I am the Mercied! Beatitude be for me, I am the Accepted!

وَإِنْ قُلْتَ يَا مَوْلَايَ وَاعْبُدْ بِكَ لَا فَبِعَبْرِ ذَلِكَ مَتْنِي نَفْسِي فَيَا وَئِلِي وَ يَا عَزْلِي وَ يَا شَقَوِي وَ يَا ذُلِّي وَ يَا خِيْبَةَ أَمَلِي وَ يَا انْقِطَاعَ أَجَلِي لَيْتَ شِعْرِي أَلِلشَّقَاءَ وَلَدَتْنِي أُمِّي فَلَيْتَهَا لَمْ تَلِدْنِي بَلْ لَيْتَ شِعْرِي أَلِلنَّارِ رَبَّنِي فَلَيْتَهَا لَمْ تُرَبِّنِي

O my Master, and if You^{-azwj} Say: “No”, and I seek Refuge with You^{-azwj}, it is other than that my soul wishes for, woe to me! What a calamity for me! How miserable I am! How humiliated and hopeless I would be! How my time would be cut off! I wonder, was I born for misery? If so, I wish my mother had never given birth to me. Rather, I wonder, was I raised for the Hellfire? If so, I wish I had never been raised at all!

إِلَهِي مَا أَعْظَمَ مَا ابْتَلَيْتَنِي بِهِ وَ أَجَلٌ مُصِيبَتِي وَ أَحْيَبَ دُعَائِي وَ أَقْطَعَ رَجَائِي وَ أَدْوَمَ شَقَائِي إِنْ لَمْ تَرْحَمْنِي

My God^{-azwj}! How mighty is the Trial You^{-azwj} have Tested me with, how immense is my affliction, how disappointed is my supplication, how cut off is my hope, and how endless is my misery if You^{-azwj} don't have Mercy on me!

إِلَهِي إِنْ لَمْ تَرْحَمْ عَبْدَكَ وَ مَسْكِينَكَ وَ فَقِيرَكَ وَ سَائِلَكَ وَ رَاجِيَكَ فَإِلَى مَنْ أَوْ كَيْفَ أَوْ مَا ذَا أَوْ مَنْ أَرْجُو أَنْ يَعُودَ عَلَيَّ حِينَ تَرْفُضُنِي يَا وَاسِعَ الْمَغْفِرَةِ

My God^{-azwj}! If You^{-azwj} don't Mercy Your^{-azwj} servant, and Your^{-azwj} needy, and Your^{-azwj} poor, and Your^{-azwj} beggar, and Your^{-azwj} hoping one, then to whom or how, or to what, or to whom can I expect to turn to me when You^{-azwj} have rejected me, O Capacious of the Forgiveness?

إِلَهِي فَلَا تَنْعُكَ كَثْرَةُ ذُنُوبِي وَ خَطَايَايَ وَ مَعَاصِييَ وَ إِسْرَافِي عَلَى نَفْسِي وَ اجْزَائِي عَلَيْكَ وَ دُخُولِي فِيهَا حَرَمْتَ عَلَيَّ أَنْ تَعُودَ بِرَحْمَتِكَ عَلَيَّ مَسْكِنَتِي وَ بِصَفْحِكَ الْجَمِيلِ عَلَى إِسَاءَتِي وَ بِعَفْوَانِكَ الْقَدِيمِ عَلَى عَظِيمِ جُرْئِي فَإِنَّكَ تَغْفُو عَنِ الْمُسِيءِ وَ أَنَا يَا سَيِّدِي الْمُسِيءُ

My God^{-azwj}! Do not let the abundance of my sins, and my mistakes, and my acts of disobedience, and my excessiveness toward myself, and my audacity against You^{-azwj}, and my involvement in what You^{-azwj} have Prohibited, Prevent You^{-azwj} from Repeating with Your^{-azwj} Mercy to my state of poverty, with Your^{-azwj} beautiful Pardon to my wrongdoings, and with Your^{-azwj} ancient Forgiveness to my great crimes. For indeed, You^{-azwj} Forgive the wrongdoer, and I, O my Master, and the wrongdoer!

وَ تَغْفِرُ لِلْمُذْنِبِ وَ أَنَا يَا سَيِّدِي الْمُذْنِبُ وَ تَتَجَاوَزُ عَنِ الْمُحْطِئِ وَ أَنَا يَا سَيِّدِي الْمُحْطِئُ وَ تَرْحَمُ الْمُسْرِفَ وَ أَنَا يَا سَيِّدِي الْمُسْرِفُ

And You^{-azwj} Forgive for the sinner, and I, O my Master, am the sinner, and You^{-azwj} Overlook from the wrongdoer, and I, O my Master, and the wrongdoer, and You^{-azwj} Mercy the extravagant, and I, O my Master, am an extravagant!

أَيُّ سَيِّدِي أَيُّ سَيِّدِي أَيُّ مُؤَلَّيِّ أَيُّ رَجَائِي أَيُّ مُرَحِّمٍ أَيُّ مُرْتَفِعٍ أَيُّ مُتَعَطِّفٍ أَيُّ مُتَحَنِّنٍ أَيُّ مُتَمَلِّكٍ أَيُّ مُتَجَبِّرٍ أَيُّ مُسَلِّطٍ

O my Master, O my Master, O my Master, O my Lord, O my hope, O my Merciful, O my Compassionate, O my Tender-hearted, O my Gracious, O my Powerful, O my Domineering, O my Sovereign!

لَا عَمَلٌ لِي أَرْجُو بِهِ نَجَاحَ حَاجَتِي فَأَسْأَلُكَ بِاسْمِكَ الْمُخْزُونِ الطُّهْرِ الطَّاهِرِ الْمُطَهَّرِ الَّذِي جَعَلْتَهُ فِي ذَلِكَ فَاسْتَقَرَّ فِي عِلْمِكَ وَغَيْبِكَ فَلَا يَخْرُجُ مِنْهُمَا أَبَدًا

There are no deeds for me I can hope with for success of my need, so I ask You^{-azwj} by Your^{-azwj} Name, the treasured, the hidden, the Purifying, the Pure, the Purified which You^{-azwj} Made in that so it settled in Your^{-azwj} Knowledge and Your^{-azwj} unseen! So, it will not come out from the two, ever!

فَبِكَ يَا رَبِّ أَسْأَلُكَ وَبِهِ وَنَبِيِّكَ مُحَمَّدٍ ص- وَبِأَخِي نَبِيِّكَ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ صَلَوَاتُ اللَّهِ عَلَيْهِ- وَبِقَاطِمَةِ الطَّاهِرَةِ سَيِّدَةِ نِسَاءِ الْعَالَمِينَ وَالحَسَنِ وَالحُسَيْنِ سَيِّدَيِ شَبَابِ أَهْلِ الْجَنَّةِ مِنَ الْأَوَّلِينَ وَ الْآخِرِينَ وَ بِالْأَيْمَةِ الصَّادِقِينَ الطَّاهِرِينَ الَّذِينَ أُوجِبَتْ خُفُوفُهُمْ وَ افْتَرَضَتْ طَاعَتُهُمْ وَ قَرَنْتُهَا بِطَاعَتِكَ عَلَى الْخَلْقِ أَجْمَعِينَ فَلَا شَيْءَ لِي غَيْرُ هَذَا وَ لَا أَجِدُ أَمْنًا لِي مِنْهُ

So, by You^{-azwj}, O Lord^{-azwj}! I ask You^{-azwj}, and with it, and Your^{-azwj} Prophet Muhammad^{-saww}, and by the brother of Your^{-azwj} Prophet^{-saww}, Amir Al-Momineen Ali Bin Abu Talib^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, and by (Syeda) Fatima^{-asws}, the Pure chieftess of women of the worlds, and Al-Hassan^{-asws} and Al-Husayn^{-asws}, two chiefs of youths of the people of Paradise, from the former ones and the latter ones, and the truthful Imams^{-asws}, the pure, those their^{-asws} rights are obligated, and obedience to them^{-asws} is necessary, and it is paired with obedience to You^{-azwj} upon all the creatures! There is nothing for me apart from this, nor can I find anything more protective for me that it!

اللَّهُمَّ إِنَّكَ قُلْتَ فِي مُحْكَمِ كِتَابِكَ النَّاطِقِ عَلَى لِسَانِ نَبِيِّكَ الصَّادِقِ صَلَوَاتُكَ عَلَيْهِ وَ آلِهِ فَمَا اسْتَكَاثُوا لِرَبِّهِمْ وَ مَا يَنْتَصِرُ عَنْهُمْ

O Allah^{-azwj}! You^{-azwj} Said in the Decisive of Your^{-azwj} Book, Speaking upon the tongue of Your^{-azwj} Prophet^{-saww}, the truthful, may Your^{-azwj} Salawaat be upon him^{-saww} and his^{-saww} Progeny^{-asws}, **and they are not being humble to their Lord and are not beseeching [23:76]!**

فَهَا أَنَا يَا رَبِّ مُسْتَكَثِرٌ مُتَضَرِّعٌ إِلَيْكَ عَائِدٌ بِكَ مُتَوَكِّلٌ عَلَيْكَ وَ قُلْتَ يَا سَيِّدِي وَ مُؤَلَّيِّ وَ لَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ جَاؤُكَ فَاسْتَغْفَرُوا اللَّهَ وَ اسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا

Here I am, O Lord^{-azwj}, humbling, beseeching to You^{-azwj}, seeking refuge with You^{-azwj}, relying upon You^{-azwj}, and You^{-azwj} Said, O my Master: **and had they, when they were unjust to**

themselves, come to you and sought Forgiveness of Allah and the Rasool had (also) sought Forgiveness for them, they would have found Allah Oft-turning (to Mercy), Merciful [4:64]!

وَأَنَا يَا سَيِّدِي أَسْتَغْفِرُكَ وَأُتُوبُ وَأُتُوبُ بِدَنِّي وَأَعْتَرِفُ بِخَطِيئَتِي وَأَسْتَغْفِرُكَ عَثْرَتِي فَهَبْ لِي مَا أَنْتَ بِهِ خَيْرٌ وَقُلْتُ جَلَّ تَنَازُؤُكَ وَتَقَدَّسَتْ أَسْمَاؤُكَ يَا عِبَادِي الَّذِينَ أَسْرَفُوا عَلَى أَنْفُسِهِمْ لَا تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعاً إِنَّهُ هُوَ الْعَفُورُ الرَّحِيمُ

And I, O my Master, I seek Your^{-azwj} Forgiveness, and I repent, and I confess my sin, and acknowledge my misdeed, and I seek uprooting of my stumbles, so Grant me what You^{-azwj} are Informed of, and You^{-azwj}, Majestic is Your^{-azwj} Laudation and Holy are Your^{-azwj} Names, Said: **'O My servants, those who have been extravagant upon themselves! Do not despair from Mercy of Allah, surely Allah Forgives the sins altogether. Surely, He is the Forgiving, the Merciful [39:53]!**

فَلَيْتَكَ اللَّهُمَّ لَيْتَكَ وَسَعْدَيْكَ وَالْخَيْرُ فِي يَدَيْكَ أَنَا يَا سَيِّدِي الْمُسْرِفُ عَلَى نَفْسِي قَدْ وَقَعْتُ مَوْقِفَ الْأَذِلَّةِ الْمُذْنِبِينَ الْعَاصِينَ الْمُتَجَرِّعِينَ عَلَيْكَ الْمُسْتَخْفِينَ بِوَعْدِكَ وَوَعِيدِكَ الْإِلَهِينَ عَنْ طَاعَتِكَ وَطَاعَةِ رَسُولِكَ فَأَيُّ جُرْأٍ اجْتَرَأْتُ عَلَيْكَ وَأَيُّ تَعَرُّيٍّ عَزَّزْتُ بِنَفْسِي

Here I am, O Allah^{-azwj}, here I am, and at Your^{-azwj} assistance, and the goodness is in Your^{-azwj} Hands! I, O my Master, am the extravagant upon myself. I have stood in the position of the humble, the sinful, the disobedient, the audacious ones against You^{-azwj}, the ones who take lightly Your^{-azwj} Promises and Threats, and those who are heedless of obeying You^{-azwj} and Your^{-azwj} Rasool^{-saww}. How audacious I have been to You^{-azwj} and how much I have deceived upon myself!

فَأَنَا الْمُسْرِفُ بِدَنِّي الْمُرْتَكِبُ بِعَمَلِي الْمُنْهَوِّ عَنْ قَصْدِي الْمُنْهَوِّ فِي خَطِيئَتِي الْغَرِيبُ فِي بُحُورِ ذُنُوبِي الْمُنْقَطِعُ بِي لَا أَجِدُ لِدُنُوبِي غَافِراً وَلَا لِيَتُوبَتِي قَابِلاً وَلَا لِيَدَائِي سَامِعاً وَلَا لِعِزَّتِي مُقْبِلاً وَلَا لِعِزَّتِي سَاتِراً وَلَا لِدُعَائِي مُجِيباً غَيْرَكَ يَا سَيِّدِي

I am the one who acknowledges my sin, the one who is bound by my deeds, the one who is confused about my intent, the one who is reckless in my mistakes, the one who is drowning in the seas of my sins, the one who is cut off and finds no one to forgive my sins, nor accept my repentance, nor listen to my call, nor pardon my missteps, nor cover my flaws, nor respond to my supplication apart from You^{-azwj}, O my Master!

فَلَا تَحْرِمْنِي مَا جُدْتَ بِهِ عَلَيَّ مَنْ أَسْرَفَ عَلَى نَفْسِهِ وَعَصَاكَ ثُمَّ تَرَضَّاكَ وَلَا تُهْلِكْنِي إِنْ عُدْتُ بِكَ وَلَذْتُ وَأَخْتُ بِغِنَائِكَ وَاسْتَجَرْتُ بِكَ إِنْ دَعَوْتُكَ يَا مَوْلَايَ فَبِذَلِكَ أَمَرْتَنِي وَأَنْتَ ضَمَنْتَ لِي وَإِنْ سَأَلْتُكَ فَأَعْطِنِي وَإِنْ طَلَبْتُ مِنْكَ فَلَا تَحْرِمْنِي

Do not deprive me of what You^{-azwj} have Granted to those who have wronged themselves and disobeyed You^{-azwj}, then sought Your^{-azwj} Pleasure. Do not Destroy me if I seek refuge in You^{-azwj}, take shelter with You^{-azwj}, and seek Your^{-azwj} Protection. If I call upon You^{-azwj}, O my Master, it is by Your^{-azwj} Command, and You^{-azwj} have Promised it to me. If I ask You^{-azwj}, Give me, and if I seek from You^{-azwj}, do not Withhold from me!

إِلَهِي اغْفِرْ لِي وَتُبْ عَلَيَّ وَارْضَ عَنِّي وَإِنْ لَمْ تَرْضَ عَنِّي فَأَعْفُ عَنِّي فَقَدْ لَا يَرْضَى الْمَوْلَى عَنْ عَبْدِهِ ثُمَّ يَغْفُو عَنْهُ لَيْسَ تُشْبِهُ مَسْأَلَتِي مَسْأَلَةَ السُّؤَالِ لِأَنَّ السَّائِلَ إِذَا سَأَلَ وَرُدَّ وَ مُنِعَ امْتَنَعَ وَ رَجَعَ

My God^{-azwj}! Forgive me, and Turn towards me in Accepting my repentance, and be Pleased with me. If You^{-azwj} are not pleased with me, then Pardon me, for it is not like the request of a servant. The master does not refuse his servant and then forgives him. My request is not like the request of one who asks for when a petitioner is rejected and denied, he refrains and returns!

وَأَنَا أَسْأَلُكَ وَ أُلِحُّ عَلَيْكَ بِكَرَمِكَ وَ جُودِكَ وَ حَيَايِكَ مِنْ رَدِّ سَائِلٍ مُسْتَغْطٍ يَتَعَرَّضُ لِمَعْرُوفِكَ وَ يَلْتَمِسُ صِدْقَتَكَ وَ يُبَيِّحُ بِفَنَائِكَ وَ يَطْرُقُ بَابَكَ وَ عِزَّتِكَ وَ جَلَالِكَ

And I ask You^{-azwj}, and I insist upon You^{-azwj}, with Your^{-azwj} Generosity, Your^{-azwj} Munificence, and Your^{-azwj} Embarrassment not to reject the request of a beggar who approaches Your^{-azwj} Kindness, and seeks Your^{-azwj} charity, and rests at Your^{-azwj} Threshold, and knocks at Your^{-azwj} door, and seeks refuge in Your^{-azwj} Honour and Your^{-azwj} Majesty!

يَا سَيِّدِي لَوْ طَبَّقْتُ دُنُوبِي بَيْنَ السَّمَاءِ وَ الْأَرْضِ وَ خَرَقْتُ النُّجُومَ وَ بَلَغْتُ أَسْفَلَ الثَّرَى وَ جَاوَزْتُ الْأَرْضَيْنِ السَّابِعَةَ السُّفْلَى وَ أَوْفَتْ عَلَى الرَّمْلِ وَ الْحَصَى مَا رَدَّنِي الْيَأْسُ عَنْ تَوْفِيعِ غُفْرَانِكَ وَ لَا صَرَفَنِي الْفُتُوحُ عَنْ انْتِظَارِ رِضْوَانِكَ

O my Lord^{-azwj}! Even if my sins were to cover the space between the skies and the earth, and pierce the stars, and reach the deepest earth, and surpass the seven lowest sky, or be as numerous as the sand and pebbles, despair would not prevent me from hoping for Your^{-azwj} Forgiveness, nor would hopelessness turn me away from waiting for Your^{-azwj} Pleasure!

إِلَهِي وَ سَيِّدِي ذَلَّلْتَنِي عَلَى سُؤَالِ الْجَنَّةِ وَ عَرَفْتَنِي فِيهَا الْوَسِيلَةَ إِلَيْكَ وَ أَنَا أَنْتَوَسِّلُ إِلَيْكَ بِتِلْكَ الْوَسِيلَةِ مُحَمَّدٍ وَ آلِهِ صَلَّى اللَّهُ عَلَيْهِمْ أَجْمَعِينَ أَ فَتَدُلُّ عَلَى خَيْرِكَ وَ نَوَالِكَ السُّؤَالُ ثُمَّ تَمْنَعُهُمْ وَ أَنْتَ الْكَرِيمُ الْمَحْمُودُ فِي كُلِّ الْأَفْعَالِ كَلَّا وَ عِزَّتِكَ يَا مَوْلَايَ إِنَّكَ أَكْرَمُ مِنْ ذَلِكَ وَ أَوْسَعُ فَضْلًا

My God^{-azwj} and my Master! You^{-azwj} have Guided me to request the Paradise and have made me aware of the means to reach You^{-azwj} within it, and I seek Your^{-azwj} Intercession through that means, of Muhammad^{-saww} and his^{-saww} Progeny^{-asws}, may the Salawaat of Allah^{-azwj} be upon them^{-asws} all. Would You^{-azwj} then Guide me to Your^{-azwj} goodness and the asking of Your^{-azwj} bounty, and then deny them? You^{-azwj} are the Most Generous, the Praiseworthy in all Actions. No, by Your Honour, my Lord^{-azwj}! You^{-azwj} are more Generous than that and Your^{-azwj} Grace is vaster!

اللَّهُمَّ اغْفِرْ لِي وَ ارْحَمْنِي وَ ارْضَ عَنِّي وَ تُبْ عَلَيَّ وَ اعْصِمْنِي وَ اغْفُ عَنِّي وَ سَدِّدْنِي وَ وَفِّقْ لِي وَ اجْعَلْ لِي ذِمَّتَكَ وَ لَا تُعَذِّبْنِي

O Allah^{-azwj}! Forgive for me, and Mercy me, and be Pleased with me, and Turn to me, and Protect me, and Pardon me, and Direct me, and Harmonised for me and Make for me Your^{-azwj} Guarantee and do not Punish me!

اللَّهُمَّ وَ اجْعَلْ لِي إِلَى كُلِّ خَيْرٍ سَبِيلًا وَ فِي كُلِّ خَيْرٍ نَصيبًا وَ لَا تُؤْمِنِّي مَكْرَكَ وَ لَا تُفَنِّطْنِي مِنْ رَحْمَتِكَ وَ لَا تُؤْيِسْنِي مِنْ رَوْحِكَ فَإِنَّهُ لَا يَأْمُنُ مَكْرَكَ إِلَّا الْقَوْمُ الْخَاسِرُونَ وَ لَا يَقْنَطُ مِنْ رَحْمَتِكَ إِلَّا الْقَوْمُ الضَّالُّونَ وَ لَا يَيْئَسُ مِنْ رَوْحِكَ إِلَّا الْقَوْمُ الْكَافِرُونَ آمَنْتُ بِكَ

O Allah-azwj! Make for me a path to every good and a share in every good, and do not let me feel safe from Your-azwj Place, and do not let me despair of Your-azwj Mercy, and do not let me lose hope in Your-azwj relief, for none are secure from Your-azwj Plan except the losers, none despair of Your-azwj Mercy except the misguided, and none lose hope in Your-azwj Relief except the Kafir people. I believe in You-azwj!

اللَّهُمَّ قَامِي وَاسْتَجِرْتُ بِكَ فَأَجِرْنِي وَاسْتَعْنُتُ بِكَ فَأَعِزَّنِي

O Allah-azwj! Secure me and I seek Shelter with You-azwj so Shelter me, and I seek Assistance with You-azwj, so Assist me!

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْأَمَانَ الْأَمَانَ يَا كَرِيمُ يَوْمَ يُنْفَخُ فِي الصُّورِ فَيَصْعَقُ مَنْ فِي السَّمَاوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ ثُمَّ نُفِخَ فِيهِ أُخْرَى فَإِذَا هُمْ قِيَامٌ يَنْظُرُونَ وَاشْرَقَتِ الْأَرْضُ بِنُورِ رَبِّهَا وَوُضِعَ الْكِتَابُ وَجِيءَ بِالنَّبِيِّينَ وَالشُّهَدَاءِ وَقُضِيَ بَيْنَهُم بِالْحَقِّ وَهُمْ لَا يُظْلَمُونَ

O Allah-azwj! I ask You-azwj for the security, the security, O Benevolent, on a Day ***the Trumpet would be Blown into, and the ones in the skies and the ones in the earth will swoon (collapse), except for the ones Allah so Desires (not to swoon). Then it shall be blown into again, so they shall stand up looking around [39:68] And the earth will shine with the Noor (Light) of its Lord, and the Book would be placed, and they would come with the Prophets and the witnesses, and it would be Judged between them with the Truth, and they would not be wronged [39:69]!***

وَأَسْأَلُكَ الْأَمَانَ الْأَمَانَ يَا كَرِيمُ يَوْمَ يَقُومُ الرُّوحُ وَالْمَلَائِكَةُ صَفًّا لَا يَتَكَلَّمُونَ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَنُ وَقَالَ صَوَابًا

And I ask You-azwj for the security, the security, O Benevolent, on ***A Day on which the Spirit and the Angels would be standing in rows, not speaking except one the Beneficent Permits for him, and speaks the correct thing [78:38]!***

وَأَسْأَلُكَ الْأَمَانَ الْأَمَانَ يَا كَرِيمُ يَوْمَ يَكُونُ النَّاسُ كَالْفَرَاشِ الْمَبْثُوثِ وَتَكُونُ الْجِبَالُ كَالْعِهْنِ الْمَنْفُوشِ

And I ask You-azwj the security, the security O Benevolent, on ***A Day the people would be like the scattered moths [101:4] And the mountains would be like the loosened wool [101:5]!***

وَأَسْأَلُكَ الْأَمَانَ الْأَمَانَ يَا كَرِيمُ يَوْمَ يُحَدُّ كُلُّ نَفْسٍ مَا عَمِلَتْ مِنْ خَيْرٍ مُحْضَرًا وَمَا عَمِلَتْ مِنْ سُوءٍ تَوَدُّ لَوْ أَنَّ بَيْنَهَا وَبَيْنَهُ أَمَدًا بَعِيدًا

And I ask You-azwj the security, the security O Benevolent, ***On the Day every soul shall find what it has done of good to be present and what it has done of evil. It will wish that between it and him there was a long duration; [3:30]!***

وَأَسْأَلُكَ الْأَمَانَ الْأَمَانَ يَا كَرِيمُ يَوْمَ تَذْهَبُ كُلُّ مُرْضِعَةٍ عَمَّا أَرْضَعَتْ وَتَضَعُ كُلُّ ذَاتِ حَمْلٍ حَمْلَهَا وَتَرَى النَّاسَ سُكَارَى وَمَا هُمْ بِسُكَارَى وَلَكِنَّ عَذَابَ اللَّهِ شَدِيدٌ

And I ask You-azwj the security, the security O Benevolent, ***On a Day you will see it, every breast-feeding woman shall quit from what she breast-fed, and everyone with a pregnancy***

would place her burden; and you will see the people as intoxicated, and they will not be with intoxication, but the Punishment of Allah would be severe [22:2]!

وَأَسْأَلُكَ الْأَمَانَ الْأَمَانَ يَا كَرِيمُ يَوْمَ يَقْرَأُ الْمَرْءُ مِنْ أَخِيهِ وَأُمِّهِ وَأَبِيهِ وَصَاحِبَتِهِ وَبَنِيهِ لِكُلِّ أَفْرَةٍ مِنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ

And I ask You^{-azwj} the security, the security O Benevolent, on **a Day the person will flee from his own brother [80:34] And his mother, and his father [80:35] And his spouse and his son [80:36] For every person from them on that Day, would be a concern occupying him [80:37]!**

وَأَسْأَلُكَ الْأَمَانَ الْأَمَانَ يَا كَرِيمُ يَوْمَ يَأْتِي كُلُّ نَفْسٍ مَا عَمِلَتْ وَهُمْ لَا يُظْلَمُونَ

And I ask You^{-azwj} the security, the security O Benevolent, **on a Day every soul would come pleading about itself, and every soul would be Fulfilled for what it had done; they will not be wronged [16:111]!**

وَأَسْأَلُكَ الْأَمَانَ الْأَمَانَ يَا كَرِيمُ يَوْمَ تَشْهَدُ عَلَيْهِمْ أَلْسِنَتُهُمْ وَأَيْدِيهِمْ وَأَرْجُلُهُمْ بِمَا كَانُوا يَعْمَلُونَ يَوْمَئِذٍ يُوفِّيهِمُ اللَّهُ دِينَهُمُ الْحَقَّ وَ يَعْلَمُونَ أَنَّ اللَّهَ هُوَ الْحَقُّ الْمُبِينُ

And I ask You^{-azwj} the security, the security O Benevolent, **on a Day, their tongues will testify against them, and their hands, and their legs, with what they had been doing [24:24] On that day Allah will Fulfil them, their Religion, the Truth, and they will come to know that Allah, He is the Manifest Truth [24:25]!**

وَأَسْأَلُكَ الْأَمَانَ الْأَمَانَ يَا كَرِيمُ يَوْمَ الْآزِفَةِ إِذِ الْقُلُوبُ لَدَى الْحَنَاجِرِ كَاطِمِينَ مَا لِلظَّالِمِينَ مِنْ حَمِيمٍ وَلَا شَفِيعٍ يُطَاعُ

And I ask You^{-azwj} the security, the security O Benevolent on a Day **when the hearts would be choked at the throats. There would neither be a friend for the unjust one nor an intercessor who complies [40:18]!**

فَأَسْأَلُكَ الْأَمَانَ الْأَمَانَ يَا كَرِيمُ يَوْمَ لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا وَلَا يُقْبَلُ مِنْهَا شَفَاعَةٌ وَلَا يُؤْخَذُ مِنْهَا عَدْلٌ وَلَا هُمْ يُنصَرُونَ

I ask You^{-azwj} the security, the security O Benevolent on **a Day no soul would be recompensed anything from a soul, nor would intercession be Accepted from it, nor would a compensation be Taken from it, nor would they be helping (each other) [2:48]!**

اللَّهُمَّ فَقَدْ اسْتَأْمَنْتُ إِلَيْكَ فَأَقْبَلْنِي وَاسْتَجِزْتُ بِكَ فَأَجِزْنِي يَا أَكْرَمَ مَنْ اسْتَجَارَ بِهِ الْمُسْتَجِيرُونَ وَلَا تَرُدَّنِي خَائِبًا مِنْ رَحْمَتِكَ وَهَبْ لِي مِنْ لَدُنْكَ الرِّضَا إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

O Allah^{-azwj}! I have sought security to You^{-azwj} so Accept me, and I have sought shelter with You^{-azwj} so Shelter me, O Benevolent! O the Most Generous of those whom the seekers of refuge turn to! Do not return me disappointed from Your^{-azwj} Mercy, and Grant me Your^{-azwj} Pleasure from Yourself^{-azwj}! You^{-azwj} are Able upon all things!"⁸¹²

⁸¹² Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 16 H 70 b

ثم تدعو أيضا بما يأتي ذكره في هذا الفصل عقيب الصلاة في مسجد زيد بن صوحان رحمه الله تعالى ذكر صلاة الحاجة هناك خاصة و هي أربع ركعات تقرأ في الأولى فاتحة الكتاب و قُلْ هُوَ اللَّهُ أَحَدٌ عشر مرات و في الثانية فاتحة الكتاب و الصمد أيضا إحدى و عشرين مرة و في الثالثة فاتحة الكتاب و الصمد أيضا إحدى و ثلاثين مرة و في الرابعة فاتحة الكتاب و الصمد أيضا إحدى و أربعين مرة

Then supplicate as well with what its mention will be coming in this section as a follow-up of the Salat in Masjid of Zayd Bin Sowhan, may Allah^{-azwj} the Exalted Mercy him, mentioned Salat of the needs over there especially, and it is of four units, reading in the first Surah Al Fatiha, and Al Tawheed ten times, and in the second Surah Al Fatima and Al Tawheed as well twenty-one times, and in the third Surah Al Fatiha and Surah Al Tawheed as well thirty-one times, and in the fourth Surah Al Fatiha, and Al Tawheed forty-one times.

فإذا سلمت و سبحت فافراً قُلْ هُوَ اللَّهُ أَحَدٌ أيضا إحدى و خمسين مرة و تستغفر الله خمسين مرة و تصلي على النبي و آله خمسين مرة و تقول لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ خَمْسِينَ مَرَّةً

When you have performed Salaam and have glorified, read Surah Al Tawheed as well fifty-one times, and seek Forgiveness of Allah^{-azwj} fifty times, and send Salawaat upon the Prophet^{-saww} and his^{-saww} Progeny^{-asws} fifty times, and say: - 'There is neither might nor strength except with Allah^{-azwj} the Exalted, the Magnificent', fifty times.

ثُمَّ تَقُولُ يَا اللَّهُ الْمَانِعُ قُدْرَتُهُ خَلْقَهُ وَ الْمَالِكُ بِمَا سُلْطَانُهُ وَ الْمُتَسَلِّطُ بِمَا فِي يَدَيْهِ عَلَى كُلِّ مَوْجُودٍ وَ غَيْرُكَ يُحِبُّ رَجَاءَ رَاجِيهِ وَ رَاجِيكَ مَسْرُورٌ لَا يَحِيبُ

Then say, 'O Allah^{-azwj}, the Withholder, Whose Power Controls His^{-azwj} creation, and the Owner with His^{-azwj} Dominion, and the One Who Dominates with what is in His^{-azwj} Hands over all that exists! No one but You^{-azwj} can Disappoint the hope of the one who hopes, and Your^{-azwj} Seeker is joyful and will never be disappointed.

أَسْأَلُكَ بِكُلِّ رِضَى لَكَ وَ بِكُلِّ شَيْءٍ أَنْتَ فِيهِ وَ بِكُلِّ شَيْءٍ تُحِبُّ أَنْ تُذَكَّرَ بِهِ وَ بِكَ يَا اللَّهُ فَلَيْسَ بِعَدْلِكَ شَيْءٌ أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ تَحْفَظَنِي وَ وَلَدِي وَ أَهْلِي وَ مَالِي وَ تَحْفَظَنِي بِحِفْظِكَ وَ أَنْ تَقْضِيَ حَاجَتِي فِي كَذَا وَ كَذَا وَ تَسْأَلَ حَاجَتَكَ.

I ask You^{-azwj} by every pleasure of Yours^{-azwj}, and by everything in which You^{-azwj} are present, and by everything You^{-azwj} Love to be remembered by, and by You^{-azwj} O Allah^{-azwj}! Nothing is equivalent to You^{-azwj}! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and Protect me, and my children, and my family, and my wealth, and Protect me with Your^{-azwj} Protection, and Fulfil my need in such and such matters' - and ask your need.

أقول في كثير من النسخ المصححة من غير كتاب السيد رحمه الله في الثانية الصمد عشرين مرة و في الثالثة ثلاثين مرة و في الرابعة أربعين مرة و بعد الصلاة خمسين مرة و ليس لفظ أحد في شيء من المواضع

I say, in many of the corrected copies, apart from the book of Sayyid, may Allah^{-azwj} Mercy him, in the second Surah Al Tawheed twenty times, and in the third (unit) thirty times, and in the fourth (unit) forty times, and after the Salat, fifty times, and the word 'one' isn't in anything from the places.

ثم قالوا ذكر الصلاة و الدعاء على ذكة الصادق ع ثم امض إليها و هي القريبة من مسلم بن عقيل - رضوان الله عليه فصل عليها ركعتين فإذا سلمت و سبحت فقل

Then they said, 'Al-Sadiq^{-asws} mentioned the Salat and the supplication upon the platform, then he^{-asws} continued to it, and it is nearby Muslim Bin Aqeel^{-asws}, may the Pleasure of Allah^{-azwj} be upon him^{-asws}. Pray two units Salat, and when you have performed the Salaam and glorified, say:

يَا صَانِعَ كُلِّ مَصْنُوعٍ وَ يَا جَابِرَ كُلِّ كَسِيرٍ وَ يَا حَاضِرَ كُلِّ مَلٍّ وَ يَا شَاهِدَ كُلِّ نَجْوَى وَ يَا عَالِمَ كُلِّ خَفِيَّةٍ وَ يَا شَاهِدًا غَيْرَ غَائِبٍ وَ يَا غَالِيًا غَيْرَ مَغْلُوبٍ وَ يَا قَرِيبًا غَيْرَ بَعِيدٍ وَ يَا مُؤْنِسَ كُلِّ وَحِيدٍ وَ يَا حَيَّ حِينَ لَا حَيَّ غَيْرُهُ وَ يَا مُخَيِّبَ الْمَوْتَى وَ مُبَيِّتَ الْأَحْيَاءِ الْقَائِمَ عَلَى كُلِّ نَفْسٍ بِمَا كَسَبَتْ لَا إِلَهَ إِلَّا أَنْتَ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ.

'O the Maker of every made thing, and O the Mender of every broken, and O the Attender of every assembly, and O the Witness of every whisper, and O the Knower of every hidden matter, and O the Witness without being absent, and O the Prevailer without being overcome, and O the Near not far, and O the Comforter of every lonely, and O the Living when there was no living being other than Him^{-azwj}, and O the Reviver of the dead, and Causer of death to the living, the Custodian upon every soul with what it has earned! There is no god except You^{-azwj}! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}!

ثم ادع بما أحببت - فإذا فرغت فامض إلى قبر مسلم بن عقيل قدس الله روحه و نور ضريحه

Then supplicate with what you like. When you are free, continue to the grave of Muslim Bin Aqeel^{-asws}, may Allah^{-azwj} Sanctify his^{-asws} soul, and Irradiate his^{-asws} Shrine.

ذكر زيارة مسلم بن عقيل تقف على قبره و تقول الْحَمْدُ لِلَّهِ الْمَلِكِ الْحَقِّ الْمُبِينِ وَ الْمُتَصَاغِرِ لِعَظَمَتِهِ جَبَّارَةُ الطَّاعِينَ الْمُعْتَرِفِ بِرُؤُوسِيهِ جَمِيعِ أَهْلِ السَّمَاوَاتِ وَ الْأَرْضِينَ الْمُقَرِّ بِتَوْحِيدِهِ سَائِرِ الْخَلْقِ أَجْمَعِينَ

Mention of Ziyarat of Muslim^{-asws} Bin Aqeel^{-asws} – 'You should pause at his^{-asws} grave and say, 'The Praise is for Allah^{-azwj}, the King, the Manifest Truth, and the Belittler of the mighty ones, the tyrants. The acknowledgers of His^{-azwj} Lordship are entirety of the inhabitants of the skies and the earths! The acknowledgers of His^{-azwj} Oneness are rest of the creatures, altogether!

وَ صَلَّى اللَّهُ عَلَى سَيِّدِ الْأَنَامِ وَ أَهْلِ بَيْتِهِ الْكَرَامِ صَلَاةً تَقَرُّ بِهَا أَعْيُنُهُمْ وَ تَرْزَمُ بِهَا أَنْفُ شَانِيهِمْ مِنَ الْجِنَّ وَ الْإِنْسِ أَجْمَعِينَ

And may Allah^{-azwj} Send Salawaat upon chief of the people, and People^{-asws} of his^{-saww} Household, the honourable, Delighting their eyes with it, and Rubbing the noses of their^{-asws} enemies by it, from the Jinn and the humans, altogether!

سَلَامٌ اللَّهُ الْعَلِيِّ الْعَظِيمِ وَ سَلَامٌ مَلَائِكَتِهِ الْمُقَرَّبِينَ وَ أَنْبِيَائِهِ الْمُرْسَلِينَ وَ أئِمَّتِهِ الْمُتَنَجِّسِينَ وَ عِبَادِهِ الصَّالِحِينَ وَ جَمِيعِ الشُّهَدَاءِ وَ الصِّدِّيقِينَ وَ الزَّكَايَاتِ الطَّيِّبَاتِ فِيمَا تَعْتَدِي وَ تَزُوحُ عَلَيْكَ يَا مُسْلِمُ بْنُ عَقِيلٍ بْنَ أَبِي طَالِبٍ - وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ

Greetings of Allah-azwj the Exalted, the Magnificent, and greetings of His-azwj Angels of Proximity, and His-azwj Messenger Prophets-as, and the Selected Imams-asws, and His-azwj righteous servant, and entirety of the martyrs, and the truthful, and the pure, and the goodly with what they go and come to you-asws, O Muslim Bin Aqeel Bin Abu Talib-asws, and Mercy of Allah-azwj and His-azwj Blessings!

أَشْهَدُ أَنَّكَ قَدْ أَقَمْتَ الصَّلَاةَ وَآتَيْتَ الزَّكَاةَ وَأَمَرْتَ بِالْمَعْرُوفِ وَنَهَيْتَ عَنِ الْمُنْكَرِ وَجَاهَدْتَ فِي اللَّهِ حَقَّ جِهَادِهِ وَقُتِلْتَ عَلَى مِنْهَاجِ الْمُجَاهِدِينَ فِي سَبِيلِهِ حَتَّى لَقِيتَ اللَّهَ عَزَّ وَجَلَّ وَهُوَ عَنْكَ رَاضٍ

I testify You-asws had established the Salat, and gave the Zakat, and instructed with the good, and forbade from the evil, and fought for the Sake of Allah-azwj as is the right of fighting, and You-asws were killed upon the manifesto of the holy warriors in His-azwj Way until you-asws met Allah-azwj Mighty and Majestic, and He-azwj was Pleased with you-asws!

وَأَشْهَدُ أَنَّكَ وَفَّيْتَ بِعَهْدِ اللَّهِ وَبَدَلْتَ نَفْسَكَ فِي نُصْرَةِ حُجَّتِهِ وَابْنِ حُجَّتِهِ حَتَّى أَتَاكَ الْيَقِينُ

And I testify you-asws are loyal with the Pact of Allah-azwj and exerted yourself in helping His-azwj Divine Authority, and son-asws of His-azwj Divine Authority until the certainty (death) came to you-asws!

أَشْهَدُ لَكَ بِالتَّسْلِيمِ وَالْوَفَاءِ وَالنَّصِيحَةِ خَلْفَ النَّبِيِّ الْمُرْسَلِ وَالسَّبْطِ الْمُنتَجَبِ وَالِدَلِيلِ الْعَالِمِ وَالْوَصِيِّ الْمُبَلَّغِ وَالْمَظْلُومِ الْمُهْتَزَمِ فَجَزَاكَ اللَّهُ عَنْ رَسُولِهِ وَعَنْ أَمِيرِ الْمُؤْمِنِينَ وَعَنِ الْحَسَنِ وَالْحُسَيْنِ أَفْضَلَ الْجَزَاءِ بِمَا صَبَرْتَ وَاحْتَسَبْتَ وَأَعَنْتَ فَنِعْمَ عُقْبَى الدَّارِ

I testify to you-asws with the submission, and the loyalty, and the advice to a replacement of the Sent Prophet-saww, and the selected grandson-asws, and the pointer, the knowledgeable, and the successor-asws, the deliverer, and the oppressed, the suppressed! May Allah-azwj Recompense you-asws on behalf of His-azwj Rasool-saww, and Amir Al-Momineen-asws, and Al-Hassan-asws and Al-Husayn-asws, the best Recompense due to your-asws having been patient, and you-asws anticipated, and assisted, so **the end-result of the (goodly) abode [13:22]!**

لَعَنَ اللَّهُ مَنْ قَتَلَكَ وَلَعَنَ اللَّهُ مَنْ أَمَرَ بِقَتْلِكَ وَلَعَنَ اللَّهُ مَنْ ظَلَمَكَ وَلَعَنَ اللَّهُ مَنْ افْتَرَى عَلَيْكَ وَلَعَنَ اللَّهُ مَنْ جَهِلَ حَقَّكَ وَاسْتَحَفَّ بِمُحْرَمَتِكَ

May Allah-azwj Curse the one who killed you-asws, and may Allah-azwj Curse the one who ordered your-asws killing, and may Allah-azwj Curse the one who oppressed you-asws, and may the Curse the one who fabricated upon you-asws, and may Allah-azwj Curse the one who ignored your-asws rights, and took your-asws sanctity lightly, and may Allah-azwj Curse!

وَلَعَنَ اللَّهُ مَنْ بَايَعَكَ وَعَشَكَ وَحَذَلَكَ وَأَسْلَمَكَ وَمَنْ أَلَبَّ عَلَيْكَ وَلَمْ يُعِنِكَ الْحَمْدُ لِلَّهِ الَّذِي جَعَلَ النَّارَ مَثْوَاهُمْ وَبَسَّسَ الْوَرْدُ الْمَوْزُودُ

And may Allah-azwj Curse the one who pledged allegiance to you-asws, and cheated you-asws, and abandoned you-asws, and yielded you-asws, and the one who responded to you-asws and did not assist you-asws! The Praise is for Allah-azwj Who Make the Hellfire their abode, **and evil is the place to which the ones would be led to [11:98]!**

أَشْهَدُ أَنَّكَ قَدْ قُتِلْتَ مَظْلُوماً وَأَنَّ اللَّهَ مُنْجِزٌ لَكُمْ مَا وَعَدَكُمْ جِئْتُكَ زَائِراً عَارِفاً بِحَقِّكُمْ مُسْلِماً لَكُمْ تَابِعاً لِسُنَّتِكُمْ وَ نُصْرَتِي لَكُمْ مُعَدَّةٌ حَتَّى يَحْكُمَ اللَّهُ وَ هُوَ خَيْرُ الْحَاكِمِينَ

I testify you^{-asws} were killed unjustly, and Allah^{-azwj} will be Fulfilling to you all what He^{-azwj} has Promised you! I have come to you as a visitor, having recognised your^{-asws} rights, submitting to you all, a follower of your practices, and my help to you all is prepared, until Allah^{-azwj} Judges you all and He^{-azwj} is Best of the judges!

فَمَعَكُمْ مَعَكُمْ لَا مَعَ عَدُوِّكُمْ صَلَوَاتُ اللَّهِ عَلَيْكُمْ وَ عَلَى أَزْوَاجِكُمْ وَ أَجْسَادِكُمْ وَ شَاهِدِكُمْ وَ غَائِبِكُمْ وَ السَّلَامُ عَلَيْكُمْ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ قَتَلَ اللَّهُ أُمَّةً قَتَلْتُمْ بِالْأَيْدِي وَ الْأَلْسِنِ-

I am with you all, with you all, not with your enemies! May the Salawaat of Allah^{-azwj} be upon you, and upon your souls, and your bodies, and your present ones and your absentees! And the greeting be upon you all, and Mercy of Allah^{-azwj} and His^{-azwj} Blessings! May Allah^{-azwj} Kill (Curse) the community which killed you all with the hands and the tongues!

ثُمَّ أَشِيرُ إِلَى الصَّرِيحِ وَ قُلِ السَّلَامُ عَلَيْكَ أَيُّهَا الْعَبْدُ الصَّالِحُ وَ الْمُطِيعُ لِلَّهِ وَ لِرَسُولِهِ وَ لِأَمِيرِ الْمُؤْمِنِينَ- وَ الْحُسَيْنِ وَ الْحُسَيْنِ عِ الْخَمْدُ لِلَّهِ وَ سَلَامٌ عَلَى عِبَادِهِ الَّذِينَ اصْطَفَى مُحَمَّدٍ وَ آلِهِ وَ السَّلَامُ عَلَيْكُمْ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ وَ مَغْفِرَتُهُ وَ عَلَى رُوحِكَ وَ بَدَنِكَ

Then indicate towards the Shrine and say, 'The greeting be upon you^{-asws}, O righteous servant and obedient to Allah^{-azwj} and to His^{-azwj} Rasool^{-saww}, and to Amir Al-Momineen^{-asws}, and to Al-Hassan^{-asws} and Al-Husayn^{-asws}! The Praise for Allah^{-azwj} and Greeting be upon His^{-azwj} servants, those He^{-azwj} Chose, Muhammad^{-saww} and his^{-saww} Progeny^{-asws}, and the greeting be upon you all, and Mercy of Allah^{-azwj} and His^{-azwj} Blessings, and His^{-azwj} Forgiveness and upon your^{-ra} soul and your^{-asws} body!

أَشْهَدُ أَنَّكَ مَضَيْتَ عَلَى مَا مَضَى بِهِ الْبَدْرِيُّونَ وَ الْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ الْمُبَالِغُونَ فِي جِهَادِ أَعْدَائِهِ وَ نُصْرَةِ أَوْلِيَائِهِ فَجَزَاكَ اللَّهُ أَفْضَلَ الْجَزَاءِ وَ أَكْثَرَ الْجَزَاءِ وَ أَقْوَرَ جَزَاءٍ أَحَدٍ مِمَّنْ وَفَى بِنِعْتِهِ وَ اسْتَجَابَ لَهُ دَعْوَتُهُ وَ أَطَاعَ وَلاَةَ أَمْرِهِ

I testify you^{-asws} have passed upon what the (combatants) at Badr had passed upon and the fighters in the Way of Allah^{-azwj}, and deliverers in fighting His^{-azwj} enemies and helping His^{-azwj} friends! May Allah^{-azwj} Recompense you^{-asws} the best Recompense and Multiply the Recompense, and most plentiful of Recompense of anyone from the ones who had been loyal with His^{-azwj} Pact, and He^{-azwj} had Answered his supplication for him, and he had obeyed Masters of the Command!

أَشْهَدُ أَنَّكَ قَدْ بَالِغْتَ فِي النَّصِيحَةِ وَ أَعْطَيْتَ غَايَةَ الْمَجْهُودِ حَتَّى بَعَثَكَ اللَّهُ فِي الشُّهَدَاءِ وَ جَعَلَ رُوحَكَ مَعَ أَزْوَاجِ الشُّعَدَاءِ وَ أَعْطَاكَ مِنْ جَنَانِهِ أَفْسَحَهَا مَنَزْلاً وَ أَفْضَلَهَا عَرْشاً وَ رَفَعَ ذِكْرَكَ فِي الْعَالَمِينَ وَ حَشَرَكَ مَعَ النَّبِيِّينَ وَ الصِّدِّيقِينَ وَ الشُّهَدَاءِ وَ الصَّالِحِينَ وَ حَسَنَ أَوْلِيَاكَ رَفِيقاً

I testify you^{-asws} have delivered in the advice, and gave the peak of the efforts until Allah^{-azwj} Resurrected you^{-asws} among the martyrs and Made your^{-asws} soul to be with souls of the fortunate ones, and Granted you^{-asws} from His^{-azwj} Gardens its expansive dwelling, and its best chamber, and Raise your^{-asws} mention in the Illiyeen, and Gather you^{-asws} with **the Prophets and the Truthful and the Martyrs and the Righteous; and a goodly company are they! [4:69]!**

أَشْهَدُ أَنَّكَ لَمْ تَهِنْ وَ لَمْ تَنْكُلْ وَ أَنَّكَ قَدْ مَضَيْتَ عَلَى بَصِيرَةٍ مِنْ أَمْرِكَ مُقْتَدِياً بِالصَّالِحِينَ وَ مُتَّبِعاً لِلنَّبِيِّينَ فَجَمَعَ اللَّهُ بَيْنَنَا وَ بَيْنَكَ وَ بَيْنَ رَسُولِهِ وَ أَوْلِيَائِهِ فِي مَنَازِلِ الْمُحِبِّينَ فَإِنَّهُ أَرْحَمُ الرَّاحِمِينَ-

I testify you^{-asws} did not weaken nor falter, and that you^{-asws} proceeded with clear insight in your^{-asws} cause, following in the footsteps of the righteous and emulating the Prophets^{-as} May Allah^{-azwj} Unite us with you^{-asws}, and His^{-azwj} Rasool^{-saww}, and His^{-azwj} Chosen ones in the dwellings of the humble, for He^{-azwj} is the most Merciful of the merciful ones!'

ثُمَّ صَلِّ عَنْدَهُ رَكْعَتَيْنِ وَ أَهْدِهَا لَهُ ثُمَّ قُلِ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ لَا تَدَعْ لِي ذَنْباً إِلَّا غَفَرْتَهُ وَ لَا هَمّاً إِلَّا فَرَجْتَهُ وَ لَا مَرَضاً إِلَّا شَفَيْتَهُ وَ لَا غَيْباً إِلَّا سَرَّيْتَهُ وَ لَا شُكْلاً إِلَّا جَمَعْتَهُ وَ لَا غَائِباً إِلَّا حَفِظْتَهُ وَ أَذْنَبْتَهُ وَ لَا غُرْباً إِلَّا كَسَوْتَهُ وَ لَا رِزْقاً إِلَّا بَسَطْتَهُ وَ لَا خَوْفاً إِلَّا أَمِنْتَهُ وَ لَا حَاجَةً مِنْ خَوَائِجِ الدُّنْيَا وَ الْآخِرَةِ لَكَ فِيهَا رِضًى وَ لِي فِيهَا صَلَاحٌ إِلَّا قَضَيْتَهَا يَا أَرْحَمَ الرَّاحِمِينَ-

Then pray two units by it and gift these to him^{-asws}, the say, 'O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and do not Leave any sin for me except Forgive it, nor any worry except Relieve it, nor sickness except Heal it, nor any fault except Cover it, nor family except Gather it, nor absence except Protect it, and Draw it closer, nor any bareness except Clothe it, nor sustenance except Extend it, nor fear except Secure it, nor need from needs of the world and the Hereafter there is Pleasure for You^{-azwj} in it and correctness for me in it except Fulfil it, O most Merciful of the merciful ones!'

فَإِذَا أَرَدْتَ وَدَاعَهُ فَحِفْ عَنْدَهُ وَ قُلْ أَسْتَودِعُكَ اللَّهُ وَ أَسْرِعِيكَ وَ أَقْرَأُ عَلَيْكَ السَّلَامَ آمَنَّا بِاللَّهِ وَ بِالرَّسُولِ وَ بِمَا جَاءَ بِهِ مِنْ عِنْدِ اللَّهِ

When you want to bid farewell to him^{-asws}, stand by him^{-asws} and say, 'I entrust you^{-asws} to Allah^{-azwj} and His^{-azwj} Care, and convey the greeting to you^{-asws}, believing in Allah^{-azwj} and the Rasool^{-saww}, and with whatever he^{-saww} had come with from the Presence of Allah^{-azwj}!

اللَّهُمَّ فَاتَّكُبْنَا مَعَ الشَّاهِدِينَ

O Allah^{-azwj}! Write us with the testifiers!

اللَّهُمَّ لَا تَجْعَلْهُ آخِرَ الْعَهْدِ مِنْ زِيَارَتِي هَذَا الْعَبْدَ الصَّالِحَ وَ ارْزُقْنِي زِيَارَتَهُ مَا أَبْقَيْتَنِي وَ اخْشُرْنِي مَعَهُ وَ عَرِّفْ بَنِي [و] بَيْنَهُ وَ بَيْنَ رَسُولِكَ وَ أَوْلِيَائِكَ فِي الْجَنَّةِ

O Allah^{-azwj}! Do not Make it last of the pacts of my visiting this righteous servant, and Grace me to visit him^{-asws} for as long as You^{-azwj} Cause me to live, and Gather me with him^{-asws}, and Make introductions between me and him^{-asws}, and Your^{-azwj} Rasool^{-saww}, and Your^{-azwj} Guardians in the Gardens!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ تَوَفَّنِي عَلَى الْإِيمَانِ بِكَ وَ التَّصَدِيقِ بِرَسُولِكَ وَ الْوَلَايَةِ لِعَلِيِّ بْنِ أَبِي طَالِبٍ صَلَوَاتُ اللَّهِ عَلَيْهِ وَ الْأُئِمَّةِ مِنْ وَلَدِهِ وَ التَّبَرُّاءِ مِنْ أَعْدَائِهِمْ فَلْيَرْضِ بِذَلِكَ يَا رَبَّ الْعَالَمِينَ.

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and Cause me to die upon the Eman with You^{-azwj}, and the ratification of Your^{-azwj} Rasool^{-saww}, and

the Wilayah of Ali Bin Abu Talib^{-asws}! May the Salawaat of Allah^{-azwj} be upon him^{-asws}, and the Imams^{-asws} from his^{-asws} sons^{-asws}, and the disavowing from their^{-asws} enemies, for I am pleased with that, O Lord^{-azwj} of the worlds!”⁸¹³

71 قَالَ مُؤَلِّفُ الْمَازِرِ الْكَبِيرِ وَ الشَّهِيدُ رَحِمَهُمَا اللَّهُ زِيَارَةُ مُسْلِمِ بْنِ عَقِيلٍ رَضَوَانُ اللَّهُ عَلَيْهِ تَقِفُ عَلَى بَابِهِ وَ تَقُولُ سَلَامٌ اللَّهُ وَ سَلَامٌ مَلَائِكَتِهِ الْمُقَرَّبِينَ وَ أَنْبِيَائِهِ الْمُرْسَلِينَ - إِلَى قَوْلِهِ بِالْأَيْدِي وَ الْأَلْسُنِ

Compiler of ‘Al-Mazar Al-Kabeer’ and Al-Shaheed, may Allah^{-azwj} Mercy them, said, ‘Ziyarat of Muslim^{-asws} Bin Aqeel^{-as}, may the Pleasure of Allah^{-azwj} be upon him^{-asws} – ‘Pause at his^{-asws} door and say, ‘Greeting of Allah^{-azwj}, and greeting of His^{-azwj} Angels of Proximity, and His^{-azwj} Messenger Prophets^{-as}’ – up to his words ‘By the hands and the tongues’.

ثُمَّ ادْخُلْ وَ انْكَبَّ عَلَى الْقَبْرِ وَ قُلِ السَّلَامَ عَلَيْكَ أَيُّهَا الْعَبْدُ الصَّالِحُ - إِلَى قَوْلِهِ فَإِنَّهُ أَرْحَمُ الرَّاحِمِينَ

Then enter and devote upon the grave and say, ‘The greeting be upon you^{-asws} O the righteous servant!’ – up to his words, ‘He^{-azwj} is most Merciful of the merciful ones!’

ثُمَّ انْحَرْفْ إِلَى عِنْدِ الرَّأْسِ فَصَلِّ رَكَعَتَيْنِ وَ صَلِّ بَعْدَهُمَا مَا بَدَا لَكَ وَ سَبِّحْ وَ ادْعُ بِمَا أَحْبَبْتَ وَ قُلِ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ - وَ لَا تَدَعْ إِلَى آخِرِ مَا مَرَّ

Then turn to be by the head. Pray two units Salat and pray over there whatever comes to you, and glorify, and supplication with whatever you like, and say, ‘O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}’ – and do not leave up to end of what has passed.

ثُمَّ قَالَ السَّيِّدُ رَضِيَ اللَّهُ عَنْهُ زِيَارَةَ أُخْرَى لِمُسْلِمِ بْنِ عَقِيلٍ س وَ إِذَا وَصَلْتَ إِلَى ضَرْحِهِ فَتَقِفْ عَلَيْهِ مُسْتَقْبِلَ الْقِبْلَةِ وَ قُلِ السَّلَامَ عَلَيْكَ أَيُّهَا الْفَادِي بِنَفْسِهِ وَ مُهَجِّجِ الشَّهِيدِ الْفَقِيدِ الْمَظْلُومِ الْمَعْصُوبِ حَقُّهُ الْمُنتَهَكِ حُرْمَتُهُ

Then the Seyyid, may Allah^{-azwj} be Pleased with him, said, ‘Another Ziyarat of Muslim^{-asws} Bin Aqeel^{-asws}, when you arrive to his^{-asws} Shrine, pause by it facing the Qiblah and say, ‘The greeting be upon you^{-asws}, O redeemer with his own soul and essence, the martyred, the missed, the oppressed, usurped of his^{-ra} rights whose sanctity was violated!

السَّلَامَ عَلَيْكَ يَا مَنْ فَادَى بِنَفْسِهِ ابْنَ عَمِّهِ وَ فَدَى بِدَمِهِ دَمَهُ السَّلَامَ عَلَيْكَ يَا أَوَّلَ الشُّهَدَاءِ وَ إِمَامَ السُّعَدَاءِ السَّلَامَ عَلَيْكَ يَا مُسْلِمَ يَا مَنْ أَسْلَمَ نَفْسَهُ وَ سَكَنَ عَلَى طَاعَةِ اللَّهِ رُؤْسَهُ وَ أَحْمَدَ حِسَّهُ

The greeting be upon you^{-asws}, O the one who redeemed himself for the son^{-asws} of his^{-asws} uncle^{-asws}, and redeemed his^{-asws} blood for his^{-asws} blood! The greeting be upon you^{-asws} o first of the martyrs, and Imam^{-asws} of the fortunate! The greeting be upon you^{-asws} o the submitter!

⁸¹³ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 16 H 70 c

O the one who submitted himself^{-ra} and settled in his^{-asws} grave upon the obedience of Allah^{-azwj} and his^{-asws} news was frozen (silenced)!

السَّلَامُ عَلَيْكَ يَا ابْنَ السَّادَةِ الْأَبْرَارِ وَ يَا ابْنَ أَخِي جَعْفَرِ الطَّيَّارِ وَ ابْنَ أَخِي عَلِيِّ الْقَارِسِ الْكَرَّارِ الصَّارِبِ بِذِي الْفَقَارِ السَّلَامُ عَلَيْكَ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ

The greeting be upon you^{-asws}, O son^{-asws} of the chiefs, the righteous, and O son^{-asws} of a brother of Ja'far Al Tayyar^{-asws}, and son^{-asws} of a brother of Ali^{-asws}, the horseman, the attacker, the striker with Zulfiqar (sword)! The greeting be upon you^{-asws}, and Mercy of Allah^{-azwj} and His^{-azwj} Blessings!

يَا مَنْ أَرْضَى بِفَعَالِهِ مُحَمَّدَ الْمُخْتَارِ وَ الْمَلِكِ الْجَبَّارِ السَّلَامُ عَلَيْكَ لَقَدْ صَبَرْتَ فَنِعْمَ عُقْبَى الدَّارِ السَّلَامُ عَلَيْكَ يَا وَحِيداً غَرِيباً عَنْ أَهْلِهِ بَيْنَ الْأَعْدَاءِ بِلَا نَاصِرٍ وَ لَا مُجِيبٍ

O one who by his actions pleased Muhammad^{-saww} the Chosen, and the King, the Subduer! The greeting be upon you^{-asws}! You were patient, so **the end-result of the (goodly) abode [13:22]!** The greeting be upon you^{-asws} O alone, estranged from his^{-asws} family in the midst of the enemies without any helper nor a responder!

أَشْهَدُ بَيْنَ يَدَيِ اللَّهِ أَنَّكَ جَاهَدْتَ وَ صَبَرْتَ وَ خَاصَمْتَ أَعْدَاءَ اللَّهِ عَلَى طَاعَتِهِ وَ طَاعَةِ نَبِيِّهِ وَ وَصِيِّهِ وَ وَلِيِّهِ فَمَضَيْتَ شَهِيداً وَ تَوَلَّيْتَ حَمِيداً إِنَّا لِلَّهِ وَ إِنَّا إِلَيْهِ رَاجِعُونَ

I testify in front of Allah^{-azwj} you^{-asws} had fought, and were patient, and contended the enemies of Allah^{-azwj} being upon His^{-azwj} obedience and obedience of His^{-azwj} Prophet^{-saww}, and his^{-saww} successor^{-asws}, and his^{-saww} guardian! You^{-asws} passed as a martyr, and turned around praise-worthy! We are for Allah^{-azwj} and are returning to Him^{-azwj}!

اللَّهُمَّ احْشُرْنِي مَعَهُ وَ مَعَ أَبِيهِ وَ عُمُومَتِهِ وَ بَنِيهِمْ وَ لَا تَحْرِمْنِي فِي بَقِيَّةِ عُمْرِي زِيَارَتَهُ-

O Allah^{-azwj}! Gather me with him^{-asws}, and with his^{-asws} father, and his^{-asws} uncles, and their sons, and do not Deprive me of visiting him^{-asws} in remainder of my age!

ثُمَّ تُقْبَلُ الصَّرِيحُ وَ تُصَلِّيَ صَلَاةَ الزِّيَارَةِ وَ تُهْدَى ثَوَابُهَا لَهُ ثُمَّ تُودَعُهُ وَ تَنْصَرِفُ إِنْ شَاءَ اللَّهُ.

Then kiss the Shrine and pray the Salat of the Ziyarat and gift its Rewards to him^{-asws}. Then bid him^{-asws} farewell and leave, if Allah^{-azwj} so Desires!''⁸¹⁴

ذكر زيارة هاني بن عروة المرادي فقف على قبره و تسلم على رسول الله ص- و تقول سَلَامُ اللَّهِ الْعَظِيمِ وَ صَلَوَاتُهُ عَلَيْكَ يَا هَانِي بْنَ عُرْوَةَ- السَّلَامُ عَلَيْكَ أَهْيَا الْعَبْدُ الصَّالِحُ النَّاصِحُ لِلَّهِ وَ لِرَسُولِهِ وَ لِأَمِيرِ الْمُؤْمِنِينَ- وَ الْحَسَنِ وَ الْحُسَيْنِ ع-

Mention of Ziyarat of Hany Bin Urwah Al Muradi^{-ra} – 'Pause at his^{-ra} grave and greet unto Rasool-Allah^{-saww} and say, 'Greeting of Allah^{-azwj} the Magnificent and His^{-azwj} Salawaat be upon

⁸¹⁴ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 16 H 71 a

you^{-ra}, O Hany Bin Urwah^{-ra}! The greeting be upon you^{-asws} O the righteous servant, the adviser for Allah^{-azwj} and for His^{-azwj} Rasool^{-saww} and for Amir Al-Momineen^{-asws}, and Al-Hassan^{-asws} and Al-Husayn^{-asws}!

أَشْهَدُ أَنَّكَ قُتِلْتَ مَظْلُومًا فَلَعَنَ اللَّهُ مَنْ قَتَلَكَ وَ اسْتَحْلَلَ دَمَكَ وَ حَشَى اللَّهُ قُبُورَهُمْ نَاراً أَشْهَدُ أَنَّكَ لَقِيتَ اللَّهَ وَ هُوَ رَاضٍ عَنْكَ بِمَا فَعَلْتَ وَ نَصَحْتَ

I testify you^{-asws} were killed unjustly, so may Allah^{-azwj} Curse the one who killed you^{-ra}, and legalised your^{-ra} blood, and may Allah^{-azwj} Fill their graves with fire! I testify you^{-ra} met Allah^{-azwj} and He^{-azwj} was Pleased with you^{-ra} due to what you^{-ra} had done, and you^{-ra} advised!

وَ أَشْهَدُ أَنَّكَ قَدْ بَلَغْتَ دَرَجَةَ الشُّهَدَاءِ وَ جَعَلَ رُوحَكَ مَعَ أَرْوَاحِ السُّعَدَاءِ بِمَا نَصَحْتَ لِلَّهِ وَ لِرَسُولِهِ مُجْتَهِدًا وَ بَدَّلْتَ نَفْسَكَ فِي دَاثِ اللَّهِ وَ مَرْضَاتِهِ

And I testify you^{-asws} have reached the rank of martyrs, and your^{-ra} soul has been Made to be with souls of the fortunate due to what you^{-ra} had advised for Allah^{-azwj} and for His^{-azwj} Rasool^{-saww}, as a struggler, and you^{-ra} exerted yourself^{-ra} for the Self of Allah^{-azwj} and His^{-azwj} Pleasure!

فَرَحِمَكَ اللَّهُ وَ رَضِيَ عَنْكَ وَ حَشَرَكَ مَعَ مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ وَ جَمَعَنَا وَ إِيَّاكُمْ مَعَهُمْ فِي دَارِ النِّعَمِ وَ سَلَامٌ عَلَيْكَ وَ رَحْمَةُ اللَّهِ.

May Allah^{-azwj} Mercy you^{-ra}, and be Pleased with you^{-ra}, and Gather you^{-ra} with Muhammad^{-saww} and his^{-saww} Progeny^{-asws}, the Pure, and Gather us and you all with them^{-asws} in the House of Bliss, and greeting be upon you^{-ra} and Mercy of Allah^{-azwj}!

ثم صل ركعتين صلاة الزيارة و أهدها له و ادع لنفسك بما شئت و ودعه بما ودعت به مسلم بن عقيل ره

Then perform two units of Salat of the Ziyarat, and gift it to him^{-ra}, and supplicate for yourself with whatever you like, and bid him^{-ra} farewell with what you had bade farewell with to Muslim Bin Aqeel^{-ra}.⁸¹⁵

بيان اعلم أن زيارة مسلم رضي الله عنه في يوم شهادته و هو يوم عرفة أفضل و أنسب من سائر الأيام.

Note - Know that visiting Muslim^{-ra}, may Allah^{-azwj} be Pleased with him^{-ra} on the day of his martyrdom, which is the Day of Arafah, is more virtuous and appropriate than on other days.

ثم اعلم أن هذا الدعاء و الصلاة مروي في كتب الحديث عَنْ أَبِي إِبْنِ تَعْلَبٍ عَنِ الصَّادِقِ ع أَنَّهُ قَالَ: إِذَا كَانَتْ لَكَ حَاجَةٌ فَصُمْ الْأَرْبَعَاءَ وَ الْخَمِيسَ وَ الْجُمُعَةَ وَ صَلِّ رَكْعَتَيْنِ عِنْدَ زَوَالِ الشَّمْسِ تَحْتَ السَّمَاءِ وَ قُلِ اللَّهُمَّ إِنِّي حَلَلْتُ بِسَاحَتِكَ الدُّعَاءَ.

Then know that this supplication and the Salat is reported in the books of Hadeeth, from Aban Bin Taghlib, from Al-Sadiq^{-asws}, he^{-asws} said: ‘When there was a need for you, fast the Wednesday, and the Thursday, and the Friday, and pray two units at midday beneath the (open) sky, and say, ‘O Allah^{-azwj}! I have arrived at Your^{-azwj} courtyard!’ – the supplication.⁸¹⁶

⁸¹⁵ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 16 H 71 b

⁸¹⁶ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 16 H 71 b

و يُؤَيِّدُهُ أَيْضاً مَا رَوَاهُ مُحَمَّدُ بْنُ إِبْرَاهِيمَ التُّعْمَانِيُّ فِي كِتَابِ الْعَيْبَةِ عَنِ ابْنِ عُفَّةَ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَنِ الْحُسَيْنِ وَ مُحَمَّدِ ابْنِ يُوسُفَ عَنْ سَعْدَانَ بْنِ مُسْلِمٍ عَنْ صَبَّاحِ الْمُرَزِيِّ عَنِ الْحَارِثِ بْنِ حَصِيْرَةَ عَنْ حَبَّةِ الْعُرَيْبِيِّ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع كَأَنِّي أَنْظُرُ إِلَى شَيْعَتِنَا بِمَسْجِدِ الْكُوفَةِ - وَ قَدْ ضَرَبُوا الْفُسْطَاطَ يُعَلِّمُونَ النَّاسَ الْقُرْآنَ كَمَا أَنْزَلَ أَمَّا إِنْ قَاتِمْنَا إِذَا قَامَ كَسْرُهُ وَ سَوَى قِبْلَتَهُ.

And it is supported as well what is reported by Muhammad Bin Ibrahim Al Numani, in 'Kitab Al Ghayba', from Ibn Uqdah, from Ali Bin Al-Hassan, from Al-Hassan and Muhammad, two sons of Yusuf, from Sa'dan Bin Muslim, from Sabbah Al Muzanny, from Al Haris Bin Haseera, from Habbat Al Urny who said,

'Amir Al-Momineen^{-asws} said: 'It is as if I^{-asws} am looking at our^{-asws} Shias in Masjid Al-Kufa, and they have struck their tents teaching the Quran to the people just as it had been Revealed! As for our^{-ra} Qaim^{-ajfj}, when he^{-ajfj} rises, he^{-ajfj} will break it and adjust its Qiblah!'"⁸¹⁷

أَنَّهُ لَا يَعْلَمُ بَقَاءَ الْبِنَاءِ الَّذِي كَانَ عَلَى عَهْدِ أَمِيرِ الْمُؤْمِنِينَ ع بَلْ يَدُلُّ بَعْضُ الْأَخْبَارِ عَلَى هَدْمِهِ وَ تَغْيِيرِهِ كَمَا رَوَاهُ الشَّيْخُ فِي كِتَابِ الْعَيْبَةِ عَنِ الْقُضَلِيِّ بْنِ شَاذَانَ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ الرَّبِيعِ بْنِ مُحَمَّدٍ الْمُسَلِّيِّ عَنْ ابْنِ طَرِيفٍ عَنْ ابْنِ ثُبَّانَةَ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع فِي حَدِيثٍ لَهُ حَتَّى انْتَهَى إِلَى مَسْجِدِ الْكُوفَةِ وَ كَانَ مَبْنِيًّا بِخَرَفٍ وَ دِنَانٍ وَ طِينٍ

It is not known the (exact) spot which it used to be in the era of Amir Al-Momineen^{-asws}. But some of the Ahadeeth evidence upon its demolition and its alteration, just as it reported by the Sheykh in 'Kitab Al Ghayba', from Al Fazl Bin Shazan, from Ali Bin Al Hakam, from Al Rabie Bin Muhammad Al Musly, from Ibn Tareyf, from Ibn Nubata who said, 'Amir Al-Momineen^{-asws} said in a Hadeeth of his^{-asws}, until he^{-asws} ended to Masjid Al Kufa, and it was a construction of unbaked clay, and pottery, and clay.

فَقَالَ وَلَيْلٌ لِمَنْ هَدَمَكَ وَ وَلَيْلٌ لِمَنْ سَهَّلَ هَدْمَكَ وَ وَلَيْلٌ لِبَنَاتِكَ بِالْمَطْبُوحِ الْمُغِيرِ قِبْلَةَ نُوحٍ

He^{-asws} said: 'Woe to the one who demolished you, woe to the one who facilitated your destruction, and woe to the one who rebuilt you with baked bricks, altering the Qiblah of Noah^{-as}!

طَوْبَى لِمَنْ شَهِدَ هَدْمَكَ مَعَ قَائِمِ أَهْلِ بَيْتِي أَوْلَيْكَ خَيْرُ الْأُمَّةِ مَعَ أَزْوَاجِ الْعِزَّةِ.

Beatitude be for the one who witnessed your demolition with Qaim^{-ajfj} of People^{-asws} of my^{-asws} Household! They are best of the community with the righteous family^{-asws}!"⁸¹⁸

و أغرب من جميع ذلك أن مسجد الرسول ص محرابه على خط نصف النهار مع أنه أظهر المحاريب انتساباً إلى المعصوم و هو مخالف للقواعد لانحراف قبلة المدينة عن يسار نصف النهار أي من نقطة الجنوب إلى المشرق بسبع و ثلاثين درجة أيضاً مخالف لما هو المشهور من أن النبي ص قال محرابي على الميزاب.

And stranger than all of this is that the prayer niche in Masjid of the Rasool^{-saww}, his^{-saww} prayer niche is aligned with the meridian line, despite being one of the most well-known prayer niches attributed to the infallible^{-asws}. This contradicts the established rules, as the Qiblah of Medina

⁸¹⁷ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 16 H 71 c

⁸¹⁸ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 16 H 71 d

deviates from the left of the meridian, meaning from the south toward the east by 37 degrees. It also contradicts the widely known saying attributed to the Prophet: 'My prayer niche is aligned with the waterspout.'

و من يقف في المسجد الحرام بإزاء الميزاب يقع الجدي خلف منكبه الأيسر بل قريبا من رأس المنكب و كنت متحيرا في ذلك حتى تأملت في عمارة روضة النبي ص التي حول قبره الشريف فوجدتها منحرفة ذات اليسار كثيرا و إن لم يكن بهذا المقدار و ظاهر أن البيوت كانت مبنية بعد المسجد على وفقها فظهر أن محراب المسجد أيضا مما حرف في زمن سلاطين الجور

Whoever stands in the Sacred Mosque facing the waterspout will find that the star Polaris appears behind their left shoulder, almost near the top of the shoulder. I was perplexed by this until I carefully examined the construction of the 'Rawdah' of the Prophet^{as} surrounding his^{saww} noble grave. I found it significantly inclined to the left, though not to the full extent. It is evident that the houses were built after the Masjid in alignment with this inclination. This suggests that the prayer niche of the Masjid was also altered during the reign of oppressive rulers.

و يؤيده أن محراب مسجد قباء و مسجد الشجرة و أكثر المساجد القديمة التي رأيتها في المدينة و بين الحرمين إما موافقة للقواعد أو قريبة منها مع أن النبي ص و الأئمة صلوات الله عليهم صلوا فيها و الله يعلم.

Supporting this is the fact that the prayer niche of Masjid Quba and Masjid Shajarah and most of the old Masjid I have seen in Medina and between the Two Holy Sites either conform to the established rules or are close to them. Yet, the Prophet^{saww} and the Imams^{asws}, may the Salawaat of Allah^{azwj} be upon them^{asws}, had prayed Salat in these, and Allah^{azwj} Knows.

باب 17 مسجد السهلة و سائر المساجد بالكوفة

CHAPTER 17 – MASJID AL-SAHLA AND REST OF THE MASJIDS AT AL-KUFA

1- ص، قصص الأنبياء عليهم السلام بالإسناد إلى الصدوق عن الصائغ عن ابن زكريا القطان عن ابن حبيب عن ابن مهران عن الصادق ع قال: إذا دخلت الكوفة فأب مسجداً سهلاً فصل فيه و اسأل الله حاجتك لدينك و دُنْيَاكَ فَإِنَّ مَسْجِدَ السَّهْلَةِ بَيْتُ إِدْرِيسَ النَّبِيِّ ص الَّذِي كَانَ يَخِيطُ فِيهِ وَ يُصَلِّي فِيهِ وَ مَنْ دَعَا اللَّهَ فِيهِ بِمَا أَحَبَّ قَضَى لَهُ حَوَائِجُهُ وَ رَفَعَهُ يَوْمَ الْقِيَامَةِ مَكَانًا عَلِيًّا إِلَى دَرَجَةِ إِدْرِيسَ وَ أُجِرَ مَنْ مَكْرُوهُ الدُّنْيَا وَ مَكَايِدِ أَعْدَائِهِ.

(The book) 'Qasas AlAnbiya^{as}', may the greeting be upon them^{as} - by the chain of Al Sadouq, from Al Saaig, from Ibn Zakariya Al Qattan, from Ibn Habeeb, from Ibn Bahloul, from his father, from Ibn Mihran,

'From Al-Sadiq^{asws} having said: 'When you enter Al-Kufa, go to Masjid Al-Sahla. Pray Salat in it and ask Allah^{azwj} your need for your religion and your world, for Masjid Al-Sahla is a house of the Prophet Idrees^{as} the one who had sewn in it and prayed Salat in it, and the one who supplicates to Allah^{azwj} in it with what he likes, his needs will be fulfilled for it, and on the Day

of Qiyamah he will be raised to an elevated place to the rank of Idrees^{-as}, and will be sheltered from abhorrence of the world and plots of his enemies”.⁸¹⁹

2- ص، قصص الأنبياء عليهم السلام بالإسناد إلى الصَّدُوق عَنْ أَبِيهِ عَنْ سَعْدٍ عَنِ الْبَرْقِيِّ عَنِ الْحُسَيْنِ بْنِ الْعَطَاءِ عَنْ عَبْدِ السَّلَامِ عَنْ عَمَّارِ الْبُقَطَانِ قَالَ: كَانَ عِنْدَ أَبِي عَبْدِ اللَّهِ عَجَاةٌ وَفِيهِمْ رَجُلٌ يُقَالُ لَهُ أَبَانُ بْنُ نُعْمَانَ فَقَالَ أَيُّكُمْ لَهُ عِلْمٌ بِعَمِّي زَيْدِ بْنِ عَلِيٍّ

(The book) ‘Qasas Al-Anbiya^{-as}’, may the greeting be upon them^{-as} - by the chain to Al Sadouq, from his father, from Sa’ad, from Al Barqy, from Al Hassan Bin Al Ata’a, from Abdul Salam, from Ammar Al Yaqzan who said,

‘There was a group in the presence of Abu Abdullah^{-asws} and among them was a man called Aban Bin Numan. He^{-asws} said: ‘Which one of you has knowledge of my^{-asws} uncle Zayd son of Ali^{-asws} (Bin Al-Husayn^{-asws})?’

فَقَالَ أَنَا أَصْلَحُكَ اللَّهُ

He said, ‘I do, may Allah^{-azwj} Keep you^{-asws} well!’

قَالَ وَ مَا عَلِمْتُكَ بِهِ

He^{-asws} said: ‘And what is your knowledge of him?’

قَالَ كُنَّا عِنْدَهُ لَيْلَةً فَقَالَ هَلْ لَكُمْ فِي مَسْجِدِ سَهْلَةٍ

He said, ‘We were with him one day. He said, ‘Is it (okay) for you regarding (to go to) Masjid Al-Sahla?’

فَخَرَجْنَا مَعَهُ إِلَيْهِ فَوَجَدْنَا مَعَهُ اجْتِهَادًا كَمَا قَالَ

We went out with him to it. We found struggle with him just as it is said’.

فَقَالَ أَبُو عَبْدِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ بَيْتُ إِبْرَاهِيمَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الَّذِي خَرَجَ مِنْهُ إِلَى الْعَمَالِيقَةِ وَكَانَ بَيْتُ إِدْرِيسَ عَ الَّذِي كَانَ يَخِيطُ فِيهِ وَ فِيهِ صَخْرَةٌ خَضْرَاءُ فِيهَا صُورَةُ وَجْهِ النَّبِيِّينَ وَ فِيهَا مُنَاقُ الرَّاكِبِ يَغْنِي الْخَضِرَ ع-

Abu Abdullah^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, said: ‘It was the house of Ibrahim^{-as}, may the Salawaat of Allah^{-azwj} be upon him^{-as} which he^{-as} went out from to the Amalekites, and it was the house of Idrees^{-as} which he^{-as} had sewn it, and there is a green rock in it are outline images of the Prophets^{-as}, and in it the rider had rested, meaning Al-Khizr^{-as}’.

ثُمَّ قَالَ لَوْ أَنَّ عَمِّي أَنَا هِجَرَ فَصَلَّى فِيهِ وَ اسْتَحَارَ بِاللَّهِ لِأَجَارَةِ عِشْرِينَ سَنَةً وَ مَا أَنَا مَكْرُوبٌ قَطُّ فَصَلَّى فِيهِ مَا بَيْنَ الْعِشَاءَيْنِ وَ دَعَا اللَّهَ إِلَّا فَرَجَ اللَّهُ عَنْهُ.

Then he^{-asws} said: ‘If my^{-asws} uncle (Zayd), when he had an uprising, had gone and prayed Salat in it and sought the Shelter of Allah^{-azwj}, He^{-azwj} would have Shelter him for twenty years, and

⁸¹⁹ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 17 H 1

no distressed one comes to it at all and prays Salat in it what is between Al Maghrib and Al Isha, and supplicates to Allah^{-azwj}, except Allah^{-azwj} Relieves from him”⁸²⁰.

3- ص، قصص الأنبياء عليهم السلام بالإسناد عن الصادق عن محمد بن علي بن المفضل عن أحمد بن محمد بن عمار عن أبيه عن خندان القلانسي عن محمد بن جهمور عن مريم بنت عبد الله عن أبي بصير عن أبي عبد الله صلوات الله عليه أنه قال: يا أبا محمد كأي أرى نزول القائم في مسجد السهلة بأفله و عياله

(The book) ‘Qasas Al-Anbiya^{-as}’, may the greeting be upon them^{-as} – by the chain from Al Sadouq, from Muhammad Bin Ali Bin Al Mufazzal, from Ahmad Bin Muhammad Bin Ammar, from his father, from Hamdan Al Qalanasy, from Muhammad Bin Jamhour, from Maryam daughter of Abdullah, from Abu Baseer,

From Abu Abdullah^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, he^{-asws} said: ‘O Abu Muhammad! It is as if I^{-asws} see the descent of Al-Qaim^{-ajfj} in Masjid Al-Sahla with his^{-ajfj} family members and his^{-ajfj} dependants’.

قُلْتُ يَكُونُ مَنْزِلُهُ

I said, ‘It would be his^{-ajfj} dwelling?’

قَالَ نَعَمْ هُوَ مَنْزِلُ إِدْرِيسَ ع- وَ مَا بَعَثَ اللَّهُ نَبِيًّا إِلَّا وَ قَدْ صَلَّى فِيهِ وَ الْمُقِيمُ فِيهِ كَالْمُقِيمِ فِي فُسْطَاطِ رَسُولِ اللَّهِ ص-

He^{-asws} said: ‘Yes, it (was) a dwelling of Idrees^{-as}, and Allah^{-azwj} has not Send a Prophet^{-as} except and he^{-as} has prayed Salat in it, and the resident in it is like the resident in a tent of Rasool Allah^{-saww}!

وَ مَا مِنْ مُؤْمِنٍ وَ لَا مُؤْمِنَةٍ إِلَّا وَ قَلْبُهُ يَحِنُّ إِلَيْهِ وَ مَا مِنْ يَوْمٍ وَ لَا لَيْلَةٍ إِلَّا وَ الْمَلَائِكَةُ يَأْوُونَ إِلَى هَذَا الْمَسْجِدِ يَعْبُدُونَ اللَّهَ فِيهِ

And there is none from a believing man nor a believing woman except and his heart yearns to it, and there is none from a day nor a night except and the Angels take refuge to this Masjid worshipping Allah^{-azwj} in it!

يَا أَبَا مُحَمَّدٍ أَمَا إِنِّي لَوُ كُنْتُ بِالقُرْبِ مِنْكُمْ مَا صَلَّيْتُ صَلَاةً إِلَّا فِيهِ ثُمَّ إِذَا قَامَ قَائِمُنَا انْتَعَمَ اللَّهُ لِرَسُولِهِ وَ لَنَا أَجْمَعِينَ.

O Abu Muhammad! As for me^{-asws}, had I^{-asws} been nearby you all, I^{-asws} would not have prayed any Salat except in it. Then, when our^{-asws} Qaim^{-ajfj} rises, Allah^{-azwj} will Avenge for His^{-azwj} and for us^{-asws} all!”⁸²¹

4- كا، الكافي العدة عن أحمد بن محمد بن أحمد بن أبي داود عن عبد الله بن أبيان قال: دَخَلْنَا عَلَى أَبِي عَبْدِ اللَّهِ ع فَسَأَلْنَا أَيْكُمْ أَحَدٌ عِنْدَهُ عِلْمٌ عَمِّي زَيْدِ بْنِ عَلِيٍّ

(The book) ‘Al-Kafi’ – The number, from Ahmad Bin Muhammad, from Ahmad Bin Abu Dawood, from Abdullah Bin Aban who said,

⁸²⁰ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 17 H 2

⁸²¹ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 17 H 3

‘We entered to see Abu Abdullah^{-asws}. He^{-asws} asked us: ‘Is there anyone among you who has knowledge with him regarding my^{-asws} uncle Zayd son of Ali^{-asws} (Bin Al-Husayn^{-asws})?’

فَقَالَ رَجُلٌ مِنَ الْقَوْمِ أَنَا عِنْدِي عِلْمٌ مِنْ عِلْمِ عَمِّكَ كُنَّا عِنْدَهُ ذَاتَ لَيْلَةٍ فِي دَارِ مُعَاوِيَةَ بْنِ إِسْحَاقَ الْأَنْصَارِيِّ إِذْ قَالَ انْطَلِقُوا بِنَا نُصَلِّي فِي مَسْجِدِ السَّهْلَةِ

A man from the group said, ‘I do! With me there is knowledge from knowledge of your^{-asws} uncle. We were with him one night in the house of Muawiya Bin Is’haq Al-Ansari when he said, ‘Come with us, we shall pray Salat in Masjid Al-Sahla!’

فَقَالَ أَبُو عَبْدِ اللَّهِ ع وَفَعَلَ

Abu Abdullah^{-asws} said: ‘And he did?’

فَقَالَ لَا جَاءَ أَمْرٌ فَشَغَلَهُ عَنِ الذَّهَابِ

He said, ‘No. A matter came pre-occupying him from going’.

فَقَالَ أَمَّا وَ اللَّهِ لَوْ أَغَادَ اللَّهُ بِهِ حَوْلًا لِأَعَادَهُ أَمَا عَلِمْتُمْ أَنَّهُ مَوْضِعُ بَيْتِ إِدْرِيسَ النَّحِّيِّ ص الَّذِي كَانَ يَخِيطُ فِيهِ وَ مِنْهُ سَارَ إِبْرَاهِيمُ ع إِلَى الْيَمَنِ بِالْعَمَالِقَةِ وَ مِنْهُ سَارَ دَاوُدُ ع إِلَى جَالُوتَ وَ إِنَّ فِيهِ لَصَخْرَةً خَضْرَاءَ فِيهَا مِثَالُ كُلِّ نَبِيٍّ وَ مِنْ تَحْتِ تِلْكَ الصَّخْرَةِ أُخِذَتْ طِينَةٌ كُلِّ نَبِيٍّ وَ إِنَّهُ لَمُنَاحُ الرَّكِيبِ

He^{-asws} said: ‘But, by Allah^{-azwj}! Had he sought refuge of Allah^{-azwj} with it for a year, He^{-azwj} would have Sheltered him! Don’t you know that it is the place of the house of the Prophet Idrees^{-as} which he^{-as} used to sew in, and from it Ibrahim^{-as} had travelled to Al-Yemen with the Amalekites, and from it Dawood^{-as} had travelled to Goliath, and in it there is a green rock where is a resemblance of every Prophet^{-as}, and from beneath that rock the clay of every Prophet^{-as} had been taken, and it is a resting place of the rider!’

قِيلَ وَ مَنِ الرَّكِيبُ

It was said, ‘And who is the rider?’

قَالَ الْخَضِرُ ع.

He^{-asws} said: ‘Al-Khizr^{-as}!’⁸²²

5- أَقُولُ رَوَاهُ فِي الْمَزَارِ الْكَبِيرِ بِإِسْنَادِهِ عَنْ يَعْقُوبَ عَنْ ابْنِ فَضَّالٍ عَنِ الْعَبَّاسِ بْنِ عَامِرٍ عَنِ الرَّبِيعِ بْنِ مُحَمَّدٍ الْمُسْلِيِّ عَنْ عَبْدِ اللَّهِ بْنِ أَبَانَ مِثْلَهُ وَ فِيهِ أَمَّا وَ اللَّهِ لَوْ اسْتَعَاذَ اللَّهُ حَوْلًا لِأَعَادَهُ سِنِينَ وَ فِيهِ وَ مِنْهُ سَارَ دَاوُدُ إِلَى جَالُوتَ

I say, ‘It is reported in ‘Al-Mazar Al-Kabeer’ – by his chain from Yaqoub, from Ibn Fazzal, from Al-Abbas Bin Aamir, from Al Rabie Bin Muhammad Al-Musly, from Abdullah Bin Aban – similar to it, and in it is: ‘But, by Allah^{-azwj}! Had he sought refuge of Allah^{-azwj} for a year, He^{-azwj} would have Sheltered him for years, and in it and from it Dawood^{-as} had travelled to Goliath’.

قَالَ وَ أَيْنَ كَانَتْ مَنَازِلُهُمْ

He said, 'And where were their dwellings?'

قَالَ فِي زَوَائِهِ وَ إِنَّ فِيهِ لَصَخْرَةً خَضِرَاءَ فِيهَا مِثَالُ وَجْهِ كُلِّ نَبِيٍّ.

He^{-asws} said: 'In its corner (area), and in it there is a green rock wherein are resemblances of face of every Prophet^{-as}!'⁸²³

6- وَ بِالْإِسْنَادِ قَالَ قَالَ عَلِيُّ بْنُ الْحُسَيْنِ ع مَنْ صَلَّى فِي مَسْجِدِ السَّهْلَةِ رَكْعَتَيْنِ زَادَ اللَّهُ فِي عُمُرِهِ سَنَتَيْنِ.

And by the chain, said, 'Ali Bin Al-Husayn^{-asws} said: 'One who prays two units Salat in Masjid Al-Sahla, Allah^{-azwj} will Increase in his lifespan by two years''⁸²⁴

7- وَ رُوِيَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قَالَ لِي يَا أَبَا مُحَمَّدٍ كَأَنِّي أَرَى نُزُولَ الْقَائِمِ ع فِي مَسْجِدِ السَّهْلَةِ بِأَهْلِهِ وَ عِيَالِهِ

And it is reported from Abu Baseer,

'From Abu Abdullah^{-asws}, he (the narrator) said, 'He^{-asws} said to me: 'O Abu Muhammad! It is as if I am seeing the descending of Al-Qaim^{-ajfj} in Masjid Al-Sahla with his^{-ajfj} family and his^{-ajfj} dependants!'

قُلْتُ يَكُونُ مَنَزِلُهُ جُعِلَتْ فِدَاكَ

I said, 'It would be his^{-ajfj} dwelling? May I be sacrificed for you^{-asws}!'

قَالَ نَعَمْ كَانَ فِيهِ مَنَزِلُ إِدْرِيسَ وَ كَانَ مَنَزِلُ إِبْرَاهِيمَ خَلِيلِ الرَّحْمَنِ وَ مَا بَعَثَ اللَّهُ نَبِيًّا إِلَّا وَ قَدْ صَلَّى فِيهِ وَ فِيهِ مَسْكَنُ الْخَضِرِ وَ الْمُقِيمُ فِيهِ كَالْمُقِيمِ فِي قُسْطَاطٍ رَسُولِ اللَّهِ ص

He^{-asws} said: 'Yes. In it used to be the dwelling of Idrees^{-as}, and it was the dwelling of Ibrahim^{-as} the friend of the Beneficent, and Allah^{-azwj} has not Sent any Prophet^{-as} except and he^{-as} has prayed in it; and in it was the dwelling of Al-Khizr^{-as}; and the resident in it is like the resident in the tent of Rasool Allah^{-saww}!

وَ مَا مِنْ مُؤْمِنٍ وَ لَا مُؤْمِنَةٍ إِلَّا وَ قَلْبُهُ يَحِنُّ إِلَيْهِ وَ فِيهِ صَخْرَةٌ فِيهَا صُورَةُ كُلِّ نَبِيٍّ وَ مَا صَلَّى فِيهِ أَحَدٌ قَدَعَا اللَّهُ بِنَيْتِهِ صَادِقَةً إِلَّا صَرَفَهُ اللَّهُ بِقَضَاءِ حَاجَتِهِ وَ مَا مِنْ أَحَدٍ اسْتَجَارَهُ إِلَّا أَجَارَهُ اللَّهُ بِمَا يَخَافُ

And there is none from a believing man nor a believing woman except a his heart yearns to it, and in it there is a green rock wherein is an image of every Prophet^{-as}, and no one will pray in it and supplicates to Allah^{-azwj} with sincere intention except Allah^{-azwj} will Return him with his needs having been fulfilled, and there is no one seeking its shelter except Allah^{-azwj} will Shelter him from what he fears!'

⁸²³ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 17 H 5

⁸²⁴ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 17 H 6

قُلْتُ هَذَا هُوَ الْفَضْلُ

I said, 'This, it is the merit!'

قَالَ نَزِيدُكَ

He^{-asws} said: 'Shall I^{-asws} increase for you?'

قُلْتُ نَعَمْ

I said, 'Yes'.

قَالَ هُوَ مِنَ الْبِقَاعِ الَّتِي أَحَبَّ اللَّهُ أَنْ يُدْعَى فِيهَا وَ مَا مِنْ يَوْمٍ وَ لَا لَيْلَةٍ إِلَّا وَ الْمَلَائِكَةُ تَزُورُ هَذَا الْمَسْجِدَ يَغْتَبُونَ اللَّهَ فِيهِ أَمَا إِنِّي لَوُكُنْتُ بِالْقُرْبِ مِنْكُمْ مَا صَلَّيْتُ صَلَاةً إِلَّا فِيهِ يَا أَبَا مُحَمَّدٍ وَ مَا لَمْ أَصِفْ أَكْثَرَ

He^{-asws} said: 'It is from the spots which Allah^{-azwj} Loves to be supplicated to in these, and there is neither a day nor a night except and the Angels visit this Masjid worshipping Allah^{-azwj} in it, and as for me^{-asws}, if I^{-asws} were nearby you all, I^{-asws} would not have prayed any Salat except in it! O Abu Muhammad, and what I^{-asws} have not described is even more!'

قُلْتُ جُعِلْتُ فِدَاكَ لَا يَزَالُ الْقَائِمُ فِيهِ أَبَدًا

I said, 'May I be sacrificed for you^{-asws}! I will not cease to reside in it, forever!'

قَالَ نَعَمْ

He^{-asws} said: 'Yes'.

قُلْتُ فَمِنْ بَعْدِهِ

I said, 'So, from after it?'

قَالَ هَكَذَا مِنْ بَعْدِهِ إِلَى انْقِضَاءِ الْخَلْقِ.

He^{-asws} said: 'Like this is from after it up to termination of the creation!'⁸²⁵

8- مل، كامل الزيارات أَخْبَرَنَا عَنْ مُحَمَّدِ بْنِ قُلُوبِيهِ عَنْ أَحْمَدَ بْنِ إِدْرِيسَ عَنْ عِمْرَانَ بْنِ مُوسَى عَنِ الْحَسَنِ بْنِ مُوسَى عَنْ عَلِيِّ بْنِ حَسَّانَ عَنْ عَمِّهِ عَبْدِ الرَّحْمَنِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سَمِعْتُهُ يَقُولُ لِأَبِي حَمْزَةَ الثُّمَالِيِّ يَا أَبَا حَمْزَةَ هَلْ شَهِدْتَ عَمِّي لَيْلَةَ خُرُوجِ

(The book) 'Kamil Al Ziyaraat' – My brother, from Muhammad Bin Qawlawayh, from Ahmad Bin Idrees, from Imran Bin Musa, from Al Hassan Bin Musa, from Ali Bin Hassan, from his uncle Abdul Rahman,

'From Abu Abdullah^{-asws}, he (the narrator) said, 'I heard him^{-asws} saying to Abu Hamza Al-Sumali: 'O Abu Hamza! Did you witness my^{-asws} uncle on the night he went out (for an uprising)?'

قَالَ نَعَمْ

He said, 'Yes'.

قَالَ فَهَلْ صَلَّى فِي مَسْجِدِ سُهَيْلٍ -

He^{-asws} said: 'Did he pray Salat in Masjid Suheyl?'

قَالَ وَ أَيْنَ مَسْجِدُ سُهَيْلٍ لَعَلَّكَ تَعْنِي مَسْجِدَ السَّهْلَةِ

He said, 'And where is Masjid Suheyl? Perhaps you^{-asws} mean Masjid Al-Sahla!'

قَالَ نَعَمْ

He^{-asws} said: 'Yes'.

قَالَ لَا

He said, 'No'.

قَالَ أَمَا إِنَّهُ لَوْ صَلَّى فِيهِ رُكْعَتَيْنِ ثُمَّ اسْتَجَارَ اللَّهَ لَأَجَارَهُ سَنَةً

He^{-asws} said: 'But, had he prayed Salat of two units in it, then should shelter of Allah^{-azwj}, He^{-azwj} would have Sheltered him for a year!'

فَقَالَ لَهُ أَبُو حَمَزَةَ يَا أَبَايَ أَنْتَ وَ أُمِّي هَذَا مَسْجِدُ السَّهْلَةِ

Abu Hamza said to him^{-asws}, 'May my father and my mother be (sacrificed for) you^{-asws}! This Masjid Al-Sahla?'

قَالَ نَعَمْ فِيهِ بَيْتُ إِبْرَاهِيمَ الَّذِي كَانَ يَخْرُجُ مِنْهُ إِلَى الْعَمَالِقَةِ وَ فِيهِ بَيْتُ إِدْرِيسَ الَّذِي كَانَ يَخِيطُ فِيهِ وَ فِيهِ مَنَاحِ الرَّكِبِ وَ فِيهِ صَخْرَةٌ خَضْرَاءُ فِيهَا صُورَةُ جَمِيعِ النَّبِيِّينَ وَ تَحْتَ الصَّخْرَةِ الطِّينَةُ الَّتِي خَلَقَ اللَّهُ عَزَّ وَ جَلَّ مِنْهَا النَّبِيِّينَ

He^{-asws} said: 'Yes! In it is the house of Ibrahim^{-as} which he^{-as} had gone out from to the Amalekites, and in it is the house of Idrees^{-as} which he^{-as} had sewn in, and in it is the rider had rested, and in it is a green rock wherein are images of entirety of the Prophets^{-as}, and beneath the rock is the clay from which Allah^{-azwj} Mighty and Majestic Created entirety of the Prophets^{-as}!

وَ فِيهِ الْمِعْرَاجُ وَ هُوَ الْقَارُوقُ الْأَعْظَمُ مَوْضِعُ مِنْهُ وَ هُوَ مَمَرُ النَّاسِ وَ هُوَ مِنْ كُوفَانَ وَ فِيهِ يُنْفَخُ فِي الصُّورِ وَ إِلَيْهِ الْمَحْشَرُ وَ يُحْشَرُ مِنْ جَانِبِهِ سَبْعُونَ أَلْفًا يَدْخُلُونَ الْجَنَّةَ بِغَيْرِ حِسَابٍ

And in it was the ascension, and it is the great differentiator, a place from it, and it is a pathway of the people, and it is from Kufa, and in it the Trumpet will be blown into, and to it is the gathering, and seventy thousand will be gathered from it to entering the Paradise without any Reckoning.

أُولَئِكَ الَّذِينَ أَفْلَحَ اللَّهُ حُجَجَهُمْ وَ ضَاعَفَ نِعَمَهُمُ الْمُسْتَبِقُونَ الْفَائِزُونَ الْقَائِمُونَ يُحِبُّونَ أَنْ يَذَرُّوا عَنْ أَنْفُسِهِمُ الْمَفْحَرِ وَ يَجْلُونَ بِعَدْلِ اللَّهِ عَنْ لِقَائِهِ وَ أَسْرَعُوا فِي الطَّاعَةِ فَعَمِلُوا وَ عَلِمُوا أَنَّ اللَّهَ بِمَا يَعْمَلُونَ بَصِيرٌ لَيْسَ عَلَيْهِمْ حِسَابٌ وَ لَا عَذَابٌ يَذُوبُ الصِّغَرُ يُطَهَّرُ الْمُؤْمِنِينَ وَ مِنْ وَسْطِهِ سَارَ جَبَلُ الْأَهْوَانِ وَ قَدْ أَتَى عَلَيْهِ زَمَانٌ وَ هُوَ مَعْمُورٌ.

They are those whose proofs Allah^{-azwj} has Made victorious, whose bounties He^{-azwj} has multiplied, the foremost, the successful, the devout. They love to keep themselves away from pride and arrogance, and they revere meeting Allah^{-azwj} through His^{-azwj} Justice. They hasten in obedience, acting with knowledge that Allah^{-azwj} Sees all that they do. There will be no Reckoning or Punishment upon them. The hatred will be removed, the Momineen will be Purified, and from its middle was the mount Al-Ahwan, and a time had come upon it and it was inhabited⁸²⁶.

بيان: قوله ع و فيه المعراج لعل المراد أن النبي ص لما نزل ليلة المعراج و صلى في مسجد الكوفة أتى هذا الموضع و عرج منه إلى السماء أو المراد أن المعراج المعنوي يحصل فيه للمؤمنين

Explanation: His^{-asws} words: 'And in it is the Ascension', may mean that when the Prophet^{-saww} descended on the night of the Ascension and prayed in Masjid Al-Kufa, he^{-saww} came to this place and ascended to the skies from there. Alternatively, it could mean that spiritual ascension is attained there by the Momineen.

قوله ع و هو الفاروق موضع منه أي المعراج وقع من موضع منه و هو المسمى بالفاروق أو المراد أن في موضع منه يفرق القائم ع بين الحق و الباطل كما ورد في خبر آخر أن فيها يظهر عدل الله

His^{-saww} words: 'and it is the great differentiator, a place from it' may indicate that the Ascension took place from a specific spot within it, known as 'Al-Faruq' (the differentiator), or it may mean that at a particular place within it, Al-Qaim^{-ajfi} will differentiate between truth and falsehood, as mentioned in another narration that the Justice of Allah^{-azwj} will be manifested there!

قوله و هو ممر الناس أي إلى المحشر و كان الخبر أكثره سقيما مصحفا فأثبتناه كما وجدناه.

His^{-asws} words: 'and it is a pathway of the people', may refer to it being the path to the Gathering Place (Mahshar). The report itself contained many errors and distortions, but we have recorded it as we found it.

9- ب، قرب الإسناد الطيالسي عن العلاء قال قال أبو عبد الله ع تُصَلِّي فِي الْمَسْجِدِ الَّذِي عِنْدَكُمْ الَّذِي تُسَمُّونَهُ مَسْجِدَ السَّهْلَةِ وَ نَحْنُ نُسَمِّيهِ مَسْجِدَ الشَّيْرِ

(The book) 'Qurb Al Isnaad' – Al Tayalisi, from Al A'ala who said,

'Abu Abdullah^{-asws} said: 'You should pray Salat in the Masjid which is in your presence, which is named as 'Masjid Al-Sahla', and we^{-asws} are naming it as 'Masjid Al-Shara'!'

قُلْتُ إِنِّي لَأُصَلِّي فِيهِ جُعِلْتُ فِدَاكَ

I said, 'I shall pray Salat in it, may I be sacrificed for you^{-asws}!'

قَالَ أَتَيْتُهُ فَإِنَّهُ لَمْ يَأْتِهِ مَكْرُوبٌ إِلَّا فَزَحَّ اللَّهُ كُرْبَتَهُ أَوْ قَالَ قَضَى حَاجَتَهُ وَ فِيهِ زَبْرَجْدَةٌ فِيهَا صُورَةُ كُلِّ نَبِيٍّ وَ كُلِّ وَصِيٍّ.

He^{-asws} said: 'Do go to it, for no distressed one will come to it except Allah^{-azwj} will Relieve his stress!' – or said: 'Fulfil his need, and in it is an emerald where are images of every Prophet^{-as} and every successor^{-as}!'⁸²⁷

10- ل، الخصال ابن الوليد عَنْ أَحْمَدَ بْنِ إِدْرِيسَ عَنِ الْأَشْعَرِيِّ عَنْ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنْ عَمْرِو بْنِ عُثْمَانَ عَنْ مُحَمَّدِ بْنِ عَدَّافٍ عَنِ الثَّمَالِيِّ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ع أَنَّهُ قَالَ: بِالْكُوفَةِ مَسَاجِدُ مَلْعُونَةٌ وَ مَسَاجِدُ مُبَارَكَةٌ فَأَمَّا الْمُبَارَكَةُ فَمَسْجِدُ غَنِيٍّ وَ اللَّهُ إِنَّ قِبْلَتَهُ لَقَاسِطَةٌ وَ إِنَّ طِينَتَهُ لَطَيِّبَةٌ وَ لَقَدْ بَنَاهُ رَجُلٌ مُؤْمِنٌ وَ لَا تَذْهَبُ الدُّنْيَا حَتَّى تَنْفَجِرَ عِنْدَهُ عَيْنَانِ وَ يَكُونُ فِيهِمَا جَنَّتَانِ وَ أَهْلُهُ مَلْعُونُونَ وَ هُوَ مَسْلُوبٌ مِنْهُمْ وَ مَسْجِدُ بَنِي ظَفَرٍ وَ مَسْجِدُ السَّهْلَةِ وَ مَسْجِدُ الْحُمْرَاءِ وَ مَسْجِدُ جُعْفَيٍّ وَ لَيْسَ هُوَ مَسْجِدُهُمُ الْيَوْمَ وَ يُقَالُ دَرَسَ

(The book) 'Al Khisaal' – Ibn Al Waleed, from Ahmad Bin Idrees, from Al Ash'ary, from Ibrahim Bin Hashim, from Amro Bin Usman, from Muhammad Bin Uzafir, from Al Sumali, from Muhammad Bin Muslim,

'From Abu Ja'far^{-asws} having said: 'In Al-Kufa there are accursed Masjids and Blessed Masjids! As for the Blessed, it is Masjid Ghani. By Allah^{-azwj} its Qiblah is correct, and its clay is good, and a believing man had built it. The world will not go away until two springs burst forth at it, and there will be two gardens in it, and its people are accursed, and it will be stripped (confiscated) from them; and Masjid of the clan of Zafar, and Masjid Al-Sahla, and Masjid Al-Hamra'a, and Masjid Ja'far, and it isn't their Masjid today, and it is called 'Darasa'.

وَ أَمَّا الْمَسَاجِدُ الْمَلْعُونَةُ فَمَسْجِدُ ثَقِيفٍ وَ مَسْجِدُ الْأَشْعَثِ وَ مَسْجِدُ جَرِيرِ الْبَجَلِيِّ وَ مَسْجِدُ سَمَّاكِ وَ مَسْجِدُ الْحُمْرَاءِ يُبْنَى عَلَى قَبْرِ فِرْعَوْنَ مِنَ الْفَرَاعِنَةِ.

And as for the accursed Masjids – Masjid Saaqef, and Masjid Al-Ash'as, and Masjid Jareer Al-Bajaly, and Masjid Simak, and a Masjid at Al-Hamra build upon a grave of a Pharaoh^{-la} from the Pharaohs^{-la}'.⁸²⁸

11- فِي الْمَازَرِ الْكَبِيرِ، رَوَى مُحَمَّدُ بْنُ عَلِيٍّ بْنُ مُحَمَّدٍ عَنْ إِبْرَاهِيمَ بْنِ هَاشِمٍ مِثْلَهُ.

In (the book) 'Al Mazar Al Kabeer' – It is reported by Muhammad Bin Ali Bin Mahboub, from Ibrahim Bin Hashim, similar to it.⁸²⁹

⁸²⁷ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 17 H 9

⁸²⁸ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 17 H 10

⁸²⁹ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 17 H 11

ثم قال و حدثني الشيخ الجليل أبو الفتح القيم بالجامع و أوقفني على مسجد مسجد من هذه المساجد و حدثني أن مسجد الأشعث ما بين السهلة و الكوفة و قد بقي منه حائط قبلته و منارته و أخبرني غيره أن مسجد الأشعث هو الذي يدعونه بمسجد الجواشن

Then he said: 'It is narrated to me by the venerable Sheikh Abu Al-Fath, the caretaker of the Grand Masjid, and showed me each of these Masjid. He told me that Masjid Al-Ash'as is located between Masjid Al-Sahla and Kufa, and what remains of it is its Qiblah wall and Minaret. Someone else informed me that Masjid Ash'as is the one they call Masjid Al-Jawashin.

و مسجد سماك هو الموضع الذي فيه الحدادون قريب منه و ذكر لي أنه يسمى بمسجد الخوافر و مسجد شبث بن ربعي في السوق في آخر درب حجاج و الذي على قبر فرعون هو بمحلة النجار.

Masjid Simak is in the area where the blacksmiths are, near that place. I was also told that it is called Masjid Al-Hawafir. Masjid Shabas Bin Rabie is in the marketplace at the end of Darb Hajjaj, and the Masjid built over the grave of a Pharaoh^{1a} is located in the neighbourhood of the carpenters.

12- ل، الخصال أبي عن سعد عن ابن أبي الخطاب عن صفوان بن يحيى عن ذكره عن أبي عبد الله ع قال: إِنَّ أَمِيرَ الْمُؤْمِنِينَ ع هَيَّ عَنِ الصَّلَاةِ فِي خَمْسَةِ مَسَاجِدَ بِالْكُوفَةِ - مَسْجِدِ الْأَشْعَثِ بْنِ قَيْسٍ الْكِنْدِيِّ وَ مَسْجِدِ جَرِيرِ بْنِ عَبْدِ اللَّهِ الْبَجَلِيِّ وَ مَسْجِدِ سِمَاكِ بْنِ مُحَمَّدٍ وَ مَسْجِدِ شَبْثِ بْنِ رَبِيعٍ وَ مَسْجِدِ تَيْمٍ -

(The book) 'Al Khisaal' – My father, from Sa'ad, from Ibn Abu Al Khattab, from Safwan Bin Yahya, from the one who mentioned it,

'From Abu Abdullah^{-asws} having said: 'Amir Al-Momineen^{-asws} had prohibited from the Salat in five Masjids of Al-Kufa – Masjid Al-Ash'as Bin Qays Al-Kindi, and Masjid Jareer Bin Abdullah Al-Bajaly, and Masjid Simak Bin Makhrama, and Masjid Shabas Bin Rabie, and Masjid Taym'.

قَالَ وَ كَانَ أَمِيرُ الْمُؤْمِنِينَ ع إِذَا نَظَرَ إِلَى مَسْجِدِهِمْ قَالَ هَذِهِ بُقْعَةُ تَيْمٍ وَ مَعْنَاهُ أَهْمُ قَعَدُوا عَنْهُ لَا يُصَلُّونَ مَعَهُ عِدَاوَةٌ لَهُ وَ بُعْضًا لَعَنَهُمُ اللَّهُ.

He^{-asws} said: 'And Amir Al-Momineen^{-asws}, when he^{-asws} had looked at their Masjids, said: 'These are spots of Taym (a tribe)!', and its meaning is they had sat back from it, not praying, along with enmity to it and hatred. May Allah^{-azwj} Curse them!''⁸³⁰

13- ما، الأماالي للشيخ الطوسي المفيض عن الكاتب عن الزعفراني عن الثقفني عن إسماعيل بن صبيح عن يحيى بن مساور عن علي بن حزم عن أبيه عن عوف بن خالد بن عرفة قال سمعت علياً ع يقول إِنَّ بِالْكُوفَةِ مَسَاجِدَ مُبَارَكَةً وَ مَسَاجِدَ مَلْعُونَةً فَأَمَّا الْمُبَارَكَةُ فَمِنْهَا مَسْجِدُ غِيٍّ وَ هُوَ مَسْجِدُ مُبَارَكٍ وَ اللَّهُ إِنَّ قِبْلَتَهُ لِقَاسِطَةٌ وَ لَقَدْ أَسَّسَهُ رَجُلٌ مُؤْمِنٌ وَ إِنَّهُ لَفِي سُرَّةِ الْأَرْضِ وَ إِنَّ بُقْعَتَهُ لَطَيْبَةٌ وَ لَا تَذْهَبُ اللَّيَالِي وَ الْأَيَّامُ حَتَّى تَنْفَجَرَ فِيهِ عُيُونٌ وَ يَكُونَ عَلَى جَنْبَيْهِ جَنَّتَانِ وَ إِنَّ أَهْلَهُ لَمَلْعُونُونَ وَ هُوَ مَسْلُوبٌ مِنْهُمْ

(The book) 'Al Amaali' of the Sheykh Al Tusi – Al Mufeed, from Al the scribe, from Al Zafrany, from Al Saqafi, from Ismail Bin Sabeeh, from Yahya Bin Musawir, from Ali Bin Hazawwar, from Al Haysam Bin Awf, from Khalid Bin Ararah who said,

'I heard Ali^{asws} saying: 'In Al-Kufa there are Blessed Masjids and accursed Masjid! As for the Blessed, from these is Masjid Ghani, and it is a Blessed Masjid. By Allah^{azwj}, its Qiblah is correct, and its foundation was set by a Momin man, and it is a navel of the earth, and its spot is good, and the nights and the day will not go away until springs burst forth in it, and two gardens will be upon its sides, and its people are accursed, and it will be stripped from them.

وَمَسْجِدُ جُعْفَى مُبَارَكٌ وَرُبَّمَا اجْتَمَعَ فِيهِ نَاسٌ مِنَ الْعَرَبِ مِنْ أَوْلِيَائِنَا فَيُصَلُّونَ فِيهِ وَ مَسْجِدُ بَنِي ظَفَرٍ مَسْجِدٌ مُبَارَكٌ وَاللَّهُ إِنَّ فِيهِ لَصَخْرَةً خَضْرَاءَ
وَمَا بَعَثَ اللَّهُ مِنْ نَبِيٍّ إِلَّا فِيهَا تَمَثَّلَ وَجْهُهُ وَ هُوَ مَسْجِدُ السَّهْلَةِ وَ مَسْجِدُ الْحُمْرَاءِ وَ هُوَ مَسْجِدُ يُونُسَ بْنِ مَتَّى وَ لَيَنْفَجِرَنَّ فِيهِ عَيْنٌ يَظْهَرُ عَلَى السَّبْحَةِ
وَمَا حَوْلَهَا

And Masjid Ju'fy is a Blessed Masjid, and sometimes some people from our^{asws} friends from the Arabs gather in it, so they pray in it; and Masjid of the clan of Zafar is a Blessed Masjid. By Allah^{azwj}, there is a green rock in it, and Allah^{azwj} has not Sent any Prophet^{as} except there is a resemblance of his^{as} face in it, and it is Masjid Al-Sahla; and Masjid Al-Hamra'a, and it is a Masjid of Yunus^{as} Bin Matta^{as}, and a spring will burst out in it appearing upon the salty marshland and what is around it.

وَأَمَّا الْمَسَاجِدُ الْمَلْعُونَةُ فَمَسْجِدُ الْأَشْعَثِ بْنِ قَيْسٍ - وَ مَسْجِدُ جَرِيرِ بْنِ عَبْدِ اللَّهِ الْبَجَلِيِّ - وَ مَسْجِدُ ثَقِيفٍ وَ مَسْجِدُ سِمَاكِ وَ مَسْجِدُ بِالْحُمْرَاءِ يُبْنَى عَلَى
قَبْرِ فِرْعَوْنَ مِنَ الْفَرَاغَةِ.

And as for the accursed Masjids – Masjid Al-Ash'as Bin Qays, and Masjid Jareer Bin Abdullah Al Bajaly, and Masjid Saaqeef, and Masjid Simak at Al Hamra, built upon a grave of a Pharaoh^{la} from the Pharaohs^{la}.⁸³¹

14- كِتَابُ الْغَارَاتِ، بِإِسْنَادِهِ عَنِ الْأَعْمَشِ عَنِ ابْنِ عَطِيَّةَ عَنْهُ ع مَثْلُهُ.

(The book) 'Kitab Al Gharaat' – By his chain from Al Amsh, from Ibn Atiya, from him^{asws}, similar to it.⁸³²

بيان: هذا الخبر يدل على اتحاد مسجد بني ظفر و مسجد السهلة فيمكن أن يكون في الخبر السابق زيدت الواو من النسخ أو يكون العطف للتفسير

Explanation - This narration indicates that Masjid of the clan of Zafar and Masjid Al-Sahla are the same, so it is possible that in the previous report, the conjunction 'wa' (and) was added by copyists, or it could be that the conjunction was used for explanation rather than separation.

و في المزار الكبير و مسجد سهيل و هو مسجد مبارك و الظاهر أن مسجد الحمراء هو المعروف الآن بمسجد يونس و قبره ع و لم نجد في خبر كونه ع مدفونا هناك.

In Al-Mazar Al-Kabeer, it is mentioned that Masjid Suhail is a Blessed Masjid. It appears that Masjid Al Hamra is the one currently known as Masjid Yunus^{as}, where his^{as} grave is believed to be. However, we have not found any narration confirming that Prophet Yunus^{as} is actually buried there.

⁸³¹ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 17 H 13

⁸³² Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 17 H 14

15- كَأ، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ عَلِيِّ بْنِ مُحَمَّدٍ بْنِ الْحُسَيْنِ بْنِ عَلِيٍّ عَنْ عُثْمَانَ عَنْ صَالِحِ بْنِ أَبِي الْأَسْوَدِ قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ ع وَ ذَكَرَ مَسْجِدَ السَّهْلَةِ فَقَالَ أَمَا إِنَّهُ مَنْزِلٌ صَاحِبِنَا إِذَا قَامَ بِأَهْلِهِ.

(The book) 'Al-Kafi' – Muhammad Bin Yahya, from Ali Bin Muhammad Bin Al-Husayn Bin Ali, from Usman, from Salih Bin Abu Al Aswad who said,

'Abu Abdullah^{-asws} said and he^{-asws} mentioned Masjid Al-Sahla. He^{-asws} said: 'But it is a dwelling of our companion (Al-Qaim^{-ajfj}) when he^{-ajfj} rises with his^{-ajfj} family".⁸³³

16- كَأ، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ عَمْرِو بْنِ عُثْمَانَ عَنْ حُسَيْنِ بْنِ بَكْرٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَعِيدٍ الْحِزَّازِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ: بِالْكُوفَةِ مَسْجِدٌ يُقَالُ لَهُ مَسْجِدُ السَّهْلَةِ لَوْ أَنَّ عَمِّي زَيْدًا أَتَاهُ فَصَلَّى فِيهِ وَ اسْتَجَارَ اللَّهَ لَأَجَارَهُ عِشْرِينَ سَنَةً وَ فِيهِ مَنَاحُ الرَّكِبِ وَ بَيْتٌ إِدْرِيسَ النَّبِيِّ ع وَ مَا أَتَاهُ مَكْرُوبٌ قَطُّ فَصَلَّى فِيهِ بَيْنَ الْعِشَاءَيْنِ وَ دَعَا اللَّهَ إِلَّا فَرَّجَ اللَّهُ كُرْبَتَهُ.

(The book) 'Al-Kafi' – Muhammad Bin Yahya, from Amro Bin Usman, from Husayn Bin Bakr, from Abdul Rahman Bin Saeed Al Khazzaz,

'From Abu Abdullah^{-asws}, he (the narrator) said, 'He^{-asws} said: 'At Al-Kufa there is a Masjid call Masjid Al-Sahla. If my^{-asws} uncle (Zayd) had come to it and prayed Salat in it, and should shelter of Allah^{-azwj}, He^{-azwj} would have Sheltered him for twenty years, and in it is resting place of the rider (Khizr^{-as}), and house of the Prophet Idrees^{-as}, and no distressed one will come to it at all and prays in it between Al Maghrib and Al Isha, and supplicates to Allah^{-azwj}, except Allah^{-azwj} will relieve his stress".⁸³⁴

17- مل، كامل الزيارات أَبِي عَنْ سَعْدٍ عَنِ الْجَمَامُورِيِّ عَنِ الْحُسَيْنِ بْنِ سَيْفٍ عَنْ أَبِيهِ عَنِ الْحَضَرَمِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع أَوْ عَنْ أَبِي جَعْفَرٍ ع قَالَ: قُلْتُ لَهُ أَيُّ بَقَاعِ اللَّهِ أَفْضَلُ بَعْدَ حَرَمِ اللَّهِ جَلَّ وَ عَزَّ وَ حَرَمِ رَسُولِهِ ص

(The book) 'Kamil Al Ziyaraat' – My father, from Sa'ad, from Al Jamourany, from Al-Husayn Bin Sayf, from his father, from Al Hazramy,

'From Abu Abdullah^{-asws} or from Abu Ja'far^{-asws}, he (the narrator) said, 'I said to him^{-asws}, 'Which spot of Allah^{-azwj} is the best after Sanctuary of Allah^{-azwj} Majestic and Mighty, and sanctuary of His^{-azwj} Rasool^{-saww}?'

فَقَالَ الْكُوفَةُ يَا أَبَا بَكْرٍ هِيَ الرُّكْبَةُ الطَّاهِرَةُ فِيهَا قُبُورُ النَّبِيِّينَ الْمُرْسَلِينَ وَ غَيْرِ الْمُرْسَلِينَ وَ الْأَوْصِيَاءِ الصَّادِقِينَ وَ فِيهَا مَسْجِدُ سُهَيْلٍ الَّذِي لَمْ يَبْعَثِ اللَّهُ نَبِيًّا إِلَّا وَ قَدْ صَلَّى فِيهِ وَ مِنْهُ يَظْهَرُ عَدْلُ اللَّهِ وَ فِيهَا يَكُونُ قَائِمُهُ وَ الْقَوْمُ مِنْ بَعْدِهِ وَ هِيَ مَنَارِلُ النَّبِيِّينَ وَ الْأَوْصِيَاءِ وَ الصَّالِحِينَ.

He^{-asws} said: 'Al-Kufa, O Abu Bakr! It is the pure, the clean. Therein are graves of the Prophets^{-as}, the Messengers^{-as} and non-Messengers^{-as}, the successors^{-as}, and in it is Masjid Suheyl which, Allah^{-azwj} did not Send any Prophet^{-as} except and he^{-as} had prayed Salat in it, and from it the Justice of Allah^{-azwj} will appear from it, and in it would be his^{-saww} Qaim^{-ajfj} and the custodians from after him^{-ajfj}, and it has dwelling of the Prophets^{-as}, and the successors^{-as} and the righteous ones".⁸³⁵

⁸³³ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 17 H 15

⁸³⁴ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 17 H 16

⁸³⁵ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 17 H 17

بيان: قوله ع و القوام من بعده يدل على أن بعد وفاته ع يكون قوام له في الأرض موافقا للأخبار الدالة على أن الأئمة الذين يكونون في الرجعة يملكون الأرض بعده و هو مخالف للمشهور

Explanation: His words: ‘and the custodians after him^{-ajfi}’, indicates that after his^{-ajfi} passing, there will be those who act as custodians for him^{-saww} on earth. This aligns with narrations stating that the Imams^{-asws} who will return during Raj‘at (the second coming) will rule the earth after him^{-ajfi}. However, this view contradicts the well-known.

و يمكن أن يكون المراد قوامه في حياته بعد انتقاله عن هذا البلد إلى سائر البلدان أو يكون المراد البعدية بحسب المرتبة و الله يعلم.

It is possible that the intended meaning is that these custodians existed during his^{-ajfi} lifetime, after his^{-ajfi} departure from this particular city to other lands. Alternatively, the ‘after’ may refer to rank and status rather than chronological order. And Allah^{-azwj} Knows.

18- مل، كامل الزيارات مُحَمَّدُ بْنُ الْحُسَيْنِ بْنِ مَتِّ عَنِ الْأَشْعَرِيِّ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِي مُحَمَّدٍ عَنْ عَلِيِّ بْنِ أَصْبَاطٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: حَدُّ مَسْجِدِ السَّهْلَةِ الرَّوْحَاءِ.

(The book) ‘Kamil Al Ziyaraat’ – Muhammad Bin Al-Husayn Bin Matti, from Al Ashary, from Ahmad Bin Muhammad, from Abu Muhammad, from Ali Bin Asbaat, from one of our companions,

‘From Abu Abdullah^{-asws} having said: ‘A limit of Masjid Al-Sahla is Al-Rawha’’.⁸³⁶

19- مل، كامل الزيارات ابْنُ الْوَلِيدِ عَنِ الصَّفَّارِ عَنِ ابْنِ أَبِي الْخَطَّابِ عَنِ ابْنِ أَصْبَاطٍ مِثْلَهُ.

(The book) ‘Kamil Al Ziyaraat’ – Ibn Al Waleed, from Al Saffar, from Ibn Abu Al Khattab, from Ibn Asbat, similar to it.⁸³⁷

20- يب، تهذيب الأحكام رَوَى عَنِ الصَّادِقِ ع أَنَّهُ قَالَ: مَا مِنْ مَكْرُوبٍ يَأْتِي مَسْجِدَ السَّهْلَةِ فَيُصَلِّي فِيهِ رَكْعَتَيْنِ بَيْنَ الْعِشَاءِ وَالْإِبْرَاقِ يَدْعُو اللَّهَ إِلَّا فَرَّجَ اللَّهُ كَرْبَهُ.

(The book) ‘Tahzeeb Al Ahkaam’ –

It is reported from Al-Sadiq^{-asws}, he^{-asws} said: ‘There is none from a distressed coming to Masjid Al-Sahla, so he prays two units Salat in it between Al-Maghrib and Al-Isha, and supplicates to Allah^{-azwj}, except Allah^{-azwj} will Relieve his stress’’.⁸³⁸

21- أَقُولُ قَالَ الشَّيْخُ السَّعِيدُ الشَّهِيدُ قَدَسَ اللَّهُ رُوحَهُ رَوَى عَنْ بَشَّارِ الْمُكَارِيِّ وَ قَالَ مُؤَلِّفُ الْمَزَارِ الْكَبِيرِ حَدَّثَنَا جَمَاعَةٌ عَنِ الشَّيْخِ الْمُفِيدِ أَبِي عَلِيٍّ الْحُسَيْنِ بْنِ مُحَمَّدٍ بْنِ عَلِيِّ الطُّوسِيِّ وَ عَنِ السَّرِيفِ أَبِي الْفَضْلِ الْمُتَنَهِّي بْنِ أَبِي زَيْدٍ الْحُسَيْنِيِّ وَ عَنِ الشَّيْخِ الْأَمِينِ مُحَمَّدِ بْنِ شَهْرِبَارِ الْحَازِنِ وَ عَنِ الشَّيْخِ الْجَلِيلِ ابْنِ شَهْرَآشُوبَ عَنِ الْمُقَرِّي عَنِ عَبْدِ الْجَبَّارِ الرَّازِيِّ

I say, ‘The sheykh Al Saeed Al Shaheed, may Allah^{-azwj} Sanctify his soul said, ‘It is reported from Bashar Al Mukariby, and compiler of ‘Al Mazar Al Kabeer’ said, ‘It is narrated to us by a group, from the Sheykh Al Mufeed Abu Ali Al Hassan Bin Muhammad Bin Ali Al Tusi, and from Al Shareef Abu Al Fazl Bin Abu Zayd Al-Husayni, and

⁸³⁶ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 17 H 18

⁸³⁷ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 17 H 19

⁸³⁸ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 17 H 20

from the sheykh Al Ameen Muhammad Bin Shahriya Al Khazim, and from the sheykh Al Jaleel Ibn Shar Ashoub, from Al Muqry, from Abdul Jabbar Al Razy.

وَكُلُّهُمْ يَرْوُونَ عَنِ الشَّيْخِ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ الطُّوسِيِّ عَنِ الْحُسَيْنِ بْنِ عَبْدِ اللَّهِ الْغَضَائِرِيِّ عَنْ أَبِي الْمُفَضَّلِ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ السُّلَمِيِّ قَالُوا وَ حَدَّثَنَا الشَّيْخُ الْمُفِيدُ أَبُو عَلِيٍّ الْحَسَنُ بْنُ مُحَمَّدٍ الطُّوسِيِّ وَ الشَّيْخُ مُحَمَّدُ بْنُ أَحْمَدَ بْنِ شَهْرِبَارٍ قَالَا حَدَّثَنَا مُحَمَّدُ بْنُ أَحْمَدَ بْنِ عَبْدِ الْعَزِيزِ الْغُبَرِيِّ الْمُعَدَّلِ فِي دَارِهِ بِبَغْدَادَ سَنَةَ سَبْعٍ وَ سِتِينَ وَ أَرْبَعِمِائَةٍ

And all of them are reported from the sheykh Abu Ja'far Muhammad bin Ali Al Tusi, from Al-Husayn Bin Ubeydullah Al Gazairy, from Abu Al Mufazzal Muhammad Bin Ubeydullah Al Sulamy. They said, 'And it is narrated to us by the sheykh Al Mufeed Abu Ali Al Hassan Bin Muhammad Al Tusi, and the sheykh Muhammad Bin Ahmad Bin Shahriya. They both said, 'It is narrated to us by Muhammad Bin Ahmad Bin Abdul Aziz Al Ukbari Al Muaddal in his house at Baghdad in the year four hundred and sixty seven.

قَالَ حَدَّثَنَا أَبُو الْفَضْلِ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الْمُطَّلِبِ الشَّيْبَانِيُّ عَنْ مُحَمَّدِ بْنِ يَزِيدَ عَنْ أَبِي الْأَزْهَرِ النَّخَوِيِّ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ زَيْدٍ النَّهْشَلِيِّ عَنْ أَبِيهِ عَنِ الشَّرِيفِ زَيْدِ بْنِ جَعْفَرٍ الْعُلَوِيِّ عَنْ مُحَمَّدِ بْنِ وَهْبَانَ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ سَفِيَّانَ الْبَزْوَغِيِّ عَنْ أَحْمَدَ بْنِ إِدْرِيسَ بْنِ مُحَمَّدِ بْنِ أَحْمَدَ الْعُلَوِيِّ عَنْ مُحَمَّدِ بْنِ جُمُهِورٍ الْعَمِّيِّ عَنِ الْهَيْثَمِ بْنِ عَبْدِ اللَّهِ النَّاقِدِ عَنْ بَشَّارِ الْمُكَارِيِّ أَنَّهُ قَالَ:

He said, 'It is narrated to us by Abu Al Fazl Muhammad Bin Abdullah Bin Al Muttalib Al Shaybani, from Muhammad Bin Yazeed, from Abu Al Azhar Al Nahwy, from Muhammad Bin Abdullah Bin Zayd Al Nahshaly, from his father, from Al Shareef Zayd Bin Ja'far Al Alawy, from Muhammad Bin Wahban, from Al-Husayn Bin Ali Bin Sufyan Al Bazufary, from Ahmad Bin Idrees Bin Muhammad Bin Ahmad Al Alawy, from Muhammad Bin Jamhour Al Ammy, from Al Haysam Bin Abdullah Al Naqid, from Bashaar Al Mukari who said,

دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ ع بِالْكُوفَةِ وَ قَدْ قَدِّمَ لَهُ طَبِيقَ رُطَبٍ طَبَّرِدَ وَ هُوَ يَأْكُلُ فَقَالَ لِي يَا بَشَّارُ اذْنُ فَكُلْ

'I entered to see Abu Abdullah^{-asws} at Al-Kufa, and a tray of 'Tabarzad' dates had been forwarded to him^{-asws}, and he^{-asws} was eating. He^{-asws} said to me: 'O Bashaar, come near and eat!'

قُلْتُ هَتَاكَ اللَّهُ وَ جَعَلَنِي فِدَاكَ قَدْ أَخَذْتَنِي الْغَيْرَةُ مِنْ شَيْءٍ رَأَيْتُهُ فِي طَرِيقِي أَوْجَعَ قَلْبِي وَ بَلَغَ مِنِّي

I said, 'May Allah^{-azwj} Bless you^{-asws} and Make me your^{-asws} ransom! The self-esteem seized me from something I saw in my road. It pained my heart and deeply affected me!'

فَقَالَ لِي بِحَقِّي لَمَّا دَنَوْتُ فَأَكَلْتُ

He^{-asws} said to me: 'By my^{-asws} right, come near and eat!'

قَالَ فَدَنَوْتُ فَأَكَلْتُ فَقَالَ لِي حَدِيثُكَ

He (the narrator) said, 'I went near and ate. He^{-asws} said: '(Tell) me your narration!'

قُلْتُ رَأَيْتُ جُلُوزًا يَضْرِبُ رَأْسَ امْرَأَةٍ يَسُوُّهَا إِلَى الْحَبْسِ وَ هِيَ تُنَادِي بِأَعْلَى صَوْتِهَا الْمُسْتَعَاثَ بِاللَّهِ وَ رَسُولِهِ وَ لَا يُعِيْثُهَا أَحَدٌ

I said, 'I saw a policeman striking the head of a woman, ushering her to the prison, and she was calling out at the top of her voice the crying out for help with Allah^{-azwj} and His^{-azwj} Rasool^{-saww}, and no one helped her'.

قَالَ وَلَمْ فَعَلْ بِهَا ذَلِكَ

He^{-asws} said: 'And why did he do that with her?'

قَالَ سَمِعْتُ النَّاسَ يَقُولُونَ إِنَّهَا عَثَرَتْ فَقَالَتْ لَعَنَ اللَّهُ ظَالِمِيكَ يَا فَاطِمَةُ فَأَزْتَكَبَ مِنْهَا مَا اَزْتَكَبَ

He said, 'I heard the people saying she had stumbled. She had said, 'May Allah^{-azwj} Curse your^{-asws} oppressors, O (Syeda) Fatima^{-asws}!' So it happened from her what happened'.

قَالَ فَقَطَعَ الْأَكْلَ وَلَمْ يَزَلْ يَبْكِي حَتَّى ابْتَلَّ مِنْدِيلُهُ وَحَيْثُ وَصَدْرُهُ بِالدَّمْعِ ثُمَّ قَالَ يَا بَشَّارُ قُمْ بِنَا إِلَى مَسْجِدِ السَّهْلَةِ فَنَدْعُو اللَّهَ وَنَسْأَلُهُ خَلَاصَ هَذِهِ الْمَرْأَةِ

He (the narrator) said, 'He^{-asws} cut the eating and did not cease crying until his towel and his^{-asws} beard and his^{-asws} chest had moistened with the tears. Then he^{-asws} said: 'O Bashaar! Arise with us^{-asws} to go to Masjid Al-Sahla and we supplicate to Allah^{-azwj} and ask Him^{-azwj} to Rescue this woman!'

قَالَ وَوَجَّهَ بَعْضَ الشَّيْعَةِ إِلَى بَابِ السُّلْطَانِ وَتَقَدَّمَ إِلَيْهِ بِأَنْ لَا يَبْرَحَ إِلَى أَنْ يَأْتِيَهُ رَسُولُهُ فَإِنْ حَدَثَ بِالْمَرْأَةِ حَدَثٌ صَارَ إِلَيْنَا حَيْثُ كُنَّا

He (the narrator) said, 'And he^{-asws} diverted some Shias to the door of the ruler and going to it with that they should not depart until his^{-asws} messenger comes. If an event (of death) occurs with the woman, they should come to us wherever we may be'.

قَالَ فَصَرْنَا إِلَى مَسْجِدِ السَّهْلَةِ وَصَلَّى كُلُّ وَاحِدٍ مِنَّا رَكْعَتَيْنِ ثُمَّ رَفَعَ الصَّادِقُ ع يَدَهُ إِلَى السَّمَاءِ وَ قَالَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ مُبْدِئُ الْخَلْقِ وَ مُعِيدُهُمْ وَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ خَالِقُ الْخَلْقِ وَ رَازِقُهُمْ وَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ الْقَابِضُ الْبَاسِطُ وَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ مُدَبِّرُ الْأُمُورِ وَ بَاعِثُ مَنْ فِي الْقُبُورِ وَ أَنْتَ وَارِثُ الْأَرْضِ وَ مَنْ عَلَيْهَا

He (the narrator) said, 'We came to Masjid Al-Sahla and each one of us prayed two units. Then Al-Sadiq^{-asws} raised his^{-asws} hands towards the sky and said: 'You^{-azwj} are Allah^{-azwj}! There is no god except You^{-azwj}, Initiator of the creation and its Repeater, and You^{-azwj} are Allah^{-azwj}! There is no god except You^{-azwj}, Creator of the creation and their Provider, and You^{-azwj} are Allah^{-azwj}! There is no god except You^{-azwj}, the Gripper, the Extender, and You^{-azwj} are Allah^{-azwj}! There is no god except You^{-azwj}, Manager of the affairs, and Resurrector from the ones in the graves, and You^{-azwj} are Inheritor of the earth and the ones upon it.

أَسْأَلُكَ بِاسْمِكَ الْمُحْزُونِ الْحَيِّ الْقَيُّومِ وَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ عَالِمُ السِّرِّ وَ أَخْفَى أَسْأَلُكَ بِاسْمِكَ الَّذِي إِذَا دُعِيَ بِهِ أُجِبْتَ وَ إِذَا سُئِلَ بِهِ أُعْطِيَ

I ask You^{-azwj} by Your^{-azwj} Name, the treasured, the hidden, the Living, the Eternal, and You^{-azwj} are Allah^{-azwj}! There is no god except You^{-azwj}, Knower of the secrets and the hidden matters! I ask You^{-azwj} by Your^{-azwj} Name which whenever supplicated with, is Answered, and whenever requested with is Granted!

وَ أَسْأَلُكَ بِحَقِّ مُحَمَّدٍ وَ أَهْلِ بَيْتِهِ وَ بِحَقِّهِمُ الَّذِي أُوجِبَتْهُ عَلَى نَفْسِكَ أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تَقْضِيَ لِي حَاجَتِي السَّاعَةَ السَّاعَةَ يَا سَامِعَ الدُّعَاءِ يَا سَيِّدَاهُ يَا مَوْلَاهُ يَا غِيَاثَاهُ

And I ask You^{-azwj} by the right of Muhammad^{-saww} and People^{-asws} of his^{-saww} Household who You^{-azwj} have Obligated upon Yourself^{-azwj} to Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and to Fulfil my need for me, now, now, O Hearer of the supplication, O Chief, O Master, O Helper!

أَسْأَلُكَ بِكُلِّ اسْمٍ سَمَّيْتَ بِهِ نَفْسَكَ أَوْ اسْتَأْثَرْتَ بِهِ فِي عِلْمِ الْغَيْبِ عِنْدَكَ أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَأَنْ تُعْجِلَ خَلَاصَ هَذِهِ الْمَرْأَةِ يَا مُقَلِّبَ الْقُلُوبِ وَالْأَبْصَارِ يَا سَمِيعَ الدُّعَاءِ-

I ask You^{-azwj} by every Name You^{-azwj} have Named Yourself^{-azwj} with, or have Preferred with in the Knowledge of the unseen with You^{-azwj}, to Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and to Hasten the rescue of this woman! O Turner of the hearts and the sights! O Hearer of the supplication!'

قَالَ ثُمَّ حَرَّ سَاجِدًا لَا أَسْتَعِ مِنْهُ إِلَّا النَّفْسَ ثُمَّ رَفَعَ رَأْسَهُ فَقَالَ قُمْ فَقَدْ أُطْلِقَتِ الْمَرْأَةُ

He (the narrator) said, 'Then he^{-asws} fell in prostration. I could not hear from him^{-asws} except the breathing. Then he^{-asws} raised his^{-asws} head and said: 'Arise, for the woman has been freed!'

قَالَ فَخَرَجْنَا جَمِيعًا فَبَيْنَمَا نَحْنُ فِي بَعْضِ الطَّرِيقِ إِذْ لَحِقَ بِنَا الرَّجُلُ الَّذِي وَجَّهَنَا إِلَى بَابِ السُّلْطَانِ فَقَالَ لَهُ مَا الْخَبْرُ

He (the narrator) said, 'We went out together. While we were in one of the roads when we were joined by the man whom we had sent to the door of the ruler. He^{-asws} said to him: 'What is the news?'

قَالَ لَهُ لَقَدْ أُطْلِقَ عَنْهَا

He said to him^{-asws}, 'She has been released!'

قَالَ كَيْفَ كَانَ إِخْرَاجُهَا

He^{-asws} said: 'How did her coming out happen?'

قَالَ لَا أَدْرِي وَ لَكِنِّي كُنْتُ وَاقِفًا عَلَى بَابِ السُّلْطَانِ إِذْ خَرَجَ حَاجِبٌ فَدَعَاهَا وَ قَالَ لَهَا مَا الَّذِي تَكَلَّمْتِ بِهِ

He said, 'I don't know, but I was standing at the door of the ruler when a guard came out. He summoned her and said to her, 'What is that which you had spoken with?'

قَالَتْ عَثَرْتُ فَقُلْتُ لَعَنَ اللَّهُ ظَالِمِيكَ يَا فَاطِمَةُ فَفَعَلَ بِي مَا فَعَلَ

She said, 'I stumbled! I said, 'May Allah^{-azwj} Curse your^{-asws} oppressors, O (Syeda) Fatima^{-asws}! So, it was done with me what was done!'

قَالَ فَأَخْرَجَ مِائَتَيْ دِرْهَمٍ وَ قَالَ خُذِي هَذِهِ وَ اجْعَلِي الْأَمِيرَ فِي حِلٍّ

He (man) said, 'He took out two hundred Dirhams and said, 'Take this and make the governor to be in a release'.

فَأَبَتْ أَنْ تَأْخُذَهَا فَلَمَّا رَأَى ذَلِكَ مِنْهَا دَخَلَ وَاعْلَمَ صَاحِبُهُ بِذَلِكَ ثُمَّ خَرَجَ فَقَالَ انْصَرِفِي إِلَى بَيْتِكَ

She refused to take it. When he saw that from her, he entered and informed his master with that, then came out. He said, 'Leave to go to your house!'

فَدَهَبَتْ إِلَى مَنْزِلِهَا

She went to her house'.

فَقَالَ أَبُو عَبْدِ اللَّهِ ع- أَبَتْ أَنْ تَأْخُذَ مِائَتَيْ دِرْهَمٍ

Abu Abdullah^{-asws} said: 'She refused to take the two hundred Dirhams?'

قَالَ نَعَمْ وَ هِيَ وَ اللَّهُ مُخْتَاجَةٌ إِلَيْهَا

He said, 'Yes, and by Allah^{-azwj} she was needy to it!'

فَقَالَ فَأَخْرَجَ مِنْ جَيْبِهِ صُرَّةً فِيهَا سَبْعَةُ دَنَانِيرٍ وَ قَالَ اذْهَبِي أَنْتِ بِهَذِهِ إِلَى مَنْزِلِهَا فَأَقْرِئْهَا مِنِّي السَّلَامَ وَ ادْفَعِي إِلَيْهَا هَذِهِ الدَّنَانِيرَ

He (the narrator) said, 'He^{-asws} extracted a pouch from his^{-asws} pocket wherein were seven Dinars, and said: 'You go with this to her house and convey to her the greeting from me^{-asws}, and hand over these Dinars to her!'

فَقَالَ فَدَهَبْنَا جَمِيعاً فَأَقْرَأْنَاهَا مِنْهُ السَّلَامَ فَقَالَتْ يَا لَلَّهِ أَقْرَأَنِي جَعْفَرُ بْنُ مُحَمَّدٍ السَّلَامَ

He (the narrator) said, 'We all went and conveyed the greeting to her from him^{-asws}. She said, 'By Allah^{-azwj}! Ja'far^{-asws} Bin Muhammad^{-asws} conveyed the greeting to me?'

فَقُلْتُ لَهَا رَحِمَكُمُ اللَّهُ وَ اللَّهُ إِنَّ جَعْفَرُ بْنُ مُحَمَّدٍ أَقْرَأَكَ السَّلَامَ

I said to her, 'May Allah^{-azwj} Mercy you! By Allah^{-azwj}, Ja'far^{-asws} Bin Muhammad^{-asws} has conveyed the greeting to you!'

فَسَهَقَتْ وَ وَقَعَتْ مَعْشِيَةً عَلَيْهَا

She gasped and fell down unconscious.

قَالَ فَصَبَرْنَا حَتَّى أَفَاقَتْ وَ قَالَتْ أَعِدَّهَا عَلَيَّ

He (the narrator) said, 'We were patient until she came around and said, 'Repeat it unto me!'

فَأَعَدَّانَاهَا عَلَيْهَا حَتَّى فَعَلْتُ ذَلِكَ ثَلَاثًا ثُمَّ قُلْنَا لَهَا خُذِي هَذَا مَا أَرْسَلَ بِهِ إِلَيْكَ وَ أَبَشِّرِي بِذَلِكَ

I repeated it to her until I had done that thrice. Then we said to her, 'Take this, what I have been sent with to you, and receive glad tidings with that!'

فَأَخَذْتُهُ مِنَّا وَ قَالَتْ سَلُوهُ أَنْ يَسْتَوْهَبَ أَمَتُهُ مِنَ اللَّهِ فَمَا أَعْرِفُ أَحَدًا أَتَوَسَّلُ بِهِ إِلَى اللَّهِ أَكْثَرَ مِنْهُ وَ مِنْ آبَائِهِ وَ أَجْدَادِهِ ع

She took it from us and say, 'Ask him^{-asws} to Grant His^{-azwj} maid from Allah^{-azwj}, for I do not know anyone I can seek means with to Allah^{-azwj} greater than him^{-asws} and his^{-asws} forefathers^{-asws} and his^{-asws} ancestors!'

قَالَ فَرَجَعْنَا إِلَى أَبِي عَبْدِ اللَّهِ ع فَجَعَلْنَا نُحَدِّثُهُ بِمَا كَانَ مِنْهَا فَجَعَلَ يَبْكِي وَ يَدْعُو هَا ثُمَّ قُلْتُ لَيْتَ شِعْرِي مَتَى أَرَى فَرَجَ آلِ مُحَمَّدٍ ص

He (the narrator) said, 'We returned to Abu Abdullah^{-saww}, and we went on to narrate to him^{-asws} with what had happened from her. He^{-asws} went on to cry and supplicating for her. Then I said, 'If only I was aware when I will see the relief of Progeny^{-asws} of Muhammad^{-saww}!'

قَالَ يَا بَشَّارُ إِذَا تُؤَيِّىَ وَلِيُّ اللَّهِ وَ هُوَ الرَّابِعُ مِنْ وَلَدِي فِي أَشَدِّ الْبِقَاعِ بَيْنَ شِرَارِ الْعِبَادِ فَعِنْدَ ذَلِكَ تَصِلُ إِلَى بَنِي فَلَانٍ مُصِيبَةً سَوْدَاءَ مُظْلِمَةً فَإِذَا رَأَيْتَ ذَلِكَ التَّقَتْ حَلَقَ [خَلَقْنَا] الْبَطَانَ وَ لَا مَرَدَّ لِأَمْرِ اللَّهِ.

He^{-asws} said: 'O Bashaar! When a guardian of Allah^{-azwj} expires, and he^{-asws} is the fourth from my^{-asws} sons^{-asws}, in the harshest of the spots between evil servants, that will bring about a dark overwhelming calamity to the clan of so and so. When you see that, two sides will meet (in battle), and there is no repellent to a Command of Allah^{-azwj}!''⁸³⁹

22- قَالَ الشَّيْخُ الشَّهِيدُ رَحِمَهُ اللَّهُ رُوِيَ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ قَالَ حَجَجْتُ إِلَى آخِرِ مَا سَيَأْتِي وَ قَالَ مُؤَلَّفُ الْمَزَارِ الْكَبِيرِ أَخْبَرَنِي أَبُو الْمَكَارِمِ حَزْرَةُ بْنُ عَلِيٍّ بْنِ زُهْرَةَ الْعُلُوِّيَّ عِنْدَ عَوْدِهِ مِنَ الْحَجِّ فِي سَنَةِ أَرْبَعٍ وَ سَبْعِينَ وَ خَمْسِمَائَةٍ بِمَسْجِدِ السَّهْلَةِ عَنْ وَالِدِهِ عَنْ جَدِّهِ عَنِ الشَّيْخِ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ بَابَوَيْهِ عَنِ الشَّيْخِ الْفَقِيهِ مُحَمَّدِ بْنِ يَعْقُوبَ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ قَالَ

The sheykh Al Shaheed, may Allah^{-azwj} Mercy him, said, 'It is reported from Ali Bin Ibrahim, from his father who said, 'I performed Hajj', up to the end of what I shall be coming with, and compiler of 'Al Mazar Al Kabeer' said, 'I am informed by Abu Al Makarim Hamza Bin Ali Bin Zuhra Al Alawy during his return from the Hajj in the year five hundred and seventy four in Masjid Al-Sahla, from his father, from his grandfather, from the sheykh Abu Ja'far Muhammad Bin Ali Bin Babuwayh, from the sheykh, the jurist Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father who said,

حَجَجْتُ إِلَى بَيْتِ اللَّهِ الْحَرَامِ فَوَرَدْنَا عِنْدَ نُزُولِنَا الْكُوفَةَ فَدَخَلْنَا إِلَى مَسْجِدِ السَّهْلَةِ فَإِذَا نَحْنُ بِشَخْصٍ رَاكِعٍ وَ سَاجِدٍ فَلَمَّا فَرَغَ دَعَا بِهَذَا الدُّعَاءِ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ إِلَى آخِرِ الدُّعَاءِ ثُمَّ تَخَضَّ إِلَى زَاوِيَةِ الْمَسْجِدِ فَوَقَفَ هُنَاكَ وَ صَلَّى رُكْعَتَيْنِ وَ نَحْنُ مَعَهُ فَلَمَّا انْقَضَتْ مِنَ الصَّلَاةِ سَبَّحَ ثُمَّ دَعَا

'I performed Hajj to the Sacred House of Allah^{-azwj}. We arrived to Al-Kufa during our descent. We entered into Masjid Al-Sahla, and there we were with a person performing Ruk'u and Sajdah. When he was free from supplicating this supplication: 'You^{-asws} are Allah^{-azwj}, there is no god except Allah^{-azwj}' – up to end of the supplication. Then he got up to a corner of the Masjid. He stood over there and prayed two units, and we were with him. When he finished from the Salat, he glorified, then supplicated.

فَقَالَ اللَّهُمَّ بِحَقِّ هَذِهِ الْبُقْعَةِ الشَّرِيفَةِ وَ بِحَقِّ مَنْ تَعَبَّدَ لَكَ فِيهَا قَدْ عَلِمْتُ حَوَائِجِي فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَفْضِلْهَا وَ قَدْ أَخَصَّيْتُ دُؤْبِي فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اغْفِرْهَا لِي

He said, 'O Allah^{-azwj}! By the right of this noble spot, and by the right of the one who worships You^{-azwj} in it! You^{-azwj} Know of my needs, so Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and Fulfil these, and You^{-azwj} have Counted my sins, so Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and Forgive these for me!

اللَّهُمَّ أَخِي مَا كَانَتْ الْحَيَاةُ خَيْرًا لِي وَ أَمْتَنِي إِذَا كَانَتْ الْوَفَاةُ خَيْرًا لِي عَلَى مُوَالَاةِ أَوْلِيَائِكَ وَ مُعَادَاةِ أَعْدَائِكَ وَ أَفْعَلْ بِي مَا أَنْتَ أَهْلُهُ يَا أَرْحَمَ الرَّاحِمِينَ-

O Allah^{-azwj}! Make me live for as long as the life is better for me, and Cause me to die when the death for me would be upon the friendship of Your^{-azwj} friends, and enmity to Your^{-azwj} enemies, and Do with me what You^{-azwj} are Rightful of, O most Merciful of the merciful ones!

ثُمَّ تَخَضَّ فَسَأَلْنَاهُ عَنِ الْمَكَانِ فَقَالَ إِنَّ هَذَا الْمَوْضِعَ بَيْتُ إِبْرَاهِيمَ الْخَلِيلِ الَّذِي كَانَ يُخْرِجُ مِنْهُ إِلَى الْعَمَالِقَةِ

Then he got up. We asked him about the place. He said, 'This is the place of the house of Ibrahim^{-as} the friend (of the Beneficent) who had gone out from it to the Amalekites'.

ثُمَّ مَضَى إِلَى الزَّائِيَةِ الْغَرْبِيَّةِ فَصَلَّى رُكْعَتَيْنِ ثُمَّ رَفَعَ يَدَيْهِ وَ قَالَ اللَّهُمَّ إِنِّي صَلَّيْتُ هَذِهِ الصَّلَاةَ ابْتِغَاءَ مَرْضَاتِكَ وَ طَلَبَ نَائِلِكَ وَ رَجَاءَ رِفْدِكَ وَ جَوَائِزِكَ فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ تَقَبَّلْهَا مِنِّي بِأَحْسَنِ قَبُولٍ وَ بَلِّغْنِي بِرَحْمَتِكَ الْمَأْمُولِ وَ أَفْعَلْ بِي مَا أَنْتَ أَهْلُهُ يَا أَرْحَمَ الرَّاحِمِينَ-

Then he^{-asws} went to the western corner. He prayed two units Salat. Then he raised his hands and said: 'O Allah^{-azwj}! I have prayed this Salat seeking Your^{-azwj} Pleasure, and seek Your^{-azwj} awards, and hope for Your^{-azwj} Support and Your^{-azwj} Rewards! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} and Accept it from me with an excellent Acceptance, and Make me reach the wishes by Your^{-azwj} Mercy, and Do with me what You^{-azwj} are Rightful of, O most Merciful of the merciful ones!'

ثُمَّ قَامَ وَ مَضَى إِلَى الزَّائِيَةِ الشَّرْقِيَّةِ فَصَلَّى رُكْعَتَيْنِ ثُمَّ بَسَطَ كَفَّيْهِ وَ قَالَ اللَّهُمَّ إِنْ كَانَتْ الذُّنُوبُ وَ الْخَطَايَا قَدْ أَخْلَفَتْ وَجْهِي عِنْدَكَ فَلَمْ تَرْفَعْ لِي إِلَيْكَ صَوْتًا وَ لَمْ تَسْتَجِبْ لِي دَعْوَةً فَإِنِّي أَسْأَلُكَ بِكَ يَا اللَّهُ فَإِنَّهُ لَيْسَ مِثْلَكَ أَحَدٌ

Then he stood and went to the eastern corner. He prayed two units Salat, then extended his palms and said: 'O Allah^{-azwj}! If the sins and the misdeeds have turned my face away in Your^{-azwj} Presence, so a voice is not being raised to You^{-azwj} for me, and a supplication is not being Answered for me, so I hereby ask You^{-azwj}, by You^{-azwj}, O Allah^{-azwj}! There isn't anyone like You^{-azwj}!

وَ أَتَوَسَّلُ إِلَيْكَ بِمُحَمَّدٍ وَ آلِهِ أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تُقْبَلَ إِلَيَّ بِوَجْهِكَ الْكَرِيمِ وَ تُقْبَلَ بِوَجْهِكَ إِلَيْكَ وَ لَا تُخَيِّبْنِي حِينَ أَدْعُوكَ وَ لَا تُخْزِنِي حِينَ أَرْجُوكَ يَا أَرْحَمَ الرَّاحِمِينَ-

And I seek means to You^{-azwj} through Muhammad^{-saww} and his^{-saww} Progeny^{-asws}, to Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and to Turn Your^{-azwj} Benevolent Face to me, and Turn my face to You^{-azwj}, and not to disappoint me when I supplicate to You^{-azwj}, and not Deprive me when I hope to You^{-azwj}, O most Merciful of the merciful ones!'

وَ عَفَّرَ حَدَّثَهُ عَلَى الْأَرْضِ وَ قَامَ فَخَرَجَ فَسَأَلْنَاهُ بِمَ يُعْرِفُ هَذَا الْمَكَانَ

And he^{-asws} rubbed his^{-asws} cheek upon the ground and stood. He went out. We asked him, 'By what is this place recognised?'

فَقَالَ إِنَّهُ مَقَامُ الصَّالِحِينَ وَالْأَنْبِيَاءِ وَالْمُرْسَلِينَ

He said, 'It is a standing place of the righteous, and the Prophets^{-as}, and the Messengers^{-as}!'

وَقَالَ فَاتَّبَعْنَاهُ وَإِذَا بِهِ قَدْ دَخَلَ إِلَى مَسْجِدٍ صَغِيرٍ بَيْنَ يَدَيِ السَّهْلَةِ فَصَلَّى فِيهِ رُكْعَتَيْنِ بِسَكِينَةٍ وَقَارٍ كَمَا صَلَّى أَوَّلَ مَرَّةٍ ثُمَّ بَسَطَ كَفَّيْهِ فَقَالَ إِلَهِي قَدْ مَدَّ إِلَيْكَ الْخَاطِي الْمُنْذِبُ يَدَيْهِ لِحُسْنِ ظَنِّهِ بِكَ

And he (the narrator) said, 'We followed him, and there he had entered into a small Masjid in front of (Masjid) Al-Sahla. He prayed two units Salat in it with calmness and dignity just as he had prayed the first time. Then he extended his palms, he said: 'My God^{-azwj}! The wrongdoer, the sinner has extended his hands to You^{-azwj} due to his goodly thoughts with You^{-azwj}!'

إِلَهِي قَدْ جَلَسَ الْمُسِيءُ بَيْنَ يَدَيْكَ مُقِرّاً لَكَ بِسُوءِ عَمَلِهِ وَ رَاجِئاً مِنْكَ الصَّفْحَ عَنْ رُكْبِهِ

My God^{-azwj}! The evil doer is seated before You^{-azwj}, accepting to You^{-azwj} of his evil deeds and hoping from You^{-azwj} for the Pardon of his slips!

إِلَهِي قَدْ رَفَعَ إِلَيْكَ الظَّالِمُ كَفَّيْهِ رَاجِئاً لِمَا لَدَيْكَ فَلَا تُخَيِّبْهُ بِرَحْمَتِكَ مِنْ فَضْلِكَ

My God^{-azwj}! The unjust one is raising his hands to You^{-azwj} for what is with You^{-azwj} from Your^{-azwj} Grace, so do not disappoint him by Your^{-azwj} Mercy!

إِلَهِي قَدْ جِئْنَا الْعَائِدُ إِلَى الْمَعَاصِي بَيْنَ يَدَيْكَ خَائِفاً مِنْ يَوْمٍ يُجْثُو فِيهِ الْخَلَائِقُ بَيْنَ يَدَيْكَ

My God^{-azwj}! The repeater to the disobedience is kneeling before You^{-azwj}, fearful from a Day the creatures will be kneeling in before You^{-azwj}!

إِلَهِي قَدْ جَاءَكَ الْعَبْدُ الْخَاطِي فِرْعَاءً مُشْفِقاً وَ رَفَعَ إِلَيْكَ طَرْفَهُ خَذِيراً رَاجِئاً وَ قَاصَتْ عَيْنُهُ مُسْتَعْفِراً نَادِماً

My God^{-azwj}! The wrongdoer servant has come to You^{-azwj} panicking, dreading, and is raising his eyes to You^{-azwj} in hope, and pouring his tears seeking Forgiveness, remorseful!

وَعَزَّتْكَ وَ جَلَالُكَ مَا أَرَدْتُ بِمَعْصِيَتِي مُخَالَفَتَكَ وَ مَا عَصَيْتُكَ إِذْ عَصَيْتُكَ وَ أَنَا بِكَ جَاهِلٌ وَ لَا لِعُقُوبَتِكَ مُتَعَرِّضٌ وَ لَا لِنَظَرِكَ مُسْتَحِفٌّ وَ لَكِنْ سَوَّلَتْ لِي نَفْسِي وَ أَعَانَتْنِي عَلَى ذَلِكَ شِفُوقِي وَ غَرَّبَنِي سِرُّكَ الْمُرْخِي عَلَيَّ

By Your^{-azwj} Might and by Your^{-azwj} Majesty! I did not intend oppose You^{-azwj} with my disobedience, and I did not disobey You^{-azwj} when I disobeyed You^{-azwj} and I was ignorant of You^{-azwj}, nor exposing to Your^{-azwj} Punishment, nor in contempt of Your^{-azwj} Gaze! Rather, my soul enticed me, my wretchedness aided me, and I was deceived by Your^{-azwj} Covering that You^{-azwj} Extended over me!

فَمَنْ الْآنَ مِنْ عَذَابِكَ يَسْتَنْفِذُنِي وَ يَحْتَلِ مَنْ أَعْتَصِمَ إِنْ قَطَعْتَ حَبْلَكَ عَنِّي فَيَا سَوَآتَاهُ عَدَاً مِنَ الْوُفُوفِ بَيْنَ يَدَيْكَ إِذَا قِيلَ لِلْمُخَفِّينَ جُوزُوا وَ لِلْمُثْقَلِينَ حُطُّوا أَمْ مَعَ الْمُخَفِّينَ أَجُوزُ أَمْ مَعَ الْمُثْقَلِينَ

So, who can now rescue me from Your^{-azwj} Punishment? To whose rope shall I cling if You^{-azwj} Cut Your^{-azwj} rope from me? Oh, what a disgrace it will be tomorrow when I stand before You^{-azwj}, when it is said to the light-laden: 'Pass through!', and to the heavily burdened: 'Stay behind!' Will I pass with the light-laden, or will I be held back with the heavily burdened?

أَخْطُ وَ يَلِي كُلَّمَا كَبُرَ سَيِّئِي كَثُرَتْ ذُنُوبِي وَ يَلِي كُلَّمَا طَالَ عُمْرِي كَثُرَتْ مَعَاصِيِي فَكَمْ أَتُوبُ وَ كَمْ أَعُودُ أَمَا آَنَ لِي أَنْ أَسْتَخِيِي مِنْ رَبِّي

The older I grow, the more my sins increase. The longer my life extends, the more my transgressions multiply. How many times have I repented, and how many times have I returned to sin? Is it not time for me to feel ashamed before my Lord^{-azwj}?

اللَّهُمَّ فَبِحَقِّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ اغْفِرْ لِي وَ ارْحَمْنِي يَا أَرْحَمَ الرَّاحِمِينَ وَ خَيْرَ الْغَافِرِينَ-

O Allah^{-azwj}! By the right of Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, Forgive for me and Mercy me, O most Merciful of the merciful ones, and Best of the forgivers!

ثُمَّ بَكَى وَ عَفَّرَ خَدَّهُ الْأَيْمَنَ وَ قَالَ ارْحَمْ مِنْ أَسَاءَ وَ اقْتَرَفَ وَ اسْتَكَانَ وَ اعْتَرَفَ-

Then he cried and rubbed his right cheek (on the ground), and said: 'Mercy the one who has done evil, and confessed, and has submitted, and acknowledged!'

ثُمَّ قَلَبَ خَدَّهُ الْأَيْسَرَ وَ قَالَ عَظُمَ الذَّنْبُ مِنْ عَبْدِكَ فَلْيَحْسُنِ الْعَفْوُ مِنْ عِنْدِكَ يَا كَرِيمَ-

Then he turned his left cheek and said: 'The sin is might from Your^{-azwj} servant, so let the Pardon be excellent from You^{-azwj}, O Benevolent!'

ثُمَّ خَرَجَ فَاتَّبَعْتُهُ وَ قُلْتُ لَهُ يَا سَيِّدِي بِمَ يُعْرِفُ هَذَا الْمَسْجِدُ فَقَالَ إِنَّهُ مَسْجِدُ زَيْدِ بْنِ صُوحَانَ صَاحِبِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع- وَ هَذَا دُعَاؤُهُ وَ تَهْنِئَتُهُ

Then he went out. I followed him and said to him, 'O my Chief! With what is this Masjid recognised?'

He said, 'It is Masjid of Zayd Bin Sowhan, companion of Ali^{-asws} Bin Abu Talib^{-asws}, and this is his^{-asws} supplication and his^{-asws} vigil!'

ثُمَّ غَابَ عَنَّا فَلَمْ نَرَهُ فَقَالَ لِي صَاحِبِي إِنَّهُ الْخَضِرُ ع.

Then he disappeared from us, so we could not see him. My companion said to me, 'He is Al-Khizr^{-as}!''⁸⁴⁰

أَقُولُ قَالَ السَّيِّدُ رَضِيَ اللَّهُ عَنْهُ إِذَا أَرَدْتَ أَنْ تَمْضِيَ إِلَى السَّهْلَةِ فَاجْعَلْ ذَلِكَ بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ الْآخِرَةِ مِنْ لَيْلَةِ الْأَرْبَعَاءِ وَهُوَ أَفْضَلُ مِنْ غَيْرِهِ مِنَ الْأَوْقَاتِ فَإِذَا أَتَيْتَهُ فَصَلِّ الْمَغْرِبَ وَ نَافِلَتَهَا ثُمَّ فَمُ فَصَلِّ رَكَعَتَيْنِ تَحِيَّةَ الْمَسْجِدِ قُرْبَةً إِلَى اللَّهِ تَعَالَى

I say, 'The Seyyid, may Allah^{-azwj} be Pleased with him, said, 'When you want to go to (Masjid) Al-Sahla, make that to be between Al-Maghrib and Al-Isha the last, on the night of Wednesday, and it is better than other timings. When you come to it, pray Al-Maghrib Salat and it's optional. Then stand and pray two units Salat as a salutation of the Masjid to draw closer to Allah^{-azwj} the Exalted.

فَإِذَا فَرَعْتَ فَارْفَعْ يَدَيْكَ إِلَى السَّمَاءِ وَ قُلْ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ وَ سَاقِ الدُّعَاءَ الْأَوَّلَ إِلَى قَوْلِهِ أَوْ اسْتَأْنَزْتَ بِهِ فِي عِلْمِ الْغَيْبِ عِنْدَكَ أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تُعَجِّلَ فَرَجَنَا السَّاعَةَ يَا مُقَلِّبَ الْقُلُوبِ وَ الْأَبْصَارِ يَا سَمِيعَ الدُّعَاءِ

When you are free, raise your hands towards the sky and say, 'You^{-azwj} are Allah^{-azwj}! There is no god except You^{-azwj}' – and he continued the first supplication up to his words: 'O You^{-azwj} have Preferred with in the Knowledge of the unseen with You^{-azwj}, Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} and to Hasten our relief now, now! O Turner of the hearts and the sights! O Hearer of the supplication!'

ثُمَّ اسْجُدْ وَ احْشَعْ وَ ادْعُ اللَّهَ بِمَا تُرِيدُ.

Then perform Sajdah and be fearful, and supplicate to Allah^{-azwj} with what you want.

ثُمَّ ذَكَرَ رَحْمَهُ اللَّهُ أَدْعِيَةَ الرِّوَايَا الثَّلَاثِ كَمَا مَرَّ ثُمَّ قَالَ ثُمَّ تُصَلِّي فِي النَّبِيِّ الَّذِي فِي وَسْطِ الْمَسْجِدِ رَكَعَتَيْنِ وَ تَقُولُ. يَا مَنْ هُوَ أَقْرَبُ إِلَيَّ مِنْ حَبْلِ الْوَرِيدِ يَا فَعَالًا لِمَا يُرِيدُ يَا مَنْ يَحُولُ بَيْنَ الْمَرْءِ وَ قَلْبِهِ

Then he, may Allah^{-azwj} Mercy him, mentioned supplications of the three corners just as has passed. Then he said, 'Then pray two units Salat in the room which is in the middle of the Masjid, and say, 'O One Who is closer to me than the jugular vein! O Doer of whatever He^{-azwj} Wants! O One Who Intervenes between the person and his heart!

صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ حُلْ بَيْنَنَا وَ بَيْنَ مَنْ يُؤْذِينَا بِحَوْلِكَ وَ قُوَّتِكَ يَا كَافِيَّ مِنْ كُلِّ شَيْءٍ وَ لَا يَكْفِي مِنْهُ شَيْءٌ أَكْفَيْنَا الْمُهَمُّ مِنْ أَمْرِ الدُّنْيَا وَ الْآخِرَةِ يَا أَرْحَمَ الرَّاحِمِينَ ثُمَّ عَفِّرْ خَدَيْكَ عَلَى الْأَرْضِ.

Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and Intervene between us and the ones hurting us, by Your^{-azwj} Might and Your^{-azwj} Strength! O Sufficer from all things and nothing can suffice from Him^{-azwj}! Suffice us of the important matters from matters of the world and the Hereafter, O most Merciful of the merciful ones!' Then rub your cheek upon the ground'.

ثُمَّ قَالَ الصَّلَاةُ وَ الدُّعَاءُ فِي مَسْجِدِ زَيْدِ بْنِ صُوحَانَ رَحْمَهُ اللَّهُ وَ هُوَ قَرِيبٌ مِنَ السَّهْلَةِ تُصَلِّي رَكَعَتَيْنِ وَ تَبْسُطُ كَفَيْكَ وَ تَقُولُ إِلَهِي قَدْ مَدَّ الْخَاطِئُ الْمَذْنُوبُ يَدَيْهِ وَ سَاقِ الدُّعَاءَ إِلَى قَوْلِهِ ثُمَّ عَفِّرْ وَجْهَكَ وَ قُلِ ارْحَمْ مَنْ أَسَاءَ وَ اعْتَرَفَ وَ اسْتَكَانَ وَ اعْتَرَفَ

Then he said, 'The Salat and the supplication in Masjid of Zayd Bin Sowhan, may Allah^{-azwj} Mercy him, and it is nearby from (Masjid) Al-Sahla – You should pray two units Salat and extent your palms and say, 'My God^{-azwj}! The wrongdoer, the sinner is extending his hands' –

and he continued the supplication up to his words – ‘Then rub your face and say, ‘Mercy the one who has done evil, and committed, and submitted, and acknowledged!’

وَقَلِّبْ خَدَّكَ الْأَيْمَنَ وَ قُلْ إِنْ كُنْتُ بِفَسِّ الْعَبْدِ فَأَنْتَ نِعَمَ الرَّبِّ

And turn your right cheek and say, ‘If I have been the worse servant, so You^{-azwj} are the Best Lord^{-azwj}!’

ثُمَّ قَلِّبْ خَدَّكَ الْأَيْسَرَ وَ قُلْ عَظُمَ الذَّنْبُ مِنْ عَبْدِكَ فَلْيَحْسُنِ الْعَفْوُ مِنْ عِنْدِكَ يَا كَرِيمُ

Then turn your left cheek, and say, ‘The sin from Your^{-azwj} servant is might, so let the Pardon from You^{-azwj} be excellent, O Benevolent!’

ثُمَّ عُدْ إِلَى السُّجُودِ وَ قُلِ الْعَفْوُ مِائَةً مَرَّةً.

Then return to the Sajdah and said, ‘The Pardon! The Pardon!’ – one hundred times.

ثُمَّ قَالَ ذِكْرُ الصَّلَاةِ فِي مَسْجِدِ صَعْصَعَةَ بْنِ صُوحَانَ رَحِمَهُ اللَّهُ وَ الدُّعَاءُ فِيهِ تُصَلِّي رَكْعَتَيْنِ فَإِذَا فَرَغْتَ فَقُلِ اللَّهُمَّ يَا ذَا الْمَنَنِ السَّابِغَةِ إِلَى آخِرِ مَا سَيَأْتِي مِنَ الدُّعَاءِ.

Then he said, ‘Mention of the Salat in Masjid Sa’sa’a Bin Sowhan, may Allah^{-azwj} Mercy him, and the supplication in it is, you should pray two units Salat. When you are free, say, ‘O Allah^{-azwj}! O Possessor of the abundant Conferment’ – up to end of what I shall bring from the supplication”^{.841}

23- عُدْنَا إِلَى رِوَايَةِ الشَّهِيدِ وَ مُؤَلِّفِ الْمَزَارِ الْكَبِيرِ قَالَا بِإِسْنَادٍ إِلَى عَلِيِّ بْنِ مُحَمَّدٍ بْنِ عَبْدِ الرَّحْمَنِ التُّسْتَرِيِّ أَنَّهُ قَالَ: مَرَرْتُ بِبَنِي رَوَاسٍ فَقَالَ لِي بَعْضُ إِخْوَانِي لَوْ مِلْتُ بِنَا إِلَى مَسْجِدِ صَعْصَعَةَ- فَصَلَّيْنَا فِيهِ فَإِنَّ هَذَا رَجَبٌ وَ يُسْتَحَبُّ فِيهِ زِيَارَةُ هَذِهِ الْمَوَاضِعِ الْمَشْرِقَةِ الَّتِي وَطَّهَا الْمَوَالِي بِأَقْدَامِهِمْ وَ صَلَّوْا فِيهَا وَ مَسْجِدُ صَعْصَعَةَ مِنْهَا

We return to a report by Al-Shaheed, and compiler of ‘Al Mazar Al-Kabeer’ both said, by the chain to Ali Bin Muhammad Bin Abdul Rahman Al-Tustary, he said, ‘I passed by the clan of Rawas. One of my brothers said to me, ‘If you could turn with us to Masjid Sa’sa’a, so we can pray Salat in it, for this is (a month of) Rajab. It is recommended in it to visit the noble places which the guardians have treaded their^{-asws} feet and they had prayed Salat in it, and Masjid Sa’sa’a is from these!’

قَالَ فَمِلْتُ مَعَهُ إِلَى الْمَسْجِدِ وَ إِذَا نَاقَةَ مُعَقَّلَةً مُرَحَّلَةً قَدْ أُنِيحَتْ بِبَابِ الْمَسْجِدِ فَدَخَلْنَا وَ إِذَا بِرَجُلٍ عَلَيْهِ ثِيَابُ الْحِجَازِ وَ عِثْتُهُ كَعَمَّتِهِمْ قَاعِدٌ يَدْعُو بِهَذَا الدُّعَاءِ فَحَفِظْتُهُ أَنَا وَ صَاحِبِي وَ هُوَ

He said, ‘I turned with him to the Masjid, and there was a she-camel tied with luggage having been knelt (rested) at the door of the Masjid. We entered and there was a man who have clothes of Hijaz (Medina), and he was wearing a turban like their turban, seated supplicating with this supplication. I and my companion memorised it, and it is:

⁸⁴¹ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 17 H 22 b

اللَّهُمَّ يَا ذَا الْمَنَنِ السَّابِغَةِ وَالْأَلَاءِ الْوَازِعَةِ وَالرَّحْمَةِ الْوَاسِعَةِ وَالْقُدْرَةِ الْجَامِعَةِ وَالنِّعَمِ الْجَسِيمَةِ وَالْمَوَاهِبِ الْعَظِيمَةِ وَالْأَيَادِي الْجَمِيلَةَ وَالْعَطَايَا الْجَزِيلَةَ

‘O Allah^{-azwj}! O Possessor of the abundant Conferment, and the Distributed Favours, and the vast Mercy, and the comprehensive Power, and the immense bounties, and the mighty gifts, and the beautiful support, and the plentiful awards!

يَا مَنْ لَا يُنْعَثُ بِتَمَثِيلٍ وَلَا يُمْتَلُ بِنَظِيرٍ وَلَا يُغْلَبُ بِظَهِيرٍ يَا مَنْ خَلَقَ فَرَزَقَ وَ أَلْهَمَ فَأَنْطَقَ وَ ابْتَدَعَ فَشَرَعَ وَ عَلَا فَارْتَفَعَ وَ قَدَّرَ فَأَحْسَنَ وَ صَوَّرَ فَأَتَقَنَ وَ اخْتَجَّ فَأَبْلَغَ وَ أَنْعَمَ فَأَسْبَغَ وَ أَعْطَى فَأَجْزَلَ وَ مَنَحَ فَأَفْضَلَ

O the One^{-azwj} Who cannot be described by comparison, nor likened to anything, nor overpowered by any prevailer! O One Who Created so provided, Inspired so granted speech, Originated so Legislated, Elevated so is Lofty, Determined, so was excellent, Fashioned with accuracy, Argued with ultimate proof, Bestowed bounties in abundance, Gave generously, and Granted Graciously!

يَا مَنْ سَمَا فِي الْعِزِّ فَفَاتَ حَوَاطِرَ الْأَبْصَارِ وَ دَنَا فِي اللَّطْفِ فَجَارَ هَوَاجِسَ الْأَفْكَارِ

O the One^{-azwj} Who is Elevated in Might, surpassing the reach of all visions, and Who has drawn near in gentleness, surpassing the depths of all thoughts!

يَا مَنْ تَوَحَّدَ بِالْمُلْكِ فَلَا نِدَّ لَهُ فِي مَلَكُوتِ سُلْطَانِهِ وَ تَفَرَّدَ بِالْأَلَاءِ وَ الْكِبَرِيَاءِ فَلَا ضِدَّ لَهُ فِي جَبَرُوتِ شَأْنِهِ

O the One^{-azwj} Who is Alone with the Kingdom, so there is no rival in the Domains of His^{-azwj} Authority, and Unique with the Favours and the Greatness, so there is no opponent in the Power of His^{-azwj} Glory!

يَا مَنْ حَارَتْ فِي كِبَرِيَاءِهِ هَيْبَتُهُ دَقَائِقُ لَطَائِفِ الْأَوْهَامِ وَ انْخَسَرَتْ دُونَ إِدْرَاكِ عَظَمَتِهِ خَطَائِفُ أَبْصَارِ الْأَنْعَامِ يَا مَنْ عَنَتِ الْوُجُوهُ لِهَيْبَتِهِ وَ خَضَعَتِ الرِّقَابُ لِعَظَمَتِهِ وَ وَجَلَّتِ الْقُلُوبُ مِنْ خِيفَتِهِ

O the One^{-azwj} Whose Majestic Awe confounds the subtlest depths of perception, and Whose Greatness surpasses the grasp of human sight. O One before Whose Awe faces bow, to whose Grandeur necks submit, and before Whose fear hearts tremble!

أَسْأَلُكَ بِهَذِهِ الْمِدْحَةِ الَّتِي لَا تَنْبَغِي إِلَّا لَكَ وَ بِمَا وَأَيْتَ بِهِ عَلَى نَفْسِكَ لِإِدَاعِيكَ مِنَ الْمُؤْمِنِينَ وَ بِمَا ضَمِنْتَ الْإِجَابَةَ فِيهِ عَلَى نَفْسِكَ لِلدَّاعِينَ يَا أَسْمَعَ السَّامِعِينَ وَ أَبْصَرَ النَّاطِرِينَ وَ أَسْرَعَ الْحَاسِبِينَ يَا ذَا الْقُوَّةِ الْمَتِينِ

I ask You^{-azwj} with this Praise which is not befitting except for You^{-azwj}, and with what You^{-azwj} have Pledged upon Yourself^{-azwj} for those among the believers who call upon You^{-azwj}, and by the promise of response that You^{-azwj} have Guaranteed for those who supplicate! O the Most Hearing of those who hear, O the Most Seeing of those who behold, O the Swiftest of those who reckon, O the Possessor of Invincible Strength!

صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ خَاتَمِ النَّبِيِّينَ وَ عَلَى أَهْلِ بَيْتِهِ وَ اقْسِمْ لِي فِي شَهْرِنَا هَذَا خَيْرَ مَا قَسَمْتَ وَ احْتِمِ لِي فِي قَضَائِكَ خَيْرَ مَا حَتَمْتَ وَ احْتِمِ لِي بِالسَّعَادَةِ

Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, last of the Prophets^{-as} and upon People^{-asws} of his^{-saww} Household, and Apportion for me in this month of ours the best of what You^{-azwj} have allotted! Decree for me in Your^{-azwj} Judgment the best of what You^{-azwj} have Ordained, and conclude my fate with happiness!

فِيمَنْ حَتَمْتَ وَ أَحْيَيْتَ مَا أَحْيَيْتَ مُؤَفَّوْرًا وَ أَمَتْنِي مُسْرُوْرًا وَ مَعْفُوْرًا وَ تَوَلَّ أَنْتَ نَجَاتِي مِنْ مُسَاءَلَةِ الْبَرْزَخِ وَ اذْرَأْ عَنِّي مُنْكَرًا وَ نَكِيرًا وَ أَرِ عَيْنِي مُبَشِّرًا وَ بَشِيرًا وَ اجْعَلْ لِي إِلَى رِضْوَانِكَ وَ جَنَّاتِكَ مَصِيرًا وَ عَيْشًا قَرِيْرًا وَ مُلْكًا كَبِيْرًا وَ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ كَثِيْرًا

Among those whom You^{-azwj} have Granted a good end, let me live as long as You^{-azwj} Keep me alive in abundance, and Let me die in joy and Forgiveness! Be Yourself^{-azwj} my salvation from the questioning of the grave, Shield me from Munkar and Nakir (questioning Angels in the grave), and Let my eyes behold a bearer of glad tidings and good news! Grant me a destiny leading to Your^{-azwj} Pleasure and Paradise, a life of contentment, and a great Dominion! Send abundant Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws}!

ثُمَّ سَجَدَ طَوِيْلًا وَ قَامَ وَ رَكِبَ الرَّاحِلَةَ وَ ذَهَبَ فَقَالَ لِي صَاحِبِي نَرَاهُ الْخَضِرَ فَمَا بَالُنَا لَا نُكَلِّمُهُ كَأَنَّمَا أُمْسِكَ عَلَى أَلْسِنَتِنَا

Then he performed a lengthy Sajdah and stood, and rode the mount and departed. My companion said to me, 'We view him as being Al-Khizr^{-as}, so what is the matter with us we did not talk to him? It is as if our tongues had been withheld!'

وَ خَرَجْنَا فَلَقَيْنَا ابْنَ أَبِي دَاوُدَ الرَّوَاسِيَّ فَقَالَ مِنْ أَيْنَ أَقْبَلْتُمَا

And we went out and met Ibn Abu Dawood Al-Rawasy. He said, 'Where are you both coming from?'

قُلْنَا مِنْ مَسْجِدِ صُغَصَةَ وَ أَخْبَرَنَا بِالْخَبْرِ

We said, 'From Masjid Sa'sa'a', and we informed him the news.

فَقَالَ هَذَا الرَّكْبُ يَأْتِي مَسْجِدَ صُغَصَةَ فِي الْيَوْمَيْنِ وَ الثَّلَاثَةِ لَا يَتَكَلَّمُ

He said, 'This rider tends to come to Masjid Sa'sa'a in (every) two days and the three. He does not talk (to anyone).'

قُلْنَا مَنْ هُوَ

We said, 'Who is he?'

قَالَ فَمَنْ تَرَيَاهُ أَنْتُمَا

He said, 'Who do you two view him as?'

فُلْنَا نَطْنُهُ الْخَضِرَ ع

We said, 'We think he is Al-Khizr^{-as}'.

فَقَالَ أَنَا وَاللَّهِ مَا أَرَاهُ إِلَّا مَنْ الْخَضِرُ ع مُتَّاجٍ إِلَى رُؤْيَيْهِ فَانْصَرَفَا رَاشِدَيْنِ فَقَالَ لِي صَاحِبِي هُوَ وَاللَّهِ صَاحِبُ الزَّمَانِ.

He said, 'I, by Allah^{-azwj}, do not view him except as the one Al-Khizr^{-as} is needy to sight him, so leave having being rightfully directed!'

My companion said to me, 'By Allah^{-azwj}, he^{-ajfj} is Master of the Time!'⁸⁴²

24- أَقُولُ وَ قَالَ السَّيِّدُ بْنُ طَاوُسٍ رَه فِي كِتَابِ الْإِقْبَالِ فِي سِيَاقِ أَعْمَالِ شَهْرِ رَجَبٍ وَجَدْتُ فِي أَوَاخِرِ كِتَابِ مَعَالِمِ الدِّينِ قَالَ: ذَكَرَ مُحَمَّدُ بْنُ أَبِي دَاوُدَ الرَّوَّاسِيُّ أَنَّهُ خَرَجَ مَعَ مُحَمَّدِ بْنِ جَعْفَرٍ الدَّهَّانِ إِلَى مَسْجِدِ السَّهْلَةِ فِي يَوْمٍ مِنْ أَيَّامِ رَجَبٍ

I say, 'And the Seyyid Bin Tawous said in the book 'Al-Iqbal' in continuation of the acts of worship of a month of Rajab in the end of the book 'Ma'alim Al-Deen'. He said, 'Muhammad Bin Abu Dawood Al-Rawasy mentioned that he had gone out with Muhammad Bin Ja'far Al-Dahhan to Masjid Al-Sahla during a day from the days of Rajab.

فَقَالَ مِنْ بَنَّا إِلَى مَسْجِدٍ صَغُصَعَةٍ فَهُوَ مَسْجِدٌ مُبَارَكٌ وَ قَدْ صَلَّى بِهِ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ وَ وَطِئَهُ الْحُجَّجُ بِأَقْدَامِهِمْ

He said, 'Turn with us to Masjid Sa'sa'a, for it is a Blessed Masjid, and Amir Al-Momineen^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, had prayed in it, and the Divine Authorities have trod it with their^{-asws} feet!'

فَمِلْنَا إِلَيْهِ فَبَيْنَا نَحْنُ نُصَلِّي إِذَا بَرَجِلٌ قَدْ نَزَلَ عَنْ نَاقَتِهِ وَ عَقَلَهَا بِالْظِلَالِ ثُمَّ دَخَلَ وَ صَلَّى رُكْعَتَيْنِ أَطَالَ فِيهِمَا ثُمَّ مَدَّ يَدَيْهِ فَقَالَ اللَّهُمَّ يَا ذَا الْمَنَنِ السَّابِغَةِ- إِلَى آخِرِ الدُّعَاءِ ثُمَّ قَامَ إِلَى رَاحِلَتِهِ وَ رَكِبَهَا

We turned to it. While we were praying Salat, there was a man who was descending from his she-camel, and he tied it in the shade. Then he entered and prayed two units Salat, prolonging in these. Then he extended his hands and said: 'O Possessor of the abundant Conferment!' – up to end of the supplication. Then he stood to his mount and rode it.

فَقَالَ لِي ابْنُ جَعْفَرٍ الدَّهَّانُ- أَلَا تَقُومُ إِلَيْهِ فَتَسْأَلُهُ مَنْ هُوَ

Ibn Ja'far Al Dahhan said to me, 'Will you not stand to him and ask him who he is?'

فَمُفْنَا إِلَيْهِ فَمِلْنَا لَهُ نَاشِدُنَاكَ اللَّهُ مَنْ أَنْتَ

We stood to him. We said to him, 'We adjure you with Allah^{-azwj}! Who are you?'

فَقَالَ نَاشِدُكُمَا اللَّهُ مَنْ تَرَيَانِي

He said, 'I adjure you both with Allah^{-azwj}! Who do you view me as being?'

قَالَ ابْنُ جَعْفَرٍ الدَّهَّانُ - نَظُنُّكَ الْخَضِرَ ع

Ibn Ja'far Al-Dahhan said, 'We think you are Al-Khizr^{-as}!

فَقَالَ وَ أَنْتَ أَيْضاً

He said, 'And you as well?'

فَقُلْتُ أَظُنُّكَ إِيَّاهُ

I said, 'I think you are him^{-as}!'

فَقَالَ وَ اللَّهُ إِلَيَّ لَمَنِ الْخَضِرُ مُفْتَقِرٌ إِلَى رُؤْيِيهِ انْصَرَفَا فَأَنَا إِمَامُ زَمَانِكُمَا.

He said, 'By Allah^{-azwj}! I am the one Al-Khizr^{-as} is needy to sight him, for I^{-ajfj} and the Imam^{-ajfj} of your time!'⁸⁴³

فضل مسجد غنى و الصلاة فيه و الدعاء.

SECTION ON MASJID GHINA AND THE SALAT IN IT AND THE SUPPLICATION

25- قَالَ مُؤَلِّفُ الْمَازَارِ الْكَبِيرِ أَخْبَرَنِي الشَّيْخُ الشَّرِيفُ أَبُو الْمَكَارِمِ حَمَزَةُ بْنُ عَلِيٍّ بْنِ زُهْرَةَ أَدَامَ اللَّهُ عَزَّةَ عَنْ أَبِيهِ بِإِسْنَادٍ مُتَّصِلٍ إِلَى طَاوُسِ الْيَمَانِيِّ وَ قَالَ الشَّهِيدُ رَهْ زُوي عَنْ طَاوُسِ الْيَمَانِيِّ أَنَّهُ قَالَ: مَرَرْتُ بِالْحِجْرِ فِي رَجَبٍ وَ إِذَا أَنَا بِشَخْصٍ رَاكِعٍ وَ سَاجِدٍ فَنَاقَلْتُهُ فَإِذَا هُوَ عَلِيٌّ بْنُ الْحُسَيْنِ ع-

The compiler of 'Al-Mazar Al-Kabeer' said, 'The noble sheykh Abu Al-Makarim Hamza Bin Ali Bin Zuhra, may Allah^{-azwj} Make his honour permanent, said from his father, to a chain connected to Tawous Al-Yamani, and Al-Shaheed said, 'It is reported from Tawous Al-Yamani, he said, 'I passed by Al-Hijr during Rajab, and there I was by a person performing Ruk'u and Sajdah. I contemplated him, and behold, he^{-asws} was Ali^{-asws} Bin Al-Husayn^{-asws}.

فَقُلْتُ يَا نَفْسِي رَجُلٌ صَالِحٌ مِنْ أَهْلِ بَيْتِ النَّبُوَّةِ وَ اللَّهُ لَأُعْظِمَنَّ دُعَاءَهُ

I said, 'O my soul! He^{-asws} is a righteous man from People^{-asws} of the Household of the Prophet-hood! By Allah^{-azwj}, I will gain from his^{-asws} supplication!'

فَجَعَلْتُ أَرْقُبُهُ حَتَّى فَرَغَ مِنْ صَلَاتِهِ وَ رَفَعَ بَاطِنَ كَفِّهِ إِلَى السَّمَاءِ وَ جَعَلَ يَقُولُ سَيِّدِي سَيِّدِي وَ هَذِهِ يَدَايِ قَدْ مَدَدْتُهُمَا إِلَيْكَ بِالذُّنُوبِ مَمْلُوءَةً وَ عَيْنَايَ إِلَيْكَ بِالرَّجَاءِ مَمْدُودَةٌ وَ حَقٌّ لِمَنْ دَعَاكَ بِالنَّدَمِ تَذَلُّلاً أَنْ يُجِيبَهُ بِالكَرَمِ تَفَضُّلاً

⁸⁴³ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 17 H 24

Therefore, I went on to observe him^{-asws} until he^{-asws} was free from his^{-asws} Salat and raised the inside of his^{-asws} palms towards the sky, and went on to say, 'My Master, my Master, and these are my hands I am extending to You^{-azwj}, filled with sins, and my eyes are extended to You^{-azwj} with the hope, and there is a right for the one who supplicates to You^{-azwj} with the regret, humbling, that You^{-azwj} Welcome him with the Honour Graciously!

سَيِّدِي أَمِنْ أَهْلِ الشَّقَاءِ خَلَقْتَنِي فَأُطِيلُ بُكَائِي أَمْ مِنْ أَهْلِ السَّعَادَةِ خَلَقْتَنِي فَأَبْشِرَ رَجَائِي

My Master! Do You^{-azwj} Create me from the people of misery, so I should prolong my crying, or You^{-azwj} Created me from the fortunate people so that I may rejoice in the hope?

سَيِّدِي أَلِضْرَبِ الْمَقَامِ خَلَقْتَ أَعْضَائِي أَمْ لِشُرْبِ الْحَمِيمِ خَلَقْتَ أَمْعَائِي

My Master! Is it for the striking by the iron rods You^{-azwj} Created my body parts, or for drinking the boiling water You^{-azwj} Created my intestines?

سَيِّدِي لَوْ أَنَّ عَبْدًا اسْتَطَاعَ الْهَرَبَ مِنْ مَوْلَاهُ لَكُنْتُ أَوَّلَ الْهَارِبِينَ مِنْكَ لَكِنِّي أَعْلَمُ أَنِّي لَا أَفُوتُكَ

My Master! If a slave had the capability of the fleeing from his master, I would be first of the fleers from You^{-azwj}, but I know, I cannot escape You^{-azwj}!

سَيِّدِي لَوْ أَنَّ عَذَابِي يَزِيدُ فِي مُلْكِكَ لَسَأَلْتُكَ الصَّبْرَ عَلَيْهِ غَيْرَ أَنِّي أَعْلَمُ أَنَّهُ لَا يَزِيدُ فِي مُلْكِكَ طَاعَةُ الْمُطِيعِينَ وَ لَا يَنْقُصُ مِنْهُ مَعْصِيَةُ الْعَاصِينَ

My Master! If Punishing me increases in Your^{-azwj} Kingdom, I would ask You^{-azwj} for being patient upon it, apart from that I know it does not increase in Your^{-azwj} Kingdom, neither obedience of the obedient ones, nor does disobedience of the disobedient ones decrease from it!

سَيِّدِي مَا أَنَا وَ مَا خَطَرِي هَبْ لِي خَطَايَايَ بِفَضْلِكَ وَ جَلِّلِي بِسِتْرِكَ وَ اغْفُ عَن تَوْبِيحِي بِكَرَمِ وَجْهِكَ

My Master! What am I, and what is my worth? Grant me Pardon for my sins by Your^{-azwj} Grace, and Cover me with Your^{-azwj} Concealment, and Spare me reproach by the nobility of Your^{-azwj} Countenance!

إِلَهِي وَ سَيِّدِي ارْحَمْنِي مَطْرُوحاً عَلَى الْفِرَاشِ تُقَلِّبُنِي أَيْدِي أَجَنَّتِي وَ ارْحَمْنِي مَطْرُوحاً عَلَى الْمُعْتَسِلِ يُعْبِلُنِي صَالِحُ جِيرَتِي وَ ارْحَمْنِي خَمُولاً قَدْ تَنَاوَلَ الْأَقْرَبَاءُ أَطْرَافَ جَنَازَتِي وَ ارْحَمْنِي فِي ذَلِكَ الْبَيْتِ الْمُظْلِمِ وَخَشْيَتِي وَ غُرْبَتِي وَ وَخَدَتِي فَمَا لِلْعَبْدِ مِنْ رَحْمَةٍ إِلَّا مِنْكَ مَوْلَاهُ-

My God^{-azwj} and my Master! Mercy me when I am laid upon my (funeral) bed, turned by the hands of my loved ones. Mercy me when I am placed on the washing table, cleansed by the righteous among my neighbours. Mercy me when I am carried, while my relatives hold the edges of my funeral bier. Mercy my loneliness, and my estrangement, and my solitude in that dark grave, for the slave has no one to show him mercy except his master!'

ثُمَّ سَجَدَ وَقَالَ أَعُوذُ بِكَ مِنْ نَارٍ خُرْجَها لَا يُطْفِئُ وَجَدِيدُها لَا يَبْلَى وَعَطْشَها لَا يَزُولُ

Then he^{-asws} performed Sajdah and said, 'I seek refuge from a fire its heat does not extinguish, and its freshness does not decay, and its thirst not getting saturated!'

وَقَلَّبَ خَدَّهُ الْأَيْمَنَ وَقَالَ اللَّهُمَّ لَا تُقَلِّبْ وَجْهِي فِي النَّارِ بَعْدَ تَغْيِيرِي وَسُجُودِي لَكَ بِغَيْرِ مَرٍّ مَعِيَ عَلَيْكَ بَلْ لَكَ الْحَمْدُ وَالْمُنُّ عَلَيَّ-

And he^{-asws} turned his^{-asws} right cheek and say, 'O Allah^{-azwj}! Do not Turn my face in the Hellfire after I have humbled it in dust and prostration before You^{-azwj}, not as a conferment from me upon You^{-azwj}, but rather, all Praise and Grace are for You^{-azwj}!

ثُمَّ قَلَّبَ خَدَّهُ الْأَيْسَرَ وَقَالَ ارْحَمْنِي مِنْ أَسَاءِ وَافْتِرَافٍ وَاسْتِكْثَانٍ وَاعْتِرَافٍ-

Then he^{-asws} turned his^{-asws} left cheek and said, 'Mercy the one who has done wrong, and committed sins, and humbled himself, and acknowledged!'

ثُمَّ عَادَ إِلَى السُّجُودِ وَقَالَ إِنْ كُنْتُ بِفَسَنِ الْعَبْدِ فَأَنْتَ نِعَمَ الرَّبِّ الْعَفْوُ مِائَةَ مَرَّةٍ

Then he^{-asws} returned to the Sajdah and said, 'If I have been the evil slave, then You^{-azwj} are the Best Master! The Pardon, the Pardon!' (one hundred times).

قَالَ طَاوُسٌ فَبَكَيتُ حَتَّى عَلَا نَحْيِي فَأَلْتَفَتَ إِلَيَّ وَقَالَ مَا يُبْكِيكَ يَا يَمَانِي أَوْ لَيْسَ هَذَا مَقَامَ الْمُذْنِبِينَ

Tawous said, 'I cried until my whining was loud. He^{-asws} turned to me and said: 'What makes you cry, O Yamany, and isn't this a position of the sinners?'

فَقُلْتُ حَبِيبِي حَقِيقٌ عَلَى اللَّهِ أَنْ لَا يَزِدَّكَ وَجَدُكَ مُحَمَّدٌ ص-

I said, 'My beloved! There is a right upon Allah^{-azwj} that neither He^{-azwj}, nor your^{-asws} grandfather Muhammad^{-saww} returns you^{-asws}!'

قَالَ طَاوُسٌ فَلَمَّا كَانَ الْعَامُ الْمُثْبِيلُ فِي شَهْرِ رَجَبٍ بِالْكُوفَةِ فَمَرَرْتُ بِمَسْجِدٍ غَيٍّ فَرَأَيْتُهُ عَ يُصَلِّي فِيهِ وَ يَدْعُو بِهَذَا الدُّعَاءِ وَ فَعَلَ كَمَا فَعَلَ فِي الْحَبْرِ تَمَامَ الْحَدِيثِ.

Tawous said, 'When it was the following year in the month of Rajab at Al-Kufa, I passed by Masjid Ghina. I saw him^{-asws} praying Salat in it and supplicating with this supplication, and he^{-asws} did just as he^{-asws} had done in Al-Hijr' – the complete Hadeeth"⁸⁴⁴.

فضل مسجد الجعفي و الصلاة و الدعاء فيه.

SECTION ON MASJID AL JU'FY AND THE SALAT AND THE SUPPLICATION IN IT

26- قَالَ مُؤَلِّفُ الْمَزَارِ الْكَبِيرِ حَدَّثَنِي الشَّرِيفُ أَبُو الْمَكَارِمِ حَمْزَةُ بْنُ عَلِيٍّ بْنِ زُهْرَةَ الْعَلَوِيُّ أَدَامَ اللَّهُ عِزَّهُ إِفْلَاءً مِنْ لَفْظِهِ بِبَلَدِ الْكُوفَةِ سَنَةَ أَرْبَعٍ وَ سَبْعِينَ وَ خَمْسِمِائَةٍ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنِ الشَّيْخِ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ بَابُوَيْهِ رَضِيَ اللَّهُ عَنْهُ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْبَيْهَقِيِّ عَنْ مُحَمَّدِ بْنِ يَحْيَى الصَّوَلِيِّ عَنْ عَوْنِ بْنِ مُحَمَّدٍ الْكُنْدِيِّ عَنْ عَلِيٍّ بْنِ مَيْمُونٍ رَضِيَ اللَّهُ عَنْهُ وَ قَالَ الشَّهِيدُ رَهْ رُوِيَ عَنْ مَيْمُونٍ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ قَالَ:

The compiler of 'Al Mazar Al Kabeer' said, 'It is narrated to me by the noble Abu Al Makarim Hamza Bin Ali Bin Zuhra Al Alawy, may Allah^{-azwj} Make his honour permanent, dictating from his wording in the city of Al-Kufa in the year five hundred and seventy four, from his father, from his grandfather, from the sheykh Ja'far Muhammad Bin Babuwayh, may Allah^{-azwj} be Pleased with him, from Al Hassan Bin Ali Al Bayhaqi, from Muhammad Bin Yahya Al Howly, from Own Bin Muhammad Al Kindy, from Ali Bin Meesam, may Allah^{-azwj} be Pleased with him; and the Shaheed said, 'It is reported from Meesam, may Allah^{-azwj} be Pleased with him, said,

أَصْحَرَ بِي مَوْلَايَ أَمِيرُ الْمُؤْمِنِينَ ع لَيْلَةً مِنَ اللَّيَالِي فَدَخَرَ مِنْ الْكُوفَةِ وَ انْتَهَى إِلَى مَسْجِدِ جُعْفِيِّ تَوَجَّهَ إِلَى الْقِبْلَةِ وَ صَلَّى أَرْبَعَ رَكَعَاتٍ فَلَمَّا سَلَّمَ وَ سَبَّحَ بَسَطَ كَفَيْهِ وَ قَالَ

'On a night from the nights, my master Amir Al-Momineen^{-asws} took me to the desert. He^{-asws} went out from Al-Kufa and ended to Masjid Ju'fy, facing towards the Qiblah, and he^{-asws} prayed four units Salat. When he^{-asws} had performed Salaam and glorified, he^{-asws} extended his^{-asws} palms and said:

إِلَهِي كَيْفَ أَذْعُوكَ وَ قَدْ عَصَيْتُكَ وَ كَيْفَ لَا أَذْعُوكَ وَ قَدْ عَرَفْتُكَ وَ حُبُّكَ فِي قُلُوبِي مَكِينٌ مَدَدْتُ إِلَيْكَ يَدًا بِالذُّنُوبِ مَلُوءَةً وَ عَيْنًا بِالرَّجَاءِ مَمْدُودَةً

'My God^{-azwj}! How can I supplicate to You^{-azwj} and I have disobeyed You^{-azwj}, and how can I not supplicate to You^{-azwj} and I have recognised You^{-azwj} and Your^{-azwj} Love is settled in my heart! I have extended a hand to You^{-azwj} filled with the sins, and an eye extended with the hope!

إِلَهِي أَنْتَ مَالِكُ الْعَطَايَا وَ أَنَا أَسِيرُ الْخَطَايَا وَ مِنْ كَرَمِ الْعُظَمَاءِ الرَّفِيقُ بِالْأَسْرَاءِ وَ أَنَا أَسِيرٌ يُجْرِمِي مُرَحَّنٌ بِعَمَلِي

My God^{-azwj}! You^{-azwj} are Owner of the awards and I am captive to the misdeeds, and it is from the benevolence of the great ones to be kind with the captives, and I am a captive of my own crimes, pledged with my deeds!

إِلَهِي مَا أَضْيَقَ الطَّرِيقَ عَلَى مَنْ لَمْ تَكُنْ ذَلِيلُهُ وَ أَوْحَشَ الْمَسْلَكَ عَلَى مَنْ لَمْ تَكُنْ أُنَيْسُهُ

My God^{-azwj}! How narrow is the road upon the one You^{-azwj} don't happen to be his Guide, and how lonely is the travel upon the one whom You^{-azwj} don't happen to be his Comforter!

إِلَهِي لَيْنَ طَالِبَتْنِي بِذُنُوبِي لِطَالِبَتِكَ بِعَفْوِكَ وَ إِنْ طَالِبَتْنِي بِسِرِّي لِطَالِبَتِكَ بِكَرَمِكَ وَ إِنْ طَالِبَتْنِي بِشَرِّي لِطَالِبَتِكَ بِخَيْرِكَ وَ إِنْ جَمَعْتَ بَيْنِي وَ بَيْنَ أَعْدَائِكَ فِي النَّارِ لِأُخْرِئَهُمْ أَنِّي كُنْتُ لَكَ مُحِبًّا وَ أَنَّنِي كُنْتُ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ

My God^{-azwj}! If You^{-azwj} were to Hold me accountable for my sins, I would hold You^{-azwj} accountable for Your^{-azwj} Forgiveness! If You^{-azwj} were to Question me about my inner secrets, I would ask You^{-azwj} for Your^{-azwj} Generosity! If You^{-azwj} were to Question me about my evil, I would ask You^{-azwj} for Your^{-azwj} Goodness, and if You^{-azwj} were to Gather me and Your^{-azwj} enemies in the Hellfire, I would tell them that I was one loving You^{-azwj} and I used to testify that there is no god except Allah^{-azwj}!

إِلَهِي هَذَا سُؤْرِي بِكَ خَائِفًا فَكَيْفَ سُؤْرِي بِكَ آمِنًا

My God^{-azwj}! This is my joy with You^{-azwj} when fearful, so how would be my joy with You^{-azwj} when safe?

إِلَهِي الطَّاعَةُ تَسْرُكَ وَالْمَعْصِيَةُ لَا تَضُرُّكَ فَهَبْ لِي مَا يَسْرُكَ وَاعْفِرْ لِي مَا لَا يَضُرُّكَ وَتُبْ عَلَيَّ إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ

My God^{-azwj}! Obedience Cheers You^{-azwj}, and disobedience does not harm You^{-azwj}! So, Grant me what pleases You^{-azwj} and Forgive me for what does not harm You^{-azwj}, and Turn to me Accepting repentance! Indeed, You^{-azwj} Oft-turning, the Merciful!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ إِذَا انْقَطَعَ مِنَ الدُّنْيَا أَثَرِي وَامْتَحَى مِنَ الْمَخْلُوقِينَ ذِكْرِي وَصِرْتُ مِنَ الْمُنْسِيَّينَ كَمَنْ قَدْ نُسِيَ

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and Mercy me when my traces from the words are cut off, and my mention is erased from the created beings, and I become from the forgotten ones like the ones who have been forgotten!

إِلَهِي كَبُرَ سِنِّي وَدَقَّ عَظْمِي وَ نَالَ الدَّهْرُ مِنِّي وَ اقْتَرَبَ أَجَلِي وَ نَفِدَتْ أَيَّامِي وَ دَهَبَتْ مَحَاسِنِي وَ مَضَتْ شَهَوَاتِي وَ بَقِيَتْ تَبِعَاتِي وَ بَلِيَ جَسْمِي وَ تَقَطَّعَتْ أَوْصَالِي وَ تَفَرَّقَتْ أَعْضَائِي وَ بَقِيَتْ مُرْتَهَنًا بِعَمَلِي

My God^{-azwj}! My age has grown, and my bones have become frail, and time has taken its toll on me, and my end is near, and my days are running out, and my good deeds have faded, and my desires have passed and my deeds remain, and my body has deteriorated, and my limbs have weakened, and I am left bound by my actions!

إِلَهِي أَفْحَمْتَنِي دُنُوبِي وَ انْقَطَعَتْ مَقَالَتِي وَ لَا حُجَّةَ لِي

My God^{-azwj}! My sins have overwhelmed me, and my words have been cut off, and there is no argument for me!

إِلَهِي أَنَا الْمُقَرَّبُ بِذُنُوبِي الْمُعْتَرَفُ بِجُرْمِي الْأَسِيرُ بِإِسَاءَتِي الْمُرْتَهَنُ بِعَمَلِي الْمُنْهَوْرُ فِي خَطِيئَتِي الْمُنْخَرَّجُ عَنْ قَصْدِي الْمُنْقَطَعُ بِفَصْلِ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ تَفْضُلًا عَلَيَّ وَ تَجَاوُزًا عَنِّي

My God^{-azwj}! I am the one who acknowledges my sin, and confesses my wrongdoing, and am a captive of my misdeeds, and bound by my actions, and reckless in my error, and confused about my aims, and (others have) cut me off! So, Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} and Grace upon me and Overlook from me!

إِلَهِي إِنْ كَانَ صَعُرَ فِي جَنْبِ طَاعَتِكَ عَمَلِي فَقَدْ كَبُرَ فِي جَنْبِ رَجَائِكَ أَمَلِي

My God^{-azwj}, if my work is small compared to obeying You^{-azwj}, then my hope is great compared to hoping in You^{-azwj}.

إِلَهِي كَيْفَ أَتَقَلَّبُ بِالْحَيِّبَةِ مِنْ عِنْدِكَ مَحْزُوماً وَكُلُّ ظَنِّي بِجُودِكَ أَنْ تَقْلِبَنِي بِالنَّجَاةِ مَرْحُوماً

My God^{-azwj}! How can I turn back with the disappointment from Your^{-azwj} Presence as Deprived, and all of my thoughts are of Your^{-azwj} Generosity that You^{-azwj} will Turn me back with the salvation, Mercied!

My God^{-azwj}! I have not allowed the despair of the hopeless to overcome my good thoughts of You^{-azwj}! So do not render my sincere hope void among those who long for You^{-azwj}!

إِلَهِي لَمْ أُسَلِّطْ عَلَى حُسْنِ ظَنِّي بِكَ قُتُوطَ الْإِسْيسِ فَلَا تُبْطِلْ صِدْقَ رَجَائِي مِنْ بَيْنِ الْأَمِلِينَ إِلَهِي عَظُمَ جُزْئِي إِذْ كُنْتُ الْمُطَالِبَ بِهِ وَكَبُرَ ذَنْبِي إِذْ كُنْتُ الْمُبَارَزَ بِهِ إِلَّا أَنِّي إِذَا ذَكَرْتُ كَبَرَ ذَنْبِي وَعَظُمَ عَفْوَكَ وَغُفْرَانُكَ وَجَدْتُ الْحَاصِلَ بَيْنَهُمَا لِي أَقْرَبَهُمَا إِلَى رَحْمَتِكَ وَرِضْوَانِكَ

My God^{-azwj}! My crime is great since You^{-azwj} are the One^{-azwj} who Holds me accountable for it, and my sin is immense since You^{-azwj} are the One^{-azwj} against whom I have transgressed. Yet when I reflect on the enormity of my sin and the greatness of Your^{-azwj} Pardon and Forgiveness, I find that what results between them draws me closer to Your^{-azwj} Mercy and Pleasure!

إِلَهِي إِنْ دَعَانِي إِلَى النَّارِ مَخْشِي عِقَابِكَ فَقَدْ نَادَانِي إِلَى الْجَنَّةِ بِالرَّجَاءِ حُسْنُ ثَوَابِكَ

My God^{-azwj}! If fear of Your^{-azwj} Punishment calls me to the Hellfire, then the hope of Your^{-azwj} excellent Rewards draws me towards the Paradise!

إِلَهِي إِنْ أَوْحَشْتَنِي الْخُطَايَا عَنْ مَحَاسِنِ لُطْفِكَ فَقَدْ آنَسَنِي بِالْيَقِينِ مَكَارِمَ عَطْفِكَ

O God^{-azwj}, if my sins have made me feel lonely and distant from the beauties of Your^{-azwj} Kindness, then Your^{-azwj} generous Kindness has certainly comforted me.

إِلَهِي إِنْ أَنَامَتْنِي الْعَفْلَةُ عَنِ الْإِسْتِعْدَادِ لِلِقَائِكَ فَقَدْ أَنْبَهَتْنِي الْمَعْرِفَةُ يَا سَيِّدِي بِكَرَمِ آلَائِكَ

My God^{-azwj}! If heedlessness has put me to sleep, preventing me from preparing for meeting You^{-azwj}, then awareness has awakened me, O my Master, to the generosity of Your^{-azwj} bounties!

إِلَهِي إِنْ عَزَبَ لِي عَنْ تَقْوِيمِ مَا يُصْلِحُنِي فَمَا عَزَبَ إِيقَانِي بِنَظَرِكَ إِلَيَّ فِيمَا يَنْفَعُنِي

My God^{-azwj}! If my intellect has failed to direct me toward what rectifies me, my certainty has never failed in knowing that Your^{-azwj} Gaze is upon me in all that benefits me!

إِلَهِي إِنْ أَنْقَرَضَتْ بَعِيرٌ مَا أَحْبَبْتَ مِنَ السَّعْيِ أَيَّامِي فَبِالْإِيمَانِ أَمْضَيْتُ السَّالِفَاتِ مِنْ أَعْوَامِي

My God^{-azwj}! If my days have passed without striving in what You^{-azwj} Like, it is with the Eman that I have spent my past years!

إِلَهِي جِئْتُكَ مُلْهُوفاً وَ قَدْ أُلْبِسْتُ عَدَمَ قَافِي وَ أَقَامَنِي مَعَ الْأَذْلَاءِ بَيْنَ يَدَيْكَ ضُرٌّ حَاجَتِي

My God^{-azwj}! I have come to You^{-azwj} distressed, clothed in the garment of need, and my dire need has placed me among the humble before You^{-azwj}!

إِلَهِي كَرُمْتَ فَأَكْرَمَنِي إِذْ كُنْتُ مِنْ سُؤْلِكَ وَ جُدْتَ بِالْمَعْرُوفِ فَاحْطِطْنِي بِأَهْلِ نَوَالِكَ

My God^{-azwj}! You^{-azwj} are Generous, so Honour me as I am one of those who ask of You^{-azwj}! You^{-azwj} are bountiful in Acts of Kindness, so Include me among those who receive Your^{-azwj} awards!

إِلَهِي أَصْبَحْتُ عَلَى بَابٍ مِنْ أَبْوَابِ مَنَاجِكَ سَائِلاً وَ عَنِ التَّعَرُّضِ لِسُوءِكَ بِالْمَسْأَلَةِ عَادِلاً وَ لَيْسَ مِنْ شَأْنِكَ رَدُّ سَائِلٍ مُلْهُوفٍ وَ مُضْطَرٍّ لَا يُنْتَظَرُ خَيْرٌ مِنْكَ مَأْلُوفٍ

My God^{-azwj}! I have come as a beggar to one of the doors of Your^{-azwj} gifts, turning away from asking anyone but You^{-azwj}! It is not of Your^{-azwj} Norm to Reject a distressed and desperate supplicant who waits with hope for Your^{-azwj} Goodness!

إِلَهِي أَقَمْتُ عَلَى قَنْطَرَةِ الْأَخْطَارِ مَبْلُوءاً بِالْأَعْمَالِ وَ الْإِخْتِبَارِ إِنْ لَمْ تُعِنْ عَلَيَّهِمَا بِتَخْفِيفِ الْأَثْقَالِ وَ الْأَصَارِ

My God^{-azwj}! I stand upon the bridge of dangers, tested by deeds and trials. If You^{-azwj} do not Aid me by lightening the burdens and hardships, I will surely falter!

إِلَهِي أَمِنْ أَهْلِ الشَّقَاءِ خَلَقْتَنِي فَأُطِيلُ بُكَائِي أَمْ مِنْ أَهْلِ السَّعَادَةِ خَلَقْتَنِي فَأُبَشِّرَ رَجَائِي

My God^{-azwj}! Have You^{-azwj} Created me among the wretched, so that I may weep endlessly, or have You^{-azwj} Created me among the Blessed, so that I may rejoice in my hopes?

إِلَهِي إِنْ حَرَمْتَنِي رُؤْيَا مُحَمَّدٍ ص وَ صَرَفْتَ وَجْهَ تَأْمِيلِي بِالْخَبِيَةِ فِي ذَلِكَ الْمَقَامِ فَغَيِّرْ ذَلِكَ مَنِّتِي نَفْسِي يَا ذَا الْجَلَالِ وَ الْإِكْرَامِ وَ الطَّوْلِ وَ الْإِنْعَامِ

O God^{-azwj}, if You^{-azwj} have Deprived me of seeing Muhammad^{-saww} and have turned my hope towards disappointment in that place, then Grant me something other than that, O Possessor of majesty, honour, bounty, and favour.

إِلَهِي لَوْ لَمْ تَهْدِنِي إِلَى الْإِسْلَامِ مَا اهْتَدَيْتُ وَ لَوْ لَمْ تَرْزُقْنِي الْإِيمَانَ بِكَ مَا آمَنْتُ وَ لَوْ لَمْ تُطْلِقْ لِسَانِي بِدُعَائِكَ مَا دَعَوْتُ وَ لَوْ لَمْ تُعَرِّفْنِي خَلَاوَةَ مَعْرِفَتِكَ مَا عَرَفْتُ

My God^{-azwj}! If You^{-azwj} had not Guided me to Islam, I would not have found guidance! If You^{-azwj} had not Granted me faith in You^{-azwj}, I would not have believed! If You^{-azwj} had not Inspired

my tongue to call upon You^{-azwj}, I would not have supplicated! If You^{-azwj} had not Made me taste the sweetness of Your^{-azwj} Knowledge, I would not have known!

إِلَهِي إِنْ أَفْعَدَنِي التَّحَلُّفَ عَنِ السَّبْقِ مَعَ الْأَبْرَارِ فَقَدْ أَقَامَنِي الْيَقِينُ بِكَ عَلَى مَذَارِجِ الْأَحْيَارِ

My God^{-azwj}! If delay has kept me from advancing with the righteousness, then trust in You^{-azwj} has placed me on the paths of the good people!

إِلَهِي قَلْبٌ حَشَوْتُهُ مِنْ مَحَبَّتِكَ فِي دَارِ الدُّنْيَا كَيْفَ تُسَلِّطَ عَلَيْهِ نَاراً تُحْرِقُهُ فِي لَطْفِي

My God^{-azwj}! How can You^{-azwj} Allow a heart filled with Your^{-azwj} love in this world to be subjected to a fire that will scorch it in its flames?

إِلَهِي كُلُّ مَكْرُوبٍ إِلَيْكَ يَلْتَجِي وَكُلُّ مُخْرُومٍ لَكَ يَرْجِي

My God^{-azwj}! Every distressed person seeks refuge in You^{-azwj} and every deprived one hopes in You^{-azwj}!

إِلَهِي سَمِعَ الْعَابِدُونَ بِجَزِيلِ ثَوَابِكَ فَحَشَعُوا وَ سَمِعَ الْمُزِلُّونَ عَنِ الْقَصْدِ بِجُودِكَ فَارْجَعُوا وَ سَمِعَ الْمُذْنِبُونَ بِسَعَةِ رَحْمَتِكَ فَتَمَتَّعُوا وَ سَمِعَ الْمُجْرِمُونَ بِكَرَمِ عَفْوِكَ فَطَمَعُوا

My God^{-azwj}! The worshippers heard of Your^{-azwj} great Reward, so they humbled themselves! Those who deviate from the right path heard of Your^{-azwj} Generosity, so they returned! The sinners heard of the vastness of Your^{-azwj} Mercy, so they enjoyed it! The criminals heard of the kindness of Your^{-azwj} Forgiveness, so they became hopeful.

حَتَّى اَزْدَحَمَتْ عَصَائِبُ الْغُصَاةِ مِنْ عِبَادِكَ وَ عَجَّ إِلَيْكَ كُلُّ مِنْهُمْ عَجِيجَ الضَّجِيجِ بِالْدُّعَاءِ فِي بِلَادِكَ وَ لِكُلِّ أَمَلٍ سَاقٍ صَاحِبُهُ إِلَيْكَ وَ حَاجَةٌ وَ أَنْتَ الْمُسْتَوْفَى الَّذِي لَا تَسْوَدُّ عِنْدَهُ وَجُوهُ الْمَطَالِبِ

Until the groups of disobedient ones among Your^{-azwj} servants crowded together, and each one rushed towards You^{-azwj}, crying out in their supplications in Your^{-azwj} lands, and each one has hope, and a need that drives them to You^{-azwj}, and You^{-azwj} are the one to be asked, for in Your^{-azwj} presence the faces of the seekers do not darken!

صَلَّى عَلَى مُحَمَّدٍ نَبِيِّكَ وَ آلِهِ وَ أَفْعَلَ بِى مَا أَنْتَ أَهْلُهُ إِنَّكَ سَمِيعُ الدُّعَاءِ-

Send Salawaat upon Muhammad^{-saww} Your^{-azwj} Prophet^{-saww} and his^{-saww} Progeny^{-asws}, and Do with me what You^{-azwj} are Rightful of, You^{-azwj} are Hearer of the supplication!'

وَ أَخْفَتِ دُعَاءَهُ وَ سَجَدَ وَ عَفَّرَ وَ قَالَ الْعَفْوُ الْعَفْوُ مِائَةً مَرَّةً وَ قَامَ وَ خَرَجَ فَاتَّبَعْتُهُ حَتَّى خَرَجَ إِلَى الصَّخْرَاءِ وَ خَطَّ لِي خُطَّةً وَ قَالَ إِنَّكَ أَنْ تُجَاوِزَ هَذِهِ الْخُطَّةَ وَ مَضَى عَنِّي وَ كَانَتْ لَيْلَةً مُذْهِمَةً

And he^{-asws} hid (whispered) his^{-asws} supplication and performed Sajdah, and rubbed his^{-asws} cheeks on the ground and said: 'The Pardon, the Pardon!' one hundred times, and he^{-asws}

arose and went out. I followed him^{-asws} until he^{-asws} went out to the desert, and he^{-asws} drew a line for me and said: 'Beware of crossing this line!', and he^{-asws} went away from me, and it was a dark night.

فَقُلْتُ يَا نَفْسِي أَسَلَّمْتَ مُؤَلَاكَ وَ لَهُ أَعْدَاءٌ كَثِيرَةٌ أَيُّ عُذْرٍ يَكُونُ لَكَ عِنْدَ اللَّهِ وَ عِنْدَ رَسُولِهِ- وَ اللَّهُ لَا تُفْنِنُ [لَا تُفْنِنُونَ] أَثَرُهُ وَ لَا غَلَمَنَّ خَبْرُهُ وَ إِنْ كَانَ قَدْ خَالَفْتُ أَمْرَهُ وَ جَعَلْتُ أَتَّبِعُ أَثَرَهُ

I said, 'O my soul! You have yielded your Master^{-asws} and there are many enemies for him^{-asws}? Which excuse will there be for you in the Presence of Allah^{-azwj}, and in the presence of His^{-azwj} Rasool^{-saww}? By Allah^{-azwj}! I will track his^{-asws} footsteps and get to know his^{-asws} news, and even if I have to oppose his^{-asws} instruction!', and I went on to follow his^{-asws} tracks.

فَوَجَدْتُهُ عَ مُطْلِعًا فِي الْبَيْرِ إِلَى نَصْفِهِ يُخَاطِبُ الْبَيْرَ وَ الْبَيْرُ تُخَاطِبُهُ فَحَسَّ بِي وَ التَّقَتَّ عَ وَ قَالَ مَنْ

I found him^{-asws} looking into the well up to his^{-asws} waist, addressing the well, and the well was answering him^{-asws}. He^{-asws} sensed me and turned around and said: 'Who?'

قُلْتُ مِثْمَ-

I said, 'Meesam!'

فَقَالَ يَا مِثْمَ أَلَمْ أَمُرْكَ أَنْ لَا تَتَجَاوَزَ الْخُطَّةَ

He^{-asws} said: 'O Meesam! Did I^{-asws} not instruct you not to cross the line?'

قُلْتُ يَا مُؤَلَايَ خَشِيتُ عَلَيْكَ مِنَ الْأَعْدَاءِ فَلَمْ يُصْبِرْ لِدَلِكِ قُلِّي

I said, 'O my master! I feared upon you^{-asws} from the enemies, so due to that my heart could not be patient!'

فَقَالَ أَسَمِعْتَ مِمَّا قُلْتُ شَيْئًا

He^{-asws} said: 'Did you hear anything from what I^{-asws} said (to the well)?'

قُلْتُ لَا يَا مُؤَلَايَ

I said, 'No, my master!'

فَقَالَ يَا مِثْمَ

إِذَا ضَاقَ لَهَا صَدْرِي

وَ أَبْدَيْتُ لَهَا سِرِّي

فَذَاكَ التَّبْتُ مِنْ بَدْرِي

وَ فِي الصَّدْرِ لِبَانَاتٌ

نَكْتُ الْأَرْضَ بِالْكَفِّ

فَمَهْمَا تُنْبِتُ الْأَرْضُ

He^{-asws} said: 'O Meesam! (a poem) *And in the chest there are lumps, then my chest is constricted for it! I strike the ground with the pam and reveal my^{-asws} secret to it! Thus, wherever the earth grown (vegetation), so that is the plant from my seeding!*'⁸⁴⁵

فضل مسجد بني كاهل و يعرف بمسجد أمير المؤمنين و الصلاة و الدعاء فيه.

SECTION ON MASJID OF THE CLAN OF KAHIL, AND IT IS KNOWN AS MASJID AMIR AL-MOMINEEN^{-asws}, AND THE SALAT AND THE SUPPLICATION IN IT

27- قَالَ فِي الْمَازِرِ الْكَبِيرِ أَحْمَدُ بْنُ مُحَمَّدٍ السَّيِّحُ الْجَلِيلُ مُسْلِمٌ بْنُ نَجْمِ الْبَرَّازِ الْكُوفِيُّ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ الْمُقَرِّيِّ عَنْ عَبْدِ اللَّهِ بْنِ حَمْدَانَ الْمُعَدَّلِيِّ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ أَبِي نُعَيْمٍ حَمَزَةَ الرَّيَّاتِ عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَسْوَدِ الْكَاهِلِيِّ وَ أَحْمَدَ بْنِ الْفَقِيهِ الْجَلِيلِ الْعَالِمِ أَبُو الْمَكَارِمِ حَمَزَةُ بْنُ زُهْرَةَ الْحُسَيْنِيِّ الْحَلَبِيِّ إِمْلاءً مِنْ لَفْظِهِ وَ أَرَانِي الْمَسْجِدَ وَ رَوَى لِي هَذَا الْحَبْرُ عَنْ رَجَالِهِ عَنِ الْكَاهِلِيِّ وَ قَالَ الشَّهِيدُ رَحِمَهُ اللَّهُ رَوَى حَبِيبُ بْنُ أَبِي ثَابِتٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَسْوَدِ الْكَاهِلِيِّ قَالَ

He said in (the book) 'Al Mazar Al Kabeer' – The majestic sheykh Muslim Bin Najm Al Kufi said, 'From Ahmad Bin Muhammad Al Muqry, from Abdullah Bin Hamdan Al Muaddil, from Muhammad Bin Ismail, from Abu Nueym Hamza Al Zayyat, from Habeeb Bin Abu Sabit, from Abdul Rahman Bin Al Aswad Al Kahily, and the majestic jurist Abu Al Makarim Hamza Bin Zuhra Al-Husayni Al Halby informed me, dictating from his wording, and he showed me the Masjid, and reported to me this Hadeeth from his men, from Al Kahily, and the Shaheed, may Allah^{-azwj} Mercy him, said, 'It is reported by Habeeb Bin Abu Sabit, from Abdul Rahman Bin Al Aswad Al Kahily who said,

قَالَ: أَلَا تَذْهَبُ بِنَا إِلَى مَسْجِدِ أَمِيرِ الْمُؤْمِنِينَ ع فَنُصَلِّيَ فِيهِ

'He said, 'Why don't you come with us to Masjid Amir Al-Momineen^{-asws}, so we pray Salat in it?'

قُلْتُ وَ أَيُّ الْمَسَاجِدِ هَذَا

I said, 'And which Masjid is this?'

قَالَ مَسْجِدُ بَنِي كَاهِلٍ وَ إِنَّهُ لَمْ يَبْقَ مِنْهُ سِوَى أُسِّهِ وَ أَسْرِ مَقْدَنِيهِ

He said, 'Masjid of the clan of Kahil, and there does not remain from it apart from its foundations, and foundations of its minaret'.

قُلْتُ حَدِّثْنِي بِحَدِيثِهِ

I said, 'Narrate to me its narration!'

قَالَ صَلَّى عَلَيَّ بَنُ أَبِي طَالِبٍ ع فِي مَسْجِدِ بَنِي كَاهِلٍ الْفَجْرَ فَقَعَتْ بِنَا فَقَالَ اللَّهُمَّ إِنَّا نَسْتَعِينُكَ وَ نَسْتَغْفِرُكَ وَ نَسْتَهْدِيكَ وَ نُؤْمِنُ بِكَ وَ نَتَوَكَّلُ عَلَيْكَ وَ نُثْنِي عَلَيْكَ الْحَمْدَ نَشْكُرُكَ وَ لَا نَكْفُرُكَ وَ نَخْلَعُ وَ نَتَرَكُ مَنْ يُنْكِرُكَ

He said, 'Ali-asws Bin Abu Talib-asws had prayed Al-Fajr Salat in Masjid of the clan of Kahil. He-asws performed Qunout with us. He-asws said: 'O Allah-azwj! We seek Your-azwj Assistance, and we seek Your-azwj Forgiveness, and we seek Your-azwj Guidance, and we believe in You-azwj, and we rely upon You-azwj, and we laud upon You-azwj! The goodness, all of it, we thank You-azwj for it, and we do not deny You-azwj, and we isolate and disavow to You-azwj from those denying You-azwj!

اللَّهُمَّ إِنَّاكَ نَعْبُدُكَ وَ لَكَ نُصَلِّي وَ نَسْجُدُ وَ إِلَيْكَ نَسْعَى وَ نَحْفِدُ نَرْجُو رَحْمَتَكَ وَ نَخْشَى عَذَابَكَ إِنَّ عَذَابَكَ بِالْكَافِرِ مُلْحَقٌ

O Allah-azwj! We worship You-azwj and to You-azwj we pray and prostrate, and to You-azwj we strive and hasten! We hope for Your-azwj Mercy and we fear Your-azwj Punishment, surely Your-azwj Punishment will befall with the Kafirs!

اللَّهُمَّ اهْدِنَا فِيمَنْ هَدَيْتَ وَ عَافِنَا فِيمَنْ عَافَيْتَ وَ تَوَلَّنَا فِيمَنْ تَوَلَّيْتَ وَ بَارِكْ لَنَا فِيمَا أَعْطَيْتَ وَ قِنَا شَرَّ مَا قَضَيْتَ إِنَّكَ تَقْضِي وَ لَا يُفْضَى عَلَيْكَ إِنَّهُ لَا يَذِلُّ مَنْ وَالَيْتَ وَ لَا يَعْزُزُ مَنْ عَادَيْتَ تَبَارَكْتَ رَبَّنَا وَ تَعَالَيْتَ أَسْتَغْفِرُكَ وَ أَتُوبُ إِلَيْكَ

O Allah-azwj! Guide us among those whom You-azwj have Guided, and Grant us well-being among those whom You-azwj have Granted well-being! Take us into Your-azwj Care among those whom You-azwj have Taken into Your-azwj Care! Bless us in what You-azwj have Given, and Protect us from the evil of what You-azwj have Decreed! Indeed, You-azwj decree, and none can decree upon You-azwj! Whoever You-azwj Take as an ally will never be humiliated, and whoever You-azwj Oppose will never find honour! Blessed are You-azwj, our Lord-azwj, and Exalted. I ask Forgiveness from You-azwj repent to You-azwj!

رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَ لَا تَحْمِلْ عَلَيْنَا إَصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَ لَا تُحْمِلْنَا مَا لَا طَاقَةَ لَنَا بِهِ وَ اعْفُ عَنَّا وَ اغْفِرْ لَنَا وَ ارْحَمْنَا أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ.

'Our Lord! Do not Seize us if we forget or we make a mistake. Our Lord! And do not Load upon us a burden like what You Loaded upon those from before us. Our Lord! And do not Load upon us what we have no strength for us with it; and Pardon (our sins) for us and have Mercy on us. You are our Master, therefore Help us against the Kafir people' [2:286]!'⁸⁴⁶

ثُمَّ قَالَا وَ رُوي عَنْ عَبْدِ اللَّهِ بْنِ يَحْيَى الْكَاهِلِيِّ أَنَّهُ قَالَ صَلَّى بِنَا أَبُو عَبْدِ اللَّهِ ع فِي مَسْجِدِ بَنِي كَاهِلٍ الْفَجْرَ فَجَهَرَ فِي السُّورَتَيْنِ وَ قَنَتَ قَبْلَ الرُّكُوعِ وَ سَلَّمَ وَاحِدَةً مُجَاهَةً الْقِبْلَةَ.

Then they said, 'And it is reported from Abdullah Bin Yahya Al-Kahily, he said, 'Abu Abdullah-asws prayed Al-Fajr Salat with us in Masjid of the clan of Kahil. He-asws was loud with the two chapters, and he-asws performed Qunout before the Ruk'u, and performed one Salaam facing the Qiblah''⁸⁴⁷.

⁸⁴⁶ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 17 H 27 a

⁸⁴⁷ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 17 H 27 b

28- ما، الأماالي للشيخ الطوسي مُحَمَّدُ بْنُ أَحْمَدَ بْنِ الْحَسَنِ بْنِ شَاذَانَ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ الْقَلَانِسِيِّ عَنْ حَمَزَةَ بْنِ الْقَاسِمِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنِ الْمُفَضَّلِ قَالَ: جَاَزَ مَوْلَانَا جَعْفَرُ بْنُ مُحَمَّدٍ الصَّادِقُ ع بِالْقَائِمِ الْمَائِلِ فِي طَرِيقِ الْغَرِيِّ فَصَلَّى عَنْهُ رَكَعَتَيْنِ فَقِيلَ لَهُ مَا هَذِهِ الصَّلَاةُ

(The book) 'Al Amaali' of the Sheykh Al Tusi – Muhammad Bin Ahmad Bin Al Hassan Bin Shazan, from Ali Bin Muhammad Al Qalanisy, from Hamza Bin Al Qasim, from Sa'ad Bin Abdullah, from Muhammad Bin Al-Husayn, from Ibn Abu Umeyr, from Al Mufazzal who said,

'Our master Ja'far^{-asws} Bin Muhammad Al-Sadiq^{-asws} surpassed Al-Qaim, the milestone in the road to Al-Ghary. He^{-asws} prayed two units Salat at it. It was said to him^{-asws}, 'What is this Salat?'

قَالَ هَذَا مَوْضِعُ رَأْسِ جَدِّي الْحُسَيْنِ ع وَضَعُوهُ هَاهُنَا.

He^{-asws} said: 'This is a place the head of my^{-asws} grandfather^{-asws} Al-Husayn^{-asws} was placed over here!'⁸⁴⁸

29- ما، الأماالي للشيخ الطوسي مُحَمَّدُ بْنُ أَحْمَدَ بْنِ شَاذَانَ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ الْمَذَارِيِّ عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ عَنْ مُحَمَّدِ بْنِ عِيْسَى عَنْ يُوسُفَ بْنِ مِسْكَانَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع قَالَ: سَأَلْتُهُ عَنِ الْقَائِمِ فِي طَرِيقِ الْغَرِيِّ فَقَالَ نَعَمْ إِنَّهُ لَمَّا جَاؤُوا بِسَرِيرِ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ ع- الْحَتَّى أَسْفَا وَ حُزْنَا عَلَى أَمِيرِ الْمُؤْمِنِينَ ع وَ كَذَلِكَ سَرِيرُ أَبْرَهَةَ لَمَّا دَخَلَ عَلَيْهِ عَبْدُ الْمُطَّلِبِ الْحَتَّى وَ مَالَ.

(The book) 'Al Amaali' of the Sheykh Al Tusi – Muhammad Bin Ahmad Bin Shazan, from Ibrahim Bin Muhammad Al Mazairy, from Muhammad Bin Ja'far, from Muhammad Bin Isa, from Yunus, from Ibn Muskan,

'From Ja'far^{-asws} Bin Muhammad^{-asws}, he (the narrator) said, 'I asked him^{-asws} about Al-Qaim in the road to Al-Ghary. He^{-asws} said: 'Yes, when they crossed with the bier of Amir Al-Momineen Ali^{-asws}, it whined feeling sorry and grieved upon Amir Al-Momineen^{-asws}, and like that was the throne of Abraha when Abdul Muttalib^{-as} entered to see him, it whined and bent''⁸⁴⁹.

بيان: أقول رأيت بخط الشيخ محمد بن علي الجباعي نقلا من خط الشهيد قدس الله روحهما و لعل موضع القائم المائل هو المسجد المعروف الآن بمسجد الحنانة قرب النجف و لذا يصلي الناس فيه.

Explanation - I say, 'I saw in the handwriting of Sheikh Muhammad Bin Ali Al-Jubaie, quoted from the handwriting of Al Shaheed, may Allah^{-azwj} Sanctify their souls. It is likely that the location of Al-Qaim milestone refers to the Masjid well-known today as Masjid Al-Hanana near Al Najaf, where people pray Salat today'.

30- كِتَابُ الصَّيِّفَيْنِ لِنَصْرِ بْنِ مُزَاحِمٍ عَنْ عَمْرِو بْنِ شَمْرٍ وَ عُمَرَ بْنِ سَعْدٍ وَ مُحَمَّدِ بْنِ عُبَيْدِ اللَّهِ عَنْ رَجُلٍ مِنَ الْأَنْصَارِ عَنِ الْحَارِثِ بْنِ كَعْبٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عُبَيْدٍ أَبِي الْكَنُودِ قَالَ: لَمَّا أَرَادَ عَلِيُّ ع الشُّحُوصَ مِنَ التَّحِيلَةِ قَامَ فِي النَّاسِ وَ حَطَبَهُمْ وَ سَاقَ الْحَدِيثَ إِلَى قَوْلِهِ فَخَرَجَ ع حَتَّى إِذَا جَاَزَ حَدَّ الْكُوفَةِ- صَلَّى رَكَعَتَيْنِ.

(The book) 'Kitab Al Siffeen' of Nasr Bin Muzahim, from Amro Bin Shimr, and Umar Bin Sa'ad, and Muhammad Bin Ubeydullah, from a man from the Helpers, from Al Haris Bin Ka'ab, from Abdul Rahman Bin Ubeyd Abu Al Kanoud who said,

⁸⁴⁸ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 17 H 28

⁸⁴⁹ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 17 H 29

‘When Ali^{-asws} departed from Al-Nukheyla, he^{-asws} stood among the people and addressed them’ – and he continued the Hadeeth up to his words – ‘He^{-asws} went out until when he^{-asws} had surpassed the boundary of Al-Kufa, he^{-asws} prayed two units Salat’’.⁸⁵⁰

قَالَ نَصْرٌ وَ حَدَّثَنِي إِسْرَائِيلُ بْنُ يُونُسَ عَنْ أَبِي إِسْحَاقَ السَّبَّيْحِيِّ عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ أَنَّ عَلِيًّا ع صَلَّى بَيْنَ الْفُطْرَةِ وَالْجِسْرِ رَكْعَتَيْنِ.

Nasr said, ‘And it is narrated to me by Iseraeel Bin Yunus, from Abu Is’haq Al Sabie, from Abdul Rahman Bin Yazeed,

‘Ali^{-asws} prayed two units Salat between the bridge and the archway’’.⁸⁵¹

⁸⁵⁰ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 17 H 30 a

⁸⁵¹ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 17 H 30 b