

# بحار الأنوار

## BIHAR AL-ANWAAR

الجزء السابع و التسعون

**Volume 97**

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بحار الانوار الجامعة لدرر أخبار الائمة الاطهار

**Bihar Al-Anwaar – The summary of the pearls of the  
Ahadeeth of the Pure Imams<sup>-asws</sup>**

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كتاب المزار**THE BOOK OF SHRINES**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الحمد لله الذي هدانا لزيارة أحبائه و أصفيائه 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<sup>-azwj</sup> the Beneficent, the Merciful! All praise is due to Allah<sup>-azwj</sup> Who has Guided us to visit His<sup>-azwj</sup> 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<sup>-sawww</sup> and People<sup>-asws</sup> of his<sup>-sawww</sup> 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<sup>-azwj</sup> be upon their<sup>-asws</sup> 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 تقي 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<sup>-sawww</sup> and the righteous Imams<sup>-asws</sup> 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<sup>-asws</sup> and the dust beneath the feet of the virtuous believers, Muhammad Baqir<sup>-asws</sup> Ibn Muhammad Taqi<sup>-asws</sup>, 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 طابوس 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<sup>-azwj</sup> 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<sup>-asws</sup> 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<sup>-azwj</sup> 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<sup>-azwj</sup> the Beneficent, the Merciful, and in Him<sup>-azwj</sup> 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<sup>-asws</sup>, may the greeting be upon him<sup>-asws</sup>, in Najaf Al-Ashraf.*

( و ثانيتهما) مخطوطة بتاريخ سنة 1355 هـ في مكتبة السيد الحكيم العامة في النجف الأشرف برقم 652 و قد اعتمدها في المراجعة و التخريج.

*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- **فَعَدُّ رُويَ عَنِ الصَّادِقِ ع أَنَّهُ قَالَ: مَنْ أَرَادَ سَفْرًا فَلْيُسَافِرْ يَوْمَ السَّبْتِ فَلَوْ أَنَّ حَجْرًا زَالَ عَنِ 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<sup>-asws</sup>, he<sup>-asws</sup> 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<sup>-azwj</sup> will Return it to its place; or the day of Tuesday, for it is the day in which Allah<sup>-azwj</sup> Softened the iron for Dawood<sup>-as</sup>; or the day of Thursday, for the Prophet<sup>-saww</sup> used to travel on the day of Thursday'.<sup>1</sup>

2- **وَ قَالَ يَوْمَ الْخَمِيسِ يَوْمٌ يُحِبُّهُ اللَّهُ وَ رَسُولُهُ وَ مَلَائِكَتُهُ-**

And he<sup>-asws</sup> said: 'The day of Thursday is a day loved by Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Rasool<sup>-saww</sup>, and His<sup>-azwj</sup> Angels.

<sup>1</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 1 H 1

وَاجْتَنِبِ السَّفَرَ فِي يَوْمِ الْإِنْتَيْنِ 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".<sup>2</sup>

3- وَرُويَ مِنْ طَرِيقٍ أُخْرَى أَنَّ الْيَوْمَ الرَّابِعَ وَالسَّادِسَ مِنَ الشَّهْرِ وَالْيَوْمَ الْحَادِيَ وَالْعِشْرِينَ مِنْهُ صَالِحَةٌ لِلْأَسْفَارِ وَ لِعَبْرَتِهَا وَ فِي هَذِهِ الرَّوَايَةِ أَنَّ الثَّامِنَ مِنَ الشَّهْرِ وَالْثَّلَاثَ وَالْعِشْرِينَ مِنْهُ مَكْرُوهَانِ فِي السَّفَرِ وَلَا تُسَافِرُ وَالْقَمَرُ 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".<sup>3</sup>

4- فَقَدْ جَاءَ عَنِ الصَّادِقِ ع أَنَّهُ كَرِهَ السَّفَرَ فِي ذَلِكَ الْوَقْتِ.

It has come from Al-Sadiq<sup>-asws</sup>, he<sup>-asws</sup> disliked the travelling during that time'.<sup>4</sup>

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 سيحيي 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<sup>-azwj</sup> 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 الْخُرُوجِ إِذَا بَدَأَ لَكَ فَإِنَّكَ تَشْتَرِي سَلَامَةَ سَفْرِكَ.

It has been reported from Al-Sadiq<sup>-asws</sup>, he<sup>-asws</sup> 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".<sup>5</sup>

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<sup>-asws</sup>, he<sup>-asws</sup> said: 'Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup>, whenever he<sup>-asws</sup> wanted to go out to one of his<sup>-asws</sup> properties, would buy the safety from Allah<sup>-azwj</sup> Mighty and Majestic with whatever was easy for him<sup>-asws</sup>".<sup>6</sup>

<sup>2</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 1 H 2

<sup>3</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 1 H 3

<sup>4</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 1 H 4

<sup>5</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 1 H 5

<sup>6</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 1 H 6 a

وَدَكَرَ صَاحِبُ كِتَابِ عَوَارِفِ الْمَعَارِفِ حَدِيثاً أُسْنَدَهُ أَنَّ النَّبِيَّ صَلَّى ص كَانَ إِذَا سَافَرَ حَمَلَ مَعَهُ خَمْسَةَ أَشْيَاءَ الْمِرْآةَ وَالْمُكْحَلَةَ وَالْمِدْرَى وَالسِّيَوَاكَ وَالْمُشْطَ.

And the author of the book 'Awarif Al Ma'arif' mentioned a Hadeeth he attributed,

'Whenever the Prophet<sup>-saww</sup> travelled, he<sup>-saww</sup> would carry with him<sup>-asws</sup> five things – the mirror, and the kohl, and the needle, and the toothbrush, and the comb".<sup>7</sup>

7- وَ فِي رِوَايَةٍ أُخْرَى وَ الْمِرْآضِ.

And in another report: 'And the scissors".<sup>8</sup>

وَ فِي الْمَزَارِ 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".<sup>9</sup>

8- فَقَدْ رُوِيَ عَنِ الصَّادِقِ ع أَنَّهُ قَالَ: مَنْ أَرَادَ سَفْراً فَلْيَسَافِرْ يَوْمَ السَّبْتِ فَلَوْ أَنَّ حَجْراً زَالَ مِنْ مَكَانِهِ يَوْمَ السَّبْتِ لَرَدَّهُ اللَّهُ إِلَى مَكَانِهِ.

It has been reported from Al-Sadiq<sup>-asws</sup>, he<sup>-asws</sup> 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<sup>-azwj</sup> will Return it to its place".<sup>10</sup>

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<sup>-asws</sup> having said: 'Travel during the day of Tuesday and seek the needs during it, for it is the day in which Allah<sup>-azwj</sup> Mighty and Majestic Softened the iron for Dawood<sup>-as!</sup>"<sup>11</sup>

10- وَ أَمَّا يَوْمُ الْخَمِيسِ فَإِنَّهُ رُوِيَ عَنْهُ ع أَنَّهُ قَالَ: كَانَ رَسُولُ اللَّهِ ص يُعْتَرِ بِأَصْحَابِهِ فِي يَوْمِ الْخَمِيسِ فَيُظْفَرُ فَمَنْ أَرَادَ سَفْراً فَلْيَسَافِرْ يَوْمَ الْخَمِيسِ.

And as for the day of Thursday, it has been reported from him<sup>-asws</sup>, he<sup>-asws</sup> said: 'Rasool-Allah<sup>-saww</sup> used to go on military expeditions with his<sup>-saww</sup> companions on the day of Thursday, so the one who intends a journey, let him travel on the day of Thursday".<sup>12</sup>

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<sup>-saww</sup> had passed away, and the Revelation ceased, and his<sup>-saww</sup> Household was deprived of their<sup>-asws</sup> right, and Imam Hussein<sup>-asws</sup> was killed. It is an inauspicious day. Also, beware of going out on*

<sup>7</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 1 H 6 b

<sup>8</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 1 H 7 a

<sup>9</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 1 H 7 b

<sup>10</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 1 H 8

<sup>11</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 1 H 9

<sup>12</sup> 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:** ما يؤمن من سافر يوم الجمعة قبل الصلاة أن لا يحفظه الله في سفره و لا يخلفه في أهله و لا يرزقه من فضله.

And beware of going out on Friday before the Salat, for it is has been reported from Al-Reza<sup>asws</sup>, he<sup>asws</sup> said: 'He has not believed, the one who travels on the day of Friday before the Salat. Allah<sup>azwj</sup> will neither Protect him in his journey, nor Replace him in his family, nor Sustain him from His<sup>azwj</sup> Grace".<sup>13</sup>

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 عددناه فاستخر الله تعالى كثيرا و اسأله 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<sup>as</sup> and Hawwa<sup>as</sup> were stripped of their<sup>as</sup> 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<sup>azwj</sup> Struck the people of Egypt along with Pharaoh<sup>la</sup> with Signs. If you are compelled to go out on any of the days we have mentioned, then seek guidance from Allah<sup>azwj</sup> abundantly, ask Him<sup>azwj</sup> for well-being and safety, and give charity, and go out in the name of Allah<sup>azwj</sup> the Exalted.*

ثم قال السيد رحمه الله ذكر ما يعتمده الإنسان من حين خروجه و ما يتبع ذلك يستحب أن يغتسل قبل التوجه

*Then the Seyyid, may Allah<sup>azwj</sup> 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 يقول عند الغسل بسم الله و بالله و لا حول و لا قوة إلا بالله و على ملة رسول الله و الصادقين عن الله صلوات الله عليهم أجمعين**

And he should say during the washing, 'In the Name of Allah<sup>azwj</sup>, and by Allah<sup>azwj</sup>, and there is neither might nor strength except with Allah<sup>azwj</sup>, and upon the nation of Rasool-Allah<sup>saww</sup>, and the truthful ones from Allah<sup>azwj</sup>, may the Salawaat of Allah<sup>azwj</sup> be upon them<sup>asws</sup> all!

**اللهم طهر به قلبي و اشح به صدري و نور به قلبي**

O Allah<sup>azwj</sup>! Clean my heart by it, and expand my chest by it, and irradiate my heart!

**اللهم اجعله لي نورا و طهورا و جزاء و شفاء من كل داء و آفة و عاهة و سوء و بما أخاف و أخذت و طهر قلبي و جوارحي و عظامي و دمي و شعري و مخي و عصبي و ما أقلت الأرض مني**

O Allah<sup>azwj</sup>! 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

<sup>13</sup> 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!

لَلَّهِمَّ اجْعَلْهُ لِي شَاهِدًا يَوْمَ حَاجَتِي وَفَقْرِي وَفَاقَتِي إِلَيْكَ يَا رَبَّ الْعَالَمِينَ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

O Allah<sup>-azwj</sup>! Make it a witness for me on the day of my need and my poverty and my destitution, O Lord<sup>-azwj</sup> of the words, You<sup>-azwj</sup> are Able upon all things!

ثُمَّ تَجْمَعُ أَهْلَكَ بَيْنَ يَدَيْكَ وَ تُصَلِّي رَكَعَتَيْنِ وَ تَسْأَلُ اللَّهَ الْحَيَّرَةَ وَ تَقْرَأُ آيَةَ الْكُرْسِيِّ وَ تَحْمَدُ اللَّهَ وَ تُثْنِي عَلَيْهِ وَ تُصَلِّي عَلَى النَّبِيِّ ص وَ تَقُولُ اللَّهُمَّ إِنِّي أَسْتَوِدُّكَ الْيَوْمَ نَفْسِي وَ أَهْلِي وَ مَالِي وَ وُلْدِي وَ مَنْ كَانَ مِنِّي بِسَبِيلِ الشَّاهِدِ مِنْهُمْ وَ الْغَائِبِ

Then gather your family members in front of you and pray two units Salat and ask Allah<sup>-azwj</sup> for the goodness and read Ayat Al Kursi, and praise Allah<sup>-azwj</sup> and laud upon Him<sup>-azwj</sup>, and send Salawaat upon the Prophet<sup>-saww</sup> and say, 'O Allah<sup>-saww</sup>! Today I entrust to You<sup>-azwj</sup> 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 وَ احْفَظْ عَلَيْنَا اللَّهُمَّ اجْعَلْنَا فِي رَحْمَتِكَ وَ لَا تَسْلُبْنَا فَضْلَكَ إِنَّا إِلَيْكَ رَاغِبُونَ

O Allah<sup>-azwj</sup>! Protect upon us with protecting the Mean and Protect upon us! O Allah<sup>-azwj</sup>! Make us to be in Your<sup>-azwj</sup> Mercy and do not Strip us of Your<sup>-azwj</sup> Grace, we are desirous to You<sup>-azwj</sup>!

اللَّهُمَّ إِنَّا نَعُوذُ بِكَ مِنْ وَعْثَاءِ السَّفَرِ وَ كَأْتِيَةِ الْمُنْقَلَبِ وَ سُوءِ الْمُنَظَرِ فِي الْأَهْلِ وَ الْمَالِ وَ الْوَالِدِ فِي الدُّنْيَا وَ الْآخِرَةِ اللَّهُمَّ إِنِّي أَتَوَجَّهُ إِلَيْكَ هَذَا التَّوَجُّهُ طَلَبًا لِمَرْضَاتِكَ وَ تَقَرُّبًا إِلَيْكَ اللَّهُمَّ فَبَلِّغْنِي مَا أَوْمَلُهُ وَ أَرْجُوهُ فِيكَ وَ فِي أَوْلِيَانِكَ يَا أَرْحَمَ الرَّاحِمِينَ.

O Allah<sup>-azwj</sup>! We seek Refuge with You<sup>-azwj</sup> 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<sup>-azwj</sup>! I am diverting to You<sup>-azwj</sup> in this heading seeking Your<sup>-azwj</sup> Pleasure and drawing closer to You<sup>-azwj</sup>! O Allah<sup>-azwj</sup>! Make me reach what I am wishing and hoping for in You<sup>-azwj</sup> and in Your<sup>-azwj</sup> Guardians, O most Merciful of the merciful ones!

وَ إِنْ شِئْتَ قُلْتَ اللَّهُمَّ إِنِّي حَرَجْتُ فِي وَجْهِ هَذَا بِلَا تَقَةٍ مِنِّي لِعَبْرِكَ وَ لَا رَجَاءٍ بَأْوِي بِي إِلَّا إِلَيْكَ وَ لَا قُوَّةَ أَتَكَلُّ عَلَيْهَا وَ لَا حِيلَةَ أَرْجِعُ إِلَيْهَا إِلَّا طَلَبَ رِضَاكَ وَ ابْتِغَاءَ رَحْمَتِكَ وَ تَعَرُّضًا لِقَوَابِكَ وَ سُكُونًا إِلَى حُسْنِ عَائِدَتِكَ وَ أَنْتَ أَعْلَمُ بِمَا سَبَقَ لِي فِي عِلْمِكَ فِي وَجْهِ بِمَا أَحِبُّ وَ أَكْرَهُ

And if you so desire, you can say, 'O Allah<sup>-azwj</sup>! 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<sup>-azwj</sup>, nor strength I can rely upon nor any means I can hope to except Your<sup>-azwj</sup> Satisfaction, and seeking Your<sup>-azwj</sup> Mercy, and exposing to Your<sup>-azwj</sup> Rewards, and tranquil to Your<sup>-azwj</sup> excellent return, and You<sup>-azwj</sup> are more Knowing with what has preceded for me in Your<sup>-azwj</sup> Knowledge in my heading, from what I like and dislike!

اللَّهُمَّ اصْرِفْ عَنِّي مَقَادِيرَ كُلِّ بَلَاءٍ وَ مَقْضِي كُلِّ لَأْوَاءٍ وَ ابْسُطْ عَلَيَّ كَنَفًا مِنْ رَحْمَتِكَ وَ لُطْفًا مِنْ عَفْوِكَ وَ جِزْأً مِنْ حِفْظِكَ وَ سَعَةً مِنْ رِزْقِكَ وَ تَمَامًا مِنْ نِعْمَتِكَ وَ جَمَاعًا 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.

وَ وَقَفْ لِي يَا رَبِّ فِيهِ جَمِيعَ فَضَائِكَ عَلَى مُوَافَقَةِ هَوَائِي وَ حَقِيقَةِ أَمَلِي وَ ادْفَعْ عَنِّي مَا أَخَذَرُ وَ مَا لَا أَخَذَرُ 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 جَمَعُ لِي بِهِ الرِّضَا وَ السُّرُورَ 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 أَيُّومَ دِينِي وَ نَفْسِي وَ مَالِي وَ أَهْلِي وَ دُرَّتِي وَ جَمِيعَ إِخْوَانِي اللَّهُمَّ احْفَظِ الشَّاهِدَ مِنَّا وَ الْغَائِبَ اللَّهُمَّ احْفَظْنَا وَ احْفَظْ عَلَيْنَا اللَّهُمَّ اجْعَلْنَا فِي جِوَارِكَ وَ لَا تَسْلُبْنَا نِعْمَتَكَ وَ لَا تُعَيِّرْ مَا بَنَا 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!"<sup>14</sup> (P.s., this is not a Hadeeth)

12- وَ رُوِيَ أَنَّكَ إِذَا أَرَدْتَ التَّوَجُّهَ فِي وَقْتٍ يُكْرَهُ فِيهِ السَّفَرُ أَوْ تَخَافُ فِيهِ شَيْئًا مِنَ الْأُمُورِ فَقَدِّمِ أَمَامَ تَوَجُّهِكَ قِرَاءَةَ الْحَمْدِ وَ الْمُعَوِّذَتَيْنِ وَ آيَةَ الْكُرْسِيِّ وَ الْقَدْرِ وَ آلِ 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.

<sup>14</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 1 H 11 b

ثُمَّ قُلِ اللَّهُمَّ بِكَ يَصُولُ الصَّائِلُ وَ بِمُدْرَتِكَ يَطُولُ الطَّائِلُ وَ لَا حَوْلَ لِكُلِّ ذِي حَوْلٍ إِلَّا بِكَ وَ لَا قُوَّةَ بِمَنَازِلِهِا 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<sup>-azwj</sup>! By You<sup>-azwj</sup> the assailer attacks and by Your<sup>-azwj</sup> Power the forbearer forbears, and there is no might for every one with might except through You<sup>-azwj</sup>, nor is there any strength the one with strength can clam except from You<sup>-azwj</sup>, by Your<sup>-azwj</sup> elites from Your<sup>-azwj</sup> creatures and good ones from Your<sup>-azwj</sup> beings, Muhammad<sup>-saww</sup> Your<sup>-azwj</sup> Prophet<sup>-saww</sup>, and his<sup>-saww</sup> family<sup>-asws</sup>, and his<sup>-saww</sup> Progeny<sup>-asws</sup>, may the greeting be upon him<sup>-saww</sup> and upon them<sup>-asws</sup>!

صَلِّ عَلَى مُحَمَّدٍ وَ عَلَيْهِمْ وَ أَكْفِنِي شَرَّ هَذَا الْيَوْمِ وَ صَرِّهِ وَ ارْزُقْنِي خَيْرَهُ وَ مُنَّهْ وَ أَفْضَلِي فِي مُتَصَرِّفَاتِي بِحُسْنِ الْعَاقِبَةِ وَ بُلُوغِ الْمَحَبَّةِ وَ الظَّفَرِ بِالْأَمْنِيَّةِ وَ كِفَايَةِ الطَّاعِيَةِ الْعُورِيَّةِ وَ كُلِّ ذِي قُدْرَةٍ لِي عَلَى أَدِيَّتِي حَتَّى أَكُونَ فِي جَنَّةٍ وَ عِصْمَةٍ وَ نِعْمَةٍ مِنْ كُلِّ بَلَاءٍ وَ نِقَمَةٍ

Send Salawaat upon Muhammad<sup>-saww</sup> and upon them<sup>-asws</sup>, 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 الْمَخَافِيفِ أَمْنًا وَ مِنَ الْعَوَاقِقِ فِيهِ بِرَأً حَتَّى لَا يَصُدَّنِي صَادٌّ عَنِ الْمُرَادِ وَ لَا يَجْلِيَّ 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<sup>-azwj</sup> are Able upon all things, and He<sup>-azwj</sup> is the All-hearing, the All-Seeing!

ثُمَّ وَدِّعْ أَهْلَكَ وَ أَهْضْ وَ فِفْ بِالْبَابِ فَسَبِّحِ اللَّهَ تَعَالَى بِتَسْبِيحِ الرَّهْرَاءِ ع وَ أَقْرَأْ سُورَةَ الْحَمْدِ أَمَامَكَ وَ عَنِ يَمِينِكَ وَ عَنِ شِمَالِكَ وَ آيَةَ الْكُرْسِيِّ كَذَلِكَ وَ قُلِ اللَّهُمَّ إِنَّكَ وَجَّهْتُ وَجْهِي وَ عَلَيْكَ خَلَفْتُ أَهْلِي وَ مَالِي وَ مَا حَوَّلْتَنِي وَ قَدْ وَثِقْتُ 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<sup>-azwj</sup> the Exalted with the Glorification of Al Zahra<sup>-asws</sup>, 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<sup>-azwj</sup>! To You<sup>-azwj</sup> I have diverted my heading, and upon You<sup>-azwj</sup> I have left behind my family, and my wealth, and whatever You<sup>-azwj</sup> have Bestowed me, and I have trusted with You<sup>-azwj</sup> so do not disappoint me! O One Who does not disappoint the one intending Him<sup>-azwj</sup> nor does He<sup>-azwj</sup> Waste the one who seeks His<sup>-azwj</sup> Protection!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ وَ احْفَظْنِي فِيمَا غِبْتُ عَنْهُ وَ لَا تَكِلْنِي إِلَى نَفْسِي يَا أَرْحَمَ الرَّاحِمِينَ

O Allah<sup>-azwj</sup>! Send Salawaat upon Muhammad<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup>, 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 الْمَرْازَ وَ سَجِّرْ لِي عِبَادَكَ وَ بِلَادَكَ وَ ارْزُقْنِي زِيَارَةَ نَبِيِّكَ وَ وَلِيِّكَ أَمِيرِ الْمُؤْمِنِينَ وَ الْأَيْمَةَ مَنْ وُلِدَهُ وَ جَمِيعَ أَهْلِ بَيْتِهِ عَلَيْهِ وَ عَلَيْهِمُ السَّلَامُ

O Allah-<sup>azwj</sup>! Grant me the fulfilment of my intentions, and facilitate my journey, and Make Your-<sup>azwj</sup> servants and lands subservient to me. Bless me with the opportunity to visit Your-<sup>azwj</sup> Prophet-<sup>saww</sup>, Your-<sup>azwj</sup> Guardian Amir Al-Momineen-<sup>asws</sup>, the Imams-<sup>asws</sup> from his-<sup>asws</sup> descendants, and all the members of his-<sup>saww</sup> household, may the greeting be upon him-<sup>saww</sup> and upon them-<sup>asws</sup>!

وَ اَمَلَانِي مِنْكَ بِالْمَعُونَةِ فِي جَمِيعِ اَحْوَالِي وَ لَا تَكِلْنِي اِلَى نَفْسِي وَ لَا اِلَى غَيْرِي فَ اَكِلْ وَ اَعْطِبْ وَ زَوِّدْنِي التَّقْوَى وَ اغْفِرْ لِي فِي الْاٰخِرَةِ وَ الْاَوَّلَى اللّٰهُمَّ اجْعَلْنِي اَوْجَهَ مَنْ تَوَجَّهَ اِلَيْكَ

Fill me with Your-<sup>azwj</sup> 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-<sup>azwj</sup>! Make me the most honoured of those who head to You-<sup>azwj</sup>!

وَ تَقُولُ اَيْضاً بِسْمِ اللّٰهِ وَ بِاللّٰهِ تَوَكَّلْتُ عَلَى اللّٰهِ وَ اسْتَعْنَيْتُ بِاللّٰهِ وَ الْجَنَاتُ ظَهْرِي اِلَى اللّٰهِ وَ فَوَّضْتُ اَمْرِي اِلَى اللّٰهِ رَهْبَةً مِنَ اللّٰهِ وَ رَغْبَةً اِلَى اللّٰهِ وَ لَا مَلْجَا وَ لَا مَنجَا وَ لَا مَقَرَّ مِنَ اللّٰهِ اِلَّا اِلَى اللّٰهِ

And also say, 'In the name of Allah-<sup>azwj</sup>, and by Allah-<sup>azwj</sup>! I place my trust in Allah-<sup>azwj</sup>, seek His-<sup>azwj</sup> Help, and rely upon Him-<sup>azwj</sup>! I entrust my affairs to Allah-<sup>azwj</sup>, out of fear of Him-<sup>azwj</sup> and in hope of Him-<sup>azwj</sup> for there is no refuge, no escape, and no fleeing from Allah-<sup>azwj</sup> except to Him-<sup>azwj</sup>!

رَبِّ اٰمَنْتُ بِكِتَابِكَ الَّذِي اَنْزَلْتَ وَ بِنَبِيِّكَ الَّذِي اَرْسَلْتَ لِاِنَّهُ لَا يَأْتِي بِالْخَيْرِ اِلَّاهِي اِلَّا اَنْتَ وَ لَا يَصْرِفُ الشُّوْءَ اِلَّا اَنْتَ عَزَّ جَاوَزَكَ وَ جَلَّ تَنَاوُكَ وَ تَقَدَّسَتْ اَسْمَاؤُكَ وَ عَظُمَتْ اَلْوَاكُ وَ لَا اِلَهَ غَيْرُكَ.

My Lord-<sup>azwj</sup>, I have believed in Your-<sup>azwj</sup> Book, which You-<sup>azwj</sup> Revealed, and in Your-<sup>azwj</sup> Prophet-<sup>saww</sup>, whom You-<sup>azwj</sup> Sent, for none brings goodness except You-<sup>azwj</sup>, my God-<sup>azwj</sup>, and none averts harm except You-<sup>azwj</sup>! Exalted is Your-<sup>azwj</sup> Protection, great is Your-<sup>azwj</sup> praise, sanctified are Your-<sup>azwj</sup> Names, immense are Your-<sup>azwj</sup> bounties, and there is no god apart from You-<sup>azwj</sup>!<sup>15</sup> (p.s., This is not a Hadeeth)

13- فَقَدْ رُوِيَ اَنَّ مَنْ خَرَجَ مِنْ مَنْزِلِهِ مُصْبِحاً وَ دَعَا بِهَذَا الدُّعَاءِ لَمْ يَطْرُقْهُ بَلَاءٌ حَتَّى يُمْسِيَ اَوْ يَتُوبَ وَ كَذَلِكَ اِنْ خَرَجَ فِي الْمَسَاءِ وَ دَعَا بِهِ لَمْ يَطْرُقْهُ بَلَاءٌ حَتَّى يُصْبِحَ اَوْ يَتُوبَ اِلَى 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.

<sup>15</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 1 H 12

ثُمَّ اقْرَأْ قُلْ هُوَ اللهُ أَحَدٌ عَشْرَ مَرَّاتٍ وَ إِنَّا أَنْزَلْنَاهُ وَأَيَّةَ الْكُرْسِيِّ وَ الْمُعَوِّذَتَيْنِ وَ أَمْرَهَا عَلَى جَمِيعِ جَسَدِكَ وَ تَصَدَّقْ بِمَا يَسْهُلُ عَلَيْكَ وَ قُلِ اللَّهُمَّ إِنِّي اشْتَرَيْتُ بِهَذِهِ الصَّدَقَةِ 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<sup>-azwj</sup>! With this charity, I have bought the safety of my journey and whatever is with me! O Allah<sup>-azwj</sup>! 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<sup>-azwj</sup> excellent, beautiful reaching!

ثُمَّ تَقُولُ لَا إِلَهَ إِلَّا اللهُ الْحَلِيمُ الْكَرِيمُ لَا إِلَهَ إِلَّا اللهُ الْعَلِيُّ الْعَظِيمُ سُبْحَانَ اللهِ 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 اللهُ عَلَى مُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ

Then you should say, 'There is no god except Allah<sup>-azwj</sup> the Lenient, the Benevolent! There is no god except Allah<sup>-azwj</sup> the Exalted, the Magnificent! Glorious is Allah<sup>-azwj</sup>, Lord<sup>-azwj</sup> of the seven skies, and Lord<sup>-azwj</sup> of the seven earths, and whatever is within these, and whatever is between these, and Lord<sup>-azwj</sup> of the Magnificent Throne, and greetings be upon the Messengers<sup>-as</sup>, and the Praise is for Allah<sup>-azwj</sup>, Lord<sup>-azwj</sup> of the worlds, and may Allah<sup>-azwj</sup> Sent Salawaat upon Muhammad<sup>-saww</sup> and his<sup>-saww</sup> pure Progeny<sup>-asws</sup>!

اللَّهُمَّ كُنْ لِي جَارًا مِنْ كُلِّ جَبَّارٍ عَنِيدٍ وَ مِنْ كُلِّ شَيْطَانٍ مَرِيدٍ بِسْمِ اللهِ دَخَلْتُ وَ بِسْمِ اللهِ خَرَجْتُ اللَّهُمَّ إِنِّي أَقْدِمُ بَيْنَ يَدَيْ نَسْيَانِي وَ عَجَلَتِي بِسْمِ اللهِ وَ مَا شَاءَ اللهُ فِي سَفَرِي هَذَا ذَكَرْتُهُ أَمْ نَسِيتُهُ

O Allah<sup>-azwj</sup>! Be a Shelter for me from every obstinate tyrant, and from every renegade Satan<sup>-la</sup>! In the Name of Allah<sup>-azwj</sup> I have entered, and in the Name of Allah<sup>-azwj</sup> I have exited! O Allah<sup>-azwj</sup>! I am forwarding in front of me my forgetfulness and my haste! In the Name of Allah<sup>-azwj</sup>! Whatever Allah<sup>-azwj</sup> 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 اطْوِ لَنَا الْأَرْضَ وَ سَيِّرْنَا فِيهَا بِطَاعَتِكَ وَ طَاعَةِ رَسُولِكَ

O Allah<sup>-azwj</sup>! You<sup>-azwj</sup> are the Assistance upon all of the affairs, and You<sup>-azwj</sup> are the Companion, and the Replacement in the family! O Allah<sup>-azwj</sup>! Ease upon us our journey, and Fold the ground for us, and Cause us to travel in it in obedience to You<sup>-azwj</sup> and obedience of Your<sup>-azwj</sup> Rasool<sup>-saww</sup>!

اللَّهُمَّ أَصْلِحْ لَنَا ظَهْرَنَا وَ بَارِكْ لَنَا فِيمَا رَزَقْتَنَا وَ قِنَا عَذَابَ النَّارِ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ وَعْثَاءِ السَّفَرِ وَ كَأْتِيَةِ الْمُتَعَلِّبِ وَ سُوءِ الْمُنْتَظَرِ فِي الْأَهْلِ وَ الْمَالِ وَ الْوَلَدِ

O Allah<sup>-azwj</sup>! Rectify for us our backs, and Bless for us in what You<sup>-azwj</sup> have Provided us, and Save us from Punishment of the Hellfire! O Allah<sup>-azwj</sup>! I seek Refuge with You<sup>-azwj</sup> 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 عَضُدِي 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<sup>-azwj</sup>! You<sup>-azwj</sup> are my Support and my Helper! O Allah<sup>-azwj</sup>! 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<sup>-azwj</sup> the Exalted, the Magnificent!

وَ تَأْخُذُ مَعَكَ عَصَا مِنْ شَجَرِ اللُّوزِ الْمُرِّ.

And take with you a walking stick from the bitter almond tree”<sup>16</sup>

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 تَلْقَاءَ مَدْيَنَ قَالَ عَسَى رَبِّي أَنْ يَهْدِيَنِي سَوَاءَ السَّبِيلِ إِلَى قَوْلِهِ وَ اللَّهُ عَلَى مَا نَقُولُ وَكَيْلٌ

It has been reported from the Prophet<sup>-saww</sup>, he<sup>-saww</sup> 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<sup>-azwj</sup> Words: **and Allah is a Protector upon what we are saying [28:28]**.

آمَنَهُ اللَّهُ تَعَالَى مِنْ كُلِّ سَبْعِ ضَارٍ وَ مِنْ كُلِّ لَيْسٍ عَادٍ وَ مِنْ كُلِّ دَاتٍ مُهْمَةٍ حَتَّى يَرْجِعَ إِلَى مَنْزِلِهِ وَ كَانَ مَعَهُ سَبْعٌ وَ سَبْعُونَ مِنَ الْمُعَقَّبَاتِ يَسْتَعْفِرُونَ لَهُ حَتَّى يَرْجِعَ وَ يَضَعَهَا.

Allah<sup>-azwj</sup> 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”<sup>17</sup>

15- وَ رُوِيَ عَنْهُ صَلَوَاتُ اللَّهِ عَلَيْهِ أَنَّهُ قَالَ: مَرَضَ آدَمُ عَ مَرَضاً شَدِيداً أَصَابَتْهُ فِيهِ وَخَشَةٌ فَشَكَا ذَلِكَ إِلَى جِبْرَائِيلَ عَ فَقَالَ لَهُ اقْطَعْ مِنْهَا وَاحِدَةً وَ ضُمَّهَا إِلَى صَدْرِكَ فَفَعَلَ ذَلِكَ فَأَذْهَبَ اللَّهُ عَنْهُ الْوَحْشَةَ.

And it is reported from him<sup>-saww</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-saww</sup>, he<sup>-saww</sup> said: ‘Adam<sup>-as</sup> fell sick with a severe illness in which he<sup>-as</sup> was afflicted with loneliness. He<sup>-as</sup> complained of that to Jibraeel<sup>-as</sup>. He<sup>-as</sup> said to him<sup>-as</sup>: ‘Cut off one piece from it (bitter almond branch) and place it upon your<sup>-as</sup> chest!’ He<sup>-as</sup> did that and Allah<sup>-azwj</sup> Removed the loneliness from him<sup>-as</sup>!”<sup>18</sup>

16- وَ قَالَ عَ مَنْ أَرَادَ أَنْ تُطَوَّى لَهُ الْأَرْضُ فَلْيَتَّخِذِ النَّقْدَ مِنَ الْعَصَا.

<sup>16</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 1 H 13

<sup>17</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 1 H 14

<sup>18</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 1 H 15



And it is reported in the description of this supplication, from another part, 'You should be saying, 'O Allah<sup>-azwj</sup>! I have taken it from the grave of Your<sup>-azwj</sup> Guardian and son<sup>-asws</sup> of Your<sup>-azwj</sup> Guardian, so Make it a safety for me and a protection from what I fear and from what I don't fear!'"<sup>23</sup>

20- فَقَدْ رُوِيَ أَنَّ مَنْ خَافَ سُلْطَانًا أَوْ غَيْرَهُ وَ خَرَجَ مِنْ مَنْزِلِهِ وَ اسْتَعْمَلَ ذَلِكَ كَانَ جِزْأَ لَهُ وَ إِذَا أَرَدْتَ السَّيْرَ نَهَارًا فَلْيُكُنْ طَرِيقَ النَّهَارِ وَ انزِلْ وَسَطَهُ.

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 فَلْيُكُنْ سَيْرَكَ فِي آخِرِهِ فَإِنَّ الْأَرْضَ تُطَوَّى مِنْ آخِرِ اللَّيْلِ كَمَا رُوِيَ فَإِذَا أَرَدْتَ الرَّكُوبَ فَقُلْ بِسْمِ اللَّهِ وَ اللَّهُ أَكْبَرُ فَإِذَا اسْتَوَيْتَ فَقُلِ الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِلْإِسْلَامِ وَ عَلَّمَنَا الْقُرْآنَ وَ مَنَّ 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<sup>-azwj</sup>, and Allah<sup>-azwj</sup> is Greatest!' When you are stabilised, say, 'The Praise is for Allah<sup>-azwj</sup> Who Guided us to Al Islam and Taught us the Quran and Conferred upon us with Muhammad<sup>-saww</sup>! ***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]***, and the Praise is for Allah<sup>-azwj</sup> Lord<sup>-azwj</sup> of the worlds!

اللَّهُمَّ أَنْتَ الْحَامِلُ عَلَى الظَّهِيرِ وَ الْمُسْتَعَانُ عَلَى الْأَفْرِ 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 غَيْرِكَ

O Allah<sup>-azwj</sup>! You<sup>-azwj</sup> are the Carrier upon the backs and the Aider upon the matters! O Allah<sup>-azwj</sup>! Make us reach a destination reaching to a good destination, reaching to Your<sup>-azwj</sup> Mercy and Your<sup>-azwj</sup> Pleasure and Your<sup>-azwj</sup> Forgiveness! O Allah<sup>-azwj</sup>! There is no harm for us except Your<sup>-azwj</sup> harm nor is there any goodness for us except Your<sup>-azwj</sup> Goodness, nor any Protector apart from You<sup>-azwj</sup>!

وَ تُسَبِّحُ اللَّهَ سَبْعًا وَ تَحْمَدُهُ سَبْعًا وَ تُهَلِّلُهُ سَبْعًا وَ تَقْرَأُ آيَةَ السُّخْرَةِ 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<sup>-azwj</sup> seven (times), and praise Him<sup>-azwj</sup> seven (times), and extol His<sup>-azwj</sup> Oneness seven (times), and read Ayat Al Sakhra (43:13). Then say, 'I seek Forgiveness of Allah<sup>-azwj</sup> Who, there is no god except He<sup>-azwj</sup>, the Living, the Eternal! O Allah<sup>-azwj</sup>! Forgive my sins for me, surely no one forgives the sins except You<sup>-azwj</sup>!'

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<sup>-azwj</sup> the Exalted so Desires.*

<sup>23</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 1 H 19

تُمْ تَسِيرُ وَ تَقُولُ فِي مَسِيرِكَ اللَّهُمَّ خَلِّ سَبِيلَنَا وَ أَحْسِنْ تَسْيِيرَنَا وَ أَعْظِمْ عَاقِبَتَنَا

Then travel and say in your travel, 'O Allah<sup>-azwj</sup>! Clear our path, Guide our journey well, and Grant us the best outcome!'

وَ تَقُولُ اللَّهُمَّ اجْعَلْ مَسِيرِي عِبْرًا وَ صَمْتِي تَفْكَرًا وَ كَلَامِي ذِكْرًا

And say, 'O Allah<sup>-azwj</sup>! Make my journey a source of lessons, my silence a moment of reflection, and my speech a remembrance of You<sup>-azwj</sup>!'

وَ تَقُولُ أَيْضًا فِي طَرِيقِكَ خَرَجْتُ بِحَوْلِ اللَّهِ وَ قُوَّتِهِ بَعِيرٍ حَوْلِ مَنِّي وَ لَا قُوَّةَ لَكِنِ بِحَوْلِ اللَّهِ وَ قُوَّتِهِ بَرَيْتُ إِلَيْكَ يَا رَبِّ مِنَ الْحَوْلِ وَ الْقُوَّةِ

And you should also say in your road, 'I have gone out by the Might of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Strength without any might from me nor any strength, but by the Might of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Strength! I have detached myself to You<sup>-azwj</sup>, O Lord<sup>-azwj</sup>, from the might and the strength!

اللَّهُمَّ إِنِّي أَسْأَلُكَ بَرَكَهَ سَفَرِي هَذَا وَ بَرَكَهَ أَهْلِ اللَّهِ إِنِّي أَسْأَلُكَ مِنْ فَضْلِكَ الْوَاسِعِ رِزْقًا حَلَالًا طَيِّبًا تَسْمُوهُ إِلَيَّ وَ أَنَا خَافِضٌ فِي عَاقِبَةِ بَعُودَتِكَ وَ قُدْرَتِكَ

O Allah<sup>-azwj</sup>! I ask You<sup>-azwj</sup> for the Blessings of this journey and for Blessings of its people! O Allah<sup>-azwj</sup>! I ask You<sup>-azwj</sup> from Your<sup>-azwj</sup> vast bounty, for lawful and pure sustenance that You<sup>-azwj</sup> Bring to me while I am in comfort and well-being, by Your<sup>-azwj</sup> Strength and Power!

اللَّهُمَّ إِنِّي سِرْتُ فِي سَفَرِي هَذَا بِلَا تَقَمَّةٍ مَنِّي لِعَبْرَتِكَ وَ لَا رَجَاءٍ لِسِوَاكَ فَارْزُقْنِي فِي ذَلِكَ شُكْرَكَ وَ عَاقِبَتِكَ وَ وَفْقِي لِطَاعَتِكَ وَ عِبَادَتِكَ حَتَّى تَرْضَى وَ بَعْدَ الرِّضَا

O Allah<sup>-azwj</sup>, I embark on this journey with no reliance on anyone but You<sup>-azwj</sup> and no hope in anyone besides You<sup>-azwj</sup>, so Grant me in this journey, to thank You<sup>-azwj</sup> and well-being, and Guidance to Your<sup>-azwj</sup> obedience and worship until You<sup>-azwj</sup> are Pleased, and even after Your<sup>-azwj</sup> Pleasure!

وَ كَانَ رَسُولُ اللَّهِ ص إِذَا هَبَطَ سَبْحَ وَ إِذَا صَعَدَ كَبَرَ 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<sup>-saww</sup>, whenever he<sup>-saww</sup> descended, glorified, and whenever he<sup>-saww</sup> ascended, exclaimed Takbeer, and you should say whenever you ascend a hill or mound, or bridge, 'Allah<sup>-azwj</sup> is Greatest! Allah<sup>-azwj</sup> is Greatest! Allah<sup>-azwj</sup> is Greatest! There is no god except Allah<sup>-azwj</sup> and Allah<sup>-azwj</sup> is Greatest, and the Praise is for Allah<sup>-azwj</sup> Lord<sup>-azwj</sup> of the worlds! O Allah<sup>-azwj</sup>! For You<sup>-azwj</sup> is the Nobility upon all nobilities!'

فَإِذَا بَلَغْتَ جِسْرًا فَتَلَّنْ حِينَ تَضَعُ قَدَمَكَ عَلَيْهِ بِسْمِ اللَّهِ اللَّهُمَّ ادْحَرْ عَنِّي الشَّيْطَانَ.

When you reach a bridge, say when you place your food upon it, 'In the Name of Allah<sup>-azwj</sup>! O Allah<sup>-azwj</sup>! Drive the Satan<sup>-la</sup> away from me!'

وَ إِذَا أَشْرَفْتَ عَلَى مَنْزِلٍ أَوْ قَرْيَةٍ أَوْ بَلَدٍ فَقُلِ اللَّهُمَّ رَبَّ السَّمَاوَاتِ السَّبْعِ وَ مَا أَطَلَّتْ وَ رَبَّ الْأَرْضِينَ السَّبْعِ وَ مَا أَقَلَّتْ وَ رَبَّ الشَّيَاطِينِ وَ مَا أَصَلَّتْ وَ رَبَّ الرِّيَاحِ وَ مَا دَرَّتْ وَ رَبَّ الْبِحَارِ وَ مَا جَرَّتْ 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<sup>-azwj</sup>! Lord<sup>-azwj</sup> of the seven skies and what they shade, and Lord<sup>-azwj</sup> of the seven earths and what they carry, and Lord<sup>-azwj</sup> of the Satans<sup>-la</sup> and what they stray, and Lord<sup>-azwj</sup> of the winds and what these scatter, and Lord<sup>-azwj</sup> of the oceans and what they flow! I ask You<sup>-azwj</sup> for goodness of this town, and goodness of what is in it, and I seek Refuge with You<sup>-azwj</sup> from its evil and evil of what is in it!

اللَّهُمَّ يَبْسُرْ لِي مَا كَانَ فِيهَا مِنْ يُسْرٍ وَ أَعِظِي عَلَى فِضَاءِ حَاجَتِي يَا قَاضِي الْحَاجَاتِ وَ يَا مُجِيبَ الدَّعَوَاتِ أَدْخِلْنِي مُدْخَلَ صِدْقٍ وَ أَخْرِجْنِي مُخْرَجَ صِدْقٍ وَ اجْعَلْ لِي مِنْ لَدُنْكَ سُلْطَانًا نَصِيرًا.

O Allah<sup>-azwj</sup>! 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 مِنْزِلًا فَقُلِ اللَّهُمَّ أَنْزِلْنِي مِنْزِلًا مُبَارَكًا وَ أَنْتَ خَيْرُ الْمُنزِلِينَ وَ صَلِّ

When you descend at a dwelling, say, 'O Allah<sup>-azwj</sup>! **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<sup>-azwj</sup>! Provide us goodness of this town and we seek Refuge from its evil!

اللَّهُمَّ أَطْعِمْنَا مِنْ جَنَاهَا وَ أَعِدْنَا مِنْ وَبَاهَا وَ حَبِّبْنَا إِلَى أَهْلِهَا وَ حَبِّبْ صَالِحِي أَهْلِهَا إِلَيْنَا

O Allah<sup>-azwj</sup>! 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 أَعْدَائِهِمْ

And say as well, 'I testify that there is no god except Allah Alone, there is no associate for Him<sup>-azwj</sup>, and I testify that Muhammad<sup>-saww</sup> is His<sup>-azwj</sup> servant and His<sup>-azwj</sup> Rasool<sup>-saww</sup>, and Ali<sup>-asws</sup> is Emir of the Momineen<sup>-asws</sup> and the Imams<sup>-asws</sup> from his<sup>-asws</sup> sons<sup>-asws</sup> are Imams<sup>-asws</sup>! I befriend them and disavow from their<sup>-asws</sup> enemies!

اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَ هَذِهِ الْبُقْعَةِ وَ أَعُوذُ بِكَ مِنْ شَرِّهَا اللَّهُمَّ وَ اجْعَلْ أَوَّلَ دُخُولِنَا هَذَا صَلَاحًا وَ أَوْسَطَهُ فَالَاحًا وَ آخِرَهُ نَجَاحًا.

O Allah<sup>-azwj</sup>! I ask You<sup>-azwj</sup> for goodness of this spot, and I seek Refuge with You<sup>-azwj</sup> from its evil! O Allah<sup>-azwj</sup>, and Make the beginning of this entry righteous, and its middle successful, and its end gainful!

وَ إِذَا نَزَلْتَ مِنْزِلًا تَتَخَوَّفُ مِنْهُ السَّبْعُ فَقُلْ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَ لَهُ الْحَمْدُ بِيَدِهِ الْحَيُّ وَ هُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ كُلِّ سَبْعٍ.

And when you descend at a stop, you are fearing the wild animals from, say, 'I testify that there is no god except Allah<sup>-azwj</sup> Alone, there is no associate for him! For Him<sup>-azwj</sup> is the Kingdom and for Him<sup>-azwj</sup> is the Praise. The good is in His<sup>-azwj</sup> Hand, and He<sup>-azwj</sup> is Able upon all things! O Allah<sup>-azwj</sup>! I seek Refuge with You<sup>-azwj</sup> from every wild animal!'

فَإِذَا خِفْتُمْ شَيْئاً مِنَ هَوَامِّ الْأَرْضِ فُقُلًا فِي الْمَكَانِ الَّذِي يَخَافُ ذَلِكَ فِيهِ يَا دَارِئُ مَا فِي الْأَرْضِ كُلِّهَا لِعِلْمِكَ بِمَا يَكُونُ مِمَّا دَرَأْتَ لَكَ السُّلْطَانَ عَلَى كُلِّ مَنْ دُونِكَ

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<sup>-azwj</sup> Knowledge with what would be happening from what You<sup>-azwj</sup> have Scattered! For You<sup>-azwj</sup> is the Authority upon all the ones besides You<sup>-azwj</sup>!

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ وَبِقُدْرَتِكَ عَلَى كُلِّ شَيْءٍ مِنَ الضَّرِّ فِي بَدَنِي مِنْ سُبُعٍ أَوْ هَامَّةٍ أَوْ عَارِضٍ مِنْ سَائِرِ الدَّوَابِّ يَا خَالِقَهَا بِقُدْرَتِهِ اذْرَأَهَا عَنِّي وَاحْجُزْهَا وَ لَا تُسَلِّطْهَا عَلَيَّ وَ عَافِيٍّ مِنْ شَرِّهَا وَ نَاسِئَهَا يَا اللَّهُ يَا ذَا الْعَالَمِ الْعَظِيمِ حُطِنِي بِحِفْظِكَ وَ اجْنُبْنِي بِسِتْرِكَ الْوَالِقِي فِي تَخَاوُفِي يَا رَحِيمٌ.

O Allah<sup>-azwj</sup>! I seek Refuge with You<sup>-azwj</sup> and with Your<sup>-azwj</sup> 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<sup>-azwj</sup> 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<sup>-azwj</sup>! O Possessor of the Magnificent Knowledge! Surround me with Your<sup>-azwj</sup> Protection and Shield me with Your<sup>-azwj</sup> Covering saving me in my fears, O Merciful!'

وَ إِذَا خِفْتُمْ شَيْئاً مِنَ الْأَعْدَاءِ وَ اللَّصُوصِ فُقُلًا فِي الْمَكَانِ الَّذِي يَخَافُ ذَلِكَ فِيهِ يَا آخِذًا بِنَوَاصِي خَلْقِهِ وَ السَّابِقِ بِمَا إِلَى قُدْرَتِهِ وَ الْمُنْفِذِ فِيهَا حُكْمَهُ وَ خَالِقَهَا وَ جَاعِلِ فَضَائِهِ 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<sup>-azwj</sup> creatures and the Preceder with it to His<sup>-azwj</sup> Power, and the Implementer in it of His<sup>-azwj</sup> Judgment, and its Creator, and Maker of its Decree for it as prevailing!

إِنِّي مَكِيدٌ لِضَعْفِي 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 لِعَمَلِكَ الَّتِي أَنْعَمْتَ بِهَا عَلَيَّ سِوَاكَ وَ لَا تُغَيِّرْهَا أَنْتَ رَبِّي قَدْ تَرَى الَّذِي نَزَلَ بِي فَخَلْ بَيْنِي وَ بَيْنَ شَرِّهِمْ بِحَقِّ مَا بِهِ تَسْتَجِيبُ الدُّعَاءَ يَا اللَّهُ يَا رَبَّ الْعَالَمِينَ

Indeed, I am weak and Your<sup>-azwj</sup> Strength over those who plot against me, I have turned to You<sup>-azwj</sup>. If You<sup>-azwj</sup> Place a barrier between me and them, that is what I hope for. But if You<sup>-azwj</sup> leave me to them, they will change what You<sup>-azwj</sup> have Blessed me with, O Bestower of bounties! Do not Allow anyone to change the bounties You<sup>-azwj</sup> have Granted me, except You<sup>-azwj</sup>, and do not Alter them! You<sup>-azwj</sup> are my Lord<sup>-azwj</sup>! You<sup>-azwj</sup> 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<sup>-azwj</sup>! O Lord<sup>-azwj</sup> of the worlds!'

وَتَقُولُ أَيْضاً بِسْمِ اللَّهِ وَ بِاللَّهِ وَ مِنَ اللَّهِ وَ إِلَى اللَّهِ وَ فِي سَبِيلِ اللَّهِ اللَّهُمَّ عَلَيْكَ أَسَلْتُ نَفْسِي وَ إِلَيْكَ وَجَّهْتُ وَجْهِي وَ إِلَيْكَ فَوَضَّعْتُ 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<sup>-azwj</sup>, and by Allah<sup>-azwj</sup>, and from Allah<sup>-azwj</sup>, and to Allah<sup>-azwj</sup>, and in the Way of Allah<sup>-azwj</sup>! O Allah<sup>-azwj</sup>! To You<sup>-azwj</sup> I have submitted myself, and to You<sup>-azwj</sup> I have diverted my face, and to You<sup>-azwj</sup> 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<sup>-azwj</sup> Might and Your<sup>-azwj</sup> Strength! There is neither might nor strength except with Allah<sup>-azwj</sup> the Exalted, the Magnificent!'<sup>24</sup>

21- فَقَدْ رَوَى عَنْ زَيْنِ الْعَابِدِينَ ع أَنَّهُ قَالَ: مَا أَبَالِي إِذَا قُلْتُ هَذِهِ الْكَلِمَاتِ لَوْ اجْتَمَعَ عَلَيَّ الْجِنُّ وَ الْإِنْسُ-

It has been reported from Zayn Al Abideen<sup>-asws</sup>, he<sup>-asws</sup> said: 'I<sup>-asws</sup> don't care (worry) when I<sup>-asws</sup> say these phrases, even if the Jinn and the humans were to unite against me<sup>-asws</sup>!'

وَ إِذَا خِفْتَ جِنًّا أَوْ شَيْطَانًا فَقُلْ يَا اللَّهُ الْإِلَهَ الْأَكْبَرَ الْقَاهِرُ بِقُدْرَتِهِ جَمِيعَ عِبَادِهِ الْمُطَاعَ لِعَظَمَتِهِ عِنْدَ كُلِّ خَلْقِيتهِ وَ الْمُضْضَى مَشِيئَتُهُ لِسَابِقِ قُدْرَتِهِ

And when you fear a Jinn of a Satan<sup>-la</sup>, say, 'O Allah<sup>-azwj</sup>, the Greatest God, the Dominant Who Subdues all His<sup>-azwj</sup> servants by His<sup>-azwj</sup> Power, the One obeyed by all His<sup>-azwj</sup> creation due to His<sup>-azwj</sup> Greatness, whose Desire is carried out by His<sup>-azwj</sup> supreme Authority.

أَنْتَ الَّذِي تَكَلَّمْتَ مَا خَلَقْتَ بِاللَّيْلِ وَ النَّهَارِ لَا يَمْتَنِعُ مِنْ أَرْدَتِ بِهِ سُوءاً بِشَيْءٍ دُونَكَ مِنْ ذَلِكَ السُّوءِ وَ لَا يَحُولُ أَحَدٌ دُونَكَ بَيْنَ أَحَدٍ وَ بَيْنَ مَا تُرِيدُهُ مِنْ الْخَيْرِ كُلِّ مَا يُرَى وَ مَا لَا يُرَى فِي قَبْضَتِكَ وَ جَعَلْتَ قَبَائِلَ الْجِنِّ وَ الشَّيَاطِينِ يَرُونَكَ وَ لَا نَرَاهُمْ وَ أَنَا لِكَيْدِهِمْ خَائِفٌ فَأَمِّتِي مِنْ شَرِّهِمْ وَ بِأَسْهُمِ بَحْقِي سُلْطَانِكَ الْعَزِيزِ يَا عَزِيزُ-

You<sup>-azwj</sup> are the One Who watches over what You<sup>-azwj</sup> have Created, by night and by day. No one can escape the harm You<sup>-azwj</sup> Intend for them except by You<sup>-azwj</sup>, and no one can stand between anyone and the good You<sup>-azwj</sup> Desire for them. All that is seen and unseen is in Your<sup>-azwj</sup> Grasp. You<sup>-azwj</sup> have made the tribes of Jinn and Satans<sup>-la</sup> 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<sup>-azwj</sup> Mighty Authority, O Almighty'.

وَ تَقُولُ فِي جَمِيعِ أَحْوَالِكَ هَذِهِ الدُّعَاءَ لِحِفْظِ نَفْسِكَ وَ رَدِّكَ إِلَى وَطَنِكَ سَالِمًا يَا جَامِعاً بَيْنَ أَهْلِ الْجَنَّةِ عَلَى تَأَلُّفٍ مِنَ الْقُلُوبِ وَ شِدَّةِ تَوَاصُلِ هَمِّ فِي الْمَحَبَّةِ وَ يَا جَامِعاً بَيْنَ أَهْلِ طَاعَتِهِ مِنْ خَلْقِهِ وَ يَا مُفْرِجَ حُزْنِ كُلِّ حُزْرُونَ 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 unity of hearts and strong bonds of love! O You<sup>-azwj</sup> Who Gathers those who are obedient to You<sup>-azwj</sup> among Your<sup>-azwj</sup> creation! O Reliever of every sorrowful heart, O Easer for every estrangement!

<sup>24</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 1 H 20

و يَا أَرْحَمَ الرَّاحِمِينَ اِرْحَمْنِي فِي غُرْبَتِي بِحُسْنِ الْحِفْظِ وَالْكَفَالَةِ وَالْمُعُونَةِ وَفَرِّجْ مَا بِي مِنَ الصَّيْبِ وَالْحُزْنِ بِالْجُمُعِ بَيْنِي وَبَيْنَ أَجْبَائِي وَلَا تَفْجَعْنِي بِانْقِطَاعِ رُؤْيَا أَهْلِي عَنِّي وَلَا تَفْجَعْ أَهْلِي بِانْقِطَاعِ رُؤْيِي عَنْهُمْ بِكُلِّ مَسْأَلَةٍ أَسْأَلُكَ وَأَدْعُوكَ فَاسْتَجِبْ لِي-

O most Merciful of the merciful ones! Mercy me in my estrangement with Your<sup>-azwj</sup> 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<sup>-azwj</sup> means, I ask and supplicate to You<sup>-azwj</sup>, so Answer (my supplication for) me!

وَ إِذَا أَرَدْتَ الرَّحِيلَ مِنْ مَنْزِلٍ فَصَلِّ رَكَعَتَيْنِ وَ ادْعُ اللَّهَ بِالْحِفْظِ وَ وَدِّعِ الْمَوْضِعَ وَ أَهْلَهُ فَإِنَّ لِكُلِّ مَوْضِعٍ أَهْلًا مِنَ الْمَلَائِكَةِ وَ قُلِ السَّلَامُ عَلَى مَلَائِكَةِ اللَّهِ الْحَافِظِينَ السَّلَامُ 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<sup>-azwj</sup> 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<sup>-azwj</sup>, the protectors! The greetings be upon us and upon the righteous servants of Allah<sup>-azwj</sup>, and Mercy and His<sup>-azwj</sup> Blessings!

وَ قُلِ اللَّهُمَّ قَدْ ارْتَحَلْنَا مِنْ مَنْزِلِنَا هَذَا وَ نَحْنُ عَنْكَ رَاضُونَ فَارْضَ عَنَّا بِرَحْمَتِكَ-

And say, 'O Allah<sup>-azwj</sup>! We are departing from this place of our and we are pleased with You<sup>-azwj</sup>, so be Pleased with us with Your<sup>-azwj</sup> Mercy!

وَ إِذَا ضَلَلْتَ عَنِ الطَّرِيقِ فَنادِ يَا صَالِحُ وَ يَا أَبَا صَالِحٍ أُرْشِدُونَا 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<sup>-azwj</sup> Mercy you!'<sup>25</sup>

22- فَقَدْ رُوِيَ عَنِ الصَّادِقِ ع أَنَّ الْبَرَّ مُؤَكَّلٌ بِهِ صَالِحٌ وَ الْبَحْرُ مُؤَكَّلٌ بِهِ حَمْزَةٌ

It has been reported from Al-Sadiq<sup>-asws</sup>: 'The land has been allocated with (the Angel) Salih, and the ocean has been allocated with (the Angel) Hamza'.

وَ رُوِيَ إِذَا ضَلَلْتُمْ فَنِيَامُنُوا وَ إِذَا اسْتَضَعَبَتْ عَلَيْكَ دَابَّتُكَ فِي الطَّرِيقِ فَاقْرَأْ فِي أُذُنِهَا الْيُمْنَى وَ لَهُ اسْلَمَ 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 in the skies and the earth, willingly and unwillingly, and to Him they would be returning [3:83]**'.

<sup>25</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 1 H 21

فَإِذَا رَكِبْتَ فِي سَفِينَةٍ فَكَبِّرِ اللَّهَ تَعَالَى مِائَةَ تَكْبِيرَةٍ وَ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ مِائَةَ مَرَّةٍ وَ الْعَنْ ظَالِمِي آلِ مُحَمَّدٍ مِائَةَ مَرَّةٍ 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<sup>-azwj</sup> the Exalted one hundred Takbeers, and send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup> one hundred times, and curse the oppressors of Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup> one hundred times, and say, 'In the Name of Allah<sup>-azwj</sup>, and by Allah<sup>-azwj</sup>, and may the Salawaat be upon Rasool-Allah<sup>-saww</sup>, and upon the truthful!

اللَّهُمَّ أَحْسِنْ مَسِيرَنَا وَ عَظِّمْ أَجُورَنَا اللَّهُمَّ بِكَ انْتَشَرْنَا وَ إِلَيْكَ تَوَجَّهْنَا وَ بِكَ آمَنَّا وَ بِحَبْلِكَ اعْتَصَمْنَا وَ عَلَيْكَ تَوَكَّلْنَا

O Allah<sup>-azwj</sup>! Make our journey excellent and Magnify our Rewards! O Allah<sup>-azwj</sup>! O Allah<sup>-azwj</sup>! With You<sup>-azwj</sup> we disperse, and to You<sup>-azwj</sup> we head, and by You<sup>-azwj</sup> we are safe, and with Your<sup>-azwj</sup> rope we hold one, and upon You<sup>-azwj</sup> we are reliant!

اللَّهُمَّ أَنْتَ يُفْتَنُا وَ رَجَاؤُنَا وَ نَاصِرُنَا لَا تَخَلْ بِنَا مَا لَا نُحِبُّ اللَّهُمَّ بِكَ نُخَلُّ وَ بِكَ نَسِيرُ اللَّهُمَّ حَلِّ سَبِيلِنَا وَ أَعْظَمُ عَافِيَتِنَا أَنْتَ الْحَلِيفَةُ فِي الْأَهْلِ وَ الْمَالِ وَ أَنْتَ الْحَامِلُ فِي الْمَاءِ وَ عَلَى الظَّهْرِ

O Allah<sup>-azwj</sup>! You<sup>-azwj</sup> are our Trust and our Hope and our Helper! Do not Release with us what we don't like. O Allah<sup>-asws</sup>! With You<sup>-azwj</sup> we depart and with You<sup>-azwj</sup> we travel. O Allah<sup>-azwj</sup>! Free our way and Magnify our well-being. You<sup>-azwj</sup> are the Replacement regarding the family and the wealth, and Your<sup>-azwj</sup> are the Carrier in the water and upon the surface (of the earth)!

وَ قَالَ ارْكَبُوا 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 وَقَدَّ إِلَيْهِ الرَّجَالُ وَ شَدَّتْ إِلَيْهِ الرَّجَالُ وَ أَنْتَ سَيِّدِي أَكْرَمُ مَزُورٍ وَ مُقْصُودٍ وَ قَدْ جَعَلْتَ لِكُلِّ زَائِرٍ كَرَامَةً وَ لِكُلِّ وَافِدٍ حَقْمَةً

O Allah<sup>-azwj</sup>! You<sup>-azwj</sup> are Best of the one the men delegate to and the luggage is tied to, and You<sup>-azwj</sup> my Master are most Honourable of the ones visited and aimed for, and You<sup>-azwj</sup> had Made honour to be for every visitor and a gift for every delegate!

فَأَسْأَلُكَ أَنْ تَجْعَلَ نُحْفَتَكَ إِبَائِي فَكَأَنَّكَ رَقَبَتِي مِنَ النَّارِ وَ اشْكُرْ سَعْيِي وَ ارْحَمْ مَسِيرِي مِنْ أَهْلِي بَعِيرٍ مِنْ مَنِّي عَلَيْكَ بَلْ لَكَ الْإِمْنَةُ 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<sup>-azwj</sup> to Make Your<sup>-azwj</sup> 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<sup>-azwj</sup>, but for You<sup>-azwj</sup> is the Conferment upon me! Make for me a way to visit

Your<sup>-azwj</sup> Guardian, and Introduce me to his<sup>-asws</sup> merit, and Protect me during my night and my day until You<sup>-azwj</sup> 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!"<sup>26</sup>

23- يب، تهذيب الأحكام مُحَمَّدُ بْنُ أَحْمَدَ بْنِ دَاوُدَ الْقُمِّيُّ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ أَحْمَدَ عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرِ الْحَمِيرِيِّ عَنْ مُحَمَّدِ بْنِ الْفَضْلِ الْبَغْدَادِيِّ قَالَ: كَتَبْتُ إِلَى أَبِي الْحَسَنِ الْعَسْكَرِيِّ ع جُعِلْتُ فِدَاكَ يَدْخُلُ شَهْرُ رَمَضَانَ عَلَى الرَّجُلِ فَيَقَعُ بِقَلْبِهِ زِيَارَةُ الْحُسَيْنِ ع- وَ زِيَارَةُ أَبِيكَ بِبَغْدَادَ فَيُقِيمُ فِي مَنْزِلِهِ حَتَّى يَخْرُجَ عَنْهُ شَهْرُ رَمَضَانَ ثُمَّ يَزُورُهُمْ أَوْ يَخْرُجُ فِي شَهْرِ رَمَضَانَ وَ يُفْطِرُ

(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<sup>-asws</sup>, 'May I be sacrificed for you<sup>-asws</sup>! A month of Ramazan enters upon the man, and it occurs in his heart to perform visitation of Al-Husayn<sup>-asws</sup> and visitation of your<sup>-asws</sup> father<sup>-asws</sup> at Baghdad. So he stays in his house until a month of Ramazan exits from him. Then he visits them<sup>-asws</sup>, or should he go out during a month of Ramazan and break (the fasts)?'

فَكَتَبَ لِشَهْرِ رَمَضَانَ مِنَ الْفَضْلِ وَ الْأَجْرِ مَا لَيْسَ لِعَيْرِهِ مِنَ الشُّهُورِ فَإِذَا دَخَلَ فَهُوَ الْمَأْتُورُ.

He<sup>-asws</sup> 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.'<sup>27</sup>

24- يب، تهذيب الأحكام مُحَمَّدُ بْنُ عَلِيِّ بْنِ مُحَمَّدٍ عَنْ هَارُونَ بْنِ الْحَسَنِ بْنِ جَبَلَةَ عَنْ سَمَاعَةَ عَنْ أَبِي بصيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قُلْتُ لَهُ جُعِلْتُ فِدَاكَ يَدْخُلُ عَلَيَّ شَهْرُ رَمَضَانَ فَأَصُومُ بَعْضَهُ فَيَحْضُرُنِي نَيْتُهُ زِيَارَةَ قَبْرِ أَبِي عَبْدِ اللَّهِ ع فَأُزَوِّدُهُ وَ أَفْطِرُ ذَاهِباً وَ جَائِئاً أَوْ أُقِيمُ حَتَّى أَفْطِرَ وَ أُزَوِّدُهُ بَعْدَ مَا أَفْطِرُ يَوْمٍ أَوْ يَوْمَيْنِ

(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<sup>-asws</sup>, 'May I be sacrificed for you<sup>-asws</sup>! 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<sup>-asws</sup>. Shall I visit him<sup>-asws</sup> and break while going and coming or shall I stay until I break, and visit him<sup>-asws</sup> after having broken a day or two days?'

قَالَ أَوْ يَوْمَيْنِ حَتَّى تُفْطِرَ

He<sup>-asws</sup> said: 'Stay until you break'.

قُلْتُ لَهُ جُعِلْتُ فِدَاكَ فَهُوَ أَفْضَلُ

I said to him<sup>-asws</sup>, 'May I be sacrificed for you<sup>-asws</sup>! It is better?'

<sup>26</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 1 H 22

<sup>27</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 1 H 23

قَالَ نَعَمْ أَمَا تَقْرَأُ فِي كِتَابِ اللَّهِ فَمَنْ شَهِدَ مِنْكُمْ الشَّهْرَ فَلْيَصُمْهُ.

He<sup>-asws</sup> said: 'Yes. Have you not read in the Book of Allah<sup>-azwj</sup>: **therefore whoever of you is present in the Month, so let him Fast it [2:185]**'<sup>28</sup>

بيان: هذان الخبران يدلان على مرجوحية إفتار 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<sup>-asws</sup> 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<sup>-asws</sup> 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<sup>-saww</sup> AND THE IMAMS<sup>-asws</sup>, MAY THE SALAWAAT OF ALLAH<sup>-azwj</sup> BE UPON THEM<sup>-asws</sup>, AND TENDING TO THESE, AND VISITING THESE, AND THAT THE ANGELS TEND TO VISIT THEM<sup>-asws</sup>.

1- ن، عيون أخبار الرضا عليه السلام ع، علل الشرائع ابن الوليد عني الصَّفَّارِ عَنِ ابْنِ عَيْسَى عَنِ الْوَشَّاءِ قَالَ سَمِعْتُ الرِّضَا ع يَقُولُ إِنَّ لِكُلِّ إِمَامٍ عَهْدًا فِي عُنُقِ أَوْلِيَائِهِ وَ شِبَعِيهِ وَ إِنَّ مِنْ تَمَامِ الْوَفَاءِ بِالْعَهْدِ وَ حُسْنِ الْأَدَاءِ زِيَارَةَ قُبُورِهِمْ فَمَنْ زَارَهُمْ رَغْبَةً فِي زِيَارَتِهِمْ وَ تَصَدِيقًا بِمَا رَغِبُوا فِيهِ كَانَ أَيْمَتُهُمْ شُفَعَاءَهُمْ يَوْمَ الْقِيَامَةِ.

(The book) 'Uyoun Akhbar Al-Reza<sup>-asws</sup>', may the greeting be upon him<sup>-asws</sup>, (and) 'Ilal Al Sharaie' – Ibn Al Waleed, from Al Saffar, from Ibn Isa, from Al Washa who said,

'I heard Al-Reza<sup>-asws</sup> saying: 'For every Imam<sup>-asws</sup> there is a pact in the necks of his<sup>-asws</sup> friends and his<sup>-asws</sup> Shias, and from the completion of loyalty with the pact and excellent fulfilment is visitation of their<sup>-asws</sup> graves. The one who visits them<sup>-asws</sup> being desirous in visiting them<sup>-asws</sup> and the ratification of they are desiring in, their Imams<sup>-asws</sup> would be their interceders on the Day of Qiyamah''<sup>29</sup>

2- مل، كامل الزيارات أبي و أخي و علي بن الحسين و ابن الوليد جميعاً عن أحمد بن إدريس عن عبيد الله بن موسى عن الوشاء مثله.

<sup>28</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 1 H 24

<sup>29</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 2 H 1

(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.**<sup>30</sup>

3- مل، كامل الزيارات الكلبي عن أحمد بن إدريس مثله.

(The book) 'Kamil Al-Ziyaraat' – Al Kulayni, from Ahmad Bin Idrees, **similar to it.**<sup>31</sup>

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.**<sup>32</sup>

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 زناد الشحام قال: قلت لأبي عبد الله ع ما لمن زار واحداً منكم

(The book) 'Uyoun Akhbar Al-Reza<sup>-asws</sup>', may the greeting he upon him<sup>-asws</sup>, (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<sup>-asws</sup>, 'What (Rewards) are for one who visits one of you<sup>-asws</sup>?'

قال كمن زار رسول الله ص.

He<sup>-asws</sup> said: 'Like the one who visited Rasool-Allah<sup>-saww</sup>!'<sup>33</sup>

6- مل، كامل الزيارات الكلبي 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.**<sup>34</sup>

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 معراج إلى السماء ثم لا يعودون أبداً.

Tafseer Al Qummi –

'Abu Abdullah<sup>-asws</sup> said: 'Rasool-Allah<sup>-saww</sup> said: 'There is none from a thing Allah<sup>-azwj</sup> 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 Rasool-Allah<sup>-saww</sup>. Then they come to Amir Al-Momineen<sup>-asws</sup> and greetings unto him<sup>-asws</sup>. Then

<sup>30</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 2 H 2

<sup>31</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 2 H 3

<sup>32</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 2 H 4

<sup>33</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 2 H 5

<sup>34</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 2 H 6

they come to Al-Husayn<sup>-asws</sup> and stay with him<sup>-asws</sup>. When it is dawn, a ladder is placed for them to heaven, but then (are told) never return!”<sup>35</sup>

8- ثواب الأعمال ابنُ الْمُتَوَكَّلِ عَنِ الْحَمَيْرِيِّ عَنِ ابْنِ عِيْسَى عَنِ ابْنِ مُحَمَّدٍ عَنِ دَاوُدَ الرَّقِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ مَا خَلَقَ اللَّهُ خَلْقًا أَكْثَرَ مِنَ الْمَلَائِكَةِ وَإِنَّهُ لَيُنزَلُ مِنَ السَّمَاءِ كُلِّ مَسَاءٍ سَبْعُونَ أَلْفَ مَلَكٍ يَطُوفُونَ بِالْبَيْتِ لَيْلَتَهُمْ حَتَّى إِذَا طَلَعَ الْفَجْرُ انصَرَفُوا 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<sup>-asws</sup> saying: ‘Allah<sup>-azwj</sup> 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<sup>-saww</sup>.

فَسَلَّمُوا عَلَيْهِ ثُمَّ يَأْتُونَ قَبْرَ أَمِيرِ الْمُؤْمِنِينَ ع فَيَسَلِّمُونَ عَلَيْهِ ثُمَّ يَأْتُونَ قَبْرَ الْحُسَيْنِ بْنِ عَلِيٍّ ع فَيَسَلِّمُونَ عَلَيْهِ ثُمَّ يَأْتُونَ قَبْرَ الْحُسَيْنِ ع فَيَسَلِّمُونَ عَلَيْهِ ثُمَّ يَعْرَجُونَ إِلَى السَّمَاءِ قَبْلَ أَنْ تَطْلُعَ الشَّمْسُ

They greet unto him<sup>-saww</sup>, then they come to the grave of Amir Al-Momineen<sup>-asws</sup>. They greet unto him<sup>-asws</sup>, then they come to the grave of Al-Hassan<sup>-asws</sup> Bin Ali<sup>-asws</sup>. They greet unto him<sup>-asws</sup>, then they come to the grave of Al-Husayn<sup>-asws</sup>. They greet unto him<sup>-asws</sup>, then they return to the sky before emergence of the sun.

ثُمَّ تَنْزِلُ مَلَائِكَةُ النَّهَارِ سَبْعُونَ أَلْفَ مَلَكٍ فَيَطُوفُونَ بِالْبَيْتِ الْحَرَامِ حَتَّى إِذَا دَنَّتِ الشَّمْسُ لِلْعُرُوبِ انصَرَفُوا إِلَى قَبْرِ رَسُولِ اللَّهِ ص فَيَسَلِّمُونَ عَلَيْهِ ثُمَّ يَأْتُونَ قَبْرَ أَمِيرِ الْمُؤْمِنِينَ ع فَيَسَلِّمُونَ عَلَيْهِ ثُمَّ يَأْتُونَ قَبْرَ الْحُسَيْنِ ع فَيَسَلِّمُونَ عَلَيْهِ ثُمَّ يَأْتُونَ قَبْرَ الْحُسَيْنِ ع فَيَسَلِّمُونَ عَلَيْهِ ثُمَّ يَعْرَجُونَ إِلَى السَّمَاءِ قَبْلَ أَنْ تَغِيْبَ 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<sup>-saww</sup>. They greet unto him<sup>-saww</sup>, then they come to the grave of Amir Al-Momineen<sup>-asws</sup>. They greet unto him<sup>-asws</sup>, then they come to the grave of Al-Hassan<sup>-asws</sup>. They greet unto him<sup>-asws</sup>, then they come to the grave of Al-Husayn<sup>-asws</sup>. They greet unto him<sup>-asws</sup>, then they are ascending to the sky before the sun disappears (sets)”<sup>36</sup>.

9- مل، كامل الزيارات الحُسَيْنُ بْنُ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ عَنِ أَبِيهِ عَنِ ابْنِ مُحَمَّدٍ مِثْلَهُ.

(The book) ‘Kamil Al-Ziyaraat’ – Al-Hassan Bin Abdullah Bin Muhammad, from his father, from Ibn Mahboub – similar to it.<sup>37</sup>

10- ثواب الأعمال قَالَ الصَّادِقُ ع مَنْ زَارَ وَاحِدًا مِنَّا كَانَ كَمَنْ زَارَ الْحُسَيْنَ ع.

(The book) ‘Sawaab Al Amaal’ –

<sup>35</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 2 H 7

<sup>36</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 2 H 8

<sup>37</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 2 H 9

‘Al-Sadiq<sup>-asws</sup> said: ‘One who visits one of us would be like the one who visits Al-Husayn<sup>-asws</sup>’.<sup>38</sup>

11- مل، كامل الزيارات ابن الوليد عن سعد عن الأبطيبي عن صفوان عن الحسين بن أبي عنده عن عمرو بن شمر عن جابر عن أبي جعفر ع قال قال أمير المؤمنين ع زارنا رسول الله ص و قد أهدت لنا أم أئمن لبناً و زبداً و تمرأ فدمنا منه فأكل ثم قام إلى زاوية البيت فصلى ركعت فلما كان في آخر سجوده بكى بكاءً شديداً فلم يسأله أحد منا إجلالاً و إعظاماً له

(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 Shimr, from Jabir,

‘From Abu Ja’far<sup>-asws</sup>, having said: ‘Amir Al-Momineen<sup>-asws</sup> said: ‘Rasool-Allah<sup>-saww</sup> visited us<sup>-asws</sup>, and Umm Ayman<sup>-ra</sup> had gifted some milk and butter and dates for us<sup>-asws</sup>. We forwarded from it, so he<sup>-saww</sup> ate. Then he<sup>-saww</sup> stood to a corner of the house and prayed two units Salat. When he<sup>-saww</sup> in his<sup>-saww</sup> last Sajdah, he<sup>-saww</sup> cried an intense crying. No one from us<sup>-asws</sup> asked him<sup>-saww</sup> out of reverence and respect for him<sup>-saww</sup>.

فقام الحسين ففعد في حجره و قال له يا أبة لقد دخلت بيتنا فما سرنا بشيء كسرورنا بدخولك ثم بكيت بكاءً عمنا فما أبكاك

Al-Husayn<sup>-asws</sup> stood up and sat in his<sup>-saww</sup> lap and said to him<sup>-saww</sup>: ‘O (grand) father<sup>-saww</sup>! You<sup>-saww</sup> entered our<sup>-asws</sup> house, so we<sup>-asws</sup> have not been happier than our<sup>-asws</sup> happiness with your<sup>-saww</sup> entrance. Then you<sup>-saww</sup> cried with a crying saddening us<sup>-asws</sup>, so what made you<sup>-saww</sup> cry?’

فقال يا بئي أتاني جبرئيل ع أنفاً فأخبرني أنكم قتلوا و أن مصارعكم شتى

He<sup>-saww</sup> said: ‘O my<sup>-saww</sup> (grand) son<sup>-asws</sup>! Jibraeel<sup>-as</sup> came to me<sup>-saww</sup> just now. He<sup>-as</sup> informed me<sup>-saww</sup> that you<sup>-asws</sup> all will be killed in various places’.

فقال يا أبة فما لمن يزور قبرنا على تشيتها

He<sup>-asws</sup> said: ‘O (grand) father<sup>-saww</sup>! What (Reward) is there for one who visits our<sup>-asws</sup> graves upon their scattered places?’

فقال يا بئي أولئك طوائف من أممي يزورونكم فيلتمسون بذلك البركة و حقيق علي أن آتيتهم يوم القيامة حتى أخلصهم من أهوال الساعة من ذنوبهم و يسكنهم الله الجنة.

He<sup>-saww</sup> said: ‘O my<sup>-saww</sup> (grand) son<sup>-asws</sup>! These are groups from my<sup>-saww</sup> community who will be visiting you<sup>-asws</sup> all seeking the Blessings with that, and will have rights upon me that I<sup>-saww</sup> come to them on the Day of Qiyamah until I<sup>-saww</sup> rescue them from the horrors of the House from their sins and Allah<sup>-azwj</sup> Settles them in the Paradise’.<sup>39</sup>

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.

<sup>38</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 2 H 10

<sup>39</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 2 H 11

(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<sup>-asws</sup>, similar to it.<sup>40</sup>

13- ما، الأماالي للشيخ الطوسي الحسين بن إبراهيم عن محمد بن وهبان عن علي بن حبشي عن العباس بن محمد بن الحسين عن أبيه عن صفوان بن يحيى و جعفر بن عيسى بن يقطين عن الحسين بن أبي غندر 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.<sup>41</sup>

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 أبة 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<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> was such that whenever Al-Husayn<sup>-asws</sup> would enter, he<sup>-saww</sup> would pull him<sup>-asws</sup> to himself<sup>-saww</sup> then say to Amir Al-Momineen<sup>-asws</sup>: 'Hold him<sup>-asws</sup>!' Then he<sup>-saww</sup> devote to him<sup>-asws</sup>, kissing him<sup>-asws</sup> and crying. He<sup>-asws</sup> said, 'O (grand) father<sup>-saww</sup>! Why are you<sup>-saww</sup> crying?'

فَيَقُولُ يَا بَنِيَّ أَقْبِلْ مَوْضِعَ السُّيُوفِ مِنْكَ وَ أَبْكِي

He<sup>-saww</sup> said: 'O my<sup>-saww</sup> (grand) son<sup>-asws</sup>! I<sup>-saww</sup> am kissing the places from you<sup>-asws</sup> the swords (will strike) and I<sup>-saww</sup> cry!'

He<sup>-asws</sup> said: 'O (grand) father<sup>-saww</sup>, and I<sup>-asws</sup> will be killed?'

قَالَ يَا أَبَةَ وَ أَقْتُلُ قَالَ إِي وَ اللَّهُ وَ أَبُوكَ وَ أَخُوكَ وَ أَنْتَ

He<sup>-saww</sup> said: 'Yes, by Allah<sup>-azwj</sup>, and (so will) your<sup>-asws</sup> father<sup>-asws</sup>, and your<sup>-asws</sup> brother<sup>-asws</sup>, and you<sup>-asws</sup>!'

قَالَ يَا أَبَةَ فَمَصَادِرُنَا شَتَّى

He<sup>-asws</sup> said: 'O (grand) father<sup>-saww</sup>! Our<sup>-asws</sup> graves will be scattered?'

قَالَ نَعَمْ يَا بَنِيَّ

He<sup>-saww</sup> said: 'Yes, my<sup>-saww</sup> (grand) son<sup>-asws</sup>!'

قَالَ فَمَنْ يَزُورُنَا مِنْ أُمَّتِكَ

<sup>40</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 2 H 12

<sup>41</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 2 H 13

He<sup>-asws</sup> said: ‘So the one from your<sup>-saww</sup> community who visits us<sup>-asws</sup>?’

قَالَ لَا يَزُورُنِي وَ يَزُورُ أَبَاكَ وَ أَحَاكَ وَ أَنْتَ إِلَّا الصِّدِّيقُونَ مِنْ أُمَّتِي.

He<sup>-saww</sup> said: ‘They will not be visiting me<sup>-saww</sup>, and visiting your<sup>-asws</sup> father<sup>-asws</sup>, and your<sup>-asws</sup> brother<sup>-asws</sup>, and you<sup>-asws</sup> except the truthful ones from my<sup>-saww</sup> community!’<sup>42</sup>

15- مل، كامل الزيارات أبي عن الحسن بن ميثيل عن سهل عن محمد بن الحسين عن محمد بن إسماعيل عن صالح بن عتبة عن زيد الشحام قال: قلت لأبي عبد الله ع ما لمن زار الحسين 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<sup>-asws</sup>, ‘What is for the one who visit Al-Husayn<sup>-asws</sup>?’

قَالَ كَمَنْ زَارَ اللَّهَ فِي عَرْشِهِ

He<sup>-asws</sup> said: ‘Like the who visits Allah<sup>-azwj</sup> in His<sup>-azwj</sup> Throne’.

قَالَ قُلْتُ فَمَا لِمَنْ زَارَ أَحَدًا مِنْكُمْ

He (the narrator) said, ‘I said, ‘So what is for the one visits anyone of you<sup>-asws</sup>?’

قَالَ كَمَنْ زَارَ رَسُولَ اللَّهِ ص.

He<sup>-asws</sup> said: ‘Like the one who visits Rasool-Allah<sup>-saww</sup>’.<sup>43</sup>

16- مل، كامل الزيارات محمد بن جعفر عن محمد بن الحسين مثله.

(The book) ‘Kamil Al-Ziyaraat’ – Muhammad Bin Ja’far, from Muhammad Bin Al-Husayn, similar to it.<sup>44</sup>

17- كا، الكافي العدة عن سهل مثله و فيه ما لمن زار رسول الله ص.

(The book) ‘Al Kafi’ – The number from Sahl, similar to it, and in it, ‘What is for the one visits Rasool-Allah<sup>-saww</sup>’.<sup>45</sup>

18- مل، كامل الزيارات أبي عن سعد عن الحسن بن علي الرضوي 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 رجعته

(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,

<sup>42</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 2 H 14

<sup>43</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 2 H 15

<sup>44</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 2 H 16

<sup>45</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 2 H 17

'I asked Abu Abdullah<sup>-asws</sup>. I said, 'May I be sacrificed for you<sup>-asws</sup>! What is for the one who visits the grave of Al-Husayn<sup>-asws</sup> and prays two units Salat in his<sup>-asws</sup> presence?'

قَالَ كُتِبَتْ لَهُ حَجَّةٌ وَ عُمْرَةٌ

He<sup>-asws</sup> said: 'For him is a Hajj and an Umrah'.

قَالَ قُلْتُ لَهُ جُعِلْتُ فِدَاكَ وَ كَذَلِكَ كُلُّ مَنْ أَتَى قَبْرَ إِمَامٍ مُفْتَرَضٍ طَاعَتُهُ

He (the narrator) said, 'I said to him<sup>-asws</sup>, 'May I be sacrificed for you<sup>-asws</sup>, and like that is every one who come to a grave of an Imam<sup>-asws</sup> the obedience to whom is obligatory?'

قَالَ وَ كَذَلِكَ كُلُّ مَنْ أَتَى قَبْرَ إِمَامٍ مُفْتَرَضٍ طَاعَتُهُ.

He<sup>-asws</sup> said: 'And like that is every one whom comes to the grave of an Imam<sup>-asws</sup>, the obedience to whom is obligatory'.<sup>46</sup>

19- مل، كامل الزيارات علي بن الحسين عن محمد العطار عن محمد بن أحمد و حدثني محمد بن الحسين بن ممت الجوهري عن محمد بن أحمد عن هارون بن مسلم عن أبي علي الحرابي 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<sup>-asws</sup>, 'What is for the one who visits the grave of Al-Husayn<sup>-asws</sup>?'

قَالَ مَنْ أَتَاهُ وَ زَارَهُ وَ صَلَّى عِنْدَهُ رُكْعَتَيْنِ أَوْ أَرْبَعِ رُكْعَاتٍ كُتِبَتْ لَهُ حَجَّةٌ وَ عُمْرَةٌ

He<sup>-asws</sup> said: 'The one who comes to him<sup>-asws</sup> and prays two units Salat in his<sup>-asws</sup> presence or four units, a Hajj and an Umrah will be written for him'.

قَالَ قُلْتُ جُعِلْتُ فِدَاكَ وَ كَذَلِكَ لِكُلِّ مَنْ أَتَى قَبْرَ إِمَامٍ مُفْتَرَضٍ طَاعَتُهُ

He (the narrator) said, 'I said, 'May I be sacrificed for you<sup>-asws</sup>, and like that is for every one who comes to an Imam<sup>-asws</sup>, the obedience to whom is obligatory?'

قَالَ وَ كَذَلِكَ لِكُلِّ إِمَامٍ مُفْتَرَضٍ طَاعَتُهُ.

He<sup>-asws</sup> said: 'And like that is for every Imam<sup>-asws</sup>, the obedience to whom is obligatory'.<sup>47</sup>

20- يب، تهذيب الأحكام محمد بن أحمد بن داود عن ابن عوف عن أحمد بن يوسف عن هارون بن مسلم عن أبي عبد الله الحرابي مثله.

<sup>46</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 2 H 18

<sup>47</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 2 H 19

(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.<sup>48</sup>

21- مل، كامل الزيارات أبي عن سعد عن هارون بن مسلم مثله.

(The book) 'Kamil Al-Ziyaraat' – My father, from Sa'ad, from Haroun Bin Muslim, similar to it.<sup>49</sup>

22- حة، فرحة الغري يحيى بن سعيد عن محمد بن أبي البركات عن إبراهيم الصنعاني عن الحسين بن رطبة عن أبي علي عن الشيخ عن المفيد عن محمد بن أحمد بن داود عن محمد بن موسى الأحول عن محمد بن أبي السري عن عبد الله بن محمد البلوي عن عمارة بن يزيد عن أبي عامر الثباني واعظ أهل الحجاز قال:

(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 تَرْتَهُ

'I came to Abu Abdullah Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup> and said to him<sup>-asws</sup>, 'O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! What is for one who visits his<sup>-asws</sup> grave, meaning Amir Al-Momineen<sup>-asws</sup>, and maintain his<sup>-asws</sup> soil (Shrine)?'

قَالَ يَا أَبَا عَامِرٍ حَدَّثَنِي أَبِي عَنْ أَبِيهِ عَنْ جَدِّهِ الْمُحْسِنِ بْنِ عَلِيٍّ ع - عَنْ عَلِيٍّ ع أَنَّ رَسُولَ اللَّهِ ص قَالَ لَهُ وَ اللَّهُ لَتُقْتَلَ بِأَرْضِ الْعِرَاقِ وَ تُدْفَنَ بِهَا

He<sup>-asws</sup> said: 'O Abu Aamir! My<sup>-asws</sup> father<sup>-asws</sup> narrated to me<sup>-asws</sup> from his<sup>-asws</sup> father<sup>-asws</sup>, from his<sup>-asws</sup> grandfather<sup>-asws</sup> Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup>, from Ali<sup>-asws</sup> that Rasool-Allah<sup>-saww</sup> had said to him<sup>-asws</sup>: 'By Allah<sup>-azwj</sup>, you<sup>-asws</sup> 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<sup>-asws</sup> said: 'O Rasool-Allah<sup>-saww</sup>! What is for the one who visits our<sup>-asws</sup> graves and maintains these and attends to these?'

فَقَالَ لِي يَا أَبَا الْحَسَنِ إِنَّ اللَّهَ تَعَالَى جَعَلَ قَبْرَكَ وَ قَبْرَ وُلْدِكَ بِقَاعًا مِنْ بَقَاعِ الْجَنَّةِ وَ عَرَصَةً مِنْ عَرَصَاتِهَا وَ إِنَّ اللَّهَ جَعَلَ قُلُوبَ نَجَابَةٍ مِنْ خَلْقِهِ وَ صَفْوَةٍ مِنْ عِبَادِهِ تَحِيُّ إِلَيْكُمْ وَ تَحْتَمِلُ الْمَذَلَّةَ وَ الْأَذَى فَيَعْمُرُونَ قُبُورَكُمْ وَ يُكْتَبُونَ زيارَتَهَا تَقْرُبًا مِنْهُمْ إِلَى اللَّهِ وَ مَوَدَّةً مِنْهُمْ لِرَسُولِهِ

He<sup>-saww</sup> said to me<sup>-asws</sup>: 'O Abu Al-Hassan<sup>-asws</sup>! Allah<sup>-azwj</sup> the Exalted will Make your<sup>-asws</sup> grave and grave of your<sup>-asws</sup> children at spots from the spots of Paradise, and its land from its land, and Allah<sup>-azwj</sup> will Make hearts of the nobles ones of His<sup>-azwj</sup> creatures and its elites from His<sup>-azwj</sup> servants to yearn to you<sup>-asws</sup> all, and endure the humiliation and the harm. They will be maintaining your<sup>-asws</sup> graves and visit these as a means from them of drawing near to Allah<sup>-azwj</sup> and as a cordiality from them for His<sup>-azwj</sup> Rasool<sup>-saww</sup>!'

<sup>48</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 2 H 20

<sup>49</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 2 H 21

أُولَئِكَ يَا عَلِيُّ الْمَخْصُوصُونَ بِشَفَاعَتِي الْوَارِدُونَ حَوْضِي وَ هُمْ زُؤَارِي عَدَاً فِي الْجَنَّةِ

O Ali<sup>-asws</sup>! They are the ones particularised for my<sup>-saww</sup> intercession, and the ones arriving to my<sup>-saww</sup> Fountain, and they will be my<sup>-saww</sup> visitors tomorrow in the Paradise!

يَا عَلِيُّ مَنْ عَمَرَ قُبُورَكُمْ وَ تَعَاهَدَهَا فَكَأَنَّهَا أَعَانَ سُلَيْمَانَ بْنَ دَاوُدَ عَلَى بِنَاءِ بَيْتِ الْمَقْدِسِ وَ مَنْ زَارَ قُبُورَكُمْ عَدَلَ ذَلِكَ ثَوَابَ سَبْعِينَ حَجَّةً بَعْدَ حَجَّةٍ الْإِسْلَامِ وَ حَرَجَ مِنْ ذُنُوبِهِ حَتَّى يَرْجِعَ مِنْ زِيَارَتِكُمْ كَيَوْمٍ وَلَدَتْهُ أُمُّهُ

O Ali<sup>-asws</sup>! One who maintains your<sup>-asws</sup> graves and tends to these so rather they have assisted Suleyman Bin Dawood<sup>-as</sup> upon building Bayt Al-Maqdis; and the one who visits your<sup>-asws</sup> 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<sup>-asws</sup>, to be like the day his mother had given him birth!

فَأَبْشِرْ وَ بَشِّرْ أَوْلِيَاءَكَ وَ مُحِبِّبِكَ مِنَ النَّعِيمِ وَ قُرَّةِ الْعَيْنِ بِمَا لَا عَيْنٌ رَأَتْ وَ لَا أُذُنٌ سَمِعَتْ وَ لَا خَطَرَ عَلَى قَلْبِ بَشَرٍ

Receive glad tidings and give glad tidings to your<sup>-asws</sup> friends and your<sup>-asws</sup> 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 حُضَالَهً مِنَ النَّاسِ يُعَيِّرُونَ زُؤَارَ قُبُورِكُمْ كَمَا تَغْيِرُ [تُعَيِّرُ] الرَّائِيهَ بِرِنَائِهَا 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<sup>-asws</sup> graves just as the adulteress is rebuked for her adultery. They are evil ones of my<sup>-saww</sup> community! Allah<sup>-azwj</sup> will not let them attain my<sup>-saww</sup> intercession nor will they be arriving at my<sup>-saww</sup> Fountain!<sup>50</sup>

23- حة، فرحة الغري الوزير السعيد نصير الدين الطوسي عن والده عن الفطرب الراوندي عن ذي الفقار بن معبد عن شيخ الطائفة عن المفيد عن محمد بن أحمد بن داود عن إسحاق بن محمد بن 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<sup>-asws</sup>, similar to it.<sup>51</sup>

24- وَ قَالَ أَيْضاً أَحْبَبْنَا مُحَمَّدَ بْنَ عَلِيٍّ بْنِ الْفَضْلِ عَنِ إِسْحَاقَ بْنِ مُحَمَّدٍ عَنِ أَحْمَدَ بْنِ زَكْرِيَّا بْنِ طَهْمَانَ مِثْلَهُ.

And he said as well, 'We are informed by Muhammad Bin Ali Bin Al Fazl Bin Is'haq Bin Muhammad, from Ahmad Bin Zakariyya Bin Tuhman, similar to it.<sup>52</sup>

<sup>50</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 2 H 22

<sup>51</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 2 H 23

<sup>52</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 2 H 24

25- يب، تهذيب الأحكام مُحَمَّدُ بْنُ عَلِيٍّ بْنِ الْفَضْلِ عَنِ الْحُسَيْنِ بْنِ مُحَمَّدِ بْنِ الْفَرَزْدَقِ عَنِ عَلِيِّ بْنِ مُوسَى الْأَخْوَلِ عَنْ مُحَمَّدِ بْنِ أَبِي السَّرِيِّ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ الْبَلْوِيِّ 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.<sup>53</sup>

26- مل، كامل الزيارات أَحْمَدُ بْنُ جَعْفَرِ الْبَلْدِيِّ عَنْ مُحَمَّدِ بْنِ يَزِيدَ الْبُكَيْرِيِّ عَنْ مَنْصُورِ بْنِ نَصْرِ الْمَدَائِنِيِّ عَنْ عَبْدِ الرَّحْمَنِ بْنِ مُسْلِمٍ قَالَ: دَخَلْتُ عَلَى الْكَاطِمِ ع فَمُلْتُ لَهُ أَيُّمَا أَفْضَلَ الزِّيَارَةَ لِأَمِيرِ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ أَوْ لِأَبِي عَبْدِ اللَّهِ ع أَوْ لِفُلَانٍ أَوْ فُلَانٍ وَ سَمَّيْتُ 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<sup>-asws</sup>. I said to him<sup>-asws</sup>, 'Which of these is best, the visitation to Amir Al-Momineen<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-asws</sup>, or to Abu Abdullah<sup>-asws</sup>, or to so and so, or so and so?' – and I named the Imams<sup>-asws</sup> one by one.

فَقَالَ لِي يَا عَبْدَ الرَّحْمَنِ بْنِ مُسْلِمٍ مَنْ زَارَ أَوْلَانَا فَقَدْ زَارَ آخِرَنَا وَ مَنْ زَارَ آخِرَنَا فَقَدْ زَارَ أَوْلَانَا وَ مَنْ تَوَلَّى آخِرَنَا فَقَدْ تَوَلَّى أَوْلَانَا وَ مَنْ قَضَى حَاجَةً لِأَحَدٍ مِنْ أَوْلِيَانَا فَكَأَنَّمَا قَضَاهَا لِجَمِيعِنَا

He<sup>-asws</sup> said to me: 'O Abdul Rahman Bin Muslim! One who visits our<sup>-asws</sup> first one has visited our<sup>-asws</sup> last one, and one who visits our<sup>-asws</sup> last one have visited our<sup>-asws</sup> first one, and the one who befriends our<sup>-asws</sup> first one has befriended our<sup>-asws</sup> last one, and one who befriends our<sup>-asws</sup> last one has befriended our<sup>-asws</sup> first one, and one who fulfils a need for anyone of our<sup>-asws</sup> friends, it is as if he has fulfil for all of us<sup>-asws</sup>!

يَا عَبْدَ الرَّحْمَنِ أَخْبِنَا وَ أَحْبِبْ فِيْنَا وَ أَحْبِبْ لَنَا وَ تَوَلَّنَا وَ تَوَلَّ مَنْ يَتَوَلَّنَا وَ أَبْغِضْ مَنْ يُبْغِضُنَا

O Abdul Rahman! Love us<sup>-asws</sup>, and love for our<sup>-asws</sup> sake, and cause (others to be) beloved to us<sup>-asws</sup>, and befriend us<sup>-asws</sup> and befriend the one befriending us<sup>-asws</sup>, and hate the one hating us<sup>-asws</sup>!

أَلَا وَ إِنَّ الرَّادَّ عَلَيْنَا كَالرَّادِّ عَلَى رَسُولِ اللَّهِ ص جَدِّنَا وَ مَنْ رَدَّ عَلَى رَسُولِ اللَّهِ ص فَقَدْ رَدَّ عَلَى اللَّهِ

Indeed, and the rejecter upon us<sup>-asws</sup> is like the rejecter upon Rasool-Allah<sup>-saww</sup> our<sup>-asws</sup> grandfather<sup>-saww</sup>, and the one rejecting upon Rasool-Allah<sup>-saww</sup> has rejected upon Allah<sup>-azwj</sup>!

أَلَا يَا عَبْدَ الرَّحْمَنِ مَنْ أَبْغَضَنَا فَقَدْ أَبْغَضَ مُحَمَّدًا- وَ مَنْ أَبْغَضَ مُحَمَّدًا فَقَدْ أَبْغَضَ اللَّهَ جَلَّ وَ عَلا وَ مَنْ أَبْغَضَ اللَّهَ جَلَّ وَ عَلا كَانَ حَقًّا عَلَى اللَّهِ أَنْ يُصَلِّيَهُ النَّارَ وَ مَا لَهُ مِنْ نَصِيرٍ.

Indeed, O Abdul Rahman! One who hates us<sup>-asws</sup> has hated Muhammad<sup>-saww</sup>, and the one hating Muhammad<sup>-saww</sup> has hated Allah<sup>-azwj</sup> Majestic and Exalted, and one hating Allah<sup>-azwj</sup>

<sup>53</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 2 H 25

Majestic and Exalted, there would be a right for Allah<sup>-azwj</sup> that He<sup>-azwj</sup> Makes him arrive to the Hellfire, and there will be no helper for him!”<sup>54</sup>

27- بشاء، بشارة المصطفى ابْنُ شَيْخِ الطَّائِفَةِ عَنْ أَبِيهِ عَنِ الْمُفِيدِ عَنِ ابْنِ قَوْلُوَيْهِ عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَيْسَى عَنِ ابْنِ مُحَمَّدِ بْنِ رِيَابٍ 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<sup>-saww</sup>’ – 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<sup>-asws</sup> having said: ‘Allah<sup>-azwj</sup> 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 مِثْلَهُمْ أَبَدًا إِلَى يَوْمِ الْقِيَامَةِ.

When they has performed Tawaaf of the Kaaba, they come to the grave of the Prophet<sup>-saww</sup> and greet unto him<sup>-as</sup>, then they come to the grave of Amir Al-Momineen<sup>-asws</sup>. They greet unto him<sup>-asws</sup>, then they come to the grave of Al-Husayn<sup>-asws</sup>. They greet unto him<sup>-asws</sup>, then they ascend and the likes of them descend, forever up to the Day of Qiyamah!”<sup>55</sup>

28- بشاء، بشارة المصطفى أَبُو عَلِيٍّ ابْنُ شَيْخِ الطَّائِفَةِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ الْمَعْرُوفِ بِابْنِ الصَّقَّالِ عَنْ مُحَمَّدِ بْنِ مَعْقِلِ الْعَجَلِيِّ عَنْ مُحَمَّدِ بْنِ أَبِي الصُّهْبَانِ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ فَضَّالٍ عَنْ حَمْرَةَ بْنِ حُمْرَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع عَنْ أَبِيهِ ع عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ قَالَ قَالَ رَسُولُ اللَّهِ ص فِي حَبْرِ طَوِيلٍ إِنَّ اللَّهَ قَدْ وَكَّلَ بِفَاطِمَةَ زَعِيلاً مِنَ الْمَلَائِكَةِ يَحْفَظُوهَا مِنْ بَيْنِ يَدَيْهَا وَ مِنْ خَلْفِهَا وَ عَنْ يَمِينِهَا وَ عَنْ سِمَائِهَا وَ هُمْ مَعَهَا فِي حَيَاتِهَا وَ عِنْدَ قَبْرِهَا بَعْدَ مَوْتِهَا يُكْتَبُونَ الصَّلَاةَ عَلَيْهَا وَ عَلَى أَبِيهَا وَ بَعْلِهَا وَ بَيْتِهَا

(The book) ‘Bashaarat Al Mustafa<sup>-saww</sup>’ – 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<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup>, from Jabir Bin Abdullah<sup>-ra</sup> Al-Ansari who said, ‘Rasool-Allah<sup>-saww</sup> said in a lengthy Hadeeth: ‘Allah<sup>-azwj</sup> has Allocated a group of Angels with Fatima<sup>-asws</sup>, protecting her<sup>-asws</sup> from in front of her<sup>-asws</sup>, and from behind her<sup>-asws</sup>, and from her<sup>-asws</sup> right and from her<sup>-asws</sup> left, and they would be with her<sup>-asws</sup> during her<sup>-asws</sup> lifetime and by her<sup>-asws</sup> grave after her<sup>-asws</sup> passing away, frequenting the Salawaat upon her<sup>-asws</sup> and upon her<sup>-asws</sup> father<sup>-saww</sup>, and her<sup>-asws</sup> husband<sup>-asws</sup>, and her<sup>-asws</sup> two sons<sup>-asws</sup>.

فَمَنْ زَارَنِي بَعْدَ وَفَاتِي فَكَأَنَّمَا زَارَ فَاطِمَةَ وَ مَنْ زَارَ فَاطِمَةَ فَكَأَنَّمَا زَارَنِي وَ مَنْ زَارَ عَلِيَّ بْنَ أَبِي طَالِبٍ فَكَأَنَّمَا زَارَ فَاطِمَةَ وَ مَنْ زَارَ الْحُسَيْنَ وَ الْحُسَيْنَ فَكَأَنَّمَا زَارَ عَلِيًّا وَ مَنْ زَارَ دُرَيْبَهُمَا فَكَأَنَّمَا زَارَهُمَا.

<sup>54</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 2 H 26

<sup>55</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 2 H 27

The one who visits me<sup>-asws</sup> after my<sup>-saww</sup> expiry, so it is as if he has visited me<sup>-saww</sup> during my<sup>-saww</sup> lifetime, and the one who visits (Syeda) Fatima<sup>-asws</sup> it is as if he has visited me<sup>-saww</sup>, and the one who visits Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>, so it is as if he has visited (Syeda) Fatima<sup>-asws</sup>, and the one who visits Al-Hassan<sup>-asws</sup> and Al-Husayn<sup>-asws</sup>, so it is as if he has visited Ali<sup>-asws</sup>, and the one who visits their<sup>-asws</sup> offspring<sup>-asws</sup>, so it is as if he has visited the two of them<sup>-asws</sup>.<sup>56</sup>

29- كذا، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ عَلِيِّ بْنِ الْحُسَيْنِ النَّبِشَابُورِيِّ عَنْ إِبْرَاهِيمَ بْنِ أَحْمَدَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَعِيدِ 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<sup>-asws</sup> 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 عَلِيُّ وَ الْحُسَيْنُ وَ الْحَسَنُ ع

As for the four, those who are from the former ones – Noah<sup>-as</sup>, and Ibrahim<sup>-as</sup>, and Musa<sup>-as</sup> and Isa<sup>-as</sup>; and as for the four from the latter ones – Muhammad<sup>-saww</sup>, and Ali<sup>-asws</sup>, and Al-Hassan<sup>-asws</sup> and Al-Husayn<sup>-asws</sup>!

ثُمَّ يَمُدُّ الطَّعَامُ فَيَتَعَدُّ مَعَنَا مَنْ زَارَ قُبُورَ الْأَيْمَةِ إِلَّا إِنَّ أَغْلَاهُمْ دَرَجَةً وَ أَقْرَبَهُمْ حَبْوَةً زُورًا قَبْرٌ يُؤَلِّدِي ع.

Then the meal would be extended so there shall sit with us<sup>-asws</sup>, the ones who had visited the graves of the Imams<sup>-asws</sup>. Indeed! Their highest of rank and their closest in honour would be visitors of the grace of my<sup>-asws</sup> son<sup>-asws</sup> (Al-Reza<sup>-asws</sup>)!<sup>57</sup>

أقول: سيأتي الخبر بتمامه برواية الصدوق رحمه الله في باب ثواب زيارة الرضا ع و فيه ثم يمد المظمار.

*I say, 'I shall be bringing the Hadeeth in its complete version by a report of Al Sadouq, may Allah<sup>-azwj</sup> Mercy him, in the chapter on 'Rewards of visiting Al-Reza<sup>-asws</sup>', and in it the line will be extended'.*

30- كذا، الكافي أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجُبَّارِ عَنْ مُحَمَّدِ بْنِ سِنَانَ 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 ابْنَتِكَ فِي حَيَاتِهَا أَوْ بَعْدَ مَوْتِهَا صَمِنْتُ لَهُ يَوْمَ الْقِيَامَةِ أَنْ أُخْلَصَهُ مِنْ أَهْوَالِهَا وَ شَدَائِدِهَا حَتَّى أَصِيرَهُ مَعِي 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,

'He<sup>-asws</sup> said: 'Rasool-Allah<sup>-saww</sup> said: 'O Ali<sup>-asws</sup>! One who visits me during my<sup>-saww</sup> lifetime or after my<sup>-saww</sup> expiry, or visits you<sup>-asws</sup> during your<sup>-asws</sup> lifetime or after your<sup>-asws</sup> expiry, or visits your<sup>-asws</sup> two sons<sup>-asws</sup> during their<sup>-asws</sup> lifetime or after their<sup>-asws</sup> expiry, I<sup>-saww</sup> guarantee for

<sup>56</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 2 H 28

<sup>57</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 2 H 29

him on the Day of Qiyamah that I<sup>-saww</sup> will rescue him from its horrors and its hardships until I<sup>-saww</sup> make him come to me<sup>-saww</sup> in my<sup>-saww</sup> rank".<sup>58</sup>

31- مل، كامل الزيارات الكليبي عن عِدَّةٍ مِنْ أَصْحَابِنَا مِنْهُمْ أَحْمَدُ بْنُ إِدْرِيسَ وَ مُحَمَّدُ بْنُ يَحْيَى عَنِ الْعَمْرِيِّ عَنِ يَحْيَى وَ كَانَ خَادِمًا لِأَبِي جَعْفَرِ 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 رَزَقَهُ 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<sup>-asws</sup> the 2<sup>nd</sup>, from one of our companions raising it to Muhammad Bin Ali Bin Al-Husayn<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'One who visits me, or visits anyone of my<sup>-saww</sup> offspring, I<sup>-saww</sup> will visit him on the Day of Qiyamah, so I<sup>-saww</sup> will rescue him from its horrors".<sup>59</sup>

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<sup>-asws</sup> the obedience to whom is obligatory, after his<sup>-asws</sup> expiry, and prays four units Salat in his<sup>-asws</sup> presence, a Hajj and an Umrah will be written for him".<sup>60</sup>

33- مُؤَلَّفُ الْمَزَارِ الْكَبِيرِ، عَنْ شَيْخِيهِ عَبْدِ اللَّهِ بْنِ جَعْفَرِ الدُّورَيْسِيِّ رَه وَ شَادَانَ بْنِ جَبْرِئِيلَ بِإِسْنَادِهِمَا إِلَى الصَّدُوقِ مُحَمَّدِ بْنِ بَابُوئِهِ عَنْ أَبِيهِ عَنْ سَعْدِ عَنِ الرَّبِيِّ عَنِ الْوَشَاءِ قَالَ: قُلْتُ لِلرِّضَا ع مَا لِمَنْ زَارَ قَبْرَ أَحَدٍ مِنَ الْأَئِمَّةِ

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<sup>-asws</sup>, 'What is for one who visits the grave of any one of the Imams<sup>-asws</sup>?'

قَالَ لَهُ مِثْلُ مَنْ أَتَى قَبْرَ أَبِي عَبْدِ اللَّهِ ع

He<sup>-asws</sup> said: 'For him is similar to the one who comes to the grave of Abu Abdullah<sup>-asws</sup>'.

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<sup>-asws</sup>?'

قَالَ الْجَنَّةُ وَ اللَّهُ.

He<sup>-asws</sup> said: 'The Paradise, by Allah<sup>-azwj!</sup>'<sup>61</sup>

<sup>58</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 2 H 30

<sup>59</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 2 H 31

<sup>60</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 2 H 32

<sup>61</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 2 H 33

34- وَ بِإِسْنَادِهِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ: مَنْ زَارَنَا فِي مَمَاتِنَا فَكَأَنَّمَا زَارَنَا فِي حَيَاتِنَا وَ مَنْ جَاهَدَ عَدُوَّنَا فَكَأَنَّمَا جَاهَدَ مَعَنَا وَ مَنْ تَوَلَّى مُحِبَّنَا فَقَدْ أَحَبَّنَا وَ مَنْ سَرَّ مُؤْمِنًا فَقَدْ سَرَّنَا وَ مَنْ أَعَانَ فَقِيرَنَا كَانَ مُكَافَأْتُهُ عَلَيَّ جَدِّنَا مُحَمَّدٍ ص.

And by his chain, from Abdul Rahman Bin Muslim,

‘From Abu Abdullah<sup>-asws</sup>, he<sup>-asws</sup> said: ‘One who visits us<sup>-asws</sup> in our<sup>-asws</sup> expired terms, it is as if he has visited us<sup>-asws</sup> during our<sup>-asws</sup> lifetimes, and the one who fights against our<sup>-asws</sup> enemies, it is as if he has fought alongside us<sup>-asws</sup>, and the one who befriends our<sup>-asws</sup> loved ones so he has loved us<sup>-asws</sup>, and the one who cheers a Momin has cheered us<sup>-asws</sup>, and the one who assists our<sup>-asws</sup> poor ones his reciprocation would be upon our<sup>-asws</sup> grandfather<sup>-saww</sup> Muhammad<sup>-saww</sup>!’<sup>62</sup>

أَقُولُ وَجَدْتُ فِي بَعْضِ مُؤَلَّفَاتِ مُتَأَخَّرِي أَصْحَابِنَا قَالَ فِي كِتَابِ تَحْرِيرِ الْعِبَادَةِ رُوِيَ عَنْ أَبِي جَعْفَرٍ ع أَنَّهُ قَالَ: مَنْ نَوَى مِنْ بَيْتِهِ زِيَارَةَ قَبْرِ إِمَامٍ مُفْتَرَضٍ طَاعَتُهُ وَ أُخْرِجَ 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 النَّفَقَةِ 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<sup>-asws</sup> having said: ‘One who intends from his intention to visit the grave of an Imam<sup>-asws</sup>, the obedience to whom is obligatory, and extracts one Dirham for his expenditure, Allah<sup>-azwj</sup>, Majestic is His<sup>-azwj</sup> 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!’<sup>63</sup>

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 فَاحْلَعْ 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 يا أَيُّهَا الَّذِينَ آمَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَ لَا يُجْهَرُوا لَهُ بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ أَنْ تَحْبَطَ أَعْمَالُكُمْ وَأَنْتُمْ لَا تَشْعُرُونَ

(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 أَصْوَاتَهُمْ عِنْدَ رَسُولِ اللَّهِ أُولَئِكَ الَّذِينَ امْتَحَنَ اللَّهُ قُلُوبَهُمْ لِلتَّقْوَى لَهُمْ مَغْفِرَةٌ وَ أَجْرٌ عَظِيمٌ

<sup>62</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 2 H 34

<sup>63</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 2 H 35

***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 تومى 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<sup>-saww</sup> and refraining from the loud voice, neither with (reciting) the visitation nor anything else, due to what is reported that their<sup>-asws</sup> sanctity after their<sup>-asws</sup> passing away is the same as their<sup>-asws</sup> sanctity during their<sup>-asws</sup> lifetimes, and like that is by the graves of rest of the Imams<sup>-asws</sup> due to what is referred that their<sup>-asws</sup> sanctity is like the sanctity of the Prophet<sup>-saww</sup>.***

1- وَ يُؤَيِّدُ مَا دَكَّرْنَا مَا رَوَاهُ الْكُلَيْبِيُّ رَهْ بِإِسْنَادِهِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ع فِي خَبَرٍ طَوِيلٍ يَذْكُرُ فِيهِ وَفَاةَ الْحَسَنِ بْنِ عَلِيٍّ صَلَوَاتُ اللَّهِ عَلَيْهِمَا قَالَ فَلَمَّا أَنْ صَلَّى عَلَيْهِ حُجَلٌ فَأَدْخَلَ الْمَسْجِدَ فَلَمَّا أُوقِفَ عَلَى قَبْرِ رَسُولِ اللَّهِ ص بَلَغَ عَائِشَةَ الْخَبْرُ وَ قِيلَ لَهَا إِنَّهُمْ قَدْ أَقْبَلُوا بِالْحَسَنِ لِيُدْفَنَ 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<sup>-asws</sup> said in a lengthy Hadeeth mentioning in it the expiry of Al-Hassan<sup>-asws</sup> Bin Ali<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon them<sup>-asws</sup> both. He<sup>-asws</sup> said: ‘When (funeral) Salat had been prayed upon him<sup>-asws</sup>, he<sup>-asws</sup> was carried and entered the Masjid. When he<sup>-asws</sup> was paused by the grave of Rasool-Allah<sup>-saww</sup>, the new reached Al Ayesha and it was said to her, ‘They have come with Al-Hassan<sup>-asws</sup> for him<sup>-asws</sup> to be buried alongside Rasool-Allah<sup>-saww</sup>!’

فَخَرَجَتْ مُبَادِرَةً عَلَى بَعْلِ بِسْرَجٍ فَكَانَتْ أَوْلَ امْرَأَةٍ رَكِبَتْ فِي الْإِسْلَامِ سَرَجًا فَوَقَفَتْ فَقَالَتْ نَحْوًا ابْنِكُمْ عَنْ بَيْتِي فَإِنَّهُ لَا يُدْفَنُ فِيهِ شَيْءٌ وَ لَا يُهْتَكُ عَلَى رَسُولِ اللَّهِ جِجَابُهُ

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<sup>-asws</sup> son<sup>-asws</sup> from my house, for nothing will be buried in it nor will there be any violation upon Rasool-Allah<sup>-saww</sup> of his<sup>-saww</sup> veil!’

فَقَالَ لَهَا الْحُسَيْنُ بْنُ عَلِيٍّ صَلَوَاتُ اللَّهِ عَلَيْهِمَا قَدِيمًا هَتَكَتِ أَنْتِ وَ أَبُوكِ جِجَابَ رَسُولِ اللَّهِ ص وَ أَدْخَلْتِ بَيْتَهُ مِنْ لَا يُجِبُّ رَسُولُ اللَّهِ ص قُرْبَهُ وَ إِنَّ اللَّهَ سَأَلْتُكَ عَنْ ذَلِكَ

Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon them<sup>-asws</sup> both, said to her: 'For a long time you and your father have violated the veil of Rasool-Allah<sup>-saww</sup>, and you entered into his<sup>-saww</sup> house some whose nearness Rasool-Allah<sup>-saww</sup> did not like, and Allah<sup>-azwj</sup> will be Questioning you about that!

يَا عَائِشَةُ إِنَّ أَخِي أَمَرَنِي أَنْ أَقْرِبَهُ مِنْ أَبِيهِ رَسُولِ اللَّهِ ص لِيُحَدِّثَ بِهِ عَهْدًا وَاعْلَمِي أَنَّ أَخِي أَعْلَمُ النَّاسِ بِاللَّهِ وَرَسُولِهِ وَاعْلَمِي بِتَأْوِيلِ كِتَابِهِ مِنْ أَنْ يَهْتِكَ عَلَيَّ رَسُولِ اللَّهِ ص سِتْرَهُ لِأَنَّ اللَّهَ تَبَارَكَ وَتَعَالَى يُقُولُ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ لَكُمْ

O Ayesha! My<sup>-asws</sup> brother<sup>-asws</sup> had instructed me<sup>-asws</sup> that I<sup>-asws</sup> draw him<sup>-asws</sup> closer to his<sup>-asws</sup> (grand) father<sup>-saww</sup> Rasool-Allah<sup>-saww</sup> so that he<sup>-asws</sup> would renew his<sup>-asws</sup> pact with him<sup>-saww</sup>, and know that my<sup>-asws</sup> brother<sup>-asws</sup> is the most knowledgeable of the people with Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Rasool<sup>-saww</sup>, and the most knowledgeable with interpreting His<sup>-azwj</sup> Book than for him<sup>-asws</sup> to violate upon Rasool-Allah<sup>-saww</sup> of his<sup>-saww</sup> veil, because Allah<sup>-azwj</sup> 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 أُدْخِلْتَ أَنْتِ بَيْتَ رَسُولِ اللَّهِ ص الرِّجَالَ بِعَيْرِ إِذْنِهِ وَ قَدْ قَالَ اللَّهُ عَزَّ وَ جَلَّ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَ لَعْمَرِي لَقَدْ ضَرَبْتَ أَنْتِ لِأَيُّكِ وَ فَارُوقِهِ عِنْدَ أُذُنِ رَسُولِ اللَّهِ ص الْمَعَاوِلَ وَ قَالَ اللَّهُ عَزَّ وَ جَلَّ إِنَّ الَّذِينَ يَغُضُّونَ أَصْوَاهَهُمْ عِنْدَ رَسُولِ اللَّهِ أُولَئِكَ الَّذِينَ امْتَحَنَ اللَّهُ فُلُوبَهُمْ لِلتَّقْوَى

And you have entered men into the house of Rasool-Allah<sup>-saww</sup> without his<sup>-saww</sup> permission, and Allah<sup>-azwj</sup> 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<sup>-asws</sup> life! You and your father (Abu Bakr) and his Farouq (Umar) had struck a pickaxe near to the ears of Rasool-Allah<sup>-saww</sup>, and Allah<sup>-azwj</sup> 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 لَعْمَرِي لَقَدْ أُدْخِلَ أَبُوكَ وَ فَارُوقُهُ عَلَيَّ رَسُولِ اللَّهِ ص بِغُرْبِهِمَا مِنْهُ الْأَدَى وَ مَا رَعَبَا مِنْ حَقِّهِ مَا أَمَرَهُمَا اللَّهُ بِهِ عَلَيَّ لِسَانِ رَسُولِهِ ص إِنَّ اللَّهَ حَزَمَ مِنَ الْمُؤْمِنِينَ أَمْوَاتًا مَا حَزَمَ مِنْهُمْ أَحْيَاءَ

And by my<sup>-asws</sup> life! Your father (Abu Bakr) and his Farouq (Umar), due to their being buried nearby, is harming to Rasool-Allah<sup>-azwj</sup>, and they never respected his<sup>-saww</sup> rights whatever Allah<sup>-azwj</sup> had Commanded them both with, upon the tongue of Rasool-Allah<sup>-saww</sup>, that Allah<sup>-azwj</sup> has Prohibited the dead Momineen from the same as what Allah<sup>-azwj</sup> 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 سَيُذْفَنُ وَ إِنَّ رِغْمَ مَعْطُوسِكَ.

And I<sup>-asws</sup> swear by Allah<sup>-azwj</sup>, O Ayesha! If it was such that this which you are disliking, from the burial of Al-Hassan<sup>-asws</sup> by his<sup>-asws</sup> (grand) father Rasool-Allah<sup>-saww</sup>, was allowed, in what is between us<sup>-asws</sup> and Allah<sup>-azwj</sup>, you would have known that he<sup>-asws</sup> would be buried, and even if it would rub your nose (break your pride)!<sup>64</sup>

<sup>64</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 3 H 1

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 مِنْ أَرْقَةِ الْمَدِينَةِ وَ هُوَ جُنُبٌ وَ نَحْنُ لَا عَلَمَ لَنَا حَتَّى دَخَلْنَا عَلَى أَبِي عَبْدِ اللَّهِ ع فَسَلَّمْنَا عَلَيْهِ فَرَفَعَ رَأْسَهُ إِلَيَّ 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<sup>-asws</sup>. We met Abu Baseer coming out from an alleyway from the alleyways of Al-Medina and he was in need of a major ceremonial bath<sup>65</sup> and there was no knowledge for us until we entered to see Abu Abdullah<sup>-asws</sup>. We greeted unto him<sup>-asws</sup>. He<sup>-asws</sup> raised his<sup>-asws</sup> head towards Abu Baseer. He<sup>-asws</sup> 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<sup>-as?</sup>' Abu Baseer returned and we entered"<sup>66</sup>.

3- ع، علل الشرائع أَبِي عَنْ سَعْدٍ عَنِ ابْنِ عَيْسَى عَنِ ابْنِ أَبِي عَمْرٍو عَنْ حَمَّادٍ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَا تَشْرَبْ وَ أَنْتَ قَائِمٌ وَ لَا تَطْفُئْ بِعُزْرٍ وَ لَا تَبْلُغْ فِي مَاءٍ نَقِيعٍ فَإِنَّهُ مَنْ فَعَلَ ذَلِكَ فَأَصَابَهُ شَيْءٌ فَلَا يَلُومَنَّ 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<sup>-asws</sup> 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<sup>-azwj</sup> so Desires!'<sup>67</sup>

بيان: يَحْتَمَلُ أَنْ يَكُونَ النِّهْيُ عَنِ الطَّوَافِ بِالْعَدَدِ الْمَخْصُوصِ الَّذِي يَطَافُ بِالْبَيْتِ. وَ سِيَاقِي فِي بَعْضِ الزِّيَارَاتِ إِلَّا أَنْ نَطُوفَ حَوْلَ مَشَاهِدِكُمْ وَ فِي بَعْضِ الرِّوَايَاتِ قَبْلَ جَوَانِبِ الْقَبْرِ.

**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 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 الْكَلْبِيُّ عَنْ مُحَمَّدِ بْنِ يَحْيَى وَ أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ عَنْ أَحْمَدَ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ طَيْبٍ عَنْ عَبْدِ الْوَهَّابِ بْنِ مَنْصُورٍ عَنْ مُحَمَّدِ بْنِ أَبِي الْعَلَاءِ قَالَ: سَمِعْتُ يَحْيَى بْنَ أَكْثَمٍ قَاضِي سَامِرَاءَ بَعْدَ مَا جَهَّدَتْ بِهِ وَ نَاطَرَتْهُ وَ حَاوَزَتْهُ وَ وَاصَلَتْهُ وَ سَأَلَتْهُ عَنْ غُلُومِ آلِ مُحَمَّدٍ قَالَ بَيْنَا أَنَا ذَاتَ يَوْمٍ دَخَلْتُ أَطُوفُ بِقَبْرِ رَسُولِ اللَّهِ ص فَرَأَيْتُ مُحَمَّدَ بْنَ عَلِيٍّ الرِّضَا ع يَطُوفُ بِهِ فَنَاطَرَتْهُ فِي مَسَائِلِ عِنْدِي فَأَخْرَجَهَا إِلَيَّ الْحَبْرَ.

<sup>65</sup> Ghusal e Janabat

<sup>66</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 3 H 2

<sup>67</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 3 H 3

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<sup>-asws</sup> of Muhammad<sup>-saww</sup>.

He said, 'One day, while I was entering to perform the Tawaaf around the grave of Rasool-Allah<sup>-saww</sup>, I saw Muhammad<sup>-asws</sup> Ibn Ali Al-Reza<sup>-asws</sup> performing Tawaaf of it. I then conversed with him<sup>-asws</sup> on certain issues I had, and he<sup>-asws</sup> brought me the answer''<sup>68</sup>.

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 جَدَائٍ وَاحِدٍ أَوْ شَرِبَ قَائِمًا أَوْ حَلَّى فِي بَيْتٍ وَحَدَهُ أَوْ بَاتَ عَلَى عَمْرٍ فَأَصَابَهُ شَيْءٌ مِنَ الشَّيْطَانِ لَمْ يَدْعُهُ إِلَّا أَنْ يَشَاءَ اللَّهُ وَ أَسْرَعُ 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<sup>-asws</sup> 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<sup>-la</sup> afflicts him, it will not leave him except if Allah<sup>-azwj</sup> so Desires, and the quickest of what the Satan<sup>-la</sup> can be to the human is while he is upon one of these states''<sup>69</sup>.

6- مَعَ أَنَّهُ رَوَى 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 يَبِيعُ وَ لَا تَطْفُفْ بِعَبْرٍ وَ لَا تَخْلُ فِي بَيْتٍ وَحَدَكَ وَ لَا تَمْشِ بِنَعْلٍ وَاحِدَةٍ فَإِنَّ الشَّيْطَانَ أَسْرَعُ 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 (5<sup>th</sup> or 6<sup>th</sup> Imam<sup>-asws</sup>) 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<sup>-la</sup> 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.

And he<sup>-asws</sup> said: 'Whatever something afflicts anyone being upon this state, it will almost not separate except if Allah<sup>-azwj</sup> Mighty and Majestic so Desires!''<sup>70</sup>

7- ع، علل الشرائع ابْنُ الْمُتَوَكَّلِ عَنْ عَلِيِّ بْنِ أَبِيهِ عَنْ حَمَّادٍ عَنْ حَرِيزٍ 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,

<sup>68</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 3 H 4

<sup>69</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 3 H 5

<sup>70</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 3 H 6

'From Abu Ja'far<sup>-asws</sup>, he (the narrator) said, 'I said to him<sup>-asws</sup>, 'The Salat prayed between the graves'.

قَالَ صَلَّى بَيْنَ خِلَالِهَا وَ لَا تَتَّخِذُ شَيْئاً مِنْهَا قِبْلَةً فَإِنَّ رَسُولَ اللَّهِ صَلَّى عَلَيْنَا لَعَنَ الَّذِينَ اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ مَسَاجِدَ.

He<sup>-asws</sup> said: 'Pray between its vacant spaces and do not take anything from these as a Qiblah, for Rasool-Allah<sup>-saww</sup> prohibited from that and said: 'Do not be taking my<sup>-saww</sup> grave as a Qiblah nor as a Masjid. Allah<sup>-azwj</sup> Mighty and Majestic has Cursed those who are taking graves of their Prophets<sup>-as</sup> as Masjids".<sup>71</sup>

8- ج، الإحتجاج كَتَبَ الْحَمَيْرِيُّ إِلَى النَّاجِيَةِ الْمُقَدَّسَةِ يَسْأَلُ عَنِ الرَّجُلِ يَزُورُ قُبُورَ الْأَئِمَّةِ عَ هَلْ يَجُوزُ أَنْ يَسْجُدَ عَلَى الْقَبْرِ أَمْ لَا وَ هَلْ يَجُوزُ لِمَنْ صَلَّى عِنْدَ بَعْضِ قُبُورِهِمْ أَنْ يَتَوَمَّ وَرَاءَ الْقَبْرِ وَ يَجْعَلَ الْقَبْرَ قِبْلَةً أَمْ يَتَوَمَّ عِنْدَ رَأْسِهِ أَوْ رِجْلَيْهِ وَ هَلْ يَجُوزُ 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<sup>-asws</sup>, 'It is allowed if he does Sajdah upon the grave or not, and it is allowed for the one who prays Salat by their<sup>-asws</sup> graves that he stands being the grave and makes the graves as Qiblah, or stand by his<sup>-asws</sup> head, or by his<sup>-asws</sup> 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 عَ أَمَّا السُّجُودُ عَلَى الْقَبْرِ فَلَا يَجُوزُ فِي نَافِلَةٍ وَ لَا فَرِيضَةٍ وَ لَا زِيَارَةٍ وَ اللَّيْ عَالِيهِ الْعَمَلُ أَنْ يَضَعَ خَدَّهُ الْأَيْمَنَ عَلَى الْقَبْرِ وَ أَمَّا الصَّلَاةُ فَإِنَّهَا خَلْفَهُ وَ يَجْعَلُ الْقَبْرَ أَمَامَهُ وَ لَا يَجُوزُ أَنْ يُصَلِّيَ بَيْنَ يَدَيْهِ وَ لَا عَنْ يَمِينِهِ وَ لَا عَنْ بَسَارِهِ لِأَنَّ الْإِمَامَ صَلَّى اللَّهُ عَلَيْهِ لَا يُتَقَدَّمُ عَلَيْهِ وَ لَا يُسَاوَى.

He<sup>-ajfi</sup> 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<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him, no one can precede upon him<sup>-asws</sup> nor equate!"<sup>72</sup>

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.

**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.*

<sup>71</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 3 H 7

<sup>72</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 3 H 8

9- كَف، المصباح للكفعمي يَقُولُ فِي أَثْنَاءِ غُسْلِ الزِّيَارَةِ مَا ذَكَرَهُ ابْنُ عِيَّاشٍ فِي كِتَابِ الْأَعْتَسَالِ اللَّهُمَّ طَهِّرْنِي مِنْ كُلِّ ذَنْبٍ وَ نَجِّنِي مِنْ كُلِّ كَرْبٍ وَ دَلِّئْ لِي كُلَّ صَعْبٍ إِنَّكَ نِعْمَ الْمَوْلَى وَ نِعْمَ الرَّبُّ رَبُّ كُلِّ يَاسٍ 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<sup>-azwj</sup>! Cleanse me from every sin and rescue me from every distress, and Humble for me every difficulty, You<sup>-azwj</sup> are the Best Master and the Best Lord<sup>-azwj</sup>, Lord<sup>-azwj</sup> of every dry and wet!'

وَ تَقُولُ أَيْضاً مَا رُوِيَ فِي غُسْلِ الزِّيَارَةِ بِسْمِ اللَّهِ وَ بِاللَّهِ اللَّهُمَّ اجْعَلْهُ لِي نُوراً وَ طَهُوراً وَ جِزْراً وَ شِفَاءً مِنْ كُلِّ دَاءٍ وَ آفَةٍ وَ عَاهَةِ 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<sup>-azwj</sup>, and by Allah<sup>-azwj</sup>! O Allah<sup>-azwj</sup>! Make it a Noor for me and a cleansing, and a protection, and healing from every illness, and calamity and disability! O Allah<sup>-azwj</sup>! Clean my heart by it, and Expand my chest with it, and Ease my affairs with it!''<sup>73</sup>

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 الْحَيْرِ 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<sup>-asws</sup>, 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<sup>-asws</sup> said: 'Whoever precedes to a place, he is more rightful with it for his day and his night''.<sup>74</sup>

11- مل، كامل الزيارات أَبِي عَنْ سَعْدِ بْنِ عِيْسَى مِثْلَهُ.

(The book) 'Kamil Al Ziaaraat' – My father, from Sa'ad, from Ibn Isa, similar to it.<sup>75</sup>

12- يب، تهذيب الأحكام ابن عيسى مثله.

(The book) 'Tahzeeb Al Ahkaam' – Ibn Isa, similar to it.<sup>76</sup>

<sup>73</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 3 H 9

<sup>74</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 3 H 10

<sup>75</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 3 H 11

<sup>76</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 3 H 12

13- مل، كامل الزيارات أبي و الكُليبي عن مُحَمَّدِ بْنِ مُحَمَّدِ بْنِ يَحْيَى وَ عَيزِهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ زِيَادِ بْنِ أَبِي الْحَلَالِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَا مِنْ نَبِيٍّ وَ لَا وَصِيٍّ نَبِيٍّ يَبْقَى فِي الْأَرْضِ أَكْثَرَ مِنْ ثَلَاثَةِ أَيَّامٍ حَتَّى يُرْفَعَ رُوحُهُ وَ عَظْمُهُ وَ لَحْمُهُ إِلَى السَّمَاءِ فَإِنَّمَا تُؤْتَى مَوَاضِعَ آثَارِهِمْ لِأَحْمَمٍ يُبَلِّغُونَ مِنْ بَعِيدِ السَّلَامِ وَ يُسْمِعُوهُمْ فِي مَوَاضِعِ آثَارِهِمْ مِنْ قَرِيبٍ.

(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<sup>-asws</sup> having said: 'There is none from a Prophet<sup>-saww</sup> nor a successor<sup>-as</sup> of a Prophet<sup>-as</sup> in the earth who remained for more than three days in the earth until his<sup>-as</sup> 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<sup>-as</sup> the greeting from afar and they<sup>-as</sup> are hearing them in the places of their<sup>-as</sup> impacts from nearby!''<sup>77</sup>

14- يب، تهذيب الأحكام مُحَمَّدُ بْنُ أَحْمَدَ بْنِ دَاوُدَ الْقَمِيَّ عَنْ أَبِيهِ عَنِ الصَّفَّارِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ مِثْلَهُ.

(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.<sup>78</sup>

15- صبا، مصباح الزائر عَنِ الصَّادِقِ ع قَالَ: مَنْ زَارَ إِمَامًا مُفْتَرَضَ الطَّاعَةِ بَعْدَ وَفَاتِهِ وَ صَلَّى عِنْدَهُ أَرْبَعَ رَكَعَاتٍ كَتَبَتْ لَهُ حَجَّةً وَ عُمْرَةً.

(The book) 'Misbah Al Zaair' –

'From Al-Sadiq<sup>-asws</sup> having said: 'One who visits an Imam<sup>-asws</sup> of obligatory obedience after his<sup>-asws</sup> expiry and prays four units Salat, a Hajj and an Umrah will be Written for him''.<sup>79</sup>

16- كش، رجال الكشي حَمْدَوِيَّهِ عَنِ الْيَقُطِيْبِيِّ عَنِ يُونُسَ عَنِ أَبِي الْحَسَنِ الْمَكْفُوفِ عَنْ رَجُلٍ عَنْ بُكَيْرٍ قَالَ: لَقِيتُ أَبَا بَصِيرٍ الْمُرَادِيَّ فَقُلْتُ أَيْنَ تُرِيدُ

(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?'

قَالَ أُرِيدُ مَوْلَاكَ

He said, 'I intend your Master<sup>-asws</sup>'.

قُلْتُ أَنَا أَتَّبِعُكَ

I said, 'I shall follow you!'

فَمَضَى مَعِيَ فَدَخَلْنَا عَلَيْهِ وَ أَحَدَهُ النَّظَرَ فَقَالَ هَكَذَا تَدْخُلُ بُيُوتَ الْأَنْبِيَاءِ وَ أَنْتَ جُنُبٌ

<sup>77</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 3 H 13

<sup>78</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 3 H 14

<sup>79</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 3 H 15

He continued with me. We entered to see him<sup>-asws</sup> and he<sup>-asws</sup> stared the look. He<sup>-asws</sup> said: 'Is this how you enter the houses of Prophets<sup>-as</sup> while you are in need of ceremonial bath?'

قَالَ أَعُوذُ بِاللَّهِ مِنْ غَضَبِ اللَّهِ وَ غَضَبِكَ

He said, 'I seek Refuge with Allah<sup>-azwj</sup> from the Wrath of Allah<sup>-azwj</sup> and your<sup>-asws</sup> anger!'

فَقَالَ أَسْتَغْفِرُ اللَّهَ وَ لَا أَعُوذُ

He said, 'I seek Forgiveness of Allah<sup>-azwj</sup> and I will not repeat!'

رَوَى ذَلِكَ أَبُو عَبْدِ اللَّهِ الْبَرْقِيُّ عَنْ بُكَيْرٍ.

That is reported by Abu Abdullah Al-Barqy, from Bukeyr<sup>80</sup>.

17- يب، تهذيب الأحكام المفيد عن محمد بن أحمد بن طاهر الموسوي عن ابن عقدة عن علي بن فضال عن أخيه أحمد عن العلاء بن يحيى أخي مغلس عن عمرو بن زياد عن عطية الأبراري قال سمعت أبا عبد الله ع يقول لا تمكث جثة نبي ولا وصي نبي في الأرض أكثر من أربعين يوماً.

(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<sup>-asws</sup> saying, 'Neither a carcass of a Prophet<sup>-as</sup>, nor of a successor<sup>-as</sup> of a Prophet<sup>-as</sup> remains in the earth for more than forty days<sup>81</sup>.'

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<sup>-saww</sup>, he<sup>-saww</sup> said: 'We<sup>-as</sup> are more honourable to Allah<sup>-azwj</sup> than for Him<sup>-azwj</sup> to Leave me in the earth for more than three (days)<sup>82</sup>.'

قَالَ النَّبِيُّ ص لَوْ مَاتَ نَبِيٌّ بِالْمَشْرِقِ وَ مَاتَ وَصِيُّهُ بِالْمَغْرِبِ لَجَمَعَ اللَّهُ بَيْنَهُمَا.

The Prophet<sup>-saww</sup> said: 'If a Prophet<sup>-as</sup> were to die in the east and his<sup>-as</sup> successor<sup>-as</sup> dies in the west, Allah<sup>-azwj</sup> will Gather between the two<sup>83</sup>.'

18- كا، الكافي عدّة من أصحابنا عن سهل بن زياد عن عثمان بن عيسى عن عدّة من أصحابنا قال: لما قبض أبو جعفر ع أمر أبو عبد الله ع بالسيراج في البيت الذي كان يسكنه حتى قبض أبو عبد الله ع ثم أمر أبو الحسن ع بمثل ذلك في بيت أبي عبد الله ع - حتى خرج به إلى العراق ثم لا أدري ما كان.

(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,

<sup>80</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 3 H 16

<sup>81</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 3 H 17 a

<sup>82</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 3 H 17 b

<sup>83</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 3 H 17 c

‘When Abu Ja’far<sup>-asws</sup> passed away, Abu Abdullah<sup>-asws</sup> instructed for a lamp (to be lit) in the house which he<sup>-asws</sup> had dwelled in until Abu Abdullah<sup>-asws</sup> passed away. Then Abu Al-Hassan<sup>-asws</sup> instructed with similar to that in the house of Abu Abdullah<sup>-asws</sup> until he<sup>-asws</sup> was taken with to Al Iraq. Then I don’t know what happened’.<sup>84</sup>

19- يب، تهذيب الأحكام مُحَمَّدُ بْنُ أَبِي عُمَرَ عَنْ حَفْصِ بْنِ الْبُحَيْرِيِّ قَالَ: مَنْ خَرَجَ مِنْ مَكَّةَ أَوْ الْمَدِينَةَ أَوْ مَسْجِدِ الْكُوفَةِ أَوْ حَائِرِ الْحُسَيْنِ صَلَوَاتِ 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<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-asws</sup>, before he awaits the Friday, the Angels call out, ‘Where are you going? May Allah<sup>-azwj</sup> not return you!’<sup>85</sup> (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 الدَّقَاقِ عَنِ إِبْرَاهِيمَ بْنِ الزِّيَّاتِ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ زُرْقَانَ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ الْعَسْكَرِيِّ ع قَالَ قَالَ لِي يَا زُرْقَانُ إِنَّ تُرْبَتَنَا كَانَتْ وَاحِدَةً فَلَمَّا كَانَ أَيَّامُ الطُّوفَانِ افْتَرَقَتِ التُّرْبَةُ فَصَارَتْ قُبُورُنَا شَيْئًا 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<sup>-asws</sup> Bin Muhammad Al-Askari<sup>-asws</sup>, he (the narrator) said, ‘He<sup>-asws</sup> said to me: ‘O Zurqan! Our<sup>-asws</sup> soil used to be one. When it was the days of the flood (of Noah<sup>-as</sup>), the soil separated, so our<sup>-asws</sup> graves came to be scattered and the soil is one’.<sup>86</sup>

21- يب، تهذيب الأحكام مُحَمَّدُ بْنُ أَحْمَدَ بْنِ دَاوُدَ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنِ مُحَمَّدِ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ يَحْيَى عَنْ رَجُلٍ عَنِ الزُّبَيْرِ بْنِ عُقْبَةَ عَنْ فَضَّالِ بْنِ مُوسَى النَّهْدِيِّ عَنِ الْعَلَاءِ بْنِ سَيَابَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِهِ تَعَالَى لِحُدُودِ زِينَتِكُمْ عِنْدَ كُلِّ مَسْجِدٍ قَالَ الْعُسْلُ عِنْدَ لِقَاءِ 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<sup>-asws</sup> regarding Words of the Exalted: **Take to your adornments at every Masjid, [7:31]**. He<sup>-asws</sup> said: ‘The ritual bath at meeting every Imam<sup>-asws</sup>’.<sup>87</sup>

22- يب، تهذيب الأحكام مُحَمَّدُ بْنُ أَحْمَدَ بْنِ دَاوُدَ عَنْ أَبِي بَشْرٍ بْنِ إِبْرَاهِيمَ الْقُمِّيِّ عَنِ أَبِي مُحَمَّدٍ الْحَسَنِ بْنِ عَلِيٍّ الرَّعْفَرِيِّ عَنِ إِبْرَاهِيمَ بْنِ مُحَمَّدِ النَّقْفِيِّ قَالَ: كَانَ أَبُو عَبْدِ اللَّهِ ع يَقُولُ فِي غُسْلِ الزِّيَارَةِ إِذَا فَرَّغَ مِنَ الْغُسْلِ اللَّهُمَّ اجْعَلْهُ لِي نُورًا وَ طَهُورًا وَ جِزْرًا وَ كَافِيًا مِنْ كُلِّ دَاءٍ وَ سُعْمٍ وَ مِنْ كُلِّ آفَةٍ وَ عَاهَةٍ وَ طَهَّرْ بِهِ قَلْبِي وَ جَوَارِحِي وَ عِظَامِي وَ لَحْمِي وَ دَمِي وَ شَعْرِي وَ بَشْرِي وَ نُحْيِي وَ عُصَيِّ وَ مَا أَقَلَّتِ الْأَرْضُ مِنِّي وَ اجْعَلْهُ لِي شَاهِدًا لِيَوْمِ الْقِيَامَةِ يَوْمَ حَاجَتِي وَ فَتْرِي وَ فَاقَتِي.

<sup>84</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 3 H 18

<sup>85</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 3 H 19

<sup>86</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 3 H 20

<sup>87</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 3 H 21

(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<sup>-asws</sup> had said regarding ritual bathing for the Ziyaraat when he<sup>-asws</sup> was free from the bathing: 'O Allah<sup>-azwj</sup>! 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!'<sup>88</sup>

23- يب، تهذيب الأحكام موسى بن القاسم عن محمد بن عذافر عن عمر بن يزيد عن أبي عبد الله ع قال: من اغتسل بعد طلوع الفجر كفاه غسله إلى الليل في كل موضع يجب فيه الغسل و من اغتسل ليلاً كفاه غسله إلى طلوع الفجر.

(The book) 'Tahzeeb Al Ahkaam' – Musa Bin Al Qasim, from Muhammad Bin Uzafir, from Umar Bin Yazeed,

'From Abu Abdullah<sup>-asws</sup> 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''<sup>89</sup>

24- سر، السرائر جميل عن حسين الخراساني عن أحدهما ع أنه سمعه يقول غسل يومك يجزيك لليلتك و غسل ليلتك يجزيك ليومك.

(The book) 'Al Saraair' – Jameel, from Husayn Al Khurasani,

'From one of the two (5<sup>th</sup> or 6<sup>th</sup> Imam<sup>-asws</sup>), he (the narrator) heard him<sup>-asws</sup> saying: 'Bathing of your day suffices for your night, and bathing for your night suffices for your day''<sup>90</sup>

ثم أقول سبأني في الزيارة الكبيرة للخصين ع برواية الثمالي عن الصادق ع أنه قال: في سبأ كنيمة زيارته ع و صل عند رأسه رعتين تقرأ في الأولى الحمد و في الثانية الحمد و الرحمن و إن شئت صليت خلف القبر و عند رأسه أفضل فإذا فرغت فصل ما أحببت إلا أن ركعتي الزيارة لا بد منهما عند كل قبر.

Then I say, 'I shall bring regarding 'Ziyarat Al-Kabira' of Al-Husayn<sup>-asws</sup> by a report of Al-Sumali, from Al-Sadiq<sup>-asws</sup>, he<sup>-asws</sup> said in continuation of the method of his<sup>-asws</sup> visitation: 'And pray two units Salat by his<sup>-asws</sup> 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<sup>-asws</sup> head is better. When you are free, pray whatever Salat you like, except that the two units of the Ziyarat, there is no escape from these, at every grave''<sup>91</sup> (not a Hadeeth)

<sup>88</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 3 H 22

<sup>89</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 3 H 23

<sup>90</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 3 H 24 a

<sup>91</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 3 H 24 b

25- أَقُولُ وَجَدْتُ بِحِطِّ الشَّيْخِ حُسَيْنِ بْنِ عَبْدِ الصَّمَدِ رَهْ مَا هَذَا لَفْظُهُ ذَكَرَ الشَّيْخُ أَبُو الطَّيِّبِ الْحُسَيْنِيُّ بْنُ أَحْمَدَ الْفَقِيهَ مِنْ زَارِ الرِّضَا عَ أَوْ وَاحِدًا مِنْ الْأَيْمَةِ عَ فَصَلَّى عِنْدَهُ صَلَاةَ جَعْفَرٍ فَإِنَّهُ يُكْتَبُ لَهُ بِكُلِّ رَكْعَةٍ ثَوَابٌ مِنْ حَجِّ أَلْفِ حَجَّةٍ وَاعْتَمَرَ أَلْفَ عُمْرَةٍ وَاعْتَقَ أَلْفَ رَقَبَةٍ وَوَقَفَ أَلْفَ وَقْفَةٍ فِي سَبِيلِ اللَّهِ مَعَ نَبِيِّ مُرْسَلٍ وَ لَهُ بِكُلِّ خُطْوَةٍ 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<sup>-asws</sup> or one of the Imams<sup>-asws</sup>, so he prays by him<sup>-asws</sup>, Salat of Ja'far<sup>-ra</sup>, 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<sup>-azwj</sup>, with every Messenger Prophet<sup>-as</sup>, 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<sup>-azwj</sup>, and one hundred good deeds will be Written for him, and a hundred evil deeds will be dropped off from him".<sup>92</sup> (not a Hadeeth)

وَ سَيَأْتِي فِي بَابِ زِيَارَةِ النَّبِيِّ مِنَ الْبَعِيدِ بِرِوَايَةِ أَبِي الدُّنْيَا عَنِ النَّبِيِّ صَ أَنَّهُ قَالَ: لَا تَتَّخِذُوا قَبْرِي مَسْجِدًا.

And I shall bring in the chapter on Ziyarat of the Prophet<sup>-saww</sup> from afar by a report of Abu Al Dunya, from the Prophet<sup>-saww</sup>, he<sup>-saww</sup> said: 'Do not take my<sup>-saww</sup> grave as a Masjid (place of prostration)!'<sup>93</sup>

26- كِتَابُ مُحَمَّدِ بْنِ الْمُثَنَّى عَنِ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ شُرَيْحٍ عَنْ دَرِيحِ الْمُخَارِبِيِّ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَ الرَّجُلُ يُزُورُ 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<sup>-asws</sup>, 'The man visits the grave, how is the Salat upon the occupant of the grave?'

قَالَ يُصَلِّي عَلَى النَّبِيِّ صَ وَ عَلَى صَاحِبِ الْقَبْرِ وَ لَيْسَ فِيهِ شَيْءٌ مُؤَقَّتٌ.

He<sup>-asws</sup> said: 'He should send Salawaat upon the Prophet<sup>-saww</sup> and upon the occupant of the grave, and there isn't anything specified regarding it'.<sup>94</sup>

<sup>92</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 3 H 25 a

<sup>93</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 3 H 25 b

<sup>94</sup> 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<sup>-saww</sup> 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<sup>-saww</sup>, AND FATIMA<sup>-asws</sup>, MAY THE SALAWAAT OF ALLAH<sup>-azwj</sup> BE UPON THEM<sup>-asws</sup>, AND THE IMAMS<sup>-asws</sup> AT AL BAQIE, MAY THE SALAWAAT OF ALLAH<sup>-azwj</sup> BE UPON THEM<sup>-asws</sup> ALL

1- ع، علل الشرائع ن، عيون أخبار الرضا عليه السلام البستاني عن ابن زكريا القطان عن ابن حبيب عن ابن جلول عن أبيه عن إسماعيل بن مهزيان عن الصادق ع قال: إذا حج أحدكم فليحج حجة بزيارتنا لأن ذلك من تمام الحج.

(The book) 'Ilal Al Sharaie', (and) 'Uyoun Akhbar Al-Reza<sup>-asws</sup>', may the greeting be upon him<sup>-asws</sup> – Al Sinani, from Ibn Zakariya Al Qattan, from Ibn Habeeb, from Ibn Bahloul, from Ismail Bin Mihran,

'From Al-Sadiq<sup>-asws</sup> having said: 'Whenever one of you performs Hajj, let him end his Hajj by visiting us<sup>-asws</sup>, because that is from completion of the Hajj'.<sup>95</sup>

2- ب، قرب الإسناد هارون عن ابن صدقة عن الصادق عن 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<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup>: 'The Prophet<sup>-saww</sup> said: 'One who visits me<sup>-saww</sup>, when I<sup>-saww</sup> am alive and when dead, I<sup>-saww</sup> would be an interceder for him on the Day of Qiyamah''.<sup>96</sup>

3- ل، الخصال الأربعة قال أمير المؤمنين صلوات الله عليه أتوا برسول الله ص حجكم إذا خرجتم إلى بيت الله فإن تزكته حفاة و بذلك أمرتم و أتوا بالقبور التي ألزمكم الله عز و جل زيارتها و حفاها و اطلبوا الرزق عندها.

(The book) 'Al Khisaal' –

'The Four hundred (Ahadeeth), 'Amir Al-Momineen<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-asws</sup>, said: 'Complete your Hajj with Rasool-Allah<sup>-saww</sup> when you go out to the House of Allah<sup>-azwj</sup>, for neglecting him<sup>-saww</sup> is disloyalty, and with that I<sup>-asws</sup> am instructing you, and complete with the graves which Allah<sup>-azwj</sup> Mighty and Majestic to visit these, and it is their right (to be visited), and seek the sustenance at these!'<sup>97</sup>

4- ن، عيون أخبار الرضا عليه السلام الهمداني عن علي عن أبيه عن الهروي قال: قلت للرضا ع يا ابن رسول الله ما تقول في الحديث الذي يرويه أهل الحديث أن المؤمنين يزورون ربه من منازلهم في الجنة

<sup>95</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 4 H 1

<sup>96</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 4 H 2

<sup>97</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 4 H 3

(The book) 'Uyoun Akhbar Al-Reza<sup>-asws</sup>', may the greeting be upon him<sup>-asws</sup> – Al Hamdany, from Ali, from his father, from Al Harwy who said,

'I said to Al-Reza<sup>-asws</sup>, 'O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! What are you<sup>-asws</sup> saying regarding the Hadeeth which the people of Al-Hadeeth are reporting that the Momineen will be visiting their Lord<sup>-azwj</sup> from their dwellings in the Paradise?'

فَقَالَ ع يَا أَبَا الصَّلْتِ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى فَصَلَّ نَبِيَّهُ مُحَمَّدًا ص عَلَى جَمِيعِ خَلْقِهِ مِنَ النَّبِيِّينَ وَ الْمَلَائِكَةِ وَ جَعَلَ طَاعَتَهُ طَاعَتَهُ وَ مُبَايَعَتَهُ مُبَايَعَتَهُ وَ زِيَارَتَهُ فِي الدُّنْيَا وَ الْآخِرَةِ زِيَارَتَهُ

He<sup>-asws</sup> said: 'O Abu Al-Salt! Allah<sup>-azwj</sup> Blessed and Exalted Merited His<sup>-azwj</sup> Prophet<sup>-saww</sup> Muhammad<sup>-saww</sup> over entirety of His<sup>-azwj</sup> creatures, from the Prophets<sup>-as</sup> and the Angels, and Made obedience to him<sup>-saww</sup> as obedience to Him<sup>-azwj</sup>, and pledging allegiance to him<sup>-saww</sup> as pledging allegiance to Him<sup>-azwj</sup>, and visiting him<sup>-saww</sup> in the world and the hereafter as visiting Him<sup>-azwj</sup>.

فَقَالَ اللَّهُ عَزَّ وَ جَلَّ مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ- وَ قَالَ إِنَّ الدِّينَ يُبَايَعُونَكَ إِذَا يُبَايَعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ

Allah<sup>-azwj</sup> 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<sup>-saww</sup> said: 'One who visits me<sup>-saww</sup> during my<sup>-saww</sup> lifetime or after my<sup>-saww</sup> expiry, so he has visited Allah<sup>-azwj</sup> the Exalted', and the rank of the Prophet<sup>-saww</sup> in the Paradise is the highest of the ranks. So, the one who visits him<sup>-saww</sup> in his<sup>-saww</sup> rank in the Paradise from his dwelling, so he has visited Allah<sup>-azwj</sup> Blessed and Exalted".<sup>98</sup>

5- ع، علل الشرائع أَبِي عَنْ سَعْدِ بْنِ عَبْدِ عَنَّا 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 حَفْوَتُهُ 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<sup>-asws</sup>, he (the narrator) said, 'He<sup>-asws</sup> said: 'Rasool-Allah<sup>-saww</sup> said: 'One whom comes to Makkah as a pilgrim and does not visit me<sup>-saww</sup> to Al-Medina, I<sup>-saww</sup> will turn away from him on the Day of Qiyamah, and the one who comes to be as a visitor my<sup>-saww</sup> intercession will be obligated for him, and the one for whom my<sup>-saww</sup> intercession is obligation, the Paradise is for him!''<sup>99</sup>

<sup>98</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 4 H 4

<sup>99</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 4 H 5

6- مل، كامل الزيارات ابن الوليد وَ الْكُلَيْبِيُّ عَنْ عَلِيٍّ بْنِ مُحَمَّدٍ بْنِ بُنْدَارٍ عَنْ إِبْرَاهِيمَ بْنِ إِسْحَاقَ عَنْ مُحَمَّدِ بْنِ سَلِيمَانَ عَنْ أَبِي حُجْرٍ الْأَسْلَمِيِّ قَالَ قَالَ رَسُولُ اللَّهِ ص وَ ذَكَرَ مِثْلَهُ وَ زَادَ فِي آخِرِهِ وَ مَنْ مَاتَ فِي أَحَدِ الْحَرَمَيْنِ - مَكَّةَ أَوْ الْمَدِينَةَ لَمْ يُعْرَضْ إِلَى الْحِسَابِ وَ مَاتَ مُهَاجِرًا إِلَى اللَّهِ وَ خَيْرَ يَوْمٍ الْقِيَامَةِ مَعَ أَصْحَابِ بَدْرٍ.

(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 Aslamy who said,

'Rasool-Allah<sup>-sawww</sup> 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<sup>-azwj</sup>, and will be Resurrect on the Day of Qiyamah with the companions of Badr"<sup>100</sup>.

7- ع، علل الشرائع ابنُ الْمُتَوَكِّلِ عَنِ السَّعْدِ أَتَادِي عَنِ الْبَرْقِيِّ عَنِ عُثْمَانَ بْنِ عِيسَى عَنِ الْمُعَلَّى بْنِ شِهَابٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قَالَ الْحَسَنُ بْنُ عَلِيٍّ ع لِرَسُولِ اللَّهِ ص يَا أَبَتَاهُ مَا جَزَاءُ مَنْ زَارَكَ

(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<sup>-asws</sup> having said: 'Al-Hassan<sup>-asws</sup> Bin Ali<sup>-asws</sup> said to Rasool-Allah<sup>-sawww</sup>: 'O (grand) father<sup>-asws</sup>! What is the Reward of the one who visits you<sup>-sawww</sup>?'

فَقَالَ رَسُولُ اللَّهِ ص يَا بُنَيَّ مَنْ زَارَنِي حَيًّا أَوْ مَيِّتًا أَوْ زَارَ أَبَاكَ أَوْ أَحَاكَ أَوْ زَارَكَ كَانَ حَقًّا عَلَيَّ أَنْ أُزَوِّدَهُ يَوْمَ الْقِيَامَةِ فَأَخْلَصَهُ مِنْ ذُنُوبِهِ.

Rasool-Allah<sup>-sawww</sup> said: 'O my<sup>-sawww</sup> son<sup>-asws</sup>! One who visits me<sup>-sawww</sup>, alive or dead, or visits your<sup>-asws</sup> father<sup>-asws</sup>, or your<sup>-asws</sup> brother<sup>-asws</sup>, or visits you would have a right upon me<sup>-sawww</sup> that I<sup>-sawww</sup> visit him on the Day of Qiyamah, so I<sup>-sawww</sup> will Rescue him from his sins"<sup>101</sup>.

8- مل، كامل الزيارات أبي عن سعد بن ابن عيسى عن علي بن أسباط عن عثمان بن عيسى عن معلى 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.<sup>102</sup>

9- مل، كامل الزيارات محمد بن الحسن بن علي بن مهزيار عن أبيه عن جدّه علي عن عثمان بن عيسى عن معلى 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.<sup>103</sup>

10- مل، كامل الزيارات أبي عن سعد بن ابن عيسى عن الحسن بن سعيد عن عثمان بن عيسى مثله.

(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.<sup>104</sup>

<sup>100</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 4 H 6

<sup>101</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 4 H 7

<sup>102</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 4 H 8

<sup>103</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 4 H 9

<sup>104</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 4 H 10

11- مل، كامل الزيارات أبي عن ابن أبي عن حُسَيْنِ بْنِ سَعِيدٍ مِثْلَهُ.

(The book) 'Kamil Al Ziyaraat' – my father, from Ibn Aban, from Husayn Bin Saeed, similar to it.<sup>105</sup>

12- لي، الأماالي 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<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: 'Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup> said to Rasool-Allah<sup>-saww</sup>: 'O (grand) father<sup>-saww</sup>! What is a Reward of the one who visits you<sup>-saww</sup>?'

فَقَالَ مَنْ زَارَنِي أَوْ زَارَ أَبَاكَ أَوْ زَارَكَ أَوْ زَارَ أَخَاكَ كَانَ حَقًّا عَلَيَّ أَنْ أُرْوَهُ يَوْمَ الْقِيَامَةِ - حَتَّى أُخْلِصَهُ مِنْ ذُنُوبِهِ.

He<sup>-saww</sup> said: 'One who visits me<sup>-saww</sup> or visits your<sup>-asws</sup> father<sup>-asws</sup>, or visits your<sup>-asws</sup> brother<sup>-asws</sup> would have a right upon me<sup>-saww</sup> than I<sup>-saww</sup> visit him on the Day of Qiyamah until I<sup>-saww</sup> rescue him from his sins'.<sup>106</sup>

13- ثو، ثواب الأعمال أبي عن سعد بن ابن أبي الخطاب مِثْلَهُ.

(The book) 'Sawaab Al Amaal' – My father, from Sa'ad, from Ibn Abu Al Khattab, similar to it.<sup>107</sup>

14- لي، الأماالي للصدوق ابن موسى الأسدي عن النخعي عن التوفلي عن ابن البطائني عن أبيه عن ابن جبير عن ابن عباس عن النبي ص قال: من زار الحسن في بقیعہ 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<sup>-saww</sup> having said: 'One who visits Al-Hassan<sup>-asws</sup> in Baqie, his feet will be affirmed upon the Bridge on a Day the feet will slip'.<sup>108</sup>

15- ثو، ثواب الأعمال حمزة العلوي عن ابن عفة عن علي بن 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,

'From Al-Sadiq<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup>, from his<sup>-asws</sup> grandfather<sup>-asws</sup>, he<sup>-asws</sup> said: 'Al-Husayn<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-asws</sup>, said: 'O (grand) father<sup>-asws</sup>! What is for the one who visits us<sup>-asws</sup>?'

<sup>105</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 4 H 11

<sup>106</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 4 H 12

<sup>107</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 4 H 13

<sup>108</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 4 H 14

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 أُزَوِّدَهُ يَوْمَ الْقِيَامَةِ وَ أُخْلِصَهُ مِنْ دُنُوبِهِ وَ أُدْخِلَهُ الْجَنَّةَ.

He<sup>-saww</sup> said: ‘O my<sup>-saww</sup> (grand) son<sup>-asws</sup>! One who visits us<sup>-asws</sup> alive and dead, and one who visits your<sup>-asws</sup> father<sup>-asws</sup> alive and dead, and one who visits your<sup>-asws</sup> brother<sup>-asws</sup> alive and dead, and one who visits you<sup>-asws</sup> alive and dead, would have a right upon me that I<sup>-saww</sup> visit him on the Day of Qiyamah and Rescue him from his sins and enter him into the Paradise’.<sup>109</sup>

(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<sup>-asws</sup> having said: ‘While Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup> was in the lap of Rasool-Allah<sup>-saww</sup> when he<sup>-asws</sup> raised his<sup>-asws</sup> head. He<sup>-asws</sup> said: ‘O (grand) father<sup>-saww</sup>! What is for the one who visits you<sup>-saww</sup> after your<sup>-saww</sup> expiry?’

16- مل، كامل الزيارات أبي ره عَنْ سَعْدِ بْنِ عَيْسَى عَنْ مُحَمَّدِ بْنِ أَبِي عَمْرٍو عَنْ الْقَاسِمِ بْنِ يَحْيَى عَنْ جَدِّهِ الْحَسَنِ بْنِ رَاشِدٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: بَيْنَمَا الْحُسَيْنُ بْنُ عَلِيٍّ ع فِي حَجْرِ رَسُولِ اللَّهِ ص - إِذْ رَفَعَ رَأْسَهُ فَقَالَ يَا أَبَتِ 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<sup>-saww</sup> said: ‘O my<sup>-saww</sup> son<sup>-asws</sup>! One who comes to me<sup>-saww</sup> as a visitor after my<sup>-saww</sup> expiry, for him is the Paradise, and one whom comes to your<sup>-asws</sup> father<sup>-asws</sup> as a visitor after his<sup>-asws</sup> expiry, for him is the Paradise, and one who comes to your<sup>-asws</sup> brother<sup>-asws</sup> after his<sup>-asws</sup> expiry, for him is the Paradise, and one who comes to you<sup>-asws</sup> as a visitor after your<sup>-asws</sup> expiry, for him is the Paradise’.<sup>110</sup>

17- مل، كامل الزيارات أبي وَ الْكَلْبِيِّ عَنْ أَحْمَدَ بْنِ إِدْرِيسَ عَنْ دَكْرَةَ عَنْ مُحَمَّدِ بْنِ سِنَانَ 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 ابْنَيْكَ فِي حَيَاتِهِمَا أَوْ بَعْدَ مَوْتِهِمَا ضَمِنْتُ لَهُ يَوْمَ الْقِيَامَةِ أَنْ أُخْلِصَهُ مِنْ أَهْوَالِهَا وَ شَدَائِدِهَا حَتَّى أَصِيرَ 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<sup>-asws</sup> said: ‘Rasool-Allah<sup>-saww</sup> said: ‘O Ali<sup>-asws</sup>! One who visits me during my<sup>-saww</sup> lifetime or after my<sup>-saww</sup> expiry, or visits you<sup>-asws</sup> during your<sup>-asws</sup> lifetime or after your<sup>-asws</sup> expiry, or visits your<sup>-asws</sup> two sons<sup>-asws</sup> during their<sup>-asws</sup> lifetimes or after their<sup>-asws</sup> expiries, I<sup>-saww</sup> guarantee for him on the Day of Qiyamah that I<sup>-saww</sup> will Rescue him from its horrors and its severities until I<sup>-saww</sup> make him come to be with me in my<sup>-saww</sup> level!’<sup>111</sup>

18- مل، كامل الزيارات أبي ره عَنْ سَعْدِ بْنِ عَيْسَى عَنْ ابْنِ عَمْرٍو عَنْ أَبِي عَمْرٍو عَنْ عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ أَتَانِي زَائِرًا كُنْتُ شَفِيعَهُ يَوْمَ الْقِيَامَةِ.

<sup>109</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 4 H 15

<sup>110</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 4 H 16

<sup>111</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 4 H 17

(The book) 'Kamil Al Ziyaraat' – My father, from Sa'ad, from Ibn Isa, from Ibn Mahboub, from Aban, from Al Sadousy,

'From Abu Abdullah<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'One who comes to me<sup>-saww</sup> as a visitor, I<sup>-saww</sup> would be his intercessor on the Day of Qiyamah''.<sup>112</sup>

19- مل، كامل الزيارات الحسن 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.<sup>113</sup>

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.<sup>114</sup>

21- مل، كامل الزيارات أبي وجماعة مشايخي ره عن سعد بن ابن عيسى عن ابن محبوب عن أبان مثله.

(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.<sup>115</sup>

22- مل، كامل الزيارات ابن الوليد عن الصفار عن ابن عيسى عن ابن أبي نجران قال: قلت لأبي جعفر الثاني ع جعلت فداك ما لمن زار رسول الله ص متعمداً

(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<sup>-asws</sup> the 2<sup>nd</sup>, 'May I be sacrificed for you<sup>-asws</sup>! What is for one who visits Rasool-Allah<sup>-saww</sup>, deliberately?'

قال له الجنة.

He<sup>-asws</sup> said: 'For him is the Paradise''.<sup>116</sup>

23- مل، كامل الزيارات الكليني عن عده من رجاله عن ابن عيسى مثله.

(The book) 'Kamil Al Ziyaraat' – Al Kulayni, from a number of his men, from Ibn Isa, similar to it.<sup>117</sup>

<sup>112</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 4 H 18

<sup>113</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 4 H 19

<sup>114</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 4 H 20

<sup>115</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 4 H 21

<sup>116</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 4 H 22

<sup>117</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 4 H 23

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 فأصداً قال له الجنة.

(The book) 'Kamil Al Ziyaraat' – A group of our elders, may Allah<sup>-azwj</sup> Mercy them, from Muhammad Bin Yahya, from Ibn Isa, from Muawiya Bin Hukeym, from Ibn Abu Najran who said,

'I asked Abu Ja'far<sup>-asws</sup> about the one who visits the grave of the Prophet<sup>-saww</sup> deliberately, aiming. He<sup>-asws</sup> said: 'For him is the Paradise'<sup>118</sup>.

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<sup>-asws</sup> the 2<sup>nd</sup>, he (the narrator) said, 'I said, 'What is for the one who visits Rasool-Allah<sup>-saww</sup> deliberately?'

قال يُدخله الله الجنة إن شاء الله.

He<sup>-asws</sup> said: 'Allah<sup>-azwj</sup> will Admit him into the Paradise, if Allah<sup>-azwj</sup> so Desires!'<sup>119</sup>

26- مل، كامل الزيارات حكيم بن داود عن سلمة عن علي بن سيف عن الفضل بن مالك النحوي عن إبراهيم بن أبي يحيى المديني عن صفوان بن سليمان عن أبيه عن النبي ص قال: من زارني في حياتي و بعد موتي كان في جوارتي 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<sup>-saww</sup> having said: 'One who visits me<sup>-saww</sup> during my<sup>-saww</sup> lifetime and after my<sup>-saww</sup> expiry would be in my<sup>-saww</sup> neighbourhood on the Day of Qiyamah'<sup>120</sup>.

27- مل، كامل الزيارات بهذا الإسناد عن ابن سيف عن سليمان بن عمرو النحوي 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<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'One who visits me after my<sup>-saww</sup> expiry is like the one who visits me during my<sup>-saww</sup> lifetime, and I<sup>-asws</sup> would be a witness for him and an intercessor on the Day of Qiyamah'<sup>121</sup>.

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: قلت له ما لمن زار رسول الله ص متعمداً

<sup>118</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 4H 24

<sup>119</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 4 H 25

<sup>120</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 4 H 26

<sup>121</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 4 H 27

(The book) 'Kamil Al Ziyaraat' – A group of elders, may Allah<sup>-azwj</sup> 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<sup>-asws</sup>, 'What is for one who visits Rasool-Allah<sup>-saww</sup> deliberately?'

قَالَ يُدْخِلُهُ اللَّهُ الْجَنَّةَ.

He<sup>-asws</sup> said: 'Allah<sup>-azwj</sup> will Admit him into the Paradise'.<sup>122</sup>

بيان: قوله ع متعمدا أي يكون مجيئه لمحض الزيارة لا لشيء آخر تكون الزيارة مقصودة بالتبع.

**Explanation** – His<sup>-asws</sup> 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 مُحَمَّدُ بْنُ أَحْمَدَ بْنِ سُلَيْمَانَ عَنْ مُوسَى بْنِ مُحَمَّدٍ بْنِ مُوسَى عَنْ مُحَمَّدِ بْنِ مُحَمَّدِ بْنِ الْأَشْعَثِ عَنْ أَبِي الْحَسَنِ مُوسَى بْنِ إِسْمَاعِيلَ بْنِ مُوسَى بْنِ جَعْفَرٍ عَنْ أَبِيهِ عَنْ عَبْدِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ قَالَ قَالَ رَسُولُ اللَّهِ 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<sup>-asws</sup> Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup>, from Ali Bin Al-Husayn<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'One who visits my<sup>-saww</sup> grave after my<sup>-saww</sup> expiry is like the one who has emigrated to me<sup>-saww</sup> during my<sup>-saww</sup> lifetime. If you are not capable, then send the greetings to me<sup>-saww</sup>, for it does reach me<sup>-saww</sup>!'<sup>123</sup>

30- مل، كامل الزيارات مُحَمَّدُ بْنُ جَعْفَرِ الرَّزَّازِ عَنِ ابْنِ أَبِي الْخَطَّابِ عَنِ ابْنِ حُبُوبٍ عَنْ حَمِيلِ بْنِ صَالِحٍ عَنِ الْفَضِيلِ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّ زِيَارَةَ قَبْرِ رَسُولِ اللَّهِ ص تَعْدِلُ حَجَّةً 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<sup>-saww</sup> equates to (having performed) an accomplished Hajj with Rasool-Allah<sup>-saww</sup>'.<sup>124</sup>

31- مل، كامل الزيارات عَنْهُ عَنِ ابْنِ أَبِي الْخَطَّابِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ صَالِحِ بْنِ عُقْبَةَ عَنْ زَيْدِ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع مَا لِمَنْ زَارَ قَبْرَ رَسُولِ اللَّهِ ص -

(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<sup>-asws</sup>, 'What is for the one who visits the grave of Rasool-Allah<sup>-saww</sup>?''

<sup>122</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 4 H 28

<sup>123</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 4 H 29

<sup>124</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 4 H 30

قَالَ كَمَنْ زَارَ اللَّهَ فِي عَرْشِهِ.

He<sup>-asws</sup> said: 'Like the one who visits Allah<sup>-azwj</sup> in His<sup>-azwj</sup> Throne'.<sup>125</sup>

32- يب، تهذيب الأحكام الكُلَيْبِيُّ عَنِ الْعِدَّةِ 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.<sup>126</sup>

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<sup>-asws</sup>: 'The one who visits Rasool-Allah<sup>-saww</sup> is like the one who visits Allah<sup>-azwj</sup> above His<sup>-azwj</sup> Throne', it is that for his<sup>-saww</sup> visitor is great reward, immense recompense, and honour on the Day of Qiyamah, similar to one whom Allah<sup>-azwj</sup> has Raised to His<sup>-azwj</sup> skies, Brought near to His<sup>-azwj</sup> Throne, which is carried by the Angels, and shown His<sup>-azwj</sup> 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<sup>-asws</sup>, '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<sup>-saww</sup> and not reaching Makkah?'

قَالَ فَقَالَ لِي أَيُّ شَيْءٍ تَقُولُونَ أَنْتُمْ

He (the narrator) said, 'He<sup>-asws</sup> 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<sup>-asws</sup>, so how it is regarding the Prophet<sup>-saww</sup>?'

قَالَ أَمَا لَيْنَ قُلْتَ ذَلِكَ لَقَدْ شَهِدَ أَبُو عَبْدِ اللَّهِ ع عِيداً بِالْمَدِينَةِ فَأَنْصَرَفَ فَدَخَلَ عَلَى النَّبِيِّ ص فَسَلَّمَ عَلَيْهِ ثُمَّ قَالَ لِمَنْ حَضَرَهُ أَمَا لَقَدْ فَضَّلْنَا أَهْلَ الْبُلْدَانِ كُلَّهُمْ مَكَّةَ فَمَنْ دُوَّهَا لِسَلَامِنَا عَلَى رَسُولِ اللَّهِ ص.

He<sup>-asws</sup> said: 'As for you saying that, Abu Abdullah<sup>-asws</sup> had attended an Eid at Al-Medina. He<sup>-asws</sup> left and entered to see the Prophet<sup>-saww</sup>. He<sup>-asws</sup> greeted unto him<sup>-saww</sup>, then said to the

<sup>125</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 4 H 31

<sup>126</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 4 H 32

ones present: ‘We<sup>-asws</sup> have been merited over people of the cities, all of them, Makkah and below it, due to our<sup>-asws</sup> greeting unto Rasool-Allah<sup>-saww!</sup>’<sup>127</sup>

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<sup>-asws</sup>, he<sup>-asws</sup> said: ‘One who visits me<sup>-asws</sup>, his sins will be Forgiven for him, and he will not die poor!’<sup>128</sup>

35- يب، تهذيب الأحكام رُوِيَ عَنِ أَبِي مُحَمَّدٍ الْحَسَنِ الْعَسْكَرِيِّ ع أَنَّهُ قَالَ: مَنْ زَارَ جَعْفَرًا وَ أَبَاهُ لَمْ يَشْكُ عَيْنَهُ وَ لَمْ يُصِبْهُ سُقْمٌ وَ لَمْ يَمُتْ مُبْتَلَى.

(The book) ‘Tahzeeb Al Ahkaam’ –

It has been reported from Abu Muhammad Al-Hassan Al-Askari<sup>-asws</sup>, he<sup>-asws</sup> said: ‘One who visits Ja’far<sup>-asws</sup> and his<sup>-asws</sup> father<sup>-asws</sup> will not have complaint of his eye, and a sickness will not afflict him, and he will not die in distress’.<sup>129</sup>

36- مل، كامل الزيارات مُحَمَّدُ الْحِمَيْرِيُّ عَنِ أَبِيهِ عَنِ عَلِيِّ بْنِ مُحَمَّدِ بْنِ سَالِمٍ عَنِ مُحَمَّدِ بْنِ خَالِدٍ عَنِ عَبْدِ اللَّهِ بْنِ حَمَّادِ الْبَصْرِيِّ عَنِ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ الْأَصَمِّ عَنِ هِشَامِ بْنِ سَالِمٍ عَنِ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ فِي حَدِيثٍ لَهُ طَوِيلٍ أَنَّهُ أَنَاهُ رَجُلٌ فَقَالَ هَلْ يُزَارُ 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<sup>-asws</sup>, he<sup>-asws</sup> said in a lengthy Hadeeth of his<sup>-asws</sup>, a man had come to him. He said, ‘Should one visit your<sup>-asws</sup> father<sup>-asws</sup>?’

فَقَالَ نَعَمْ

He<sup>-asws</sup> said: ‘Yes’.

قَالَ فَمَا لِمَنْ زَارَهُ

He said, ‘So what is for the one who visits him<sup>-asws</sup>?’

قَالَ الْجَنَّةُ إِنْ كَانَ يَأْتُمُّ بِهِ

He<sup>-asws</sup> said: ‘The Paradise, if he was led by him<sup>-asws</sup>’.

قَالَ فَمَا لِمَنْ تَرَكَهُ رَغْبَةً عَنْهُ

<sup>127</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 4 H 33

<sup>128</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 4 H 34

<sup>129</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 4 H 35

He said, 'So what is for the one who neglects it turning away from him<sup>-asws</sup>?'

قَالَ الْحُسْرَةُ يَوْمَ الْحُسْرَةِ وَ ذَكَرَ الْحَدِيثَ بِطَوِيلِهِ.

He<sup>-asws</sup> said: 'The regret' – and he mentioned the Hadeeth with its (full) length"<sup>130</sup>.

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<sup>-asws</sup> about Ziyarat of Al-Baqir<sup>-asws</sup>, but Ibn Babuwayh referred it in the chapter on one who neglects Ziyarat of Al-Husayn<sup>-asws</sup>, for that reason we have referred it in the chapters.

37- كِتَابُ الْفُصُولِ، لِلسَّيِّدِ الْمُرتَضَى نَعْلًا عَن شَيْخِهِ الْمُفِيدِ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللهِ ص لِلْحَسَنِ مَنْ 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<sup>-azwj</sup> be Pleased from them both, said,

'Rasool-Allah<sup>-saww</sup> said to Al-Hassan<sup>-asws</sup>: 'One who visits you<sup>-asws</sup> after your<sup>-asws</sup> expiry, or visits your<sup>-asws</sup> father<sup>-asws</sup>, or visits your<sup>-asws</sup> brother<sup>-asws</sup>, for him is the Paradise'.

وَ قَالَ لَهُ ع فِي حَدِيثٍ لَهُ أَوَّلِ مَشْرُوحٍ فِي غَيْرِ هَذَا الْكِتَابِ تَرُورُكَ طَائِفَةٌ يُرِيدُونَ بِهِ بَرِّي وَ صَلَاتِي فَإِذَا كَانَ يَوْمُ الْقِيَامَةِ زُرُّهُمَا فِي الْمَوْقِفِ فَأَخَذْتُ بِأَعْصَادِهَا فَأَنْجَيْتُهُمَا مِنْ أَهْوَالِهِ وَ شِدَائِدِهِ.

And he<sup>-saww</sup> said to him in a Hadeeth of his<sup>-saww</sup>, the beginning is explained in other than this book: 'A group will be visiting you<sup>-asws</sup> intending to be righteous with me<sup>-saww</sup> and connecting with me<sup>-saww</sup>. So, when it will be the Day of Qiyamah, I<sup>-saww</sup> shall visit it (this group) during the pausing and grab hold of their arms and Rescue it from its horrors and its hardships"<sup>131</sup>.

<sup>130</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 4 H 35

<sup>131</sup> 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<sup>-saww</sup> 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 عَنِ ابْنِ فَضَّالٍ عَنْ حَمِيلٍ عَنْ أَبِي بَكْرِ الْحَضْرَمِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَا بَيْنَ بَيْتِي وَ مَنْبَرِي رَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ وَ مَنْبَرِي عَلَى تُرْعَةٍ مِنْ تُرْعِ 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<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'Whatever is between my<sup>-saww</sup> house and my<sup>-saww</sup> pulpit is a garden from the Gardens of Paradise, and my<sup>-saww</sup> pulpit is upon a conduit from the conduits of Paradise, and the pillars of my<sup>-saww</sup> pulpit are ranks in the Paradise'.

قَالَ قُلْتُ هِيَ رَوْضَةٌ الْيَوْمَ

He (the narrator) said, 'I said, 'Is it a garden today?'

قَالَ نَعَمْ إِنَّهُ لَوْ كُنِيفَ الْعِطَاءُ لَرَأَيْتُهُمْ.

He<sup>-asws</sup> said: 'Yes, surely if the covering were to be removed, you will be seeing!'<sup>132</sup>

2- كا، الكافي أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ حَدِيدٍ عَنْ مُرَازِمٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَمَّا يَقُولُ النَّاسُ فِي الرِّوْضَةِ فَقَالَ قَالَ رَسُولُ اللَّهِ ص مَا بَيْنَ بَيْتِي وَ مَنْبَرِي رَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ وَ مَنْبَرِي عَلَى تُرْعَةٍ مِنْ تُرْعِ الْجَنَّةِ

(The book) 'Al Kafi' – Ahmad Bin Muhammad, from Ali Bin Hadeed, from Murazim who said,

'I asked Abu Abdullah<sup>-asws</sup> about what the people are saying regarding the garden. He<sup>-asws</sup> said: 'Rasool-Allah<sup>-saww</sup> said: 'Whatever is between my<sup>-saww</sup> house and my<sup>-saww</sup> 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 الرِّوْضَةِ

I said to him<sup>-asws</sup>, 'May I be sacrificed for you<sup>-asws</sup>! So what is a boundary of the garden?'

فَقَالَ بُعْدُ أَرْبَعِ أَسَاطِينٍ مِنَ الْمَنْبَرِ إِلَى الظَّلَالِ

He<sup>-asws</sup> said: 'A distance of four pillars from the pulpit up to the shade'.

فَقُلْتُ جُعِلْتُ فِدَاكَ مِنَ الصَّخْرِ فِيهَا شَيْءٌ

<sup>132</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 5 H 1

I said, 'May I be sacrificed for you<sup>-asws</sup>! Is there anything in it from the courtyard?'

قَالَ لَا.

He<sup>-asws</sup> said: 'No!'<sup>133</sup>

3- كَأ، الكافي العِدَّةُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ عَلِيِّ بْنِ التُّعْمَانِ عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ عَنْ أَبِي بصيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: حَدُّ الرُّوضَةِ فِي مَسْجِدِ الرَّسُولِ ص إِلَى طَرْفِ الظَّلَالِ وَ حَدُّ الْمَسْجِدِ إِلَى الْأُسْطُوَانَتَيْنِ عَنِ 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<sup>-asws</sup> having said: 'A boundary of the garden in the Masjid of the Rasool<sup>-saww</sup> 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''.<sup>134</sup>

4- كَأ، الكافي العِدَّةُ عَنْ سَهْلِ بْنِ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنْ جَمِيلِ بْنِ دَرَّاجٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ قَالَ رَسُولُ اللَّهِ ص مَا بَيْنَ مَنبَرِي وَ بَيْتِي رَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ وَ مَنبَرِي عَلَى تَرْعَةٍ مِنْ تَرْعِ الْجَنَّةِ وَ صَلَاةٌ فِي مَسْجِدِي تَعْدِلُ أَلْفَ صَلَاةٍ فِيَمَا 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<sup>-asws</sup> saying: 'Rasool-Allah<sup>-saww</sup> said: 'Whatever is between my<sup>-saww</sup> pulpit and my<sup>-saww</sup> houses is a garden from the Gardens of Paradise, and my<sup>-saww</sup> pulpit is upon a channel from the conduits of Paradise, and Salat prayed in my<sup>-saww</sup> Masjid equates to a thousand Salat prayed elsewhere from the Masjids except the Sacred Masjid'.

قُلْتُ لَهُ بَيْتُ النَّبِيِّ ص - وَ بَيْتُ عَلِيِّ مِنْهَا

Jameel (the narrator) said, 'I said to him<sup>-asws</sup>, 'The houses of the Prophet<sup>-saww</sup>, and is the house of Ali<sup>-asws</sup> from these?'

قَالَ نَعَمْ وَ أَفْضَلُ.

He<sup>-asws</sup> yes, and superior''.<sup>135</sup>

5- كَأ، الكافي العِدَّةُ 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.

(The book) 'Al Kafi' – The number, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Abu Salama, from Haroun Bin Kharjah who said,

<sup>133</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 5 H 2

<sup>134</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 5 H 3

<sup>135</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 5 H 4

‘The Salat in Masjid of the Rasool<sup>-saww</sup> equates to ten thousand Salats’.<sup>136</sup>

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<sup>-asws</sup> 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<sup>-azwj</sup> by these and ask Him<sup>-azwj</sup> 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 الكثرية 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<sup>-saww</sup> facing the pillars with a lot of perfume, supplicate to Allah<sup>-azwj</sup> by these for every need, and fast those three days’.<sup>137</sup>

7- ك، الكافي ابن أبي عمير عن معاوية بن عمارة 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 لباة

(The book) ‘Al Kafi’ – Ibn Abu Umeyr, from Muawiya Bin Ammar who said,

‘Abu Abdullah<sup>-asws</sup> 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<sup>-saww</sup>, 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 لجاحتك و هو اللهم إني أسألك بعزتك و قوتك و قدرتك و جميع ما أحاط به علمك أن تصلي علي محمد و علي 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<sup>-saww</sup> and supplicate with this supplication for your needs, and it is – ‘O Allah<sup>-azwj</sup>! I ask You<sup>-azwj</sup> by Your<sup>-azwj</sup> Might, and Your<sup>-azwj</sup> Strength, and Your<sup>-azwj</sup> Power, and entirety of what Your<sup>-azwj</sup> Knowledge contains, to Send Salawaat upon Muhammad<sup>-saww</sup> and upon the Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, and to Do such and such with me!’<sup>138</sup>

<sup>136</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 5 H 5

<sup>137</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 5 H 6

<sup>138</sup> 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<sup>-asws</sup> said: 'Come to the standing place of Jibraeel<sup>-as</sup>, and it is beneath the spout.  
 It was his<sup>-as</sup> standing place when he<sup>-as</sup> sought permission to (speak to) Rasool-Allah<sup>-saww</sup>, and  
 say, 'O Generous! O Benevolent! O Near) O Far! I ask You<sup>-azwj</sup> to Send Salawaat upon  
 Muhammad<sup>-saww</sup> and People<sup>-asws</sup> of his<sup>-saww</sup> Household, and I ask You<sup>-azwj</sup> to Return Your<sup>-azwj</sup>  
 bounties to me!'

قَالَ وَ ذَلِكَ مَقَامٌ لَا تَدْعُو فِيهِ حَائِضٌ تَسْتَقْبِلُ الْقِبْلَةَ ثُمَّ تَدْعُو بِدُعَاءِ الدَّمِّ إِلَّا رَأَتْ الطُّهْرَ إِنْ شَاءَ اللَّهُ.

He<sup>-asws</sup> 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<sup>-azwj</sup> so Desires'.<sup>139</sup>

9- به، من لا يحضره الفقيه ثم أنت مقام جبرئيل إلى قوله و ذلك مقام لا تدعو فيه حائض مستقبلة القبلة إلا رأت الطهر

(The book) 'Man La Yahzar Al Faqeeh' –

'Then come to the standing place of Jibraeel<sup>-as</sup>' – up to his<sup>-asws</sup> words – 'And that is the standing  
 pace where no menstruating one will supplicate in it facing the Qiblah except she will see the  
 cleanliness.

ثُمَّ تَدْعُو بِدُعَاءِ الدَّمِّ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِكُلِّ اسْمٍ هُوَ لَكَ أَوْ تَسَمَّيْتَ بِهِ لِأَحَدٍ مِنْ خَلْقِكَ أَوْ هُوَ مَأْتُورٌ فِي عِلْمِ الْعَيْبِ عِنْدَكَ

Then she should supplicate with 'Dua Al-Damm' – 'O Allah<sup>-azwj</sup>! I ask You<sup>-azwj</sup> with every Name  
 which is Yours<sup>-azwj</sup>, or You<sup>-azwj</sup> have been Named it for anyone of Your<sup>-azwj</sup> creatures, or it is  
 preferable in knowledge of the unseen with You<sup>-azwj</sup>!

وَ أَسْأَلُكَ بِاسْمِكَ الْأَعْظَمِ الْأَعْظَمِ الْأَعْظَمِ وَ بِكُلِّ حَرْفٍ أَنْزَلْتَهُ عَلَى مُوسَى وَ بِكُلِّ حَرْفٍ أَنْزَلْتَهُ عَلَى عِيسَى وَ بِكُلِّ حَرْفٍ أَنْزَلْتَهُ عَلَى مُحَمَّدٍ صَلَوَاتِكَ عَلَيْهِ  
 وَ آلِهِ وَ عَلَى أَنْبِيَآءِ اللَّهِ إِلَّا فَعَلْتَ بِي كَذًّا وَ كَدًّا

And I ask You<sup>-azwj</sup> by Your<sup>-azwj</sup> Name the most Magnificent! The most Magnificent! The most  
 Magnificent, and with every letter You<sup>-azwj</sup> had Revealed unto Musa<sup>-as</sup>, and with every letter  
 You<sup>-azwj</sup> had Revealed unto Isa<sup>-as</sup>, and with every letter You<sup>-azwj</sup> Revealed unto  
 Muhammad<sup>-saww</sup>, may Your<sup>-azwj</sup> Salawaat be upon him<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup>, and upon  
 the Prophets<sup>-as</sup> of Allah<sup>-azwj</sup>, please Do such and such with me!

وَ الْحَائِضُ تَقُولُ إِلَّا أَذْهَبَتْ عَنِّي هَذَا الدَّمِّ.

And the menstruating one should say, ‘Please Remove this blood away from me!’<sup>140</sup>

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<sup>-asws</sup>, he (the narrator) said, ‘Ibn Abu Yafour asked him<sup>-asws</sup>, ‘How much should I pray?’

10- يب، تهذيب الأحكام الحسين بن سعيد عن معاوية بن عمارة عن أبي عبد الله ع قال: سأله ابن أبي يعفور كم أصلي فقال صل ثمان ركعات عند زوال الشمس فإن رسول الله ص قال الصلاة في مسجدك كالف صلاة في غيره إلا المسجد الحرام فإن الصلاة في المسجد الحرام تعدل ألف صلاة في مسجدك.

He<sup>-asws</sup> said: ‘Eight units at midday, for Rasool-Allah<sup>-saww</sup> said: ‘The Salat in my<sup>-saww</sup> 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<sup>-saww</sup> Masjid’.<sup>141</sup>

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 الخميس و صيام شهر رمضان فأكثرُوا 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<sup>-asws</sup> 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,

<sup>140</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 5 H 9

<sup>141</sup> 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!

وَ اعْلَمُوا أَنَّ الرَّجُلَ قَدْ يَكُونُ كَيِّسًا فِي أَمْرِ الدُّنْيَا فَيُقَالُ مَا أَكَيْسَ فُلَانًا فَكَيْفَ مِنْ كَسٍ 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?’<sup>142</sup>

12- كَف، المصباح للكفعمي زيارَةَ لِلنَّبِيِّ ص السَّلَامُ عَلَى رَسُولِ اللَّهِ وَ أَمِينِ اللَّهِ عَلَى وَحْيِهِ وَ عَزَائِمِ أَمْرِهِ الْخَاتِمِ لِمَا سَبَقَ وَ الْفَاتِحِ لِمَا اسْتَقْبَلَ وَ الْمُهَيَّبِينَ عَلَى ذَلِكَ كُلِّهِ وَ رَحْمَةَ اللَّهِ وَ بَرَكَاتُهُ

(The book) ‘Al Misbah’ of Al Kaf’amy –

‘Ziyarat of the Prophet<sup>-saww</sup> – ‘The greeting be upon the Messenger<sup>-saww</sup> of Allah<sup>-azwj</sup>, and the trustee of Allah<sup>-azwj</sup> upon His<sup>-azwj</sup> Revelation and His<sup>-azwj</sup> 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<sup>-azwj</sup> and His<sup>-azwj</sup> Blessings!

السَّلَامُ عَلَى صَاحِبِ السَّكِينَةِ السَّلَامُ عَلَى الْمَدْفُونِ بِالْمَدِينَةِ السَّلَامُ عَلَى الْمَنْصُورِ الْمُؤَيَّدِ السَّلَامُ عَلَى أَبِي الْقَاسِمِ مُحَمَّدٍ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ.

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<sup>-saww</sup>, and Mercy of Allah<sup>-azwj</sup>, and His<sup>-azwj</sup> Blessings!’<sup>143</sup>

13- ب، قرب الإسناد مُحَمَّدُ بْنُ عَبْدِ الْحَمِيدِ عَنِ ابْنِ فَضَّالٍ قَالَ: قُلْتُ لِلرِّضَا ع رَأَيْتَكَ تُسَلِّمُ عَلَى النَّبِيِّ ص فِي غَيْرِ الْمَوْضِعِ الَّذِي نُسَلِّمُ نَحْنُ فِيهِ عَلَيْهِ مِنْ اسْتِقْبَالِ الْقَبْرِ

(The book) ‘Qurb Al Isnaad’ – Muhammad Bin Abdul Hameed, from Ibn Fazzal who said,

‘I said to Al-Reza<sup>-asws</sup>, ‘I saw you<sup>-asws</sup> greeting upon the Prophet<sup>-saww</sup> in other than the place in which we tend to greet in upon him<sup>-saww</sup>, from facing the grave’.

قَالَ فَقَالَ تُسَلِّمُ أَنْتَ مِنْ حَيْثُ يُسَلِّمُونَ.

He (the narrator) said, ‘He<sup>-asws</sup> said: ‘You can greet from wherever you are greeting’.<sup>144</sup>

14- ب، قرب الإسناد قَالَ ابْنُ الْجُهْمِ سَمِعْتُ الرِّضَا ع يَقُولُ مَوْضِعَ الْأَسْطُوَانَةِ مِمَّا بَلِي صَخْرَةَ الْمَسْجِدِ مَسْجِدِ فَاطِمَةَ صَلَّى اللَّهُ عَلَيْهَا.

(The book) ‘Qurb Al Isnaad’ – Ibn Al Jahm said,

<sup>142</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 5 H 11

<sup>143</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 5 H 12

<sup>144</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 5 H 13

'I heard Al Reza<sup>-asws</sup> saying: 'The place of the pillars is from what follows the courtyard of the Masjid, Masjid (Syeda) Fatima<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon her<sup>-asws</sup>''<sup>145</sup>

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 الغمزة فأتى القبر من موضع رأس النبي ص بعد المغرب فسلم على النبي ص ولزق بالقبر

(The book) 'Uyoun Akhbar Al-Reza<sup>-asws</sup>', may the greeting be upon him<sup>-asws</sup> – My father, from Sa'ad, from Ibn Isa, from Ibn Fazzal who said,

'I saw Abu Al-Hassan<sup>-asws</sup> and he<sup>-asws</sup> wanted to bid farewell for the going out to the Umrah. He<sup>-asws</sup> came to the grave from the place of head of the Prophet<sup>-saww</sup> after Al-Maghrib. He<sup>-asws</sup> greeted unto the Prophet<sup>-as</sup> and adhered with the grave.

ثم انصرف حتى أتى القبر فقام إلى جانبه يصلي فالزق منكبه الأيسر بالقبر قريباً من الأستوانة التي دون الأستوانة المخلقة عند رأس النبي ص فصلّى ست ركعات أو ثمان ركعات في نعليه

Then he<sup>-asws</sup> left until he<sup>-asws</sup> came to the grave. He<sup>-asws</sup> stood to its side and adhered his<sup>-asws</sup> left shoulder with the grave, nearby to the pillars which other than the perfumed pillars by the head of the Prophet<sup>-saww</sup>. He<sup>-asws</sup> prayed six or eight units in his<sup>-asws</sup> 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<sup>-asws</sup> Ruk'u and his<sup>-asws</sup> Sajdah was of three glorifications or more. When he<sup>-asws</sup> was free, he performed a Sajdah prolonging in it until his<sup>-asws</sup> swear wetted the pebbles'.

قال وذكر بعض أصحابنا أنه الصق حذبه بأرض المسجد.

He (the narrator) said, 'And some of our companions mentioned he<sup>-asws</sup> adhered his<sup>-asws</sup> cheek with the ground of the Masjid''<sup>146</sup>

16- جاء المجالس للمفيد أحمد بن الوليد عن أبيه عن سعد عن ابن عيسى عن ابن سنان عن إسحاق بن عمارة قال: سمعت أبا عبد الله ع يقول وهو قائم عند قبر رسول الله ص أسأل الله الذي انتخبك واصطفاك وصدقك وهدى بك أن يصلي عليك إن الله وملائكته يصلون على النبي يا أيها الذين آمنوا صلوا عليه وسلموا 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<sup>-asws</sup> saying while he<sup>-asws</sup> was standing by the grave of Rasool-Allah<sup>-saww</sup>: 'I ask Allah<sup>-azwj</sup> Who Selected you<sup>-saww</sup>, and Chose you<sup>-saww</sup>, and Purified you<sup>-saww</sup>, and Guided you<sup>-saww</sup>, and Guided though you<sup>-saww</sup>, to Send Salawaat upon you<sup>-saww</sup>! **Surely, Allah and His**

<sup>145</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 5 H 14

<sup>146</sup> 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]' .<sup>147</sup>**

17- مل، كامل الزيارات أبي و ابن الوليد معاً عن ابن أبي عمير معاً عن معاوية بن عمارة عن أبي عبد الله ع قال: إذا دخلت المدينة فاعتسل قبل أن تدخلها أو حين تريد أن تدخلها ثم تأتي قبر النبي ص فتسلم على رسول الله ص - ثم تقوم عند الأستوانة المقدمية 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<sup>-asws</sup> 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<sup>-azwj</sup>, greet unto Rasool-Allah<sup>-saww</sup>, 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<sup>-saww</sup>, 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<sup>-azwj</sup> Alone, there is no associate for Him<sup>-azwj</sup>; and I testify that Muhammad<sup>-saww</sup> is His<sup>-azwj</sup> servant and His<sup>-azwj</sup> Rasool<sup>-saww</sup>; and I testify that you<sup>-saww</sup> are a Messenger<sup>-saww</sup> of Allah<sup>-azwj</sup>, and you<sup>-saww</sup> are Muhammad<sup>-saww</sup> Bin Abdullah<sup>-as</sup>!

و أشهد أنك قد بلغت رسالات ربك و نصحت لأمتك و جاهدت في سبيل الله و عبدت الله حتى أتاك اليقين بالحكمة و المؤعظة 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 استغفنا بك من الشirk و الضلالة

And I testify that you<sup>-saww</sup> did deliver Messages of your<sup>-saww</sup> Lord<sup>-azwj</sup>, and advised your<sup>-saww</sup> community, and fought in the Way of Allah<sup>-azwj</sup>, and worshipped Allah<sup>-azwj</sup> until the certainty (death) came to you<sup>-saww</sup>, with the wisdom and the goodly preaching, and you have fulfilled the truth which was upon you<sup>-asws</sup>, and you<sup>-saww</sup> were kind with the believers and harsh upon the Kafirs! So, Allah<sup>-azwj</sup> Reached with you<sup>-saww</sup> the best nobility in the place of the esteemed ones. The Praise is for Allah<sup>-azwj</sup> Who Saved us through you<sup>-saww</sup>, 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 سبح لك يا رب العالمين من الأولين و الآخرين على محمد عبدك و رسولك و نبيك و أمينك و حبيبك و صفيك و خاصتك و صفوتك و خيرتك من خلقك

O Allah<sup>-azwj</sup>! Make Your<sup>-azwj</sup> Salawaat and Salawaat of Your<sup>-azwj</sup> Angels of Proximity and of Your<sup>-azwj</sup> righteous servants, and of Your<sup>-azwj</sup> Messenger Prophets<sup>-as</sup>, and inhabitants of the skies and the earths, and one ones glorifying to You<sup>-azwj</sup>, O Lord<sup>-azwj</sup> of the worlds, from the former ones and the latter ones, be upon Muhammad<sup>-saww</sup> Your<sup>-azwj</sup> servant, and Your<sup>-azwj</sup> Rasool<sup>-saww</sup>, and Your<sup>-azwj</sup> Prophet<sup>-saww</sup>, and Your<sup>-azwj</sup> Trustee, and Your<sup>-azwj</sup> Captain, and Your<sup>-</sup>

<sup>147</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 5 H 16

azwj Beloved, and Your-azwj Ambassador, and Your-azwj Special one, and Your-azwj Elite, and Your-azwj best from Your-azwj creatures!

اللَّهُمَّ وَ أَعْطِهِ الدَّرَجَةَ وَ الوَسِيلَةَ مِنَ الْجَنَّةِ وَ ابْعَثْهُ مَقَاماً مَحْمُوداً يَعْطِيهِ بِهِ الْأَوَّلُونَ وَ الْآخِرُونَ

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 أَنْتِ بِنَبِيِّكَ مُسْتَعْفِرٌ تَائِباً مِنْ ذُنُوبِي وَ إِنِّي أَنْتِ 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 لِيَعْفَرَ 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 اذْفَعْ 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".<sup>148</sup>

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'.<sup>149</sup>

19- مل، كامل الزيارات جعفر بن محمد بن إبراهيم الموسوي عن عبد الله بن هيب عن ابن أبي عمير عن معاوية بن عمارة قال قال أبو عبد الله ع إذا فرغت من الدعاء عند القبر فأت المنبر و امسح يديك و اخط بؤمانتيه و هما السفلوان و امسح عينيك و وجهك به فإنه يقال إنه شفاء للعين و ثم عنده فاحمد الله و أتني عليه و سل حاجتك

<sup>148</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 5 H 17

<sup>149</sup> 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<sup>-asws</sup> 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<sup>-azwj</sup> and laud upon Him<sup>-azwj</sup> and ask your need.

فَإِنَّ رَسُولَ اللَّهِ صَلَّى مَا بَيْنَ مَنبَرِي وَ بَيْتِي رَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ وَ إِنَّ مَنبَرِي عَلَى ثُرْعَةٍ مِنْ ثُرْعِ الْجَنَّةِ وَ قَوَائِمُ الْمَنبَرِ رُتَبٌ فِي الْجَنَّةِ وَ الثُّرْعَةُ هِيَ الْبَابُ الصَّغِيرُ

Rasool-Allah<sup>-saww</sup> said: 'Whatever is between my<sup>-saww</sup> pulpit and my<sup>-saww</sup> house is a garden from the Gardens of Paradise, and my<sup>-saww</sup> 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 صَلَّى 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<sup>-saww</sup> and pray whatever comes to you. When you enter the Masjid, send Salawaat upon Muhammad<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup>, and when you go exit do similar to that, and frequent from the Salat in Masjid of the Rasool<sup>-saww</sup> 150

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 صَلَّى ص فَيَسَلِمُ 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<sup>-asws</sup>, from his brother Musa<sup>-asws</sup>, from his father<sup>-asws</sup>, from his grandfather<sup>-asws</sup>, said: 'Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-asws</sup> had paused at the grave of the Prophet<sup>-saww</sup>. He<sup>-asws</sup> greeted and testified for him<sup>-saww</sup> with having delivered and supplicated with what had presented to him<sup>-asws</sup>.

ثُمَّ يُسْنِدُ ظَهْرَهُ إِلَى قَبْرِ النَّبِيِّ صَلَّى ص إِلَى الْمَرْوَةِ الْخَضْرَاءِ الدَّقِيقَةِ الْعَرْضِ مِمَّا يَلِي الْقَبْرَ وَ يَلْتَرِقُ بِالْقَبْرِ وَ يُسْنِدُ ظَهْرَهُ إِلَى الْقَبْرِ وَ يَسْتَقْبِلُ الْقِبْلَةَ

Then he<sup>-asws</sup> leant his<sup>-asws</sup> back to the grave of the Prophet<sup>-saww</sup> towards the fine, narrow green marble on the side of the grave, and he<sup>-asws</sup> adhered his<sup>-asws</sup> back with the grave and rested his<sup>-asws</sup> back to the grave and faced the Qiblah.

فَيَقُولُ اللَّهُمَّ إِنَّكَ الْجَائِزُ 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 شَرًّا مَا أَحْذَرُ عَلَيْهَا وَ أَصْبَحْتُ الْأُمُورُ بِيَدِكَ وَ لَا فُقِيرَ أَفْقَرُ مِنِّي إِنِّي لِمَا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ

He<sup>-asws</sup> said: 'O Allah<sup>-azwj</sup>! To You<sup>-azwj</sup> I<sup>-asws</sup> seek shelter of my affairs, and to the grave of Muhammad<sup>-saww</sup> Your<sup>-azwj</sup> servant and Your<sup>-azwj</sup> Rasool<sup>-saww</sup>. I have leaned my back. I have turned to the Qibla that You<sup>-azwj</sup> have approved for Muhammad<sup>-saww</sup>. O Allah<sup>-azwj</sup>! 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<sup>-azwj</sup> 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 ارُدِّيْ مِنْكَ بِخَيْرٍ وَ لَا رَادَّ لِفَضْلِكَ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ أَنْ تُبَدِّلَ اسْمِي أَوْ أَنْ تُعَيِّرَ جِسْمِي أَوْ تُزِيلَ نِعْمَتَكَ عَنِّي اللَّهُمَّ زَيِّنِي بِالتَّقْوَى وَ جَمِّلِي بِالنِّعَمِ وَ اعْمُرْنِي بِالْعَافِيَةِ وَ ارْزُقْنِي شُكْرَ الْعَافِيَةِ.

O Allah<sup>-azwj</sup>! I want good from You<sup>-azwj</sup> and there is no repeller of Your<sup>-azwj</sup> Grace! O Allah<sup>-azwj</sup>! I seek Refuge with You<sup>-azwj</sup> from You<sup>-azwj</sup> Replacing my name, or Changing my body, or Declining Your<sup>-azwj</sup> bounties away from me! O Allah<sup>-azwj</sup>! 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!"<sup>151</sup>

21- مل، كامل الزيارات مُحَمَّدُ بْنُ الْحُسَيْنِ بْنِ مَهْرِيَّارَ عَنْ أَبِيهِ عَنْ جَدِّهِ مِثْلَهُ.

(The book) 'Kamil Al Ziyaraat' – Muhammad Bin Al-Hassan Bin Mahziyar, from his father, from his grandfather, similar to it.<sup>152</sup>

22- كا، الكافي أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ الْكُوْفِيِّ عَنْ عَلِيٍّ بْنِ مَهْرِيَّارَ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ عَثْمَانَ بْنِ عَلِيٍّ بْنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ عَنْ عَلِيٍّ بْنِ جَعْفَرٍ مِثْلَهُ.

(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.<sup>153</sup>

23- مل، كامل الزيارات أَبِي عَنْ سَعْدِ عَنِ ابْنِ عَيْسَى عَنِ ابْنِ أَبِي نَجْرَانَ وَ الْأَهْوَازِيِّ وَ عَبْرِ وَاجِدٍ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ مُحَمَّدِ بْنِ مَسْعُودٍ قَالَ: رَأَيْتُ أَبَا عَبْدِ اللَّهِ عِ انْتَهَى إِلَى قَبْرِ النَّبِيِّ ص فَوَضَعَ يَدَهُ عَلَيْهِ وَ قَالَ أَسْأَلُ اللَّهَ الَّذِي اجْتَبَاكَ وَ اخْتَارَكَ وَ هَدَاكَ وَ هَدَى 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<sup>-asws</sup> end up to the grave of the Prophet<sup>-saww</sup>. He<sup>-asws</sup> placed his<sup>-asws</sup> hand upon it and said: 'I<sup>-asws</sup> ask Allah<sup>-azwj</sup> Who Selected you<sup>-saww</sup>, and Guided you<sup>-saww</sup>, and Guided through you<sup>-saww</sup>, to Send Salawaat upon you<sup>-saww</sup>!'

ثُمَّ قَالَ إِنَّ اللَّهَ وَ مَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَ سَلِّمُوا تَسْلِيمًا.

Then he<sup>-asws</sup> 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]!**"<sup>154</sup>

<sup>151</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 5 H 20

<sup>152</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 5 H 21

<sup>153</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 5 H 22

<sup>154</sup> 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<sup>-asws</sup> said to me: 'How are you saying in the salutation upon the Prophet<sup>-saww</sup>?'

فَقُلْتُ الَّذِي نَعْرِفُهُ وَرُؤْيَانَهُ

I said, 'That which we know of and are reporting it!'

قَالَ أَوْ لَا أَعْلَمُكَ مَا هُوَ أَفْضَلُ مِنْ هَذَا

He<sup>-asws</sup> said: 'Shall I<sup>-asws</sup> teach you what is better than this?'

فَقُلْتُ نَعَمْ جُعِلْتُ فِدَاكَ

I said, 'Yes, may I be sacrificed for you<sup>-asws</sup>!'

فَكُنْتُ لِي وَ أَنَا قَاعِدٌ بِحُطْبِهِ وَ قَرَأَهُ عَلَيَّ إِذَا وَقَفْتُ عَلَى قَبْرِهِ ص فَقُلْتُ أَشْهَدُ أَنْ 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 بَلَّغْتَ رَسُولَةَ رَبِّكَ وَ نَصَحْتَ لِأُمَّتِكَ وَ جَاهَدْتَ فِي سَبِيلِ رَبِّكَ وَ عَبْدَتَهُ حَتَّى أَتَاكَ الْبَيْعُينُ وَ أَدْبَتِ الَّذِي عَلَيْكَ مِنَ الْحَقِّ

He<sup>-asws</sup> wrote for me in his<sup>-asws</sup> handwriting while I was seated, and read it to me: 'When you paused at his<sup>-saww</sup> grave, say, 'I testify that there is no god except Allah<sup>-azwj</sup> Alone, there is no associate for Him<sup>-azwj</sup>, and I testify you<sup>-saww</sup> are Muhammad<sup>-saww</sup> Bin Abdullah<sup>-as</sup>, and I testify you<sup>-saww</sup> are Rasool<sup>-saww</sup> of Allah<sup>-azwj</sup>, and I testify you<sup>-asws</sup> are last of the Prophets<sup>-as</sup>, and I testify you<sup>-saww</sup> have delivered the Message of your<sup>-saww</sup> Lord<sup>-azwj</sup>, and advised your<sup>-saww</sup> community, and fought in the Way of your<sup>-saww</sup> Lord<sup>-azwj</sup>, and worshipped Him<sup>-azwj</sup> until the certainty (death) came to you<sup>-asws</sup>, and fulfil the truth which was upon you<sup>-saww</sup>!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ وَ رَسُولِكَ وَ نَجِيِّكَ وَ أَمِينِكَ وَ صَفِيِّكَ وَ خَيْرَتِكَ مِنْ خَلْقِكَ أَفْضَلَ مَا صَلَّيْتَ عَلَى أَحَدٍ مِنْ أَنْبِيَائِكَ وَ رُسُلِكَ

O Allah<sup>-azwj</sup>! Send Salawaat upon Muhammad<sup>-saww</sup> Your<sup>-azwj</sup> servant, and Your<sup>-azwj</sup> Rasool<sup>-saww</sup>, and Your<sup>-azwj</sup> Captain, and Your<sup>-azwj</sup> Trustee, and Your<sup>-azwj</sup> Ambassador, and Your<sup>-azwj</sup> best from Your<sup>-azwj</sup> creatures, the best of what You<sup>-azwj</sup> have Sent upon anyone of Your<sup>-azwj</sup> Prophets<sup>-as</sup> and Your<sup>-azwj</sup> Rasools<sup>-as</sup>!

اللَّهُمَّ سَلِّمْ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ كَمَا سَلَّمْتَ عَلَى نُوحٍ فِي الْعَالَمِينَ وَ ائْتِنِّي 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<sup>-azwj</sup>! Greet unto Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup> just as You<sup>-azwj</sup> had Greeted unto Noah in the worlds, and Confer upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup> just as You<sup>-azwj</sup> had Conferred upon Musa<sup>-as</sup> and Haroun<sup>-as</sup>, and Bless upon

Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> just as You<sup>-azwj</sup> had Blessed upon Ibrahim<sup>-as</sup> and the Progeny of Ibrahim<sup>-as</sup>, You<sup>-azwj</sup> are Praised, Glorified!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ تَرَحَّمْ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ

O Allah<sup>-azwj</sup>! Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, and Mercy upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>!

اللَّهُمَّ رَبَّ النَّبِيِّ الْحَرَامِ وَ رَبَّ الْمَسْجِدِ الْحَرَامِ وَ رَبَّ الرُّجْنِ وَ الْمَقَامِ وَ رَبَّ الْبَلَدِ الْحَرَامِ وَ رَبَّ الْحِلِّ وَ الْحَرَامِ وَ رَبَّ الْمَشْعَرِ الْحَرَامِ بَلِّغْ رُوحَ مُحَمَّدٍ ص مَيِّ السَّلَامِ.

O Allah<sup>-azwj</sup>, Lord<sup>-azwj</sup> of the Sacred House, and Lord<sup>-azwj</sup> of the Sacred Masjid, and Lord<sup>-azwj</sup> of the (Yemeni) corner, and the Maqam (of Ibrahim<sup>-as</sup>), and Lord<sup>-azwj</sup> of the sacred city, and Lord<sup>-azwj</sup> of the de-consecrated area and the consecrated area, and Lord<sup>-azwj</sup> of the Sacred Monuments! Deliver to the soul of Muhammad<sup>-saww</sup>, the greeting from me!<sup>155</sup>

25- مل، كامل الزيارات الكُلَيْبِيُّ عَنْ عِدَّةٍ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ الْبَرْزَنْبِيِّ قَالَ: قُلْتُ لِأَبِي الْحَسَنِ ع كَيْفَ السَّلَامُ عَلَى رَسُولِ اللَّهِ ص 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<sup>-asws</sup>, 'How is the greeting upon Rasool-Allah<sup>-saww</sup> at his<sup>-saww</sup> grave?'

فَقَالَ السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ السَّلَامُ عَلَيْكَ يَا حَبِيبَ اللَّهِ السَّلَامُ عَلَيْكَ يَا صَفْوَةَ اللَّهِ السَّلَامُ عَلَيْكَ يَا أَمِينَ اللَّهِ

He<sup>-asws</sup> said: 'The greeting be upon you<sup>-saww</sup>, O Rasool-Allah<sup>-saww</sup>! The greeting be upon you<sup>-saww</sup> O Beloved of Allah<sup>-azwj</sup>! The greeting be upon you<sup>-saww</sup> O Elite of Allah<sup>-azwj</sup>! The greeting be upon you<sup>-saww</sup>, O Trustee of Allah<sup>-azwj</sup>!

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<sup>-saww</sup> are Rasool<sup>-saww</sup> of Allah<sup>-azwj</sup>, and I testify you<sup>-saww</sup> have advised to your<sup>-saww</sup> community and fought in the Way of Allah<sup>-azwj</sup> and worshipped Him<sup>-azwj</sup> until the certainty (death) came to you<sup>-saww</sup>! May Allah<sup>-azwj</sup> Recompense you<sup>-saww</sup> the best of what He<sup>-azwj</sup> Recompenses any Prophet<sup>-as</sup> on behalf of his<sup>-as</sup> Prophet<sup>-as</sup>!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ أَفْضَلَ مَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَ آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ.

O Allah<sup>-azwj</sup>! Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, best of what You<sup>-azwj</sup> have Sent upon Ibrahim<sup>-as</sup> and Progeny<sup>-asws</sup> of Ibrahim<sup>-as</sup>, You<sup>-azwj</sup> are Praised, Glorified!<sup>156</sup>

<sup>155</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 5 H 24

<sup>156</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 5 H 25

26- كَأ، الكافي العِدَّةُ عَنْ سَهْلِ عَنْ عَلِيِّ بْنِ حَسَّانَ عَنْ بَعْضِ أَصْحَابِنَا قَالَ: حَضَرْتُ أَبَا الْحَسَنِ الْأَوَّلَ ع وَ هَارُونَ الْخَلِيفَةَ وَ عَيْسَى 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<sup>-asws</sup> the 1<sup>st</sup> 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<sup>-saww</sup>. Haroun said to Abu Al-Hassan<sup>-asws</sup>, 'Proceed!' He<sup>-asws</sup> refused, so Haroun proceeded and greeted and stood in a corner.

وَ قَالَ عَيْسَى بْنُ جَعْفَرٍ لِأَبِي الْحَسَنِ ع - تَقَدَّمَ فَأَبَى فَتَقَدَّمَ عَيْسَى فَسَلَّمَ وَ وَقَفَ مَعَ هَارُونَ

And Isa Bin Ja'far said to Abu Al-Hassan<sup>-asws</sup>, 'Proceed!' He<sup>-asws</sup> 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<sup>-asws</sup>, 'Proceed!' He<sup>-asws</sup> 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<sup>-asws</sup> proceeded. He<sup>-asws</sup> said: 'The greeting be upon you<sup>-saww</sup> O (fore) father<sup>-saww</sup>! I<sup>-asws</sup> ask Allah<sup>-azwj</sup> Who Chose you<sup>-saww</sup>, and Selected you<sup>-saww</sup>, and Guided you<sup>-saww</sup>, and Guided through you<sup>-saww</sup>, to Send Salawaat upon you<sup>-saww</sup>!'

فَقَالَ هَارُونَ لِعَيْسَى سَمِعْتَ مَا قَالَ

Haroun said to Isa, 'Did you hear what he<sup>-asws</sup> said?'

قَالَ نَعَمْ

He said, 'Yes'.

فَقَالَ هَارُونَ أَشْهَدُ أَنَّهُ أَبُوهُ حَقًّا.

Haroun said, 'I testify that he<sup>-saww</sup> is truly his<sup>-asws</sup> (fore) father<sup>-saww</sup>!'<sup>157</sup>

27- مل، كامل الزيارات علي بن الحسين عن علي بن إبراهيم عن محمد بن عيسى عن زكريا المؤمن عن إبراهيم بن ناجية عن إسحاق بن عمارة 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<sup>-asws</sup>, ‘Teach me a light salutation upon the Prophet<sup>-saww</sup>!’

قَالَ قُلْ أَسْأَلُ اللَّهَ الَّذِي أَنْتَجَبَكَ وَاصْطَفَاكَ وَاحْتَارَكَ وَهَدَى بِكَ أَنْ يُصَلِّيَ عَلَيْكَ صَلَاةً كَثِيرَةً طَيِّبَةً.

He<sup>-asws</sup> said: ‘Say, ‘I ask Allah<sup>-azwj</sup> Who Selected you<sup>-saww</sup>, and Chose you<sup>-saww</sup>, and Nominated you<sup>-saww</sup>, and Guided you<sup>-saww</sup> and Guided through you<sup>-saww</sup>, to Send Salawaat upon you<sup>-asws</sup>, abundant Salawaat, goodly!’<sup>158</sup>

28- مل، كامل الزيارات أبي عن سعد بن عيسى و ابن يزيد و موسى بن عمر جميعاً عن البرزطي 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<sup>-asws</sup>, he (the narrator) said, ‘I said, ‘How is the greeting upon Rasool-Allah<sup>-saww</sup> at his<sup>-saww</sup> grave?’

فَقَالَ تَقُولُ السَّلَامُ عَلَى رَسُولِ اللَّهِ ص السَّلَامُ عَلَيْكَ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ السَّلَامُ عَلَيْكَ يَا مُحَمَّدَ بْنَ عَبْدِ اللَّهِ السَّلَامُ عَلَيْكَ يَا خَيْرَةَ اللَّهِ السَّلَامُ عَلَيْكَ يَا حَبِيبَ اللَّهِ السَّلَامُ عَلَيْكَ يَا صَفْوَةَ اللَّهِ السَّلَامُ عَلَيْكَ يَا أَمِينَ اللَّهِ

He<sup>-asws</sup> said: ‘You should say, ‘The greeting be upon Rasool-Allah<sup>-azwj</sup>! The greeting be upon you<sup>-saww</sup> and Mercy of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Blessings! The greeting be upon you<sup>-saww</sup>, O Rasool-Allah<sup>-saww</sup>! The greeting be upon you<sup>-saww</sup> O Muhammad<sup>-saww</sup> Bin Abdullah<sup>-as</sup>! The greeting be upon you<sup>-saww</sup>, O Choice of Allah<sup>-azwj</sup>! The greeting be upon you<sup>-asws</sup>, O Beloved of Allah<sup>-azwj</sup>! The greeting be upon you<sup>-asws</sup>, O Elite of Allah<sup>-azwj</sup>! The greeting be upon you<sup>-saww</sup> O Trustee of Allah<sup>-azwj</sup>!

أَشْهَدُ أَنَّكَ رَسُولُ اللَّهِ وَ أَشْهَدُ أَنَّكَ مُحَمَّدُ بْنُ عَبْدِ 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<sup>-saww</sup> are a Rasool<sup>-saww</sup> of Allah<sup>-azwj</sup>, and I testify you<sup>-azwj</sup> are Muhammad<sup>-saww</sup> Bin Abdullah<sup>-as</sup>, and I testify you<sup>-saww</sup> have advised your<sup>-saww</sup> community and fought in the Way of Allah<sup>-azwj</sup> and worshipped Him<sup>-azwj</sup> until the certainty (death) came to you<sup>-saww</sup>! May Allah<sup>-azwj</sup> Recompense you<sup>-saww</sup> better than what He<sup>-azwj</sup> Recompenses any Prophet<sup>-as</sup> on behalf of his<sup>-as</sup> community!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ أَفْضَلَ مَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَ آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مُجِيدٌ.

O Allah<sup>-azwj</sup>! Sent Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup> better than what You<sup>-azwj</sup> had Sent upon Ibrahim<sup>-as</sup> and Progeny<sup>-asws</sup> of Ibrahim<sup>-as</sup>, You<sup>-azwj</sup> are praised, glorified!’<sup>159</sup>

<sup>158</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 5 H 27

<sup>159</sup> 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 أَسَلِمُ عَلَى النَّبِيِّ

(The book) 'Al Kafi' – Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Safwan Bin Yahya who said,

'I asked Abu Al-Hassan<sup>-asws</sup> (Al-Reza<sup>-asws</sup>) about the passing in the rear of the Masjid of Rasool-Allah<sup>-saww</sup> and I don't greet unto the Prophet<sup>-saww</sup>.

فَقَالَ لَمْ يَكُنْ أَبُو الْحَسَنِ ع يَصْنَعُ ذَلِكَ

He<sup>-asws</sup> said: 'Abu Al-Hassan<sup>-asws</sup> (Al Kazim<sup>-asws</sup>) would not do that'.

فُلْتُ فَيَدْخُلُ الْمَسْجِدَ فَيَسَلِّمُ 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<sup>-asws</sup> said: 'No'.

قَالَ سَلِّمَ عَلَيْهِ حِينَ تَدْخُلُ وَ حِينَ تَخْرُجُ وَ مِنْ بَعِيدٍ.

He<sup>-asws</sup> said: 'Greet unto him<sup>-saww</sup> when you enter, and when you exit, and from afar'<sup>160</sup>.

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 أَيْتَمَا كَانُوا.

(The book) 'Al Kafi' – The number, from Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Fazalat, from Muawiyah Bin Wahb who said,

'Abu Abdullah<sup>-asws</sup> said: 'Pray Salat to a side of the grave of the Prophet<sup>-saww</sup> and even though the Salat of the Momineen reach him<sup>-saww</sup>, wherever they may be!'<sup>161</sup>

31- مل، كامل الزيارات رُوِيَ عَنْ بَعْضِهِمْ قَالَ: إِذَا كَانَ لَكَ مُقَامٌ بِالْمَدِينَةِ صُمْتَ ثَلَاثَةَ أَيَّامٍ صُمْتَ يَوْمَ الْأَرْبَعَاءِ وَ صَلِّ لَيْلَةَ الْأَرْبَعَاءِ عِنْدَ أُسْطُوَانَةِ النَّوْبَةِ وَ هِيَ أُسْطُوَانَةُ أَبِي لُبَابَةَ الَّتِي كَانَ رَبَطَ إِلَيْهَا نَفْسَهُ حَتَّى نَزَلَ عَذْرُهُ مِنَ السَّمَاءِ وَ تَفَعَّدُ عِنْدَهَا يَوْمَ الْأَرْبَعَاءِ

(The book) 'Kamil Al Ziyaraat' –

'It has been reported from one of them<sup>-asws</sup> 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.

<sup>160</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 5 H 29

<sup>161</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 5 H 30

ثُمَّ تَأْتِي لَيْلَةَ 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<sup>-sawww</sup>. Sit by it for your night and your day and fast on the day of Thursday.

ثُمَّ تَأْتِي الْأُسْطُوَانَةَ الَّتِي تَلِي مَقَامَ النَّبِيِّ ص لَيْلَةَ 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 تَحَارٍ فَافْعَلْ فَإِنَّ ذَلِكَ بِمَاءٍ يُعَدُّ فِيهِ الْقُضْلُ

Then come to the pillar which follows the standing place of the Prophet<sup>-sawww</sup> 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 فِيهَا تَقُولُ اللَّهُمَّ مَا كَانَتْ لِي إِلَيْكَ مِنْ حَاجَةٍ شَرَعْتَ أَنَا فِي طَلِبِهَا وَ الْيَمَاسِيهَا أَوْ لَمْ أَشْرَعْ سَأَلْتُكَهَا أَوْ لَمْ أَسْأَلْكَهَا فَإِنِّي أَنْوِجُهُ إِلَيْكَ بِنَبِيِّكَ مُحَمَّدٍ ص نَبِيِّ الرَّحْمَةِ فِي قَضَاءِ حَوَائِجِي صَغِيرِهَا وَ كَبِيرِهَا.

Then praise Allah<sup>-azwj</sup> during the day of Friday and laud upon Him<sup>-azwj</sup>, and send Salawaat upon the Prophet<sup>-sawww</sup> and ask your need, and let it be among what you say, 'O Allah<sup>-azwj</sup>! Whatever need I have before You<sup>-azwj</sup>, whether I have begun seeking it and striving for it or not, whether I have asked You<sup>-azwj</sup> for it or not, I now turn to You<sup>-azwj</sup> through Your Prophet Muhammad<sup>-sawww</sup>, the Prophet<sup>-sawww</sup> of Mercy, in the fulfilment of all my needs, both small and big!"<sup>162</sup>

32- يب، تهذيب الأحكام موسى بن القاسم عن معاوية بن عمارة عن أبي عبد الله ع قال: إِذَا كَانَ لَكَ مُقَامٌ بِالْمَدِينَةِ ثَلَاثَةَ أَيَّامٍ صُمْتَ أَوَّلَ يَوْمٍ يَوْمَ 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<sup>-asws</sup> 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<sup>-azwj</sup> so Desires".<sup>163</sup>

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.

(The book) 'Kamil Al Ziyaraat' – A group of elders, from Sa'ad, from Ibn Isa, from Ibn Fazzal, from Yunus Bin Yaqoub who said,

<sup>162</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 5 H 31

<sup>163</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 5 H 32

'I asked Abu Abdullah<sup>-asws</sup> about bidding farewell to the grave of the Prophet<sup>-saww</sup>. He<sup>-asws</sup> said: 'You should say, 'May Allah<sup>-azwj</sup> Send Salawaat upon you<sup>-asws</sup>! The greeting be upon you<sup>-asws</sup>! May Allah<sup>-azwj</sup> not Make it the last of my greeting upon you<sup>-saww</sup>!'<sup>164</sup>

34- كا، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنِ ابْنِ عِيسَى مِثْلَهُ.

(The book) 'Al Kafi' – Muhammad Bin Yahya, from Ibn Isa, similar to it.<sup>165</sup>

35- مل، كامل الزيارات بِهَذَا الْإِسْنَادِ عَنِ ابْنِ فَضَّالٍ قَالَ: رَأَيْتُ أَبَا الْحَسَنِ ع- وَهُوَ يُرِيدُ أَنْ يُودَعَ لِلخُرُوجِ إِلَى الْعُمْرَةِ فَأَتَى الْقَبْرَ مِنْ مَوْضِعِ رَأْسِ رَسُولِ اللَّهِ ص بَعْدَ الْمَغْرِبِ فَسَلَّمَ عَلَى النَّبِيِّ ص وَلَرَّقَ بِالْقَبْرِ

(The book) 'Kamil Al Ziyaraat' – By this chain from Ibn Fazzal who said,

'I saw Abu Al-Hassan<sup>-asws</sup>, and he<sup>-asws</sup> wanted for bid farewell for the going out to the Umrah. He<sup>-asws</sup> came to the grave from the place of the head of Rasool-Allah<sup>-saww</sup>, after Al-Maghrib. He<sup>-asws</sup> greeted unto the Prophet<sup>-saww</sup> and adhered with the grave.

ثُمَّ انصَرَفَ حَتَّى أَتَى الْقَبْرَ فَقَامَ إِلَى جَانِبِهِ يُصَلِّي وَ لَرَّقَ مِنْكِبِهِ الْأَيْسَرَ بِالْقَبْرِ قَرِيباً مِنْ الْأُسْطُوَانَةِ الَّتِي دُونَ الْأُسْطُوَانَةِ الْمُخَلَّفَةِ الَّتِي عِنْدَ رَأْسِ النَّبِيِّ ص فَصَلَّى سِتَّ رَكَعَاتٍ أَوْ ثَمَانَ رَكَعَاتٍ فِي نَعْلَيْهِ

Then he<sup>-asws</sup> left until he<sup>-asws</sup> came to the grave. He<sup>-asws</sup> stood to its side and prays Salat, and adhered his<sup>-asws</sup> left shoulder with the grave, nearby the pillar which is other than the perfumed pillar which is by the head of the Prophet<sup>-saww</sup>. He<sup>-asws</sup> prayed six units Salat or eight units in his<sup>-asws</sup> slippers'.

قَالَ فَكَانَ مِقْدَارُ رُكُوعِهِ وَ سُجُودِهِ ثَلَاثَ تَسْبِيحَاتٍ أَوْ أَكْثَرَ فَلَمَّا فَرَغَ سَجَدَ سَجْدَةً أَطَالَ فِيهَا السُّجُودَ حَتَّى بَلَ عَرَقُهُ الْحَصَى

He (the narrator) said, 'A measurement of his<sup>-asws</sup> Ruk'u and his<sup>-asws</sup> Sajdah was of three glorification or more. When he<sup>-asws</sup> was free, he<sup>-asws</sup> performed a Sajdah, prolonging the Sajdah in it until his<sup>-asws</sup> sweat wetted the pebbles'.

قَالَ وَ ذَكَرَ بَعْضُ أَصْحَابِنَا أَنَّهُ رَأَهُ لَصِقَ خَدَّهُ بِأَرْضِ الْمَسْجِدِ.

He (the narrator) said, 'And one of our companions mentioned that he saw him<sup>-asws</sup> adhere his<sup>-asws</sup> cheek with the ground of the Masjid'<sup>166</sup>.

36- مل، كامل الزيارات مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ أَبِيهِ عَنْ جَدِّهِ عَلِيِّ بْنِ مَهْزَبَانَ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ صَفْوَانَ بْنِ يَحْيَى وَ ابْنِ أَبِي عُمَيْرٍ وَ فَضَالَةَ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع إِذَا أَرَدْتَ أَنْ تَخْرُجَ مِنَ الْمَدِينَةِ فَاعْتَسِلْ ثُمَّ انْتِ قَبْرَ النَّبِيِّ ص بَعْدَ مَا تَفَرَّغَ مِنْ حَوَائِجِكَ فَوَدِّعْهُ وَ اصْنَعْ مِثْلَ مَا صَنَعْتَ عِنْدَ دُخُولِكَ وَ قُلِ اللَّهُمَّ لَا تَجْعَلْهُ آخِرَ الْعَهْدِ مِنْ زِيَارَةِ قَبْرِ نَبِيِّكَ- فَإِنْ تَوَفَّيْتَنِي قَبْلَ ذَلِكَ فَلِيَّ أَشْهَدُ فِي مَمَاتِي عَلَى مَا أَشْهَدُ عَلَيْهِ فِي حَيَاتِي أَنْ لَا إِلَهَ إِلَّا أَنْتَ وَ أَنَّ مُحَمَّدًا عَبْدُكَ وَ رَسُولُكَ.

<sup>164</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 5 H 33

<sup>165</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 5 H 34

<sup>166</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 5 H 35

(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, bather, then come to the grave of the Prophet<sup>-saww</sup> after having been free from your needs. Bid farewell to him<sup>-saww</sup> and do similar to what you had done during your entry, and say, 'O Allah<sup>-azwj</sup>! Do not Make it the last pact of Ziyarat of the grave of Your<sup>-azwj</sup> Prophet<sup>-saww</sup>. If You<sup>-azwj</sup> 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<sup>-azwj</sup>, and Muhammad<sup>-saww</sup> is Your<sup>-azwj</sup> servant and Your<sup>-azwj</sup> Rasool<sup>-saww</sup>!'<sup>167</sup>

37- كا، الكافي عليُّ بنُ إبراهيمَ عن ابنِ أبي عميرٍ مثله.

(The book) 'Al Kafi' – Ali Bin Ibrahim, from Ibn Abu Umeyr, similar to it.<sup>168</sup>

38- به، من لا يحضره الفقيه إذا أردت أن تخرج من المدينة فأب مؤضع رأس النبي ص - فسلم عليه ثم أت المنبر و صل عنده على النبي ص ما استطعت و ادع لنفسك بما أحببت للدين و الدنيا ثم ارجع إلى قبر النبي ص و ألزق 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 اقتت 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<sup>-saww</sup> 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<sup>-saww</sup> 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<sup>-saww</sup>, 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 مؤدعاً له عليه السلام صلى الله عليك السلام عليك لا جعله الله آخر تسليمي عليك اللهم لا تجعله آخر العهد إلى آخر ما مر.

When you are free from it, face Rasool-Allah<sup>-saww</sup> say farewell to him<sup>-saww</sup>, the greeting be upon him<sup>-saww</sup>, 'May Allah<sup>-azwj</sup> Send Salawaat upon you<sup>-asws</sup>! The greeting be upon you<sup>-saww</sup>! May Allah<sup>-azwj</sup> not Make is the last of my greeting upon you<sup>-saww</sup>! O Allah<sup>-azwj</sup>! Do not Make it the last of the pacts' – up to the end of what has passed"<sup>169</sup>.

39- أروي من موسى بن جعفر ع أنه قال: يُستحبُّ إذا قدم المدينة مدينة الرسول ص أن يصوم ثلاثة أيام فإن كان له بها مقام أن يجعل صومها في يوم الأربعاء و الخميس و الجمعة.

<sup>167</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 5 H 36

<sup>168</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 5 H 37

<sup>169</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 5 H 38

It is reported from Musa<sup>-asws</sup> Bin Ja'far<sup>-asws</sup>, he<sup>-asws</sup> said: 'It is recommended, when he arrives at the city of the Rasool<sup>-saww</sup> 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'.<sup>170</sup>

40- وَ رُوِيَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ: مَنْ زَارَ قَبْرِي حَلَّتْ لَهُ شَفَاعَتِي وَ مَنْ زَارَنِي مِتْبَانًا فَكَأَنَّمَا زَارَنِي حَيًّا

It is reported from the Prophet<sup>-saww</sup>, he<sup>-saww</sup> said: 'One who visits my grave, my<sup>-saww</sup> intercession will be released with him, and one who visits me<sup>-asws</sup> when I<sup>-saww</sup> have passed away, it is as if he has visited me<sup>-saww</sup> while I<sup>-saww</sup> 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 الْأَوْلِيَاءِ وَ الْأَخْرِيِّ السَّلَامُ عَلَيْكَ يَا زَيْنَ الْقِيَامَةِ السَّلَامُ عَلَيْكَ يَا شَفِيعَ الْقِيَامَةِ

The pause by his<sup>-saww</sup> head facing the Qiblah, and greet and say, 'The greeting be to you<sup>-saww</sup>, O Prophet<sup>-saww</sup>, and Mercy of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Blessings! The greetings be to you<sup>-saww</sup>, O Abu Al-Qasim<sup>-saww</sup>! The greeting be to you<sup>-saww</sup> O Chief of the former ones and the latter ones! The greeting be to you<sup>-saww</sup> O adornment of the Qiyamah! The greeting be to you<sup>-saww</sup> O interceders of the Qiyamah!

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَشْهَدُ أَنَّكَ عَبْدُهُ وَ رَسُولُهُ بَلَّغْتَ الرِّسَالَةَ وَ أَدَيْتَ الْأَمَانَةَ وَ نَصَحْتَ أُمَّتَكَ وَ جَاهَدْتَ فِي سَبِيلِ رَبِّكَ حَتَّىٰ آتَاكَ الْيَقِينُ

I testify there is no god except Allah<sup>-azwj</sup> Alone, there is no associate for Him<sup>-azwj</sup>, and I testify you<sup>-saww</sup> as His<sup>-azwj</sup> servant and His<sup>-azwj</sup> Rasool<sup>-saww</sup>! You<sup>-saww</sup> delivered the Message and fulfilled the entrustment and advised your<sup>-saww</sup> community, and fought in the Way of your<sup>-saww</sup> Lord<sup>-azwj</sup> until the certainty (death) came to you<sup>-saww</sup>!

صَلَّى اللَّهُ عَلَيْكَ وَ عَلَىٰ أَهْلِ بَيْتِكَ طِبْتَ حَيًّا وَ طِبْتَ مِتْبَانًا صَلَّى اللَّهُ عَلَيْكَ وَ عَلَىٰ أَحْبَابِكَ وَ وَصِيِّكَ وَ ابْنِ عَمِّكَ أَمِيرِ الْمُؤْمِنِينَ وَ عَلَىٰ ابْنَتِكَ سَيِّدَةِ نِسَاءِ الْعَالَمِينَ وَ عَلَىٰ وَلَدَيْكَ الْحَسَنِ وَ الْحُسَيْنِ أَفْضَلِ السَّلَامِ وَ أَطْيَبِ التَّحِيَّةِ وَ أَطْهَرَ الصَّلَاةِ وَ عَلَيْنَا مِنْكُمْ السَّلَامُ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ-

May Allah<sup>-azwj</sup> Send Salawaat upon you<sup>-saww</sup>, and upon People<sup>-asws</sup> of your<sup>-saww</sup> Household! You<sup>-saww</sup> were good when alive and are good when expired! May Allah<sup>-azwj</sup> Send Salawaat upon you<sup>-saww</sup> and upon your<sup>-saww</sup> brother<sup>-asws</sup>, and your<sup>-saww</sup> successor<sup>-asws</sup>, and son<sup>-asws</sup> of your<sup>-saww</sup> uncle<sup>-as</sup>, Amir Al-Momineen<sup>-asws</sup>, and upon your<sup>-saww</sup> daughter<sup>-asws</sup> chieftess of women of the worlds, and upon your<sup>-saww</sup> two (grand) sons<sup>-asws</sup> Al-Hassan<sup>-asws</sup> and Al-Husayn<sup>-asws</sup>, the superior greetings, and the best salutation, and the cleanest of the Salawaat, and upon us be the greetings from you<sup>-asws</sup>, and Mercy of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Blessings!'

وَ تَدْعُو لِنَفْسِكَ وَ اجْتَهِدْ فِي الدَّعَاءِ لِلْمُؤْمِنِينَ وَ لِوَالِدَيْكَ ثُمَّ تُصَلِّيْ عِنْدَ أَسْطُوَانَةِ التَّوْبَةِ وَ عِنْدَ الْحَنَانَةِ وَ فِي الرُّوْضَةِ وَ عِنْدَ الْمِنْبَرِ أَكْثَرَ مَا قَدَرْتَ مِنَ الصَّلَاةِ فِيهَا وَ أَنْتَ مَقَامَ جَبْرَائِيلَ 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

<sup>170</sup> 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<sup>as</sup>, and it is by the spout.

إِذَا خَرَجْتَ مِنَ الْبَابِ الَّذِي يُقَالُ لَهُ بَابُ فَاطِمَةَ ع وَهُوَ الْبَابُ الَّذِي بِجِوَالِ رُقَاقِ الْبُقَيْعِ 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 مِنَ آفَاتِ الدُّنْيَا وَالْآخِرَةِ وَوَعَاءِ السَّفَرِ وَ سُوءِ الْمُنْقَلَبِ وَأَنْ تَرُدَّنِي  
سَالِمًا إِلَى وَطَنِي بَعْدَ حَجِّ مَقْبُولٍ وَ سَعْيٍ مَشْكُورٍ وَ عَمَلٍ مُتَقَبَّلٍ وَ لَا تَجْعَلْهُ آخِرَ الْعَهْدِ مِنْ حَرَمِكَ وَ حَرَمِ نَبِيِّكَ ص-

When you exit from the doo which is called, 'The door of (Syeda) Fatima<sup>asws</sup>', 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<sup>azwj</sup> because You<sup>azwj</sup> are Allah<sup>azwj</sup>, there isn't anything like You<sup>azwj</sup>, 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<sup>azwj</sup> Sanctuary and sanctuary of Your<sup>azwj</sup> Prophet<sup>saww</sup>!'

ثُمَّ اثْبُتْ قُبُورَ السَّادَةِ بِالْبُقَيْعِ وَ مَسْجِدَ فَاطِمَةَ فَصَلِّ فِيهَا رَكَعَتَيْنِ وَ رُزْ قَبْرَ حَمْزَةَ وَ قُبُورَ الشُّهَدَاءِ وَ مَسْجِدَ الْفَتْحِ وَ مَسْجِدَ السُّمِّيَا وَ مَسْجِدَ قُبَاءٍ فَإِنَّ فِيهَا  
فَضْلًا كَثِيرًا وَ مَسْجِدَ الْحَلْوَةِ 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<sup>asws</sup> at Al-Baqie, and Masjid of (Syeda) Fatima<sup>asws</sup>. Pray Salat in it of two units, and visit the grave of Hamza<sup>ra</sup>, 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<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, and the house of Ja'far<sup>asws</sup> Bin Muhammad<sup>asws</sup> 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 فَعَلْتَ 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<sup>saww</sup>. Do similar to what you have done in the first greeting and say, 'O Allah<sup>azwj</sup>! Do not make (it) last of the pacts of me of visiting the grave of Your<sup>azwj</sup> Prophet<sup>saww</sup> and his<sup>saww</sup> sanctuary, for I testify that there is no god except Allah<sup>azwj</sup> during my lifetime. If You<sup>azwj</sup> Cause me to die before that, and that Muhammad<sup>saww</sup> is Your<sup>azwj</sup> servant and Your<sup>azwj</sup> Rasool<sup>saww</sup>!'

وَ لَا تُودِعِ الْقَبْرَ إِلَّا وَ أَنْتَ قَدِ اغْتَسَلْتَ أَوْ أَنْتَ مُتَوَضِّئٌ إِنْ لَمْ يُمْكِنِكَ 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".<sup>171</sup>

41- قَالَ: إِذَا وَرَدْتَ إِنْ شَاءَ اللَّهُ مَدِينَةَ النَّبِيِّ ص فَاعْتَسِلْ لِلزِّيَارَةِ فَإِذَا أَرَدْتَ الدُّخُولَ قَفِّفْ عَلَى الْبَابِ وَ قُلِ اللَّهُمَّ إِنِّي وَقَفْتُ عَلَى بَابِ بَيْتِ مَنْ بِيُوتِ  
نَبِيِّكَ وَ آلِ نَبِيِّكَ عَلَيْهِ وَ عَلَيْهِمُ السَّلَامُ وَ قَدْ مَنَعْتَ النَّاسَ الدُّخُولَ إِلَى بِيُوتِهِ إِلَّا بِإِذْنِ نَبِيِّكَ- فَكُلْتُ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بِيُوتِ النَّبِيِّ إِلَّا أَنْ  
يُؤَدِّنَ لَكُمْ

<sup>171</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 5 H 40

He (Al-Mufeed) said, 'When you arrive, if Allah<sup>-azwj</sup> so Desires, at the city of the Prophet<sup>-saww</sup>, perform a ritual bath for the visitation. When you intend to enter, stand at the door and say: 'O Allah<sup>-azwj</sup>! I have stood at the door of a house from the houses of Your Prophet<sup>-saww</sup> and Progeny<sup>-asws</sup> of Your<sup>-azwj</sup> Prophet<sup>-saww</sup>, upon him<sup>-saww</sup> and upon them<sup>-asws</sup> be the greeting, and You<sup>-azwj</sup> have Prohibited people from entering their houses except with the permission of Your Prophet<sup>-saww</sup>! You<sup>-azwj</sup> 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 عَجَبِيهِ كَمَا أَعْتَقِدُهَا فِي حَضْرَتِهِ وَ أَعْلَمُ أَنَّ رَسُولَكَ وَ خُلَفَاءَكَ أَحْبَاءٌ عِنْدَكَ يُرْتَفُونَ بِرُؤُونِ مَكَانِي فِي وَفْتِي هَذَا وَ زَمَانِي وَ يَسْمَعُونَ كَلَامِي فِي وَفْتِي هَذَا وَ يُرَدُّونَ عَلَيَّ سَلَامِي وَ أَنْتَ حَجَبْتَ عَنِّي سَمْعِي كَلَامَهُمْ وَ فَتَحْتَ بَابَ فَهْمِي بِلَذِيذِ مُنَاجَاتِهِمْ

O Allah<sup>-azwj</sup>! I believe in the sanctity of Your<sup>-azwj</sup> Prophet<sup>-saww</sup> in his<sup>-saww</sup> absence just as I believe in it in his<sup>-saww</sup> presence. I know that Your<sup>-azwj</sup> Messengers<sup>-as</sup> and successors<sup>-as</sup> are alive with You<sup>-azwj</sup> receiving sustenance. They<sup>-as</sup> see my position at this moment and in this time, they<sup>-as</sup> hear my words at this moment, and they<sup>-as</sup> respond to my greetings, while You<sup>-azwj</sup> have Veiled their<sup>-as</sup> speech from my hearing while opening the door of my understanding to the sweetness of their<sup>-as</sup> intimate discourse!

فَإِنِّي أَسْتَأْذِنُكَ يَا رَبِّ أَوْلَا وَ أَسْتَأْذِنُ رَسُولَكَ صَلَوَاتِكَ عَلَيْهِ وَ آلِهِ ثَانِيًا وَ أَسْتَأْذِنُ خَلِيقَتَكَ الْمَفْرُوضِ عَلَيَّ طَاعَتُهُ فِي الدُّخُولِ فِي سَاعَتِي هَذِهِ إِلَى نَبِيِّهِ وَ أَسْتَأْذِنُ مَلَائِكَتَكَ الْمُؤَكَّلِينَ بِهَذِهِ الْبُشْعَةِ الْمُبَارَكَةِ الْمُطْبَعَةَ لِلَّهِ السَّامِعَةَ السَّلَامَ عَلَيْكُمْ أَيُّهَا الْمَلَائِكَةُ الْمُؤَكَّلُونَ بِهَذِهِ الْمَشَاهِدِ الْمُبَارَكَةِ وَ رَحْمَةِ اللَّهِ وَ بَرَكَاتِهِ بِإِذْنِ اللَّهِ وَ إِذْنِ رَسُولِهِ وَ إِذْنِ خُلَفَائِهِ وَ إِذْنِكُمْ صَلَوَاتِ اللَّهِ عَلَيْكُمْ أَجْمَعِينَ

O Lord<sup>-azwj</sup>! I first seek Your<sup>-azwj</sup> Permission, then I seek the permission of Your<sup>-azwj</sup> Rasool<sup>-saww</sup>, may Your<sup>-azwj</sup> Salawaat be upon him<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup>!. Next, I seek the permission of Your<sup>-azwj</sup> Appointed successor<sup>-asws</sup>, obedience to whom is obligatory upon me, to enter his house at this moment. I also seek the permission of Your<sup>-azwj</sup> Angels assigned to this Blessed place, who are obedient to You<sup>-azwj</sup> and are attentive. The greetings be upon you, O Angels entrusted with these sacred sites, and the Mercy of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Blessings. By the permission of Allah<sup>-azwj</sup>, and permission of His<sup>-azwj</sup> Rasool<sup>-saww</sup> and permission of his<sup>-saww</sup> Caliphs. May the Salawaat of Allah<sup>-azwj</sup> be upon you all!

أَدْخُلْ هَذَا الْبَيْتَ مُتَقَرِّبًا إِلَى اللَّهِ بِاللَّهِ وَ رَسُولِهِ مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ فَكُونُوا مَلَائِكَةَ اللَّهِ أَعْوَابِي وَ كُونُوا أَنْصَارِي حَتَّى أَدْخُلَ هَذَا الْبَيْتَ وَ أَدْعُو اللَّهَ بِقُنُونِ الدَّعَوَاتِ وَ أَعْتَرِفَ لِلَّهِ بِالْعُبُودِيَّةِ وَ لِلرَّسُولِ وَ لِأَبْنَائِهِ صَلَوَاتِ اللَّهِ عَلَيْهِمْ بِالطَّاعَةِ-

I enter this house seeking closeness to Allah<sup>-azwj</sup> through Allah<sup>-azwj</sup> Himself<sup>-azwj</sup>, His Messenger Muhammad<sup>-azwj</sup>, and his<sup>-saww</sup> Purified Progeny<sup>-asws</sup>. O Angels of Allah<sup>-azwj</sup>, be my helpers and supporters as I enter this house, so that I may supplicate to Allah<sup>-azwj</sup> with various supplications, acknowledge my servitude to Him<sup>-azwj</sup>, and affirm my obedience to the Rasool<sup>-saww</sup> and his<sup>-saww</sup> sons<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon them<sup>-asws</sup>, with the obedience'.

ثُمَّ ادْخُلْ مُقَدِّمًا رَجْلَكَ 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 كَبِّرِ اللَّهَ تَعَالَى مِائَةَ مَرَّةٍ

Then enter the front of your right leg while you are saying, 'In the Name of Allah<sup>-azwj</sup>, and by Allah<sup>-azwj</sup>, and in the Way of Rasool-Allah<sup>-saww</sup>, and upon the religion of Rasool-Allah<sup>-saww</sup>! **'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<sup>-azwj</sup> the Exalted one hundred times.

وَقَالَ السَّيِّدُ رَهْ بَعْدَ ذَلِكَ فَإِذَا دَخَلَ فَلْيُصَلِّ رُكْعَتَيْنِ نَحِيَّةَ الْمَسْجِدِ ثُمَّ يَمْشِي إِلَى الْحُجْرَةِ فَإِذَا وَصَلَهَا اسْتَلَمَهَا وَقَبَّلَهَا وَقَالَ 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<sup>-saww</sup>, O Rasool-Allah<sup>-saww</sup>! The greeting be upon you<sup>-saww</sup>, O Prophet<sup>-saww</sup> of Allah<sup>-azwj</sup>! The greeting be upon you<sup>-saww</sup> O Muhammad Bin Abdullah<sup>-saww</sup>! The greeting be upon you<sup>-saww</sup>, O last of the Prophets<sup>-as</sup>!

أَشْهَدُ أَنَّكَ قَدْ بَلَغْتَ الرِّسَالَةَ وَأَقَمْتَ الصَّلَاةَ وَآتَيْتَ الزَّكَاةَ وَأَمَرْتَ بِالْمَعْرُوفِ وَنَهَيْتَ عَنِ الْمُنْكَرِ وَعَبَدْتَ اللَّهَ مُخْلِصًا حَتَّى أَتَاكَ الْبَقِيَّةُ فَصَلَّوَاتُ اللَّهِ  
عَلَيْكَ وَرَحْمَتُهُ وَعَلَى أَهْلِ بَيْتِكَ الطَّاهِرِينَ-

I testify you<sup>-saww</sup> 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<sup>-azwj</sup> sincerely until the certainty (death) came to you<sup>-saww</sup>! May the Salawaat be upon you<sup>-saww</sup> and His<sup>-azwj</sup> Mercy, and upon People<sup>-asws</sup> of your<sup>-saww</sup> Household, the Pure!

ثُمَّ قَالُوا وَقِفْ عِنْدَ الْأُسْطُوَانَةِ مِنْ جَانِبِ الْقَبْرِ الْأَيْمَنِ وَأَنْتَ مُسْتَقْبِلُ الْقِبْلَةِ وَمِنْكَبُكَ الْأَيْسَرُ إِلَى جَانِبِ الْقَبْرِ وَمِنْكَبُكَ الْأَيْمَنُ مِمَّا يَلِي الْمِنْبَرَ فَإِنَّهُ مَوْضِعُ  
رَأْسِ رَسُولِ اللَّهِ ص وَفُلٌّ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ ص وَأَشْهَدُ 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<sup>-saww</sup> and say, 'I testify that there is no god except Allah<sup>-azwj</sup> Alone, there is no associate for Him, and I testify that Muhammad<sup>-saww</sup> is His<sup>-azwj</sup> servant and His<sup>-azwj</sup> Rasool<sup>-saww</sup>, and I testify you<sup>-saww</sup> are a Rasool<sup>-saww</sup> of Allah<sup>-azwj</sup>, and you<sup>-saww</sup> are Muhammad<sup>-saww</sup> Bin Abdullah<sup>-as</sup>!

وَأَشْهَدُ أَنَّكَ قَدْ بَلَغْتَ رِسَالَاتِ رَبِّكَ وَنَصَحْتَ لِأُمَّتِكَ وَجَاهَدْتَ فِي سَبِيلِ اللَّهِ حَقَّ جِهَادِهِ دَاعِيًا إِلَى طَاعَتِهِ زَاجِرًا عَنِ مَعْصِيَتِهِ وَأَنَّكَ لَمْ تَنْزَلْ بِالْمُؤْمِنِينَ  
رُؤُوفًا رَحِيمًا وَعَلَى الْكَافِرِينَ غَلِيظًا حَتَّى أَتَاكَ الْبَقِيَّةُ فَبَلَّغَ اللَّهُ بِكَ أَشْرَفَ مَحَلِّ الْمُكْرَمِينَ الْحَمْدُ لِلَّهِ الَّذِي اسْتَنْقَذَنَا بِكَ مِنَ الشِّرْكِ وَالضَّلَالِ

And I testify you<sup>-saww</sup> have delivered Messages of your<sup>-saww</sup> Lord<sup>-azwj</sup>, and advised your<sup>-saww</sup> community, and fought in the Way of Allah<sup>-azwj</sup> as is right of its fight, a caller to obey Him<sup>-azwj</sup>, a rebuker from disobeying Him<sup>-azwj</sup>, and you<sup>-saww</sup> did not cease to be kind with the Momineen, and harsh upon the Kafirs until the certainty (death) came to you<sup>-saww</sup>. May Allah<sup>-azwj</sup> Reach with you<sup>-saww</sup> the place of the honoured ones! The Praise is for Allah<sup>-azwj</sup> Who Saved us through you<sup>-saww</sup> from the Shirk and the straying!

اللَّهُمَّ فَاجْعَلْ صَلَوَاتِكَ وَ صَلَوَاتِ مَلَائِكَتِكَ الْمُقَرَّبِينَ وَ عِبَادِكَ الصَّالِحِينَ وَ أَنْبِيَائِكَ الْمُرْسَلِينَ وَ أَهْلَ السَّمَاوَاتِ وَ الْأَرْضِينَ مِمَّنْ سَبَّحَ لَكَ يَا رَبَّ الْعَالَمِينَ مِنْ الْأُولَى وَ الْآخِرِينَ عَلَى مُحَمَّدٍ عَبْدِكَ وَ رَسُولِكَ وَ نَبِيِّكَ وَ أَمِينِكَ وَ نَجِيكَ وَ حَبِيبِكَ وَ خَاصَّتِكَ وَ صَفْوَتِكَ وَ خَيْرَتِكَ مِنْ خَلْقِكَ

O Allah-<sup>azwj</sup>! Make Your-<sup>azwj</sup> Salawaat and Salawaat of Your-<sup>azwj</sup> Angels of Proximity, and Your-<sup>azwj</sup> righteous servant, and Your-<sup>azwj</sup> Messenger Prophets-<sup>as</sup>, and inhabitants of the skies and the earths, from the ones glorifying to You-<sup>azwj</sup>, O Lord-<sup>azwj</sup> of the worlds from the former ones and the later ones, upon Muhammad-<sup>saww</sup> Your-<sup>azwj</sup> servant, and Your-<sup>azwj</sup> Prophet-<sup>saww</sup>, and Your-<sup>azwj</sup> Trustee, and Your-<sup>azwj</sup> Captain, and Your-<sup>azwj</sup> Beloved, and Your-<sup>azwj</sup> special ones, and Your-<sup>azwj</sup> Elite, and Your-<sup>azwj</sup> Choice from Your-<sup>azwj</sup> creatures!

اللَّهُمَّ ابْعَثْهُ مَقَاماً مَحْمُوداً يَعْطِيهِ بِهِ الْأُولُونَ وَ الْآخِرُونَ

O Allah-<sup>azwj</sup>! Resurrect him-<sup>saww</sup> on the Praise-worthy Position to be envied by the former ones and the latter ones!

اللَّهُمَّ ائْتِنَا مِنْهُ أَسْرَفَ مَرْتَبَةٍ وَ ازْفَعَهُ إِلَى أَسْتَى دَرَجَةٍ وَ مَنْزِلَةٍ وَ أَعْطِهِ الْوَسِيلَةَ وَ الرَّتْبَةَ الْعَالِيَةَ الْجَلِيلَةَ كَمَا بَلَغَ نَاصِحاً وَ جَاهِدَ فِي سَبِيلِكَ وَ صَبَرَ عَلَى الْأَذَى فِي جَنْبِكَ وَ أَوْضَحَ دِينَكَ وَ أَقَامَ حُجَجَكَ وَ هَدَى إِلَى طَاعَتِكَ وَ أَزْشَدَ إِلَى مَرْضَاتِكَ

O Allah-<sup>azwj</sup>! Grant him-<sup>saww</sup> the noblest of ranks, and Raise him-<sup>saww</sup> to the highest rank and status, and Give him-<sup>saww</sup> the mediation, and the exalted majestic rank, just as he-<sup>saww</sup> delivered good advice, and fought in Your-<sup>azwj</sup> Way, and patience upon the harm for Your-<sup>azwj</sup> Side (Sake), and clarified Your-<sup>azwj</sup> religion, and established Your-<sup>azwj</sup> Argument, and guided to obey You-<sup>azwj</sup>, and directed to Your-<sup>azwj</sup> Pleasure!

اللَّهُمَّ صَلِّ عَلَيْهِ وَ عَلَى الْأَيْمَةِ الْأَنْبَارِ مِنْ ذُرِّيَّتِهِ الْأَخْيَارِ مِنْ عَثْرَتِهِ وَ سَلِّمْ عَلَيْهِمْ أَجْمَعِينَ تَسْلِيماً

O Allah-<sup>azwj</sup>! Send Salawaat upon him-<sup>as</sup> and upon the righteous Imams-<sup>asws</sup> from his-<sup>saww</sup> offspring, the best from his-<sup>saww</sup> family, and Greetings upon them-<sup>asws</sup> all abundantly!

اللَّهُمَّ إِنِّي لَا أَحَدُ سَبِيلاً إِلَيْكَ سِوَاهُمْ وَ لَا أَرَى شَفِيعاً مَقْبُولَ الشَّفَاعَةِ عِنْدَكَ غَيْرَهُمْ يَمُّنُ أَنْتَقَرَّبُ إِلَى رَحْمَتِكَ وَ بِوَالِدِيهِمْ أَرْجُو جَنَّتَكَ وَ بِالْبِرَاءَةِ مِنْ أَعْدَائِهِمْ أَهْلُ الْخَلَاصِ مِنْ عَذَابِكَ

O Allah-<sup>azwj</sup>! I cannot find a way to You-<sup>azwj</sup> other than through them-<sup>asws</sup>, nor can I see any intercessor of Accepted intercession in Your-<sup>azwj</sup> Presence apart from them-<sup>saww</sup>! Through them-<sup>asws</sup> I draw closer to Your-<sup>azwj</sup> Mercy and with their-<sup>asws</sup> Wilayah, I hope for Your-<sup>azwj</sup> Paradise, and with the disavowing from their-<sup>asws</sup> enemies wishing to be rescued from Your-<sup>azwj</sup> Punishment!

اللَّهُمَّ فَاجْعَلْنِي بِحِمِّهِمْ وَ جِيبَهَا فِي الدُّنْيَا وَ الْآخِرَةِ وَ مِنَ الْمُقَرَّبِينَ وَ ارْحَمْنِي يَا أَرْحَمَ الرَّاحِمِينَ-

O Allah-<sup>azwj</sup> Make me through them-<sup>asws</sup>, **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 تَلَفْتُهُ إِلَى الْقَبْرِ وَ تَقُولُ أَسْأَلُ اللَّهَ الَّذِي اجْتَبَاكَ وَ هَدَاكَ وَ هَدَى بِكَ أَنْ يُصَلِّيَ عَلَيَّكَ وَ عَلَى أَهْلِ بَيْتِكَ الطَّاهِرِينَ-

And the Seyyid, may Allah<sup>-azwj</sup> be Pleased with him, said, 'Then turn towards the grave and say, 'I ask Allah<sup>-azwj</sup> Who Selected you<sup>-saww</sup>, and Guided through you<sup>-saww</sup>, to Send Salawaat upon you<sup>-saww</sup> and upon People<sup>-asws</sup> of your<sup>-saww</sup> Household, the Pure!'

ثُمَّ تَلْصِقُ كَفَّكَ بِخَائِطِ الْحُجْرَةِ وَ تَقُولُ أَتَيْتُكَ يَا رَسُولَ اللَّهِ مُهَاجِرًا إِلَيْكَ قَاضِيًا لِمَا أَوْجَبَهُ اللَّهُ عَلَيَّ مِنْ قَصْدِكَ وَ إِذْ لَمْ أَلْحَقْكَ حَيًّا فَقَدْ قَصَدْتُكَ بَعْدَ مَوْتِكَ عَالِمًا أَنَّ حُرْمَتَكَ مِثْلَ حُرْمَتِي حَيًّا فَكُنْ لِي بِذَلِكَ عِنْدَ اللَّهِ شَاهِدًا

Then adhere your palm with a wall of the chamber and say, 'I have come to you<sup>-saww</sup>, O Rasool-Allah<sup>-saww</sup>, emigrating to you<sup>-saww</sup>, fulfilling to what Allah<sup>-azwj</sup> has Obligated upon me of aiming for You<sup>-azwj</sup>. When I could not meet you<sup>-saww</sup> when alive, so I have aimed for you<sup>-saww</sup> after your<sup>-saww</sup> expiry knowing that your<sup>-saww</sup> sanctity when expired is like your<sup>-saww</sup> sanctity when alive, so be a witness for me with that in the Presence of Allah<sup>-azwj</sup>!'

ثُمَّ امْسَحْ كَفَّكَ عَلَى وَجْهِكَ وَ قُلِ اللَّهُمَّ اجْعَلْ ذَلِكَ بَيْعَةً مَرْضِيَّةً لَدَيْكَ وَ عَهْدًا مُؤَكَّدًا عِنْدَكَ تُخَيِّبِي مَا أَحْبَبْتِي عَلَيْهِ وَ عَلَى الْوَفَاءِ بِشَرَائِطِهِ وَ حُدُودِهِ وَ حُقُوقِهِ وَ أَحْكَامِهِ وَ تُثَبِّتِي إِذَا أَمَّتِي عَلَيْهِ وَ تَبْعْتِي إِذَا بَعَثْتِي عَلَيْهِ-

Then wipe your palm upon your face and say, 'O Allah<sup>-azwj</sup>! Make that as a satisfactory allegiance with You<sup>-azwj</sup> and a solemn pact in Your<sup>-azwj</sup> Presence Causing me to live for as long as You<sup>-azwj</sup> 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<sup>-azwj</sup> Cause me to die upon it, and Resurrect me when You<sup>-azwj</sup> do Resurrect me, upon it!'

انْتَهَى مَا تَفَرَّدَ بِهِ السَّيِّدُ ثُمَّ قَالُوا ثُمَّ اسْتَقْبَلُوا 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<sup>-saww</sup> and make the Qiblah behind your back and the grave in front of you, and say, 'The greeting be upon you<sup>-saww</sup> O Prophet<sup>-azwj</sup> of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Rasool<sup>-saww</sup>! The greeting be upon you<sup>-saww</sup> O Elite of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Choice from His<sup>-azwj</sup> creatures! The greeting be upon you<sup>-saww</sup> O Trustee of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> 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 أَدَّاهَبَ اللَّهُ عَنْهُمْ الرِّجْسَ وَ طَهَّرَهُمْ تَطْهِيرًا

The greeting be upon you<sup>-saww</sup>, O Last of the Prophets<sup>-as</sup>, and Chief of the Messengers<sup>-as</sup>! The greeting be upon you<sup>-saww</sup> O you<sup>-saww</sup> giver of glad tidings, the warner! The greeting be upon you<sup>-saww</sup>, O caller to Allah<sup>-azwj</sup> and the radiant lamp! The greeting be upon you<sup>-saww</sup> and upon People<sup>-asws</sup> of your<sup>-saww</sup> Household, those Allah<sup>-azwj</sup> Kept the uncleanness away from them and Purified them<sup>-asws</sup> a purification!

أَشْهَدُ أَنَّكَ يَا رَسُولَ اللَّهِ أَنْتَ بِالْحَقِّ وَ قُلْتَ بِالصِّدْقِ الْحَمْدُ لِلَّهِ الَّذِي وَقَفَنِي لِلْإِيمَانِ وَ التَّصْدِيقِ 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<sup>-saww</sup>, O Rasool-Allah<sup>-saww</sup>! I have come to you<sup>-saww</sup> with the truth and have spoken with the truthfulness! The Praise is for Allah<sup>-azwj</sup> Who Harmonised me to the Eman and

the ratification, and Conferred upon me with obeying You<sup>-azwj</sup> and following Your<sup>-azwj</sup> Way, and Make me from your<sup>-saww</sup> community and the responders to your<sup>-saww</sup> call, and being guided to your<sup>-saww</sup> recognition and recognising the Imams<sup>-asws</sup> from your<sup>-saww</sup> offspring!

أَتَقَرَّبُ إِلَى اللَّهِ بِمَا يُرْضِيكَ وَ أَتَبْرَأُ إِلَى اللَّهِ بِمَا يُسْخِطُكَ مُوَالِيًا لِأَوْلِيَائِكَ مُعَادِيًا لِأَعْدَائِكَ جِئْتُكَ يَا رَسُولَ اللَّهِ زَائِرًا وَ قَصْدْتُكَ رَاغِبًا مُتَوَسِّلًا إِلَى اللَّهِ سُبْحَانَهُ وَ أَنْتَ صَاحِبُ الْوَسِيلَةِ وَ الْمَنْزِلَةِ الْجَلِيلَةِ وَ الشَّفَاعَةِ الْمَقْبُولَةِ وَ الدَّعْوَةَ الْمَسْمُوعَةَ

I draw closer to Allah<sup>-azwj</sup> with what pleases you<sup>-saww</sup>, and disavow to Allah<sup>-azwj</sup> from what angers you<sup>-saww</sup>, a friend to your<sup>-saww</sup> friends, an enemy to your<sup>-saww</sup> enemies! I have come to you<sup>-saww</sup>, O Rasool-Allah<sup>-saww</sup> as a visitor and have aimed to you<sup>-saww</sup> desirous, seeking mediation to Allah<sup>-azwj</sup>! Glorious is He<sup>-azwj</sup>, and you<sup>-saww</sup> are the owner of mediation and the majestic status, and the Accepted intercession, and the Heard supplication!

فَاشْفَعْ لِي إِلَى اللَّهِ تَعَالَى فِي الْعُقْرَانِ وَ الرَّحْمَةِ وَ التَّوْفِيقِ وَ الْعِصْمَةِ فَقَدْ غَمَرَتِ الدُّنُوبُ وَ شَمَلَتِ الْعُيُوبُ وَ أَثْقَلَتِ الظُّهُرُ وَ تَصَاعَفَتِ الْوُزُرُ وَ قَدْ أَحْبَرْتَنَا وَ حَبَّرَكَ الصِّدْقُ إِنَّهُ تَعَالَى قَالَ وَ قَوْلُهُ الْحَقُّ وَ لَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ جَاؤُكَ فَاسْتَعْفَرُوا اللَّهَ وَ اسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا

Intercede for me to Allah<sup>-azwj</sup> 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<sup>-saww</sup> had informed us and your<sup>-saww</sup> news is true that the Exalted Said, and His<sup>-azwj</sup> 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 مُسْتَعْفِرًا مِنْ ذُنُوبِي تَائِبًا مِنْ مَعَاصِيٍّ وَ سَيِّئَاتِي وَ إِلَيَّ أَتَوَجَّهُ إِلَى اللَّهِ رَبِّي وَ رَبِّكَ لِيَعْفِرَ لِي ذُنُوبِي فَاشْفَعْ لِي يَا شَفِيعَ الْأُمَّةِ وَ أَجْرِي يَا نَبِيَّ الرَّحْمَةِ صَلَّى اللَّهُ عَلَيْكَ وَ عَلَى آلِكَ الطَّاهِرِينَ- وَ بَجْتِهْدِي فِي الْمَسْأَلَةِ

And I have come to you<sup>-saww</sup>, O Rasool-Allah<sup>-saww</sup>, seeking forgiveness from my sins, repenting from my acts of disobedience and my evil deeds, and I divert to Allah<sup>-azwj</sup>, my Lord<sup>-azwj</sup> and your<sup>-saww</sup> Lord<sup>-azwj</sup> for Him<sup>-azwj</sup> to Forgive my sins for me, so interceded for me O interceder of the community, and shelter me, O Prophet<sup>-saww</sup> of Mercy! May Allah<sup>-azwj</sup> Send Salawaat upon you<sup>-saww</sup> and upon your<sup>-saww</sup> Progeny<sup>-asws</sup>, the Pure!' – and make efforts in the asking.

تُمْ تَسْتَقْبِلُ الْقِبْلَةَ بَعْدَ ذَلِكَ بِوَجْهِكَ وَ أَنْتَ فِي مَوْضِعِكَ وَ تَجْعَلُ الْقَبْرَ مِنْ خَلْفِكَ وَ تَقُولُ اللَّهُمَّ إِلَيْكَ الْجَأْتُ أَمْرِي وَ إِلَى قَبْرِ نَبِيِّكَ وَ رَسُولِكَ أَسْتَدْتُ ظَهْرِي وَ إِلَى الْقِبْلَةِ الَّتِي ارْتَضَيْتَهَا اسْتَقْبَلْتُ بِوَجْهِي

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<sup>-azwj</sup>! To You<sup>-azwj</sup> I seek Shelter for my affairs, and to the grave of Your<sup>-azwj</sup> Prophet<sup>-saww</sup> and Your<sup>-azwj</sup> Rasool<sup>-saww</sup>, I have leaned my back, and to the Qiblah which You<sup>-azwj</sup> have Selected, I have faced with my face!

اللَّهُمَّ إِنِّي لَا أَمْلِكُ لِنَفْسِي خَيْرٌ مَّا أَرْجُو وَ لَا أَدْفَعُ عَنْهَا شَرٌّ مَّا أَحْذَرُ وَ الْأُمُورُ كُلُّهَا بِيَدِكَ فَاسْأَلُكَ بِحَقِّ مُحَمَّدٍ وَ عِثْرَتِهِ وَ قَبْرِ الطَّيِّبِ الْمُبَارَكِ وَ حَرَمِهِ

O Allah<sup>-azwj</sup>! 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<sup>-azwj</sup> Hand! I ask You<sup>-azwj</sup>

by the right of Muhammad<sup>-saww</sup> and his<sup>-saww</sup> family<sup>-asws</sup>, and his<sup>-saww</sup> grave, the good, the Blessed, and its sanctity!

أَنْ تُصَلِّيَ عَلَيَّ عَلَى مُحَمَّدٍ وَآلِهِ - وَأَنْ تَغْفِرَ لِي مَا سَلَفَ مِنْ جُزْمِي وَتَعْصِمَنِي مِنَ الْمَعَاصِي فِي مُسْتَقْبَلِ عُمْرِي وَتُنْبِتَ عَلَيَّ الْإِيمَانَ قَلْبِي وَتُوسِعَ عَلَيَّ رِزْقِي وَتُسَبِّحَ عَلَيَّ النَّعَمَ وَتَجْعَلَ قِسْمِي مِنَ الْعَاقِبَةِ أَوْفَرَ قِسْمٍ وَتَحْفَظَنِي فِي أَهْلِي وَمَالِي وَوَلَدِي وَتُكَلِّمَنِي مِنَ الْأَعْدَاءِ وَتُحَسِّنَ لِي الْعَاقِبَةَ فِي الدُّنْيَا وَتُنْقِلَنِي فِي الْآخِرَةِ

Send Salawaat upon Muhammad<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup>, 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 وَ لِجَمِيعِ الْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ الْأَحْيَاءِ مِنْهُمْ وَ الْأَمْوَاتِ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ -

O Allah<sup>-azwj</sup>! 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<sup>-azwj</sup> are Able upon all things!

ثُمَّ اقْرَأْ إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ إِحْدَى عَشْرَةَ مَرَّةً ثُمَّ صِرَ إِلَى مَقَامِ النَّبِيِّ ص وَ هُوَ بَيْنَ الْقَبْرِ وَ الْمِنْبَرِ وَ قَفَّ عِنْدَ الْأُسْطُوَانَةِ الْمُحَلَّقَةِ 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<sup>-saww</sup>, 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 عَلَيَّ بِقَاعِ أَرْضِكَ بِرَسُولِكَ وَ فَضَّلْتَهُ بِهِ وَ عَظَّمْتَ حُرْمَتَهُ وَ أَطَهَّرْتَ جَلَالَتَهُ وَ أَوْجَبْتَ عَلَيَّ عِبَادَتَكَ [عِبَادِكَ] التَّزَكُّ بِالصَّلَاةِ وَ الدُّعَاءِ فِيهِ وَ قَدْ أَقْنَنْتَنِي فِيهِ بِلَا حَوْلٍ وَ لَا قُوَّةَ كَانَ مِنِّي فِي ذَلِكَ إِلَّا بِرَحْمَتِكَ

When you have performed Salaat from it, and have glorified, say, 'O Allah<sup>-azwj</sup>! This is the standing place of Your<sup>-azwj</sup> Prophet<sup>-saww</sup> and Your<sup>-azwj</sup> Choice from Your<sup>-azwj</sup> creatures! You<sup>-azwj</sup> have Made it a garden from the Gardens of Paradise and Ennobled it over (rest of the) stops of Your<sup>-azwj</sup> earth by Your<sup>-azwj</sup> Rasool<sup>-saww</sup>, and Merited it by him<sup>-saww</sup>, and Magnified its sanctity, and Manifested its majesty, and Obligated upon Your<sup>-azwj</sup> servants to be Blessed with the Salat and the supplication in it, and You<sup>-azwj</sup> have Made me stand in it without any might nor strength being from me in that, except by Your<sup>-azwj</sup> Mercy!

اللَّهُمَّ وَ كَمَا أَنَّ حَبِيبَكَ لَا يَتَقَدَّمُهُ فِي الْفَضْلِ خَلِيلُكَ فَاجْعَلِ اسْتِجَابَةَ الدُّعَاءِ فِي مَقَامِ حَبِيبِكَ أَفْضَلَ مَا جَعَلْتَهُ فِي مَقَامِ خَلِيلِكَ

O Allah<sup>-azwj</sup>, and just as Your<sup>-azwj</sup> Beloved is not surpassed in virtue by Your<sup>-azwj</sup> friend, make the acceptance of supplications in the station of Your<sup>-azwj</sup> Beloved greater than what You<sup>-azwj</sup> have Granted in the station of Your<sup>-azwj</sup> friend!

اللَّهُمَّ إِنِّي أَسْأَلُكَ فِي هَذَا الْمَقَامِ الطَّاهِرِ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَأَنْ تُعِيدَنِي مِنَ النَّارِ وَ تُنمَّ عَلَيَّ بِالْجَنَّةِ وَ تَرْحَمَ مَوْفِقِي وَ تَغْفِرَ زَلَّتِي وَ تُرَكِّي عَلَيَّ وَ تُوسِّعَ لِي فِي رِزْقِي وَ تُدِيمَ عَافِيَتِي وَ تُشَدِّدَ وَ تُرَشِّدِي وَ تُسَبِّحَ نِعْمَتَكَ عَلَيَّ وَ تُحَفِّظَنِي فِي أَهْلِي وَ مَالِي وَ تُخَرِّسَنِي مِنْ كُلِّ مُتَعَدِّ عَلَيَّ وَ ظَالِمٍ لِي وَ تُطِيلَ عُمْرِي وَ تُؤَقِّفَنِي لِمَا يُرْضِيكَ عَنِّي وَ تَعْصِمَنِي عَمَّا يُسْخِطُكَ عَلَيَّ

O Allah<sup>-azwj</sup>! I ask You<sup>-azwj</sup> in this standing place, the clean, to Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, 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<sup>-azwj</sup> with me, and Protect me from what will Anger You<sup>-azwj</sup> 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<sup>-azwj</sup>! I seek means to You<sup>-azwj</sup> through Your<sup>-azwj</sup> Prophet<sup>-saww</sup> and People<sup>-asws</sup> of his<sup>-saww</sup> Household, Your<sup>-azwj</sup> Divine Authorities upon Your<sup>-azwj</sup> creatures and Your<sup>-azwj</sup> Signs in Your<sup>-azwj</sup> 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 تُخْرِمْنِي فَأَنَا الْفَقِيرُ إِلَى رَحْمَتِكَ الَّتِي لَيْسَ لِي غَيْرُ إِحْسَانِكَ وَ تَفَضُّلِكَ

O my Chief and my Master! I have requested You<sup>-azwj</sup> so do not disappoint me, and I have hoped for Your<sup>-azwj</sup> Grace so do not Deprive me, for I am needy to Your<sup>-azwj</sup> Mercy which isn't for me without Your<sup>-azwj</sup> Favour and Your<sup>-azwj</sup> Grace!

فَأَسْأَلُكَ أَنْ تُحَرِّمَ شَعْرِي وَ بَشْرِي عَلَى النَّارِ وَ تُؤْتِيَنِي مِنَ الْخَيْرِ مَا عَلِمْتُ مِنْهُ وَ مَا لَمْ أَعْلَمْ وَ ادْفَعْ عَنِّي وَ عَنِ وُلْدِي وَ إِخْوَانِي وَ أَخَوَاتِي مِنَ الشَّرِّ مَا عَلِمْتُ مِنْهُ وَ مَا لَمْ أَعْلَمْ

I ask You<sup>-azwj</sup> 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 لِوَالِدَيْي وَ لِجَمِيعِ الْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ -

O Allah<sup>-azwj</sup>! Forgive for me and for my parents, and for entirety of the believing men and the believing women, You<sup>-azwj</sup> are Able upon all things!

تَمَّ اثْبَاتُ الْمُنْبَرِ فَاَمْسَحْهُ بِيَدِكَ وَ خُذْ بِرُمَّانَتَيْهِ وَ هُمَا السُّفْلَاوَانِ وَ امْسَحْ بِهِنَّ عَيْنَيْكَ وَ وَجْهَكَ وَ قُلْ عِنْدَهُ كَلِمَاتِ الْفَرْجِ 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<sup>-azwj</sup> Alone, there is not associate for him!

وَأَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ ص الْحَمْدُ لِلَّهِ الَّذِي عَقَدَ بِكَ عِزَّ الْإِسْلَامِ وَ جَعَلَكَ مُرْتَقَى خَيْرِ الْأَنْبَاءِ وَ مَصْعَدَ الدَّاعِي إِلَى دَارِ السَّلَامِ الْحَمْدُ لِلَّهِ الَّذِي  
خَفَضَ بِإِنصَابِكَ عُلوَّ الْكُفْرِ وَ سُمُوَّ الشِّرْكِ وَ نَكَسَ بِكَ عَلَمَ الْبَاطِلِ وَ زَايَةَ الضَّلَالِ

And I testify that Muhammad<sup>-saww</sup>, Rasool<sup>-saww</sup> of Allah<sup>-saww</sup>! The Praise is for Allah<sup>-azwj</sup> Who Tied the honour of Al Islam with you<sup>-saww</sup>, and Made you<sup>-saww</sup> the highest of the good people and an ascent of the callers to the House of Peace! The Praise is for Allah<sup>-azwj</sup> Who through your<sup>-saww</sup> rise, brought down the heights of Kufr and the arrogance of polytheism, and through you<sup>-saww</sup> overturned the banner of falsehood and the flag of straying!

أَشْهَدُ أَنَّكَ لَمْ تُنصَبْ إِلَّا لِتَوْحِيدِ اللَّهِ سُبْحَانَهُ وَ تَمْجِيدِهِ وَ تَعْظِيمِ اللَّهِ وَ تَحْمِيدِهِ وَ لِمَوَاعِظِ عِبَادِ اللَّهِ وَ الدُّعَاءِ إِلَى عَفْوِهِ وَ عُفْرَانِهِ

I testify that you<sup>-saww</sup> were not set up except for Tawheed of Allah<sup>-azwj</sup> the Glorious and glorifying Him<sup>-azwj</sup>, and revering Allah<sup>-azwj</sup> and praising Him<sup>-azwj</sup>, and for preaching the servants of Allah<sup>-azwj</sup> and the calling to His<sup>-azwj</sup> Pardon and His<sup>-azwj</sup> Forgiveness!

أَشْهَدُ أَنَّكَ قَدِ اسْتَوْفَيْتَ مِنْ رَسُولِ اللَّهِ ص بِإِتْقَانِهِ فِي مَرَاتِبِكَ وَ اسْتَوَائِهِ عَلَيْكَ حَظَّ شَرَفِكَ وَ فَضْلِكَ وَ نَصِيبِ عِزِّكَ وَ دُحْرِكَ وَ نَلْتِ كَمَالَ دِخْرِكَ وَ  
عَظَمَ اللَّهُ حُرْمَتَكَ وَ أَوْجَبَ التَّمَسُّحَ بِكَ

I testify you have been honoured from a Messenger<sup>-as</sup> of Allah<sup>-saww</sup> by his<sup>-saww</sup> loftiness in your heights, and his<sup>-saww</sup> ascension to You<sup>-azwj</sup>, he<sup>-saww</sup> through You<sup>-azwj</sup> his<sup>-saww</sup> share of dignity and virtue, his<sup>-saww</sup> portion of honour and excellence, and he<sup>-saww</sup> achieved the perfection of Your<sup>-azwj</sup> Zikr! And Allah<sup>-azwj</sup> Magnified your<sup>-saww</sup> sanctity and made it obligatory to seek blessings through you<sup>-saww</sup>!

فَكَمَ قَدْ وَضَعَ الْمُصْطَفَى ص قَدَمَهُ عَلَيْكَ وَ قَامَ لِلنَّاسِ حَاطِباً فَوْقَكَ وَ وَحَدَّ اللَّهُ وَ حَمَدَهُ وَ أَثْنَى عَلَيْهِ وَ مَجَّدَهُ وَ كَمَّ بَلَّغَ عَلَيْكَ مِنَ الرِّسَالَةِ وَ أَدَّى مِنَ  
الْأَمَانَةِ وَ تَلَا مِنَ الْقُرْآنِ وَ قَرَأَ مِنَ الْفُرْقَانِ وَ أَحْبَرَ مِنَ الْوَحْيِ وَ بَيَّنَّ الْأَمْرَ وَ التَّهْيِي وَ فَصَّلَ 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<sup>-saww</sup> place his foot upon you, stand atop you to address the people, proclaim the Oneness of Allah<sup>-azwj</sup>, praise and glorify Him<sup>-azwj</sup>? How often did he<sup>-saww</sup> 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)

تَمَّ قَفْ فِي الرِّوَاةِ وَ هِيَ مَا بَيَّنَّ الْمُنْبَرِ وَ الْقَبْرِ وَ قُلِ اللَّهُمَّ إِنَّ هَذِهِ رَوْضَةٌ مِنْ رِيَاضِ حَبَّتِكَ وَ شُعْبَةٌ مِنْ شُعْبِ رَحْمَتِكَ الَّتِي ذَكَرَهَا رَسُولُكَ- وَ أَبَانَ عَنْ  
فَضْلِهَا وَ شَرَفِ التَّعْبُدِ 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<sup>-azwj</sup>! This is a garden from the Gardens of Your<sup>-azwj</sup> Paradise, and a branch from the branches of Your<sup>-azwj</sup> Mercy which Your<sup>-azwj</sup> Rasool<sup>-saww</sup> had mentioned and explained its merit, and nobility of the worship to You<sup>-azwj</sup> in it, and he<sup>-saww</sup> 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<sup>-azwj</sup> is the Praise, O my Master, upon Your<sup>-azwj</sup> mighty bounties upon me in that, and upon what You<sup>-azwj</sup> have Provided from obedience to You<sup>-azwj</sup>, and seeking Your<sup>-azwj</sup> Pleasure, and revering sanctity of Your<sup>-azwj</sup> Prophet<sup>-saww</sup> by visiting his<sup>-saww</sup> grave, and the saluting upon him<sup>-saww</sup>, and the frequenting in its monuments and its pausing!

فَلَكَ الْحَمْدُ يَا مُوَلَايَ حَمْدًا يَنْتَظِمُ بِهِ حَمَامِدُ حَمَلَةِ عَرْشِكَ وَ سُكَّانِ سَمَاوَاتِكَ لَكَ وَ يَقْضُرُ عَنْهُ حَمْدُ مَنْ مَضَى وَ يُفْضَلُ حَمْدُ مَنْ بَقِيَ مِنْ خَلْقِكَ

For You<sup>-azwj</sup> is the Praise, O my Master, a praise that encompasses the praises of the bearers of Your<sup>-azwj</sup> 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<sup>-azwj</sup> creation.

وَ لَكَ الْحَمْدُ يَا مُوَلَايَ حَمْدٌ مِنْ عَرَفَ الْحَمْدَ لَكَ وَ التَّوْفِيقَ لِلْحَمْدِ مِنْكَ حَمْدًا بَمَلَأَ مَا خَلَقْتَ وَ يَبْلُغُ حَيْثُ مَا أَرَدْتَ وَ لَا يَحْجُبُ عَنْكَ وَ لَا يَنْقُضِي دُونَكَ وَ يَبْلُغُ أَقْصَى رِضَاكَ وَ لَا يَبْلُغُ آخِرُهُ أَوَائِلَ حَمَامِدِ خَلْقِكَ لَكَ

And for You<sup>-azwj</sup> is the praise, O my Master, with the praise of one who truly knows how to praise You<sup>-azwj</sup> and recognises that the ability to praise comes only from You<sup>-azwj</sup>! A praise that fills all that You<sup>-azwj</sup> have Created, reaches wherever You<sup>-azwj</sup> Desire, is never veiled from You<sup>-azwj</sup>, never ceases before You<sup>-azwj</sup>, attains the utmost of Your<sup>-azwj</sup> Pleasure, and whose end does not even reach the beginning of the praises of Your<sup>-azwj</sup> creation for You<sup>-azwj</sup>!

وَ لَكَ الْحَمْدُ مَا عَرَفَ الْحَمْدُ وَ اعْتَقِدَ وَ جَعَلَ ابْتِدَاءَ الْكَلَامِ الْحَمْدَ يَا بَاقِيَ الْعِزِّ وَ الْعِظَمَةِ وَ دَائِمِ السُّلْطَانِ وَ الْقُدْرَةِ وَ شَدِيدِ الْبَطْشِ وَ الْقُوَّةِ وَ نَائِدِ الْأَمْرِ وَ الْإِزَادَةِ وَ وَاسِعِ الرَّحْمَةِ وَ الْمَغْفِرَةِ وَ رَبِّ الدُّنْيَا وَ الْآخِرَةِ

And for You<sup>-azwj</sup> 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<sup>-azwj</sup> of this world and the Hereafter!

كَمْ مِنْ نِعْمَةٍ لَكَ عَلَيَّ يَقْضُرُ عَنْ أَيْسَرِهَا حَمْدِي وَ لَا يَبْلُغُ أَذْنَاهَا شُكْرِي وَ كَمْ مِنْ صَنَائِعِ مِنْكَ إِلَيَّ لَا يُحِيطُ بِكَثْرَتِهَا وَهِيَ وَ لَا يُعْتَدِلُهَا فِكْرِي

How many bounties You<sup>-azwj</sup> have Bestowed upon me, O Lord<sup>-azwj</sup>, 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<sup>-azwj</sup> have Granted me, so numerous that my thoughts cannot encompass them, nor can my mind confine them!

اللَّهُمَّ صَلِّ عَلَى نَبِيِّكَ الْمُصْطَفَى عَيْنِ الرِّبِّيَّةِ طِفْلاً وَ حَبِيراً شَاباً وَ كَهْلاً أَطْهَرَ الْمُطَهَّرِينَ شَيْمَةً وَ أَجْوَدَ الْمُسْتَمْطَرِينَ دِيمَةً وَ أَعْظَمَ الْخَلْقِ جُرْتُمَةً

O Allah<sup>-azwj</sup>, send Salawaat upon Your<sup>-azwj</sup> Chosen Prophet<sup>-azwj</sup>, 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 النُّبُوتِ وَفَتَحْتَ بِهِ بَابَ الْخَيْرَاتِ وَأَظْهَرْتَ مَظْهَرًا وَابْتَعَثْتَ نَبِيًّا وَهَادِيًّا أَمِينًا مَهْدِيًّا دَاعِيًّا إِلَيْكَ وَدَالًّا عَلَيْكَ وَحُجَّةً بَيْنَ يَدَيْكَ

The one through him<sup>-saww</sup>, You<sup>-azwj</sup> Clarified the signs, and established the Messages, and Sealed the Prophethood, and Opened the doors of goodness, and Manifested him<sup>-saww</sup> as a sign, and Sent him<sup>-azwj</sup> as a Prophet<sup>-saww</sup>, and a trustworthy guide, and a rightly guided leader, and a caller to You<sup>-azwj</sup>, and a pointer toward You<sup>-azwj</sup>, and a Divine Authority in front of You<sup>-azwj</sup>

اللَّهُمَّ صَلِّ عَلَى الْمُعْصُومِينَ مِنْ عَرَّتِهِ وَالطَّيِّبِينَ مِنْ أُسْرَتِهِ وَشَرَّفْ لَدَيْكَ بِهِ مَنَارَهُمْ وَعَظِّمْ عِنْدَكَ مَرَاتِبَهُمْ وَاجْعَلْ فِي الرَّفِيقِ الْأَعْلَى مَجَالِسَهُمْ وَارْفَعْ إِلَى قُرْبِ رَسُولِكَ دَرَجَاتِهِمْ وَتَمِّمْ بِلِقَائِهِ سُورَهُمْ وَوَفِّرْ بِمَكَانِهِ أَنْسَهُمْ-

O Allah<sup>-azwj</sup>! Send Salawaat upon the infallible ones from his<sup>-saww</sup> family and the pure ones from his<sup>-saww</sup> lineage. Honour their<sup>-asws</sup> ranks in Your<sup>-azwj</sup> Presence, and Elevate their stations before You<sup>-azwj</sup>, and place their<sup>-asws</sup> dwellings in the highest company, and raise their degrees to be near Your<sup>-azwj</sup> Rasool<sup>-saww</sup>, and complete their<sup>-asws</sup> joy with their<sup>-asws</sup> reunion with him<sup>-saww</sup>, and increase their<sup>-asws</sup> comfort through their<sup>-asws</sup> place beside him<sup>-saww</sup>!

ثُمَّ صَبْرٌ إِلَى مَقَامِ جَبْرَائِيلَ عَ 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 وَ قُلْ يَا مَنْ خَلَقَ السَّمَاوَاتِ وَ مَلَأَهَا جُنُودًا مِنَ الْمُسَبِّحِينَ لَهُ مِنْ مَلَائِكَتِهِ وَ الْمُتَجِدِينَ لِقُدْرَتِهِ وَ عَظَمَتِهِ

Then come to the standing place of Jibraeel<sup>-as</sup>, and it is beneath the spout which when you exit from the door which is called 'The door of Fatima<sup>-asws</sup>', 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<sup>-azwj</sup> Who Created the skies and Filled it with armies of Angels ones glorifying to Him<sup>-azwj</sup> and glorifying His<sup>-azwj</sup> Power and His<sup>-azwj</sup> Magnificence!

وَ أَفْرِغْ عَلَى أَبْدَانِهِمْ حُلُلَ الْكِرَامَاتِ وَ أَنْطِقْ أَلْسِنَتَهُمْ بِضُرُوبِ اللُّغَاتِ وَ أَلْبَسَهُمْ شِعَارَ التَّقْوَى وَ قَلِّدَهُمْ فَلَايِدَ النَّهْيِ وَ اجْعَلِهِمْ [جَعَلَهُمْ] أَوْفَرَ أَجْنَاسِ خَلْقِهِ مَعْرِفَةً بِوَحْدَانِيَّتِهِ وَ قُدْرَتِهِ وَ جَلَالَتِهِ وَ عَظَمَتِهِ وَ أَكْمَلَهُمْ عِلْمًا بِهِ وَ أَشَدَّهُمْ فِرْقًا وَ أَدْوَمَهُمْ لَهُ طَاعَةً وَ خُشُوعًا وَ اسْتِكَانَةً وَ حُشُوعًا

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<sup>-azwj</sup> creation in recognising Your<sup>-azwj</sup> Oneness, and Power, and Majesty, and Greatness. Grant them the most complete understanding of You<sup>-azwj</sup> and the deepest reverence for You<sup>-azwj</sup>, and the most constant obedience, and submission, and humility, and devotion!

يَا مَنْ فَضَّلَ الْأَمِينَ جَبْرَائِيلَ عَ بِخِصَائِصِهِ وَ دَرَجَاتِهِ وَ مَنَازِلِهِ وَ اِحْتَارَهُ لِرُوحِيهِ وَ سَفَارَتِهِ وَ عَهْدِهِ وَ أَمَانَتِهِ وَ إِنْزَالَ كُتُبِهِ وَ أَوَامِرِهِ عَلَى أُنْبِيَائِهِ وَ رُسُلِهِ وَ جَعَلَهُ وَاسِطَةً بَيْنَ نَفْسِهِ وَ بَيْنَهُمْ

O You<sup>-azwj</sup> Who Honoured the trustworthy Jibraeel<sup>-as</sup> with his<sup>-as</sup> unique qualities, and ranks, and stations, and chose him<sup>-as</sup> for Your<sup>-azwj</sup> Revelation, and mission, and Covenant, and trust, to deliver Your<sup>-azwj</sup> Books and Commands to Your<sup>-azwj</sup> Prophets<sup>-as</sup> and Rasools<sup>-as</sup>, making him<sup>-as</sup> the intermediary between You<sup>-azwj</sup> and them<sup>-as</sup>!

أَسْأَلُكَ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ- وَ عَلَى جَمِيعِ مَلَائِكَتِكَ وَ سُكَّانِ سَمَاوَاتِكَ أَعْلَمَ خَلْقِكَ بِكَ وَ أَحْوَفَ خَلْقِكَ لَكَ وَ أَقْرَبَ خَلْقِكَ مِنْكَ وَ أَعْمَلَ خَلْقِكَ بِطَاعَتِكَ الَّذِينَ لَا يَعْشَاهُمْ نَوْمُ الْعُيُونِ وَ لَا سَهُوُ الْعُقُولِ وَ لَا فَتْرَةُ الْأَبْدَانِ الْمُكْرَمِينَ بِجِوَارِكَ وَ الْمُؤْمِنِينَ عَلَى وَحْيِكَ الْمُجْتَبِينَ الْأَقَابِ وَ الْمُؤَقِينَ السَّيِّئَاتِ

I ask You<sup>-azwj</sup> to Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, and upon entirety of Your<sup>-azwj</sup> Angels and the inhabitants of Your<sup>-azwj</sup> skies, the most knowledgeable of Your<sup>-azwj</sup> creatures about You<sup>-azwj</sup>, and the most reverent of Your<sup>-azwj</sup> creatures toward You<sup>-azwj</sup>, the closest of Your<sup>-azwj</sup> creatures to You<sup>-azwj</sup>, and the most diligent of Your<sup>-azwj</sup> creatures in obeying You<sup>-azwj</sup>! Those upon whom neither the sleep of eyes nor the forgetfulness of minds nor the fatigue of bodies overcomes. Those honoured by Your<sup>-azwj</sup> Proximity, and Entrusted with Your<sup>-azwj</sup> Revelation, Protected from the afflictions, and safeguarded from the evil deeds!

اللَّهُمَّ وَ احْصُصِ 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 بَيَّنَّتَهُ عَلَى أَلْسِنَةِ أَنْبِيَائِكَ مِنْ مُحَلَّاتِكَ وَ مُحَرَّمَاتِكَ

O Allah<sup>-azwj</sup>! Grant the Trustworthy Spirit (Jibraeel<sup>-as</sup>), upon whom be Your<sup>-azwj</sup> Salawaat, a multiplied share of Your<sup>-azwj</sup> Mercy. Bestow the same upon Your<sup>-azwj</sup> nearest Angels, and the ranks of the cherubim, and the spiritual beings. Increase his<sup>-as</sup> ranks in Your<sup>-azwj</sup> Presence and the rights he holds over the people of the earth for bringing down the laws of Your<sup>-azwj</sup> Religion and clarifying through the tongues of Your<sup>-azwj</sup> Prophets<sup>-as</sup>, from Your<sup>-azwj</sup> Permissible(s) and Your<sup>-azwj</sup> Prohibitions!

اللَّهُمَّ أَكْثِرْ صَلَوَاتِكَ عَلَى جِبْرِئِيلَ فَإِنَّهُ قُدُوهُ الْأَنْبِيَاءِ وَ هَادِي الْأَصْفِيَاءِ وَ سَادِسُ أَصْحَابِ الْكِسَاءِ

O Allah<sup>-azwj</sup>! Frequent the Salawaat upon Jibraeel<sup>-as</sup> for he<sup>-as</sup> a leader of the Prophets<sup>-as</sup>, and guide of the Elites, and sixth of companions of the Cloak!

اللَّهُمَّ اجْعَلْ وَفُؤِي فِي مَقَامِهِ هَذَا سَبَبًا لِنُزُولِ رَحْمَتِكَ عَلَيَّ وَ تَجَاوُزِكَ عَلَيَّ-

O Allah<sup>-azwj</sup>! Make this pausing of mine in his<sup>-as</sup> standing place a cause for necessitating Your<sup>-azwj</sup> Mercy upon me and Your<sup>-azwj</sup> Overlooking from me!

ثُمَّ قُلْ أَيُّ جِوَادٍ أَيُّ كَرِيمٍ أَيُّ قَرِيبٍ أَيُّ بَعِيدٍ أَسْأَلُكَ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تُؤَقِّفَنِي لِطَاعَتِكَ وَ لَا تُزِيلَ عَنِّي نِعْمَتَكَ وَ أَنْ تُرَزِّقَنِي الْجَنَّةَ بِرَحْمَتِكَ وَ تُوسِّعَ عَلَيَّ مِنْ فَضْلِكَ وَ تُغْنِيَنِي عَنِ شِرَارِ خَلْقِكَ وَ تُلْهَمَنِي شُكْرَكَ وَ ذِكْرَكَ وَ لَا تُحَيِّبْ يَا رَبِّ دُعَائِي وَ لَا تَقْطَعْ رَجَائِي بِمُحَمَّدٍ وَ آلِهِ-

Then say, 'O Generous! O Benevolent! O Near! O Far! I ask You<sup>-azwj</sup> to Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup> and to Cause me to die for obedient to You<sup>-azwj</sup>, and do not Decline Your<sup>-azwj</sup> bounties from me, and Grace me the Paradise by Your<sup>-azwj</sup> Mercy, and Expand upon me from Your<sup>-azwj</sup> Grace, and Make me self-sufficient from Your<sup>-azwj</sup> evil creatures, and Inspire me to thank You<sup>-azwj</sup> and do Your<sup>-azwj</sup> Zikr, and do not disappoint my supplication O Lord<sup>-azwj</sup>, and do not Cut off my hopes with Muhammad<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup>!'

ثُمَّ صَلِّ رَكَعَتَيْنِ عِنْدَ أُسْطُوَانَةِ أَبِي لُبَابَةَ رَضِيَ اللَّهُ عَنْهُ وَ هِيَ أُسْطُوَانَةُ التَّوْبَةِ وَ قُلْ بَعْدَهَا بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ اللَّهُمَّ لَا تُهَيِّ بِالْفَقْرِ وَ لَا تُدَلِّنِي بِالذَّنْبِ وَ لَا تُرِدِّنِي إِلَى الْهَلَاكَةِ وَ اعْصِمْنِي كَمَا اعْتَصِمَ وَ اصْلِحْ كَمَا أَنْصَلِحَ وَ اهْدِنِي كَمَا أَهْتَدِي

Then pray two units Salat by the pillar of Abu Lubaba, may Allah<sup>-azwj</sup> be Pleased with him, and it is the pillar of repentance, and say after these two (units), 'In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful! O Allah<sup>-azwj</sup>! 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 اعْنِي عَلَى اجْتِهَادِ نَفْسِي وَ لَا تُعَذِّبْنِي بِسُوءِ ظَنِّي وَ لَا تُهْلِكْنِي وَ أَنْتَ رَجَائِي وَ أَنْتَ أَهْلٌ أَنْ تُعْفِرَ 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 فَوْقِي لِمَا تُحِبُّ وَ تَرْضَى وَ يَسِّرْ لِي الْيَسِيرَ وَ حَبِّبْ لِي كُلَّ عَسِيرٍ

O Allah<sup>-azwj</sup>! Help me strive against my own self, and do not Punish me due to my bad thoughts. Do not destroy me while You<sup>-azwj</sup> are my hope, for You<sup>-azwj</sup> are worthy of Forgiving me when I have sinned. You<sup>-azwj</sup> are also worthy of pardoning me when I admit my mistakes, and You<sup>-azwj</sup> are worthy of excusing me when I have faltered. You<sup>-azwj</sup> are worthy of treating me with kindness when I<sup>-azwj</sup> have wronged, and You<sup>-azwj</sup> are the one deserving of piety and Forgiveness. So, Grant me success in what You<sup>-azwj</sup> Love and are Pleased with and Make the easy path easy for me, and keep me away from every difficulty!

اللَّهُمَّ اغْنِنِي بِالْحَلَالِ مِنَ الْحَرَامِ وَ بِالطَّاعَاتِ عَنِ الْمَعَاصِي وَ بِالْعَمَلِ عَنِ الْقَمَرِ 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<sup>-azwj</sup>! Make me needless with the Permissible from the Prohibited, and with obedience to You<sup>-azwj</sup> 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<sup>-azwj</sup> and He<sup>-azwj</sup> is the Hearing, the Seeing, and You<sup>-azwj</sup> are Able upon all things!

تَبَيَّنْتُ فِي وَدَاعِ النَّبِيِّ صَ فَإِذَا أُرِدْتُ وَدَاعَهُ فَأَتِ قَبْرَهُ بَعْدَ فَرَاغِكَ مِنْ حَوَائِجِكَ وَ اصْنَعْ مِثْلَ مَا صَنَعْتَ عِنْدَ وُضُوكَ أَوَّلًا

Completion in bidding farewell to the Prophet<sup>-saww</sup> – 'When you want to bid farewell to him<sup>-saww</sup>, come to his<sup>-saww</sup> 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 أَنْ مُحَمَّدًا عَبْدُكَ وَ رَسُولُكَ

Then say, 'O Allah<sup>-azwj</sup>! Do not Make it last of the pacts of Ziyarat of the grave of Your<sup>-azwj</sup> Prophet<sup>-saww</sup>. If You<sup>-azwj</sup> 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<sup>-azwj</sup>, and Muhammad<sup>-saww</sup> is Your<sup>-azwj</sup> servant and Your<sup>-azwj</sup> Rasool<sup>-saww</sup>!

وَ أَنْتَ قَدِ اخْتَرْتَ مِنْ أَهْلِ بَيْتِهِ الْأَيْمَةَ الطَّاهِرِينَ الَّذِينَ أَذْهَبَتْ عَنْهُمْ الرِّجْسَ وَ طَهَّرْتَهُمْ تَطْهِيراً فَاحْشُرْنَا مَعَهُمْ وَ فِي زُمْرَتِهِمْ وَ تَحْتَ لَوَائِهِمْ وَ لَا تُفَرِّقْ بَيْنِي وَ بَيْنَهُمْ فِي الدُّنْيَا وَ الْآخِرَةِ يَا أَرْحَمَ الرَّاحِمِينَ.

And You<sup>-azwj</sup> have Chosen from People<sup>-asws</sup> of his<sup>-saww</sup> Household, the Pure Imams<sup>-asws</sup>, those You<sup>-azwj</sup> Kept the uncleanness away from them<sup>-asws</sup> and Purified a thorough Purifying! So, Resurrect us with them<sup>-asws</sup>, and in their<sup>-asws</sup> group, and beneath their<sup>-asws</sup> flag, and do not Separate between me and them<sup>-asws</sup> in the world and the Hereafter, O most Merciful of the merciful ones!"<sup>172</sup> (this is not a Hadeeth)

أقول وجدت في نسخة قديمة من مؤلفات بعض أصحابنا هذه الزيارة باختلاف كثير فأوردتها أيضا لاشتمالها 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 زَاوِيَةِ الْحُجْرَةِ وَ أَنْتَ مُسْتَقْبِلُ الْقِبْلَةِ فَإِنَّ هُنَاكَ مَوْضِعَ رَأْسِ النَّبِيِّ ص ثُمَّ تَقُولُ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ وَ أَشْهَدُ أَنَّكَ رَسُولُ اللَّهِ وَ أَشْهَدُ 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<sup>-saww</sup>, then say, ‘I testify that there is no god except Allah<sup>-azwj</sup> Alone, there is no associate for Him<sup>-azwj</sup>, and I testify that Muhammad<sup>-saww</sup> is His<sup>-azwj</sup> servant and His<sup>-azwj</sup> Rasool<sup>-saww</sup>, and I testify you<sup>-saww</sup> are a Rasool<sup>-saww</sup> of Allah<sup>-azwj</sup>, and I testify you<sup>-saww</sup> are Muhammad<sup>-saww</sup> Bin Abdullah<sup>-as</sup>, seal of the Prophets<sup>-as</sup>!

وَ أَشْهَدُ أَنَّكَ قَدْ بَلَغْتَ الرِّسَالَةَ وَ أَدَيْتَ الْأَمَانَةَ وَ نَصَحْتَ لِأُمَّتِكَ وَ دَعَوْتَ إِلَى سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَ الْمَوْعِظَةِ الْحَسَنَةِ وَ جَاهَدْتَ فِي اللَّهِ حَقَّ جِهَادِهِ وَ عَبَدْتَ اللَّهَ مُخْلِصًا حَتَّى أَتَاكَ الْيَقِينُ وَ أَنَّكَ صَدَعْتَ بِأَمْرِ رَبِّكَ وَ أَدَيْتَ الَّذِي كَانَ عَلَيْكَ مِنَ الْحَقِّ وَ أَنَّكَ قَدْ رُوِّفْتَ بِالْمُؤْمِنِينَ وَ غَلَطْتَ عَلَى الْكَافِرِينَ

And I testify you<sup>-saww</sup> have delivered the Message, and fulfilled the entrustment, and advised to your<sup>-saww</sup> community, and called to the way of your<sup>-saww</sup> Lord<sup>-azwj</sup> with the wisdom and the goodly exhortation, and fought for the Sake of Allah<sup>-azwj</sup> as is the right of fighting and you<sup>-saww</sup> worshipped Allah<sup>-azwj</sup> sincerely until the certainty (death) came to you<sup>-saww</sup>, and you<sup>-saww</sup> proclaimed by the Command of your<sup>-saww</sup> Lord<sup>-azwj</sup>, and you<sup>-saww</sup> fulfilled the truth which was upon you<sup>-saww</sup>, and you<sup>-saww</sup> were kind with the Momineen and harsh against the Kafirs!

فَبَلَغَ اللَّهُ بِكَ أَشْرَفَ مَحَلِّ الْمُكْرَمِينَ وَ أَرْفَعَ دَرَجَاتِ الْمُرْسَلِينَ وَ صَلَّى اللَّهُ عَلَيْكَ وَ عَلَى آلِكَ الطَّاهِرِينَ

Allah<sup>-azwj</sup> Reached with you<sup>-asws</sup> the noblest of places of the honoured ones, and most elevated of the ranks of the Messengers<sup>-as</sup>, and may Allah<sup>-azwj</sup> Send Salawaat upon you<sup>-saww</sup> and upon your<sup>-saww</sup> Progeny<sup>-asws</sup>, the Pure!

الْحَمْدُ لِلَّهِ الَّذِي اسْتَنْقَذَنَا بِكَ مِنَ الشِّرْكِ إِلَى الْإِسْلَامِ وَ مِنَ الْكُفْرِ إِلَى الْإِيمَانِ وَ مِنَ الضَّلَالَةِ إِلَى الْهُدَى فَجَزَاكَ اللَّهُ أَفْضَلَ مَا جَزَى نَبِيًّا عَنْ أُمَّتِهِ

The Praise is for Allah<sup>-azwj</sup> Who Saved us through you<sup>-saww</sup> from the Shirk to Al-Islam, and from the Kufr to the Eman, and from the straying to the guidance. May Allah<sup>-azwj</sup> Recompense you<sup>-saww</sup> the best of what He<sup>-azwj</sup> Recompenses any Prophet<sup>-saww</sup> on behalf of his<sup>-as</sup> community!

<sup>172</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 5 H 41

و صَلَّى عَلَيْكَ أَفْضَلَ مَا صَلَّى عَلَى نَبِيِّ مِنْ أَنْبِيَائِهِ وَ رُسُلِهِ وَ سَلَّمَ عَلَيْكَ أَفْضَلَ مَا سَلَّمَ عَلَى أَحَدٍ مِنْ مَلَائِكَتِهِ وَ أَهْلِ طَاعَتِهِ

And may He<sup>-azwj</sup> Send Salawaat upon you<sup>-saww</sup> the best of what He<sup>-azwj</sup> has Sent upon a Prophet<sup>-as</sup> from His<sup>-azwj</sup> Prophets<sup>-as</sup> and His<sup>-azwj</sup> Rasools<sup>-as</sup>, and Greet unto you<sup>-saww</sup> the best of He<sup>-azwj</sup> has Greeted upon anyone of His<sup>-azwj</sup> Angels and people obedient to Him<sup>-azwj</sup>!

اللَّهُمَّ اجْعَلْ أَفْضَلَ صَلَوَاتِكَ وَ أُمَّتِي بَرَكَاتِكَ وَ أَرْزُقِي حَيَاتِكَ وَ صَلَوَاتِ مَلَائِكَتِكَ الْمُقَرَّبِينَ وَ أَنْبِيَائِكَ الْمُرْسَلِينَ وَ عِبَادِكَ الصَّالِحِينَ وَ أَهْلِ طَاعَتِكَ أَجْمَعِينَ مِنْ أَهْلِ السَّمَاوَاتِ وَ أَهْلِ الْأَرْضِينَ وَ مَنْ سَبَّحَ لَكَ يَا رَبَّ الْعَالَمِينَ مِنَ الْأُولِينَ وَ الْآخِرِينَ

O Allah<sup>-azwj</sup> Make the best of Your<sup>-azwj</sup> Salawaat and the most developed of Your<sup>-azwj</sup> Blessings, and purest of Your<sup>-azwj</sup> Salutations, and Salawaat of Your<sup>-azwj</sup> Angels of Proximity and Your<sup>-azwj</sup> Messenger<sup>-as</sup> Prophets<sup>-as</sup>, and Your<sup>-azwj</sup> righteous servants, and people obedient to You<sup>-azwj</sup>, all of them, from the inhabitants of the skies and inhabitants of the earths, and the ones glorifying to You<sup>-azwj</sup>, O Lord<sup>-azwj</sup> of the worlds, from the former ones and the latter ones!

عَلَى مُحَمَّدٍ عَبْدِكَ وَ رَسُولِكَ وَ نَبِيِّكَ وَ أَمِينِكَ عَلَى وَحْيِكَ وَ نَجِيهِكَ وَ حَبِيبِكَ وَ صَفِيِّكَ وَ صَفْوَتِكَ مِنْ بَرِيَّتِكَ وَ حَاصِنِكَ فِي خَلِيقَتِكَ وَ عَلَى أَهْلِ بَيْتِهِ الَّذِينَ أَذْهَبَ اللَّهُ عَنْهُمْ الرِّجْسَ أَهْلَ الْبَيْتِ وَ طَهَّرَهُمْ تَطْهِيراً

(Salawaat be) upon Muhammad<sup>-saww</sup> Your<sup>-azwj</sup> servant, and Your<sup>-azwj</sup> Rasool<sup>-saww</sup>, and Your<sup>-azwj</sup> Prophet<sup>-saww</sup>, and Your<sup>-azwj</sup> trustee upon Your<sup>-azwj</sup> Revelation, and Your<sup>-azwj</sup> captain, and Your<sup>-azwj</sup> Beloved, and Your<sup>-azwj</sup> ambassador, and Your<sup>-azwj</sup> Elite from Your<sup>-azwj</sup> created beings, and Your<sup>-azwj</sup> special one among Your<sup>-azwj</sup> creation, and upon People<sup>-asws</sup> of his<sup>-saww</sup> Household, those You<sup>-azwj</sup> Kept the uncleanness away from them, People<sup>-asws</sup> of the Household, and Purified them a purification!

اللَّهُمَّ أَعْطِهِ الدَّرَجَةَ الْعُلْيَا وَ آتِهِ الْوَسِيلَةَ الشَّرِيفَةَ وَ ابْعَثْهُ اللَّهُمَّ الْمَقَامَ الْمَحْمُودَ حَتَّى يَعْطَهُ الْأَوْلُونَ وَ الْآخِرُونَ

O Allah<sup>-azwj</sup>! Grant him<sup>-saww</sup> the exalted rank and Give him<sup>-saww</sup> the noble mediation, and Resurrect him<sup>-saww</sup>, O Allah<sup>-azwj</sup>, at the praiseworthy position until he<sup>-saww</sup> is envied by the former ones and the latter ones!

اللَّهُمَّ امْنَحْهُ أَشْرَفَ مَخْلُوقٍ وَ مَرْتَبَةَ وَ أَرْفَعْ مَنْزِلَهُ وَ دَرَجَةَ وَ أَسْنِ كِرَامَتَهُ وَ فَضِيلَتَهُ كَمَا بَلَغَ نَاصِحاً وَ وَعَظَ زَاجِراً وَ رَغَبَ رَاحِماً وَ خَدَرَ مُشْفِيقاً وَ جَاهَدَ فِي سَبِيلِكَ وَ صَبَرَ عَلَى الْأَذَى فِي حَنْبِكَ حَتَّى أَوْضَحَ دِينَكَ وَ أَقَامَ حُجَّتَكَ وَ هَدَى إِلَى طَاعَتِكَ وَ أَرْشَدَ إِلَى مَرْضَاتِكَ

O Allah<sup>-azwj</sup>! Grant him<sup>-saww</sup> the noblest position and rank, and highest status and level, and the peak of honour and merit just as he<sup>-saww</sup> delivered advising, and preached rebuking, and encouraged with mercy, and cautioned compassionately, and fought in Your<sup>-azwj</sup> Way, and was patient upon the harm in Your<sup>-azwj</sup> Side until he<sup>-saww</sup> clarified Your<sup>-azwj</sup> religion, and established Your<sup>-azwj</sup> Argument, and guided to obey You<sup>-azwj</sup>, and directed to Your<sup>-azwj</sup> Pleasure!

اللَّهُمَّ صَلِّ عَلَى الْأَيْمَةِ الْأَبْرَارِ مِنْ ذُرِّيَّتِهِ وَ الْأَوْصِيَاءِ الْأَخْيَارِ مِنْ عِزَّتِهِ وَ الْخُلَفَاءِ الرَّاشِدِينَ مِنْ أَهْلِ بَيْتِهِ

O Allah<sup>-azwj</sup>! Send Salawaat upon the righteous Imams<sup>-asws</sup> from his<sup>-saww</sup> offspring, and the best of successors<sup>-as</sup> from his<sup>-saww</sup> family<sup>-asws</sup>, and the rightly guiding caliphs from People<sup>-asws</sup> of his<sup>-saww</sup> Household!

اللَّهُمَّ إِنِّي لَا أجدُ طَرِيقاً إِلَيْكَ سِوَاهُمْ وَ لَا أرى شَفِيعاً مَقْبُولَ الشَّفَاعَةِ عِنْدَكَ غَيْرَهُمْ فَبِهِمْ أَتَقَرَّبُ إِلَى رَحْمَتِكَ وَ بِمُؤَلَاتِمِهِمْ أَرْجُو جَنَّتَكَ وَ بِالْبِرَاءَةِ مِنْ أَعْدَائِهِمْ أُؤْتِلُ الْخُلَاصَ مِنْ عِقَابِكَ

O Allah<sup>-azwj</sup>! I cannot find a path to You<sup>-azwj</sup> besides them<sup>-asws</sup>, nor can I see any intercessor of Accepted intercession in Your<sup>-azwj</sup> Presence apart from them<sup>-asws</sup>. So, through them<sup>-asws</sup> I draw closer to Your<sup>-azwj</sup> Mercy and through their<sup>-asws</sup> Wilayah I hope for Your<sup>-azwj</sup> Paradise, and with the disavowing from their<sup>-asws</sup> enemies I wish to be rescued from Your<sup>-azwj</sup> Punishment!

اللَّهُمَّ اجْعَلْنِي بِحِمِّ عِنْدَكَ وَجِيهاً فِي الدُّنْيَا وَ الآخِرَةِ وَ مِنَ الْمُقَرَّبِينَ-

O Allah<sup>-azwj</sup>! Make me through them<sup>-asws</sup>, a face (of honour) in Your<sup>-azwj</sup> Presence, in the world and the Hereafter, and from the ones of Proximity!

ثُمَّ اتَّيْتُ إِلَى الْقَبْرِ وَ قُلْتُ أَسْأَلُ اللهَ الَّذِي اصْطَفَاكَ وَ اجْتَبَاكَ وَ هَدَاكَ وَ أَنْقَذَنَا بِكَ أَنْ يُصَلِّيَ عَلَيْكَ وَ عَلَى أَهْلِ بَيْتِكَ الطَّاهِرِينَ صَلَاةً لَا تُحْصِيهَا إِلَّا اللهُ رَبُّ الْعَالَمِينَ أَبَدَ الْأَبَدِينَ وَ دَهْرَ الدَّاهِرِينَ

Then turn to the grave and say, 'I ask Allah<sup>-azwj</sup> Who Chose you<sup>-saww</sup>, and Selected you<sup>-saww</sup>, and Guided you<sup>-saww</sup>, and Saved us through you<sup>-saww</sup>, to Send Salawaat upon you<sup>-saww</sup> and upon People<sup>-asws</sup> of your<sup>-saww</sup> Household, the Pure, Salawaat which cannot be counted except by Allah<sup>-azwj</sup> Lord<sup>-azwj</sup> of the worlds, forever and ever, and eons and eons!'

ثُمَّ أَلْصَقْتُ كَفْتِيكَ بِحَائِطِ الْحُجْرَةِ ثُمَّ قُلْتُ أَنْتِثُكَ يَا رَسُولَ اللهِ مُهَاجِراً إِلَيْكَ قَاضِياً لِمَا أَوْجَبَهُ اللهُ عَلَيَّ مِنْ قَضَائِكَ وَ إِذْ لَمْ أَلْحُقْكَ حَيّاً فَقَدْ قَضَيْتُكَ بَعْدَ مَوْتِكَ عَالِماً أَنَّ حُرْمَتَكَ مِثْلُ حُرْمَتِكَ حَيّاً فَكُنْ بِذَلِكَ عِنْدَ اللهِ شَاهِداً-

Then adhere your palm to a wall of the chamber, then say, 'I have come to you<sup>-saww</sup>, O Rasool-Allah<sup>-saww</sup>, as an emigrant to you<sup>-saww</sup>, fulfiller of what Allah<sup>-azwj</sup> has Obligated upon me of aiming to you<sup>-saww</sup>, and since I could not meet you<sup>-saww</sup> alive so I have aimed to you<sup>-saww</sup> after your<sup>-saww</sup> expiry, knowing that your<sup>-saww</sup> sanctity when expire is like your<sup>-saww</sup> sanctity when alive, so be a witness with that in the Presence of Allah<sup>-azwj</sup>!

ثُمَّ امْسَحْ يَدَكَ عَلَى وَجْهِكَ وَ قُلِ اللَّهُمَّ اجْعَلْ ذَلِكَ بَيْعَةً مَرْضِيَّةً لَدَيْكَ وَ عَهْداً مُؤَكِّداً عِنْدَكَ تُحْيِيَنِي مَا أَحْيَيْتَنِي عَلَيْهِ وَ عَلَى الْوَفَاءِ بِشَرَائِطِهِ وَ حُدُودِهِ وَ أَحْكَامِهِ وَ حُقُوقِهِ وَ لَوَازِمِهِ وَ تُمِيتَنِي إِذَا أَمَتَنِي عَلَيْهِ وَ تَبْعَنِي يَوْمَ تَبْعَنِي 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<sup>-azwj</sup>! Make that an allegiance that is pleasing to You and a firm covenant with You<sup>-azwj</sup>! Keep me upon it as long as You<sup>-azwj</sup> Give me life, with a commitment to its conditions, and limits, and rulings, and rights, and obligations. Let me die upon it when You<sup>-azwj</sup> Take my soul, and Resurrect me upon it on the Day You<sup>-azwj</sup> Raise me again, and increase me in certainty, and Grant me deeper understanding of the religion, and Fill my heart with love for Muhammad<sup>-saww</sup> and his<sup>-saww</sup> pure Progeny<sup>-asws</sup>!'

ثُمَّ اجْعَلِ الْقَبِيلَةَ خَلْفَ ظَهْرِكَ وَ جَعَلِ الْقَبْرَ أَمَامَكَ وَ تَقُولُ السَّلَامَ عَلَيْكَ يَا رَسُولَ اللهِ السَّلَامَ عَلَيْكَ يَا نَبِيَّ اللهِ السَّلَامَ عَلَيْكَ يَا صَفْوَةَ اللهِ السَّلَامَ عَلَيْكَ يَا حُجَّةَ اللهِ السَّلَامَ عَلَيْكَ يَا مُحَمَّدَ بْنَ عَبْدِ اللهِ السَّلَامَ 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<sup>-saww</sup> O Rasool-Allah<sup>-saww</sup>! The greetings be upon you<sup>-saww</sup> O Prophet<sup>-saww</sup> of Allah<sup>-azwj</sup>! The greetings be upon you<sup>-saww</sup>, O Elite of Allah<sup>-azwj</sup>! The greetings be upon you<sup>-saww</sup> O Divine Authority of Allah<sup>-azwj</sup>! The greetings be upon you<sup>-saww</sup> O Muhammad<sup>-saww</sup> Bin Abdullah<sup>-as</sup>! The greetings be upon you<sup>-saww</sup>, O Seal of the Prophets<sup>-as</sup>!

السَّلَامُ عَلَيْكَ يَا سَيِّدَ الْمُرْسَلِينَ السَّلَامُ عَلَيْكَ أَيُّهَا الْبَشِيرُ النَّذِيرُ 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 الْأَيِّمَةِ الْهَادِينَ السَّلَامُ عَلَيْكَ وَ عَلَى أَنْبِيََاءِ اللَّهِ وَ رُسُلِهِ وَ الْمَلَائِكَةِ أَجْمَعِينَ

The greetings be upon you<sup>-saww</sup>, O Chief of the Messengers<sup>-as</sup>! The greetings be upon you<sup>-saww</sup> O giver of glad tidings! The greetings be upon you<sup>-saww</sup> O caller to Allah<sup>-azwj</sup> by His<sup>-azwj</sup> Permission, and the radiant lamp! The greetings be upon you<sup>-saww</sup> and upon People<sup>-asws</sup> of your<sup>-saww</sup> Household, the Pure, and upon your<sup>-saww</sup> family the Selected ones! The greetings be upon you<sup>-saww</sup> and upon your<sup>-saww</sup> rightly guided companions! The greetings be upon you<sup>-saww</sup> and upon the guiding Imams<sup>-asws</sup>! The greetings be upon you<sup>-saww</sup> and upon the Prophets<sup>-as</sup> of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Messengers<sup>-as</sup>, 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 عَلَيَّ بِطَاعَتِكَ وَ اتِّبَاعِ مِلَّتِكَ وَ جَعَلَنِي مِنْ أُمَّتِكَ الْمُجِيبِينَ لِدَعْوَتِكَ وَ هِدَايِي لِمَعْرِفَتِكَ وَ مَعْرِفَةِ الْأَيِّمَةِ مِنْ دُرِّيَّتِكَ

I testify, O Rasool-Allah<sup>-saww</sup>, you<sup>-saww</sup> had come with the truth, and you<sup>-saww</sup> said the truth, so the one who obeys you<sup>-saww</sup> obeys Allah<sup>-azwj</sup>, and one who disobeys you<sup>-saww</sup> disobeys Allah<sup>-azwj</sup>! The Praise is for Allah<sup>-azwj</sup> Who Harmonises me to the Eman with you<sup>-saww</sup>, and the ratification of your<sup>-saww</sup> Prophet-hood, and the Conferment upon me with obedience to you<sup>-saww</sup>, and following your religion, and make me from your<sup>-saww</sup> community, the Answered of their supplication, and guide me to recognise you<sup>-saww</sup> and recognise the Imams<sup>-asws</sup> from your<sup>-saww</sup> offspring!

يَا رَسُولَ اللَّهِ إِنِّي أَتَقَرَّبُ إِلَى اللَّهِ بِمَا يُرْضِيكَ وَ أَبْتَرُ إِلَى اللَّهِ بِمَا يُسْخِطُكَ أَنَا مُوَالٍ لِأَوْلِيَائِكَ وَ مُعَادٍ لِأَعْدَائِكَ جَنَّتِكَ يَا رَسُولَ اللَّهِ زَائِرًا وَ قَصْدَتِكَ رَاغِبًا مُتَوَسِّلًا بِكَ إِلَى اللَّهِ وَ أَنْتَ صَاحِبُ الْوَسِيلَةِ وَ الْفَضِيلَةِ وَ الْمُنْتَرِلَةِ الْجَلِيلَةِ وَ الشَّفَاعَةِ الْمُقْبُولَةِ وَ الدَّعْوَةِ الْمَسْمُوعَةِ

O Rasool-Allah<sup>-saww</sup>! I draw closer to Allah<sup>-azwj</sup> with what Pleases you<sup>-saww</sup>, and I disavow to Allah<sup>-azwj</sup> from what angers you<sup>-saww</sup>! I am a friend to your<sup>-saww</sup> friends, and an enemy to your<sup>-saww</sup> enemies! I have come to you<sup>-saww</sup>, O Rasool-Allah<sup>-saww</sup>, as a visitor, and have aimed to you<sup>-saww</sup> desirous, connecting through you<sup>-saww</sup> to Allah<sup>-azwj</sup>, and you<sup>-saww</sup> 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 التَّسَدِيدِ فَقَدْ عَمَّرْتَنِي الدُّنُوبَ وَ سَمَّلْتَنِي الْغُيُوبَ وَ كَثَّرْتَ الْأَنَامَ وَ تَضَاعَفَتِ الْأَوْزَارُ وَ أَنْفَلْتَ الْحُطَايَا طَهْرِي وَ أَنْفَتِ الْمَعَاصِي عُمْرِي

Intercede for me to Allah<sup>-azwj</sup> 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 أَحْبَبْتَنَا وَحَبَبَكَ الصِّدْقُ عَنِ اللَّهِ تَعَالَى أَنَّهُ قَالَ وَ قَوْلُهُ الْحَقُّ وَ لَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَ اسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّاباً رَحِيماً

And you<sup>-sawww</sup> had informed us, and your<sup>-sawww</sup> information is truthful from Allah<sup>-azwj</sup> the Exalted that He<sup>-azwj</sup> Said, and His<sup>-azwj</sup> 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]!**

وَ هَا أَنَا يَا رَسُولَ اللَّهِ قَدْ جِئْتُكَ مُسْتَغْفِراً مِنْ ذُنُوبِي تَائِباً مِنْ مَعَاصِييَ نَادِماً عَلَى سَيِّئَاتِي تَائِباً مِنْ خَطَايَايَ مُتَوَجِّهاً بِكَ إِلَى اللَّهِ فَاشْفَعْ لِي يَا شَفِيعَ الْأُمَّةِ وَ أَجْرِي يَا نَبِيَّ الرَّحْمَةِ وَ اسْتَغْفِرْهُ يَغْفِرْ لِي وَ اسْتَزِجْهُ بِرَحْمَتِي وَ يَتُوبْ عَلَيَّ وَ اسْأَلْهُ سَمَاعَ نِدَائِي وَ إِجَابَةَ دُعَائِي -

And here I am, O Rasool-Allah<sup>-azwj</sup>! I have come to you<sup>-sawww</sup> seeking forgiveness from my sins, repenting from my acts of disobedience, being regretful upon my evil deeds, repenting from my wrongdoings, diverting through you<sup>-sawww</sup> to Allah<sup>-azwj</sup>. So, Intercede for me, O intercessor of the community, and shelter me O Prophet<sup>-sawww</sup> of Mercy, and I seek His<sup>-azwj</sup> Forgiveness for Him<sup>-azwj</sup> to Forgive for me and seek His<sup>-azwj</sup> Mercy to Mercy me and Turn to me, and I ask Him<sup>-azwj</sup> to Hear my supplication and Answer my supplication!'

ثُمَّ أَفْرَأُ سُورَةَ الْقَدْرِ إِحْدَى عَشْرَةَ مَرَّةً ثُمَّ تَوَجَّهْتُ إِلَى الْقِبْلَةِ فَهِيَ وَجْهَ اللَّهِ وَ قُلْتُ اللَّهُمَّ إِلَيْكَ أَلْجَأْتُ أَمْرِي وَ إِلَى قَبْرِ نَبِيِّكَ مُحَمَّدٍ - أَسْتَنْدُ ظَهْرِي وَ إِلَى الْقِبْلَةِ الَّتِي ارْتَضَيْتَ لِمُحَمَّدٍ اسْتَقْبَلْتُ بِوَجْهِي

Then read Surah Al Qadr eleven times, then divert to the Qiblah for it is the Face of Allah<sup>-azwj</sup>, and say, 'O Allah<sup>-azwj</sup>! To you<sup>-azwj</sup> I shelter my affairs, and to the grave of Your<sup>-azwj</sup> Prophet<sup>-sawww</sup> Muhammad<sup>-sawww</sup> I lead my back, and to the Qiblah which You<sup>-azwj</sup> are Pleased with for Muhammad<sup>-sawww</sup>, I diver to with my face!

اللَّهُمَّ إِنِّي لَا أَمْلِكُ لِنَفْسِي خَيْرَ مَا أَرْجُو وَ لَا أَدْفَعُ عَنْهَا شَرَّ مَا أَحْذَرُ وَ الْأُمُورَ كُلَّهَا بِيَدِكَ وَ لَا فَاقِعٌ أَفْقَرُ مِنِّي إِلَيَّ لِمَا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَفَعِّرْ

O Allah<sup>-azwj</sup>! 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<sup>-azwj</sup> Hand, and there is no poor who is poorer than me! I am poor (needy) to whatever goodness You<sup>-azwj</sup> Send down to me!

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ تُبَدِّلَ اسْمِي أَوْ تُغَيِّرَ جِسْمِي أَوْ تُزِيلَ نِعْمَتَكَ عَلَيَّ

O Allah<sup>-azwj</sup>! I seek Refuge with You<sup>-azwj</sup> from Replacing my name, or Changing my body, or Declining Your<sup>-azwj</sup> bounties from me!

اللَّهُمَّ زَيِّنِي بِالتَّقْوَى وَ جَمِّلْنِي بِالتَّعَمَّةِ وَ اعْمُرْنِي بِالعَافِيَةِ وَ ارزُقْنِي شُكْرَ العَافِيَةِ

O Allah<sup>-azwj</sup>! Adorn me with the piety, and Beautify me with the bounties, and Immerse me with the well-being, and Grace me to thank You<sup>-azwj</sup> for the well-being!

اللَّهُمَّ إِنِّي أَسْأَلُكَ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَأَنْ تُعْفِرَ لِي سَالِفَ جُرْمِي وَ تَعْصِمَنِي مِنَ الْمَعَاصِي فِي مُسْتَقْبَلِ عُمْرِي وَ تُثَبِّتَ عَلَيَّ الْإِيمَانَ قَدَمِي وَ تُزَيِّنِي بِهِ وَ تُدِيمَ هِدَايَتِي وَ تُرْشِدِي وَ تُوسِّعَ عَلَيَّ رِزْقِي وَ أَنْ تُسَبِّحَ عَلَيَّ النِّعْمَةَ وَ أَنْ تَجْعَلَ قِسْمِي مِنَ الْعَاقِبَةِ أَوْفَرَ الْقِسْمِ وَ تَحْفَظَنِي فِي أَهْلِي وَ مَالِي وَ وُلْدِي وَ تَكُلِّبَنِي مِنَ الْأَعْدَاءِ وَ تُحَسِّنَ عَاقِبَتِي فِي الدُّنْيَا وَ مُنْقَلَبِي 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 وَ اغْفِرْ لِي وَ ارْحَمْنِي وَ أَوْجِبْ لِي رَحْمَتَكَ كَمَا أُوجِبْتَ لِمَنْ لَقِيَ نَبِيَّكَ فِي حَيَاتِهِ وَ أَقَرَّ لَهُ بِدُنُوبِهِ وَ دَعَا لَهُ نَبِيَّكَ فَعَفَرْتَ لَهُ وَ اجْعَلْنِي بِنَبِيِّكَ مُحَمَّدٍ ص وَجِهًا فِي الدُّنْيَا وَ الْآخِرَةِ وَ مِنَ الْمُفْرَبِينَ

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 وَ لِوَالِدَيَّ وَ لِجَمِيعِ الْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ الْأَحْيَاءِ مِنْهُمْ وَ الْأَمْوَاتِ 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 الْمُنْتَهَى وَ امْسَحْهُ بِيَدِكَ وَ امْسَحْ بِمَا عَيْنُكَ وَ وَجْهَكَ وَ تَقُولُ لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ لَا إِلَهَ إِلَّا اللَّهُ الْعَلِيُّ الْعَظِيمُ سُبْحَانَ اللَّهِ رَبِّ السَّمَاوَاتِ السَّبْعِ وَ رَبِّ الْأَرْضِينَ السَّبْعِ وَ مَا فِيهِنَّ وَ مَا بَيْنَهُنَّ وَ مَا تَحْتَهُنَّ وَ مَا فَوْقَهُنَّ وَ هُوَ 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!

وَ سَلَامٌ عَلَيَّ الْمُرْسَلِينَ وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

And Greetings be upon the Messengers-as and the Praise is for Allah-azwj Lord-azwj of the worlds!

اللَّهُمَّ اجْعَلِ النُّورَ فِي بَصَرِي وَ الْإِيمَانَ فِي قَلْبِي وَ النَّصِيحَةَ فِي صَدْرِي وَ الْإِحْلَاصَ فِي عَمَلِي وَ ذِكْرَكَ بِاللَّيْلِ وَ النَّهَارِ عَلَيَّ لِسَانِي وَ رِزْقًا وَاسِعًا حَالًا لَا غَيْرَ تَمُونٍ وَ لَا مَحْطُورٍ فَارْزُقْنِي وَ بَارِكْ لِي فِيمَا رَزَقْتَنِي وَ اغْفِرْ لِي وَ ارْحَمْنِي 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!'

تَمَّ أَنتَ مَقَامَ النَّبِيِّ ص وَ هُوَ الرَّوْضَةُ وَ صَلَّى فِيهِ رَجَعْتَيْنِ فَإِذَا سَلَّمْتَ سَبَّحْتَ تَسْبِيحَ الرَّهْرَاءِ ع تَمَّ قُلِّ 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 شَرَّفْتَهُ عَلَى بَقَاعِ أَرْضِكَ بِرَسُولِكَ وَ فَضَّلْتَ وَ عَظَّمْتَ وَ أَطَهَّرْتَ جَلَالَتَهُ وَ أَوْجَبْتَ عَلَى عِبَادِكَ التَّبَرُّكَ بِالِدُعَاءِ وَ الصَّلَاةِ فِيهِ وَ قَدْ أَقَمْتَنِي بِلَا حَوْلٍ وَ لَا قُوَّةٍ 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 عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تُنَّحِيَ عَلَيَّ بِالْجَنَّةِ وَ 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 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 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 وُلْدِي وَ إِخْوَتِي وَ مُكْرَمٍ مِنْ مَكْرِي وَ تُدِيمَ عَافِيَتِي وَ رُشْدِي وَ تُسَبِّحَ نِعْمَتَكَ عَلَيَّ وَ عِنْدِي وَ تُعَجِّلَ 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 أَتُوِّجُّهُ إِلَيْكَ بِنَبِيِّكَ نَبِيِّ الرَّحْمَةِ وَ بِأَهْلِ بَيْتِهِ حُجَّتِكَ عَلَى خَلْقِكَ وَ أَمْنَانِكَ عَلَى بِلَادِكَ وَ أَنْ تَسْتَجِيبَ لِي دُعَائِي وَ تُبَلِّغَنِي فِي الدُّنْيَا وَ الْآخِرَةِ  
أَمَلِي وَ رَجَائِي يَا سَيِّدِي وَ مُؤَلَايِ وَ قَدْ سَأَلْتُكَ فَلَا تُخَيِّبْنِي وَ رَجَوْتُ مَا عِنْدَكَ فَلَا تُخْرِمْنِي وَ إِنَّمَا أَنَا عَبْدُكَ وَ فِي قَبْضَتِكَ

O Allah<sup>-azwj</sup>! I divert to You<sup>-azwj</sup> through Your<sup>-azwj</sup> Prophet<sup>-sawww</sup>, the Prophet<sup>-sawww</sup> of Mercy, and through People<sup>-asws</sup> of his<sup>-sawww</sup> Household, Your<sup>-azwj</sup> Divine Authorities and Your<sup>-azwj</sup> trustees upon Your<sup>-azwj</sup> 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<sup>-azwj</sup> so do not disappoint me, and I have hoped for what is with You<sup>-azwj</sup> so do not Deprive me, and rather I am Your<sup>-azwj</sup> servant and in Your<sup>-azwj</sup> Grip!

اللَّهُمَّ إِنِّي أَسْأَلُكَ أَنْ تُصَلِّيَ عَلَيَّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تُحَرِّمَ 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<sup>-azwj</sup>! I ask You<sup>-azwj</sup> to Send Salawaat upon Muhammad<sup>-sawww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-sawww</sup>, 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<sup>-azwj</sup>! Forgive for me and for my parents and for entirety of the believing men and the believing women, You<sup>-azwj</sup> are Able upon all things!

ثُمَّ أَتَيْتَ 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<sup>-as</sup> 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 أَيُّ كَرِيمٍ أَيُّ قَرِيبٍ أَيُّ بَعِيدٍ أَسْأَلُكَ أَنْ تُصَلِّيَ عَلَيَّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ لَا تُعَيِّرَ نِعْمَتَكَ عَنِّي وَ أَنْ تُكَفِّبَنِي شِرَارَ خَلْقِكَ وَ أَنْ تَسْتَجِيبَ دُعَائِي وَ تَسْمَعَ نِدَائِي يَا سَيِّدِي وَ مُؤَلَايِ

O Generous, O Benevolent, O Near, O Far! I beseech You<sup>-azwj</sup> to Send Salawaat upon Muhammad<sup>-sawww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-sawww</sup> and not to Change Your<sup>-azwj</sup> bounties away from me, and to Suffice me of Your<sup>-azwj</sup> evil creatures, and to Answer my supplication, and Hear my call, O my Chief, O my Master!

اللَّهُمَّ صَلِّ عَلَى مَلَائِكَتِكَ الْمُقْرَبِينَ 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<sup>-azwj</sup>! Send Salawaat upon Your<sup>-azwj</sup> Angels of Proximity, and Your<sup>-azwj</sup> Messenger Prophets<sup>-as</sup>, and Your<sup>-azwj</sup> righteous servants, and Send Salawaat upon the trustworthy

Jibraeel<sup>as</sup>, the one who came down with the Magnificent Quran upon the heart of Your<sup>-azwj</sup> Prophet<sup>-saww</sup>, Seal of the Prophets<sup>-as</sup>, and the greetings be upon him<sup>-saww</sup> and Mercy of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Blessings!

اللَّهُمَّ وَ أَسْئَلُكَ عَلَى جِبْرَائِيلَ فَإِنَّهُ قُدُّوهُ الْأَوْلِيَاءِ وَ هَادِي الْأَصْفِيَاءِ وَ سَادِسُ أَصْحَابِ الْكِسَاءِ

O Allah<sup>-azwj</sup>, and frequent from Your<sup>-azwj</sup> Salawaat upon Jibraeel<sup>-as</sup>, for he<sup>-as</sup> is leader of the friends, and guide of the ambassadors, and sixth companions of the Cloak!

اللَّهُمَّ اجْعَلْ وَقُوفِي هَذَا سَبَبًا لِنُزُولِ رَحْمَتِكَ عَلَيَّ وَ تَجَاوُزِكَ عَنِّي وَ عَن وَالِدَيْ وَ عَن إِخْوَانِي الْمُؤْمِنِينَ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ.

O Allah<sup>-azwj</sup>! Make this pausing of mine a cause for the descent of Your<sup>-azwj</sup> Mercy upon me, and Your<sup>-azwj</sup> Overlooking from me, and from my parents, and from my brother, the Momineen, by Your<sup>-azwj</sup> Mercy, O most Merciful of the merciful ones!"<sup>173</sup> (Not a Hadeeth)

43- مِنَ الْمَزَارِ الْكَبِيرِ، زِيَارَةٌ أُخْرَى لَهُ صَ أَمْلَاهَا عَلَى النَّصِيرِ 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<sup>-saww</sup> dictated to Al-Nuseyr, may Allah<sup>-azwj</sup> Make his honour constant – 'Stand by the pillar which follows the head of the Prophet<sup>-saww</sup> and say, 'The greetings be upon you<sup>-saww</sup>, O Rasool-Allah<sup>-azwj</sup>! The greetings be upon you<sup>-saww</sup>, O Prophet<sup>-as</sup> of Allah<sup>-azwj</sup>! The greetings be upon you<sup>-saww</sup> O trustee of Allah<sup>-azwj</sup>! The greetings be upon you<sup>-saww</sup> O Beloved of Allah<sup>-azwj</sup>!

السَّلَامَ عَلَيْكَ يَا صَفْوَةَ اللَّهِ السَّلَامَ عَلَيْكَ يَا خَيْرَةَ اللَّهِ السَّلَامَ عَلَيْكَ يَا أَحْمَدَ السَّلَامَ عَلَيْكَ يَا مُحَمَّدَ السَّلَامَ عَلَيْكَ يَا أَنَا الْقَاسِمِ السَّلَامَ عَلَيْكَ يَا مَاجِي السَّلَامَ عَلَيْكَ يَا عَاقِبِ السَّلَامَ عَلَيْكَ يَا بَشِيرِ السَّلَامَ عَلَيْكَ يَا نَذِيرِ

The greetings be upon you<sup>-asws</sup> O Elite of Allah<sup>-azwj</sup>! The greetings be upon you<sup>-asws</sup> O Choice of Allah<sup>-azwj</sup>! The greetings be upon you<sup>-saww</sup> O Ahmad<sup>-saww</sup>! The greetings be upon you<sup>-saww</sup> O Muhammad<sup>-saww</sup>! The greetings be upon you<sup>-saww</sup> O Abu Al Qasim<sup>-saww</sup>! The greetings be upon you<sup>-saww</sup> O life of Al-Islam! The greetings be upon you<sup>-saww</sup> O End-result! The greetings be upon you<sup>-saww</sup> O giver of glad tidings! The greetings be upon you<sup>-saww</sup> O warner!

السَّلَامَ عَلَيْكَ يَا طَهْرَ السَّلَامَ عَلَيْكَ يَا طَاهِرَ السَّلَامَ عَلَيْكَ يَا أَكْرَمَ وَوَلِدَ آدَمَ السَّلَامَ عَلَيْكَ يَا حَاتِمَ النَّبِيِّينَ السَّلَامَ عَلَيْكَ يَا رَسُولَ رَبِّ الْعَالَمِينَ السَّلَامَ عَلَيْكَ يَا فَائِدَ الْخَيْرِ السَّلَامَ عَلَيْكَ يَا فَاتِحَ الْبَرِّ السَّلَامَ عَلَيْكَ يَا نَبِيَّ الرَّحْمَةِ

The greetings be upon you<sup>-saww</sup> O purity! The greetings be upon you<sup>-saww</sup> O Clean! The greetings be upon you<sup>-saww</sup> O most honourable son<sup>-saww</sup> of Adam<sup>-as</sup>! The greetings be upon you<sup>-saww</sup> O Seal of the Prophets<sup>-as</sup>! The greetings be upon you<sup>-saww</sup> O Rasool<sup>-saww</sup> of Lord<sup>-azwj</sup> of the worlds! The greetings be upon you<sup>-saww</sup> O guide of the good people! The greetings be upon you<sup>-saww</sup> O Opener of the righteousness! The greetings be upon you<sup>-saww</sup> O Prophet<sup>-saww</sup> of Mercy!

<sup>173</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 5 H 42

السَّلَامُ عَلَيْكَ يَا سَيِّدَ الْأُمَّةِ السَّلَامُ عَلَيْكَ يَا قَائِدَ الْعُرَى الْمُحَجَّلِينَ السَّلَامُ عَلَيْكَ يَا خَيْرَ خَلْقِي اللَّهُ أَجْمَعِينَ السَّلَامُ عَلَيْكَ يَا ذَا الْوَجْهِ الْأَقْمَرِ وَالْجَبِينِ الْأَزْهَرِ  
وَ الطَّرْفِ الْأَخْوَرِ وَالْحَوْضِ وَالْكَوْثَرِ وَالشَّفَاعَةَ فِي الْمَحْشَرِ

The greetings be upon you<sup>-saww</sup> O chief of the community! The greetings be upon you<sup>-saww</sup> O guide of the resplendent! The greetings be upon you<sup>-saww</sup> O best of the creation of Allah<sup>-azwj</sup> altogether! The greetings be upon you<sup>-saww</sup> 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 حَدِيحَةِ الْكُزْبَى وَ عَلَى وَلَدَيْكَ الْحَسَنِ وَ الْحُسَيْنِ

The greetings be upon you<sup>-saww</sup> and upon the son<sup>-asws</sup> of your<sup>-saww</sup> uncle<sup>-as</sup>, Al-Murtaza<sup>-asws</sup>! The greetings be upon you<sup>-saww</sup> and upon your<sup>-saww</sup> daughter<sup>-asws</sup> (Syeda) Fatima Al-Zahra<sup>-asws</sup>! The greetings be upon you<sup>-saww</sup> and upon (Syeda) Khadeeja<sup>-asws</sup> the great and upon your<sup>-saww</sup> two (grand) sons<sup>-asws</sup> Al-Hassan<sup>-asws</sup> and Al-Husayn<sup>-asws</sup>!

السَّلَامُ عَلَيْكُمْ يَا أَهْلَ بَيْتِ النَّبُوَّةِ وَ مَعْدِنَ الرِّسَالَةِ وَ مُخْتَلَفَ الْمَلَائِكَةِ وَ حُرَّانَ الْعِلْمِ وَ مُنْتَهَى الْحِلْمِ وَ قَادَةَ الْأُمَمِ وَ أَوْلِيَاءَ التَّعَمُّ وَ عَنَاصِرَ الْأَبْرَارِ وَ دَعَائِمَ الْأَخْيَارِ وَ صَفْوَةَ الْمَلِكِ الْجَبَّارِ وَ صَفْوَةَ الْمُرْسَلِينَ وَ خَيْرَةَ رَبِّ الْعَالَمِينَ

The greetings be upon you<sup>-saww</sup> O People<sup>-asws</sup> of the Household of the Prophet<sup>-saww</sup>, 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<sup>-as</sup>, and Choice of Lord<sup>-azwj</sup> of the worlds!

أَسْأَلُ اللَّهَ عَزَّ وَ جَلَّ أَنْ يُجْزِيَنَا عَنَّا أَكْرَمَ مَا جَزَى نَبِيًّا عَن أُمَّتِهِ وَ صَلَّى اللَّهُ عَلَيْكَ بِعَدَدِ مَا ذَكَرَهُ الدَّاكِرُونَ وَ كُلَّمَا أَعْمَلَ عَن ذِكْرِهِ الْغَافِلُونَ

I ask Allah<sup>-azwj</sup> Mighty and Majestic to Recompense you<sup>-saww</sup> on our behalf the most honourable of what He<sup>-azwj</sup> Recompenses any Prophet<sup>-as</sup> on behalf of his<sup>-as</sup> community, and may Allah<sup>-azwj</sup> Send Salawaat upon you<sup>-saww</sup> the number of what the mentioners mention Him<sup>-azwj</sup>, and every time the heedless ones a heedless from mentioning Him<sup>-azwj</sup>!

وَ صَلَّى اللَّهُ عَلَيْكَ بِعَدَدِ مَا أَحَاطَ بِهِ عِلْمُ اللَّهِ وَ جَزَى بِهِ قَلَمٌ وَ جَزَى 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 تَشْبِيحًا وَ رَحْمَةً وَ غُفْرَانًا

And may Allah<sup>-azwj</sup> Send Salawaat upon you<sup>-saww</sup> the number of what the Knowledge of Allah<sup>-azwj</sup> contains, and the Pen flows with, and may Allah<sup>-azwj</sup> Salawaat upon you<sup>-saww</sup> during every time and season, and may Allah<sup>-azwj</sup> Send Salawaat upon you<sup>-saww</sup> in every time and era, and may Allah<sup>-azwj</sup> Send Salawaat upon you<sup>-saww</sup>, the Throne of Allah<sup>-azwj</sup> Shakes with it, and the Angels of Allah<sup>-azwj</sup> are pleased with it, Salawaat obligating the Paradise for its speaker, and has a right for it of the Response until You<sup>-azwj</sup> Increase him in Eman, and stead fastedness, and Mercy, and Forgiveness!

صَلَّى اللَّهُ عَلَيْكَ كَمَا اسْتَنْفَدْنَا بِكَ مِنَ الصَّلَاةِ وَ بَصَّرْنَا بِكَ مِنَ الْعَمَى وَ هَدَانَا بِكَ مِنَ الْجَهَالَةِ

May Allah<sup>-saww</sup> Send Salawaat upon you<sup>-saww</sup> just as we have been saved by you<sup>-azwj</sup> from the straying, and we have insight due to you<sup>-saww</sup> from the blindness, and we were guided by you<sup>-saww</sup> from the ignorance!

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَشْهَدُ أَنَّكَ عَبْدُهُ وَ رَسُولُهُ وَ أَمِينُهُ وَ صَفِيُّهُ وَ خَيْرُهُ مِنْ خَلْقِهِ

I testify that there is no god except Allah<sup>-azwj</sup> Alone, there is no associate for Him<sup>-azwj</sup>, and I testify that you<sup>-saww</sup> are His<sup>-azwj</sup> servant and His<sup>-azwj</sup> Rasool<sup>-saww</sup>, and His<sup>-azwj</sup> trustee, and His<sup>-azwj</sup> ambassador, and His<sup>-azwj</sup> Choice from His<sup>-azwj</sup> creation!

وَ أَشْهَدُ أَنَّكَ قَدْ بَلَغْتَ الرِّسَالَةَ وَ أَدَيْتَ الْأَمَانَةَ وَ نَصَحْتَ لِلْأُمَّةِ وَ جَاهَدْتَ عَدُوَّ اللَّهِ وَ عِبَدْتَ اللَّهَ حَتَّى أَتَاكَ الْيَقِينُ وَ أَشْهَدُ أَنَّ الْجَنَّةَ حَقٌّ وَ النَّارَ حَقٌّ وَ الْمَوْتَ حَقٌّ وَ الْبُعْثَ حَقٌّ وَ الْمِيزَانَ حَقٌّ وَ الصِّرَاطَ حَقٌّ فَاشْهَدْ لِي بِهَذِهِ الشَّهَادَةِ-

And I testify that you<sup>-saww</sup> have delivered the Message and fulfilled the entrustment, and advised the community, and fought enemies of Allah<sup>-azwj</sup> and worshipped Allah<sup>-azwj</sup> until the certainty (death) came to you<sup>-saww</sup>, 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.

وَ إِنْ كَانَ نَائِباً عَنْ أَحَدٍ قَالَ السَّلَامَ عَلَيْكَ يَا رَسُولَ اللَّهِ عَنْ فُلَانِ بْنِ فُلَانٍ وَ يقرأُ 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<sup>-saww</sup> O Rasool<sup>-saww</sup> of Allah<sup>-azwj</sup> 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<sup>-azwj</sup>, and the Praise is for Allah<sup>-azwj</sup>, and there is no god except Allah<sup>-azwj</sup>, and Allah<sup>-azwj</sup> is Greatest, and for Allah<sup>-azwj</sup> is the Praise, and there is neither might nor strength except with Allah<sup>-azwj</sup> the Exalted, the Magnificent!'

ثُمَّ يَقُولُ اللَّهُمَّ إِنَّكَ قُلْتَ وَ لَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَ اسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّاباً رَحِيماً

Then he should say, 'O Allah<sup>-azwj</sup>! You<sup>-saww</sup> 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 ظُهُورَنَا 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<sup>-azwj</sup>! We have heard Your<sup>-azwj</sup> Words and obeyed Your<sup>-azwj</sup> Command, and we aimed for Your<sup>-azwj</sup> Prophet<sup>-saww</sup> seeking intercession by him<sup>-saww</sup> to You<sup>-azwj</sup> 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<sup>-azwj</sup> Forgiveness from every sin we have earned with our tongues.

وَسَأَلْتُكَ التَّوْبَةَ وَ نَسْتَعْفِرُكَ مِنْ كُلِّ ذَنْبٍ اِكْتَسَبْنَاهُ بِأَيْدِينَا وَ نَسَأَلُكَ التَّوْبَةَ وَ نَسْتَعْفِرُكَ مِنْ كُلِّ ذَنْبٍ اِكْتَسَبْنَاهُ بِطُؤُنِنَا وَ نَسَأَلُكَ التَّوْبَةَ وَ نَسْتَعْفِرُكَ مِنْ كُلِّ ذَنْبٍ اِكْتَسَبْنَاهُ بِفُرُوجِنَا وَ نَسَأَلُكَ التَّوْبَةَ وَ نَسْتَعْفِرُكَ مِنْ كُلِّ ذَنْبٍ اِكْتَسَبْنَاهُ بِأَرْجُلِنَا وَ نَسَأَلُكَ التَّوْبَةَ وَ نَسْتَعْفِرُكَ مِنْ كُلِّ ذَنْبٍ اِكْتَسَبْنَاهُ بِقُلُوبِنَا

And we ask for Acceptance of the repentance and we seek Your<sup>-azwj</sup> Forgiveness from every sin we have earned with our hands, and we ask You<sup>-azwj</sup> for Acceptance of the repentance and seek Your<sup>-azwj</sup> 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<sup>-azwj</sup> Forgiveness from every sin we earned without legs, and we ask You<sup>-azwj</sup> for Acceptance of the repentance and seek Forgiveness from every sin we have earned by our hearts!

اللَّهُمَّ فَاعْفُرْ لَنَا ذُنُوبَنَا قَدِيمَةً وَ حَدِيثَةً صَغِيرَةً وَ كَبِيرَةً عَمْدًا وَ حَطَاةً سِرًّا وَ عَلَانِيَةً أَوْلَهَا وَ آخِرَهَا مَا عَلِمْتُ مِنْهَا وَ مَا لَمْ أَعْلَمْ فَتُبْ عَلَيْنَا وَ اغْفِرْ لَنَا وَ ارْحَمْنَا وَ شَفِّعْ نَبِيَّكَ فِينَا وَ ارْزُقْنَا بِمَنْزِلَتِهِ عِنْدَكَ وَ حَقِّهِ عَلَيْكَ فَاعْفُرْ لَنَا مَا تَقَدَّمَ مِنَ الرِّئَالِ قَبْلَ انْقِضَاءِ الْأَجَلِ -

O Allah<sup>-azwj</sup>! 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<sup>-azwj</sup> Prophet<sup>-saww</sup> regarding us, and Raise us through his<sup>-saww</sup> status in Your<sup>-azwj</sup> Presence, and his<sup>-saww</sup> right upon You<sup>-azwj</sup>, so Forgive for us whatever has preceded from the slips before termination of the term!

تَمَّ ادْعُ بِمَا بَدَأَ 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<sup>-saww</sup> presence, for the one Salat equates to a thousand Salats, and the Dirham (given in charity) over there equates to ten thousand Dirhams".<sup>174</sup> (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 الْحَيْرِ وَ الْبَرَكَةِ وَ دَاعِيَ الْخَلْقِ إِلَى طَرِيقِ النَّجَاةِ وَ الْمَغْفِرَةَ

Another Ziyarat of his<sup>-saww</sup>, when you pause by him<sup>-saww</sup>, you should say, 'The greetings be upon you<sup>-saww</sup>, O Rasool-Allah<sup>-saww</sup>! The greetings be upon you<sup>-saww</sup> O Beloved of Allah<sup>-azwj</sup>! The greetings be upon you<sup>-saww</sup> O trustee of Allah<sup>-azwj</sup>! The greetings be upon you<sup>-saww</sup> O Prophet<sup>-saww</sup> of Allah<sup>-azwj</sup>! The greetings be upon you<sup>-saww</sup> O Chief of the Messengers<sup>-as</sup>, and Seal of the Prophets<sup>-saww</sup>! The greetings be upon you<sup>-saww</sup>, O Prophet<sup>-saww</sup> 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 مُنْقِدَ الْعِبَادِ مِنَ الضَّلَالَةِ وَ الرَّدَى السَّلَامُ عَلَيْكَ يَا صَاحِبَ الْخَلْقِ الْعَظِيمِ وَ الشَّرَفِ الْعَمِيمِ وَ الْآيَاتِ وَ الدِّكْرِ الْحَكِيمِ السَّلَامُ عَلَيْكَ يَا صَاحِبَ الْمَقَامِ الْمَحْمُودِ وَ الْخَوْضِ الْمُمُودِ وَ الْوَأْيِ الْمَشْهُودِ

The greetings be upon you<sup>-saww</sup> O Prophet<sup>-saww</sup> of guidance, and Chief of the devout, and Saviour of the servants from the straying and the regress! The greetings be upon you<sup>-saww</sup> O owner of the magnificent physique, and the absolute nobility, and the Signs, and the wise

<sup>174</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 5 H 43

Zikr! The greetings be upon you<sup>-saww</sup>, O owner of the praise-worthy position, and the fountain of resource, and the witnessed flag!

السَّلَامُ عَلَيْكَ يَا مَنْهَجَ دِينِ الْإِسْلَامِ وَ الْإِيمَانَ وَ صَاحِبَ الْقِبْلَةِ وَ الْفُرْقَانَ وَ عَلِيمَ الصِّدْقِ وَ الْحَقِّ وَ الْإِحْسَانَ السَّلَامُ عَلَيْكَ يَا صَفْوَةَ الْأَنْبِيَاءِ وَ عَلَمَ الْأَتْقِيَاءِ وَ مَشْهُورَ الذِّكْرِ فِي الْأَرْضِ وَ السَّمَاءِ السَّلَامُ عَلَيْكَ يَا أَبَا الْقَاسِمِ وَ رَحْمَةَ اللَّهِ وَ بَرَكَاتُهُ

The greetings be upon you<sup>-saww</sup>, 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<sup>-saww</sup> O elite of the Prophets<sup>-as</sup>, and knowledge of the pious, and the famous Zikr in the earth and the sky! The greetings be upon you<sup>-saww</sup>, O Abu Al-Qasim<sup>-saww</sup>, and Mercy of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Blessings!

أَشْهَدُ أَنَّكَ رَسُولُ اللَّهِ الْعَزِيزِ عَلَى اللَّهِ وَ النَّبِيِّ الْمُصْطَفَى وَ الْحَبِيبِ الْمُجْتَبَى وَ الْأَمِينِ الْمُتَّصِلِ وَ الشَّفِيعِ الْمُزْتَجِي الْمُبْعُوثِ حِينَ الْفِتْرَةِ وَ ذُرُوسِ الدِّينِ وَ الْعِلْمَةِ بِالنُّورِ الْبَاهِرِ وَ الْكِتَابِ الرَّاهِرِ وَ الْأَمْرِ الْمُرْضِيِّ وَ الْبَيَانِ الْجَلِيِّ

I testify you<sup>-saww</sup> are Rasool<sup>-saww</sup> of Allah<sup>-azwj</sup>, the honourable unto Allah<sup>-azwj</sup> and the Chosen Prophet<sup>-saww</sup>, 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 أَكْرَمِ الْعَالَمِينَ حَسَبًا وَ أَفْضَلُهُمْ نَسَبًا وَ أَحْمَلُهُمْ مَنْظَرًا وَ أَسْحَاهُمْ كَفًّا وَ أَشْجَعُهُمْ قَلْبًا وَ أَكْمَلُهُمْ حِلْمًا وَ أَكْثَرُهُمْ عِلْمًا وَ أَتْبَتُهُمْ أَصْلًا وَ أَعْلَاهُمْ ذِكْرًا وَ أَسْنَاهُمْ دُخْرًا وَ أَبْدَحُهُمْ شَرَفًا وَ أَحْمَدُهُمْ وَصْفًا وَ أَوْفَاهُمْ بِالْعَهْدِ وَ أَنْجَرُهُمْ لِلْوَعْدِ

You<sup>-saww</sup> 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<sup>-saww</sup> stem from a tree whose roots are firmly grounded in the earth and whose branches reach high into the skies. The prophets<sup>-as</sup> before your<sup>-saww</sup> mission gave glad tidings of you<sup>-saww</sup>, the successors<sup>-as</sup> proclaimed your<sup>-saww</sup> attributes, and the scholars spoke of your<sup>-saww</sup> attributes.

وَ كَتَبَ اللَّهُ الْمُنْزِلَةَ عَلَى رُسُلِهِ مِنَ الْأُمَمِ الْمَاضِيَةِ وَ الْقُرُونِ الْحَالِيَةِ تَنْطِقُ بِتَعْظِيمِ نَامُوسِكَ وَ شَرْعِكَ وَ تَعْجِيمِ آيَاتِكَ وَ أَعْلَامِكَ وَ فَضْلِ أَوَانِكَ وَ زَمَانِكَ وَ كَانَ مُسْتَقْرُّكَ خَيْرٌ مُسْتَقَرًّا وَ مُسْتَوْدَعُكَ خَيْرٌ مُسْتَوْدِعًا وَ أَنَّكَ سَلِيلُ الْأَعْلَامِ السَّادَةِ وَ الْقُرُومِ الدَّادَةِ تُنْشَأُ فِي مَعَادِنِ الْكِرَامَةِ وَ مَمَاهِدِ السَّلَامَةِ وَ تَكُونُ بَيْنَ الْعِلْمَةِ بَيْنَ الْوَسَامَةِ بَيْنَ كَيْفِيَّتِكَ شَامَةً يَعْرِفُكَ بِهَا الْمُسْتَوْدَعُونَ لِلْعِلْمِ

And Allah<sup>-azwj</sup> Ordained<sup>-saww</sup> your rank above His<sup>-azwj</sup> Messengers<sup>-as</sup> from past nations and bygone generations. They spoke of the greatness of your<sup>-saww</sup> law and legislation, the magnificence of your<sup>-saww</sup> signs and miracles, and the virtue of your<sup>-saww</sup> time and era. Your<sup>-</sup>

<sup>saww</sup> dwelling was the best of dwellings, and your<sup>-saww</sup> lineage was the noblest of lineages. You<sup>-saww</sup> are the descendant of esteemed leaders and noble guardians, raised in the mines of honour and the foundations of peace. You<sup>-saww</sup> bore a clear mark and evident distinction, with a seal between your<sup>-saww</sup> shoulders by which the keepers of knowledge recognised you<sup>-saww</sup>!

أَنَّكَ الْمُؤَقَّفُ الرَّشِيدُ وَالْمُبَارَكُ السَّعِيدُ وَالْمَيْمُونُ السَّيِّدُ وَأَنَّ رَابِتَكَ مَنْصُورَةٌ وَأَعْلَامُكَ رَضِيَّةٌ مَشْهُورَةٌ وَفَرَايِضُكَ مُهَدَّبَةٌ وَسُنَّتُكَ نَقِيَّةٌ وَأَنَّكَ أَحْسَنُ الْعَالَمِينَ خَلْقًا وَخُلُقًا وَأَشْرَفُهُمْ أَصْلًا وَأَكْرَمُهُمْ فِعْلًا وَأَسْنَاهُمْ خَطْرًا وَأَوْفَاهُمْ عَهْدًا وَأَوْثَقُهُمْ عَهْدًا

You<sup>-saww</sup> are the rightly guided and successful, and the Blessed and joyous, and the fortunate and steadfast. Your<sup>-saww</sup> banner is victorious, and your<sup>-saww</sup> signs are noble and renowned, and your<sup>-saww</sup> obligations are refined, and your<sup>-saww</sup> traditions are pure. You<sup>-saww</sup> 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 مِنْ أَكْرَمِ الْمَخَامِدِ وَأَفْضَلِ الْمَنَابِتِ وَمِنْ أَمْنَعِهَا ذُرُوءًا وَأَعَزَّهَا أَرْوَامًا وَأَعْظَمِهَا جُرُتُومًا وَأَفْضَلِهَا مَكْرَمَةً وَأَشْرَفِهَا مَقْبَلَةً وَأَشْهَرِهَا جَلَالَةً وَأَرْفَعِهَا عُلوًّا وَأَعْلَاهَا سُمُوًّا مِنْ دَوْحَةٍ بَاسِقَةٍ الْفَرْعِ مُثْمِرَةِ الْحَقِّ مُورِقَةِ الصِّدْقِ طَيِّبَةِ الْعُودِ مَسْمُوعَةِ الْجُدُودِ مَعْرُوسَةٍ فِي الْحِلْمِ عَالِيَةٍ فِي ذُرُوءِ الْعِلْمِ

I testify that Allah<sup>-azwj</sup> Brought you<sup>-saww</sup> 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<sup>-saww</sup> 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 وَعَيْنًا لِلْبِلَادِ وَتَفَضُّلاً عَلَى مَنْ فَوْقَ الْأَرْضِ لِيُنِيلَهُمْ بِكَ خَيْرَهُ وَيَمْنَحَهُمْ بِكَ فَضْلَهُ وَيُكْرِمَهُمْ بِدَعْوَتِكَ وَيَهْدِيَهُمْ بِبُيُوتِكَ وَيُبَصِّرَهُمْ مِنَ الْعَمَى بِكَ وَيَسْتَنْقِذَهُمْ مِنَ الرَّذَى بِاتِّبَاعِكَ وَجَعَلَ سِيرَتَكَ الْقَصْدَ وَكَلَامَكَ الْقَصْلَ وَحُكْمَكَ الْعَدْلَ

I testify Allah<sup>-azwj</sup> Sent you as a Mercy to creation, a compassion for His<sup>-azwj</sup> servants, and a life-giving rain for the lands. He<sup>-azwj</sup> Bestowed His<sup>-azwj</sup> Grace upon those on earth through you<sup>-saww</sup>, Granting them His<sup>-azwj</sup> goodness, Blessing them with His<sup>-azwj</sup> Favour, Honouring them with your<sup>-saww</sup> call, guiding them through your<sup>-saww</sup> Prophethood, enlightening them from blindness through you<sup>-saww</sup>, and saving them from destruction by following you<sup>-saww</sup>! He<sup>-azwj</sup> Made your<sup>-saww</sup> path balanced, your<sup>-saww</sup> speech decisive, and your<sup>-saww</sup> judgment just.

الْبُرَاقِ وَأَسْرَى بِكَ إِلَى السَّمَاءِ وَأَرْقَى بِكَ فِي عُلُوِّ الْعَلَاءِ وَأَضْعَدَكَ إِلَى الْمَلَإِ الْأَعْلَى وَأَخْطَاكَ بِالرُّلْفَةِ الْأَدْنَى وَأَرَاكَ الْآيَةَ الْكُبْرَى عِنْدَ سِدْرَةِ الْمُنْتَهَى عِنْدَهَا جَنَّةُ الْمَأْوَى مَا زَاغَ بَصْرُكَ وَمَا طَغَى وَمَا كَذَبَ فُؤَادُكَ مَا رَأَى

I testify that Allah<sup>-azwj</sup> Honoured you with the Trustworthy Spirit, and the radiant light, and the clear Book. He<sup>-azwj</sup> Completed His<sup>-azwj</sup> Decree with you<sup>-saww</sup>, Sealed all means through you<sup>-saww</sup>, and Drove forth the clouds with you<sup>-saww</sup>, and Made Al Buraq submissive to you, and carried you on the Night Journey to the skies. He<sup>-azwj</sup> Elevated you<sup>-saww</sup> to the highest heights, Raised you<sup>-saww</sup> to the assembly of the Exalted, Brought you near in Divine closeness, and

Showed you<sup>-sawww</sup> the greatest sign at the Lote Tree of the Utmost Boundary, near which lies the Garden of Al-Mawa. Neither did your<sup>-sawww</sup> sigh waver, nor did it transgress, nor did your<sup>-sawww</sup> heart deny what it saw!

أَشْهَدُ أَنَّ اللَّهَ أَكْرَمَكَ بِالرُّوحِ الْأَمِينِ وَ النُّورِ الْمُبِينِ وَ الْكِتَابِ الْمُسْتَبِينِ وَ حَتَمَ بِكَ الْعِبَادَ وَ طَوَى بِكَ الْأَسْبَابَ وَ أَرْجَى بِكَ السَّحَابَ وَ سَخَّرَ لَكَ

I testify that Allah<sup>-azwj</sup> Honoured you<sup>-sawww</sup> with the Trustworthy Spirit, and the clear Noor, and clarifying Book, and Sealed the servants with you<sup>-sawww</sup>, and Folded the causes with you<sup>-sawww</sup>, and Moved the clouds by you<sup>-sawww</sup> and Subdued these for you<sup>-sawww</sup>!

أَشْهَدُ أَنَّكَ أَنْتَبْتَ 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 لَهَا الشَّرِيعَةَ وَ خَلَّفْتَ فِيهَا الْكِتَابَ وَ الْعِزَّةَ وَ أَعَدْتَ عَلَيْهَا بِمَا الْحُجَّةَ

I testify that you<sup>-sawww</sup> came with overwhelming proofs, and dazzling signs, and manifest virtues. You<sup>-sawww</sup> 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<sup>-sawww</sup> pure Progeny<sup>-asws</sup>, confirming the proof upon them<sup>-asws</sup> through both!

أَشْهَدُ أَنَّكَ الْمُبْعُوثُ عَلَى حِينِ فَتْرَةٍ مِنَ الرُّسُلِ وَ حَيْرَةٍ مِنَ الْأُمَمِ وَ تَمَكُّنٍ مِنَ الْجُهْلِ وَ اِرْتِفَاعٍ مِنَ الْحَقِّ وَ غَلَبَةٍ مِنَ الْعَمَى وَ شِدَّةٍ مِنَ الرَّدَى وَ اغْتِسَافٍ مِنَ الْجُورِ وَ افْتِحَاءٍ مِنَ الدِّينِ وَ تَسَعُّرٍ مِنَ الْحُرُوبِ وَ الْبَأْسِ وَ الدُّنْيَا مُتَنَكِّرَةٌ لِأَهْلِهَا مُنْقَلِبَةٌ عَلَى أَنْبَائِهَا تَمُرُّهَا الْفِتْنُ وَ طَعَامُ أَهْلِهَا الْجَيْفُ وَ شِعَابُهَا الْحَوَافِ وَ دِنَائِبُهَا السَّيْفُ قَدْ مَرَّقَتْ أَهْلَهَا كُلَّ مَرَّقٍ وَ طَرَدَتْهُمْ كُلَّ مُطَرِّدٍ وَ أَعْمَتْ عُيُوبَهُمْ وَ أَشْحَبَتْ قُلُوبَهُمْ وَ شَعَلَتْهُمْ بِقَطْعِ الْأَرْحَامِ وَ عِبَادَةِ الْأَصْنَامِ وَ خِدْمَةِ الْيَرَانِ

I testify that you<sup>-sawww</sup> 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 الشِّرْكَ وَ مَحَفَّتِ الصَّلَاةَ وَ نَفَيْتِ الْجُهَالََةَ وَ كَشَفْتَ اللَّهُ عَنْهُمْ بِكَ الْبَلَاءَ وَ رَدَّ عَنْ دِيَارِهِمْ بِكَ الْأَعْدَاءَ وَ رَفَعَ مِنْ بَيْنِهِمُ الْعِدَاوَةَ وَ الْبَعْضَاءَ وَ أَلْفَ بَيْنَ قُلُوبِهِمْ وَ أَعَادَ الرَّحْمَةَ إِلَى صُدُورِهِمْ وَ فَتَحَ اللَّهُ عَلَيْهِمْ أَبْوَابَ النِّعَمِ وَ الْبَسْتَهُمْ حُلُلَ الْعِزِّ وَ الْكِرَامِ-

You<sup>-sawww</sup> uprooted the Kufr, demolished Polytheism, and eradicated misguidance, and eliminated ignorance. Through you<sup>-sawww</sup>, Allah<sup>-azwj</sup> 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 فَقُلْتَ إِنَّ اللَّهَ وَ مَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَ سَلِّمُوا تَسْلِيمًا

Then send Salawaat upon the Prophet<sup>-saww</sup> and say, 'O Allah<sup>-azwj</sup>! You<sup>-azwj</sup> have Commanded the believers to send Salawaat upon Your<sup>-azwj</sup> Rasool<sup>-saww</sup> Muhammad<sup>-saww</sup> as You<sup>-azwj</sup> 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 الْمُقْرَبِ وَ رَسُولِكَ الْمُكْرَمِ وَ شَهِدِكَ الْمُعْظَمِ سَيِّدِ الْأَنْبِيَاءِ وَ فَدْوَةِ الْأَصْفِيَاءِ وَ عِلْمِ الْأَنْفِيَاءِ وَ اجْعَلْهُ أَفْضَلَ النَّبِيِّينَ عِنْدَكَ عَطَاءً وَ أَفْضَلَهُمْ لَدَيْكَ حِبَاءً وَ أَعْظَمَهُمْ عِنْدَكَ مَنْرَةً وَ أَرْفَعَهُمْ لَدَيْكَ دَرَجَةً

O Allah<sup>-azwj</sup>! Send Salawaat upon Your<sup>-azwj</sup> Chosen servant, Your<sup>-azwj</sup> near Prophet<sup>-as</sup>, Your<sup>-azwj</sup> Honoured Rasool<sup>-saww</sup>, and Your<sup>-azwj</sup> esteemed witness, the master of the Prophets<sup>-as</sup>, the exemplar of the pure and the standard of the righteous. Grant him the<sup>-saww</sup> the highest rank among the Prophets<sup>-as</sup> in Reward, the greatest Favour in Your<sup>-azwj</sup> Presence, the most exalted station before You<sup>-azwj</sup>, and the loftiest degree in Your<sup>-azwj</sup> Presence!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ وَ رَسُولِكَ صَلَاةً تُشَاكِلُ جَلَالَتَهُ فِي النَّبِيِّينَ وَ تُضَارِعُ فَضْلَهُ فِي الصَّالِحِينَ وَ تُوَازِي شَرْفَهُ فِي الْمُتَّقِينَ وَ تُغْلِي عُلوَّهُ فِي الصَّالِحِينَ وَ تُؤَوِّدُهُ فِي الْمُهْتَدِينَ وَ ارْتِفَاعَهُ فِي النَّبِيِّينَ

O Allah<sup>-azwj</sup>! Send Salawaat upon Muhammad<sup>-saww</sup>, Your<sup>-azwj</sup> servant and Rasool<sup>-saww</sup>, with a Salawaat that matches his<sup>-saww</sup> majesty among the Prophets<sup>-as</sup>, and corresponds to his<sup>-saww</sup> excellence among the righteous, and equals his honour among the pious, and elevates his<sup>-saww</sup> rank among the virtuous, and magnifies his<sup>-saww</sup> name among the guided, and raises his status among the Prophets<sup>-as</sup>!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ الْمُصْطَفَى وَ حَبِيبِكَ الْمُجْتَبَى نَبِيِّ الرَّحْمَةِ وَ حَازِنِ الْمَعْفِرَةِ وَ قَائِدِ الْخَيْرِ وَ الْبَرَكَةِ وَ مُنْقِذِ الْعِبَادِ مِنَ الْهَلَكَةِ وَ دَاعِيهِمْ إِلَى دِينِكَ الْقَيِّمِ بِأَمْرِكَ أَوَّلِ النَّبِيِّينَ مِيثَاقاً وَ آخِرِهِمْ مَبْعَثاً الَّذِي عُمِسَتْ نُورُهُ فِي بَحْرِ الْفَضِيلَةِ وَ الْمَنْرَةِ الْجَلِيلَةِ وَ الدَّرَجَةِ الرَّبِيعَةِ وَ أَوْدَعَتْهُ الْأَصْلَابَ الطَّاهِرَةَ وَ نَقَلَتْهُ بِهَا إِلَى الْأَرْحَامِ الْمُطَهَّرَةِ لَطْفاً مِنْكَ وَ تَحَنُّناً لَكَ عَلَيْهِ

O Allah<sup>-azwj</sup>! Send Salawaat upon Muhammad<sup>-saww</sup> Your<sup>-azwj</sup> Chosen servant, and Your<sup>-azwj</sup> Beloved, the Prophet<sup>-saww</sup> of mercy, the keeper of forgiveness, the leader of goodness and bounties, the saviour of Your<sup>-azwj</sup> servants from destruction, and the one who calls them to Your<sup>-azwj</sup> upright religion by Your<sup>-azwj</sup> Command. He<sup>-saww</sup> was first of the Prophets<sup>-as</sup> in the covenant and the last of them<sup>-as</sup> in the mission. His<sup>-saww</sup> light was immersed in the sea of excellence, and high rank, and noble position. You<sup>-azwj</sup> placed him<sup>-saww</sup> in pure lines and transferred him<sup>-saww</sup> through purified wombs, out of kindness and compassion from You<sup>-azwj</sup> upon him<sup>-saww</sup>!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ كَمَا وَفَى بِعَهْدِكَ وَ بَلَّغَ رِسَالَتِكَ 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 أَعْدَائِكَ

O Allah<sup>-azwj</sup>! Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup> just as he<sup>-saww</sup> was loyal with Your<sup>-azwj</sup> Covenant, and delivered Your<sup>-azwj</sup> Message, and fought the Polytheists upon Your<sup>-azwj</sup> Tawheed, and fought in Your<sup>-azwj</sup> Way, and call to You<sup>-azwj</sup>, and cut off the rituals of Kufr in support of Your<sup>-azwj</sup> religion, and wore the apparel of affliction in fighting Your<sup>-azwj</sup> enemies!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ وَآمِينِكَ عَلَى وَحْيِكَ وَخَيْرَتِكَ مِنْ خَلْقِكَ وَصَفْوَتِكَ مِنْ نَبِيِّكَ الْبَشِيرِ النَّذِيرِ السَّرَاحِ الْمُنِيرِ 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 وَ إِمَامِ الْمُتَّقِينَ وَ أَفْضَلِ الْخَلْقِ أَجْمَعِينَ مِنَ الْأَوَّلِينَ وَ الْآخِرِينَ

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 وَ آلِ مُحَمَّدٍ وَ اِخْصُصْ مُحَمَّدًا مِنْ عَطَايَاكَ بِأَفْضَلِهَا وَ مِنْ مَوَاهِبِكَ بِأَسْنَاهَا وَ أَجْزَلِهَا كَمَا نَصَبَ لِأَمْرِكَ نَفْسَهُ وَ عَرَضَ لِمَمَكْرُوهِ فِيكَ بَدَنَهُ وَ كَاشَفَ فِي الدُّعَاءِ إِلَيْكَ أَسْرَتَهُ وَ أَذَابَ نَفْسَهُ فِي تَبْلِيغِ رِسَالَتِكَ وَ أَنْعَبَهَا فِي الدُّعَاءِ إِلَى مَلَّتِكَ

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 وَ نَبِيِّكَ وَ نَحْيِكَ وَ صَفِيِّكَ وَ حَبِيبِكَ وَ نَجِيبِكَ وَ خَلِيلِكَ وَ خَيْرَتِكَ مِنْ خَلْقِكَ أَفْضَلَ مَا صَلَّيْتَ عَلَى أَحَدٍ مِنْ أَنْبِيَائِكَ وَ رُسُلِكَ وَ أَهْلِ الْكِرَامَةِ 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 وَ آلِ مُحَمَّدٍ وَ أَعْطِ مُحَمَّدًا دَرَجَةَ الْوَسِيلَةِ وَ شَرَفَ الْفَضِيلَةِ وَ اِبْعَثْهُ مَقَامًا مَحْمُودًا يَغِيظُهُ بِهِ الْأَوْلُونَ وَ الْآخِرُونَ

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 وَ آلِ مُحَمَّدٍ وَ أَعْطِ مُحَمَّدًا مِنْ كُلِّ كِرَامَةٍ أَفْضَلَ تِلْكَ الْكِرَامَةِ وَ مِنْ كُلِّ نَعِيمٍ أَوْفَرَ ذَلِكَ النِّعِيمِ وَ مِنْ كُلِّ يُسْرٍ أَنْضَرَ ذَلِكَ الْيُسْرِ وَ مِنْ كُلِّ عَطَاءٍ أَفْضَلَ ذَلِكَ الْعَطَاءِ وَ مِنْ كُلِّ قِسْمٍ أَجْزَلَ ذَلِكَ الْقِسْمِ حَتَّى لَا يَكُونَ أَحَدٌ مِنْ خَلْقِكَ أَقْرَبَ مِنْهُ عِنْدَكَ مَنْزِلَةً وَ لَا أَوْجَبَ لَدَيْكَ كِرَامَةً وَ لَا 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 الْقَرِيبِ مَرْئِيَّتُهُ الرَّفِيعِ دَرَجَتُهُ وَالشَّرِيفِ مَلَّتُهُ وَالْجَلِيلِ قَبْلَتُهُ وَالْمُخْتَارِ دِينُهُ وَشَرَعُهُ وَالرَّكَابِي أَصْلُهُ وَفَرَعُهُ صَلَاةً تَسْتَفْرِغُ وَسِعَ 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 سَبَّحَكَ أَوْ يُسَبِّحُكَ لَكَ يَا رَبَّ الْعَالَمِينَ مِنَ الْأُولِينَ وَالْآخِرِينَ عَلَى مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ وَنَجِيَّتِكَ 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 مَجِيدٌ

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 فَاسْتَعْفَرُوا 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<sup>-azwj</sup> and have come to Your<sup>-azwj</sup> Prophet<sup>-saww</sup>, the Prophet<sup>-saww</sup> of Mercy, repenting from my sins, so Liberate me from the hellfire and Mercy me due to my diverting to You<sup>-azwj</sup> through him<sup>-saww</sup>!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ احْصُصْ مُحَمَّدًا بِأَفْضَلِ صَلَوَاتِكَ وَ نَوَامِي بَرَكَاتِكَ وَ فَوَاتِحِ خَيْرَاتِكَ وَ بَلِّغْ مُحَمَّدًا مِنَّا السَّلَامَ وَ السَّلَامَ عَلَيْهِ وَ رَحْمَةً  
اللَّهُ وَ بَرَكَاتُهُ-

O Allah<sup>-azwj</sup>! Send Salawaat upon Muhammad<sup>-saww</sup>, and the Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, and Specialise Muhammad<sup>-saww</sup> with the best of Your<sup>-azwj</sup> Salawaat and the most developed of Your<sup>-azwj</sup> Blessings, and the beginnings of Your<sup>-azwj</sup> goodness, and Deliver to Muhammad<sup>-saww</sup> the greetings from us, and may the greetings be upon him<sup>-saww</sup> and Mercy of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Blessings!'

دِكْرُ صَلَاةِ الزِّيَارَةِ تُصَلِّي صَلَاةَ الزِّيَارَةِ وَ صِفْتُهَا أَنْ تُنَوِّي بِقَلْبِكَ أَصَلِّي صَلَاةَ الزِّيَارَةِ مُتَدَوِّبًا قُرْبَةً إِلَى اللَّهِ تَعَالَى وَ تَقْرَأُ فِيهَا بَعْدَ الْحَمْدِ مَا تَيْسَّرَ لَكَ مِنَ  
السُّورِ وَ إِنْ قَدَرْتَ عَلَى سُورَةِ الرَّحْمَنِ وَ يَسَ فَاَفْعَلْ 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<sup>-azwj</sup> 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 فَرَعْتَ مِنْهَا فَادْعُ لِنَفْسِكَ وَ لِأَهْلِكَ وَ لِإِخْوَانِكَ الْمُؤْمِنِينَ وَ تَدْعُو بِمَا أَحْبَبْتَ فَإِذَا فَرَعْتَ مِنَ الدُّعَاءِ وَ الصَّلَاةِ فَهَمْ وَ زُرْ أَيْضًا بِحَيْدِهِ الزِّيَارَةَ تَقُولُ وَ  
أَنْتَ مُسْنِدُ ظَهْرِكَ إِلَى الْقَبْرِ اللَّهُمَّ إِلَيْكَ الْجَأْتُ أُمْرِي وَ بَقَرِ نَبِيَّكَ أَسْنَدْتُ ظَهْرِي وَ قَبَلْتُكَ إِلَيَّ رَضِيْتُ لِمُحَمَّدٍ صِ اسْتَقْبَلْتُ بِوَجْهِ

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<sup>-azwj</sup>! To You<sup>-azwj</sup> I entrust my affairs, and with the grave of Your<sup>-azwj</sup> Prophet<sup>-saww</sup> I have leant my back, and Your<sup>-azwj</sup> Qiblah which You<sup>-azwj</sup> are Pleased for Muhammad<sup>-saww</sup> I have turned to with my face!

اللَّهُمَّ لَا تُبَدِّلِ اسْمِي وَ لَا تُعَيِّرْ جِسْمِي وَ لَا تَسْتَبْدِلْ بِي عَيْرِي أَصْبَحْتُ وَ أَمْسَيْتُ لَا أَمْلِكُ لِنَفْسِي خَيْرٌ مَا أَرْجُو وَ لَا أَصْرِفُ عَنْهَا شَيْئًا مِمَّا أَخَذَرُ عَلَيْهَا  
إِلَّا بِكَ وَحَدِّكَ لَا شَرِيكَ لَكَ

O Allah<sup>-azwj</sup>! 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<sup>-azwj</sup> Alone, there is no associate for You<sup>-azwj</sup>!

اللَّهُمَّ رُدَّنِي مِنْكَ بِخَيْرٍ إِنَّهُ لَا رَادَّ لِقَضَائِكَ

O Allah<sup>-azwj</sup>! Return me from You<sup>-azwj</sup> with goodness, surely there is no repeller of Your<sup>-azwj</sup> Grace!

اللَّهُمَّ تَبْنِي بِالتَّقْوَى وَ جَلِّني بِالْعَافِيَةِ وَ ارزُقني شُكْرَ الْعَافِيَةِ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

O Allah<sup>-azwj</sup>! Affirm me with the piety, and Beautify me with the well-being, and Grace me with thanking for the well-being, You<sup>-azwj</sup> are Able upon all things!<sup>175</sup> (Not a Hadeeth)

45- ثُمَّ قَالَ فِي الْمَزَارِ الْكَبِيرِ، سَأَلَ الصَّادِقُ جَعْفَرُ بْنُ مُحَمَّدٍ ع عَنْ مَقَامِ جَبْرِئِيلَ ع فَقَالَ تَحْتَ الْمِيزَابِ الَّذِي إِذَا خَرَجْتَ مِنَ الْبَابِ الَّذِي يُقَالُ لَهُ بَابُ فَاطِمَةَ بِجِنَالِ الْبَابِ وَ الْمِيزَابِ فَوْقَكَ وَ الْبَابِ مِنْ وَرَاءِ ظَهْرِكَ فَإِنْ قَدَرْتَ أَنْ تُصَلِّيَ فِيهِ رَكْعَتَيْنِ مُتَدَوِّبًا فَافْعَلْ فَإِنَّهُ لَا يَدْعُو أَحَدًا هُنَاكَ إِلَّا اسْتَجِيبَ لَهُ

Then he said in (the book) 'Al Mazar Al Kabeer' –

'Al Sadiq Ja'far Bin Muhammad<sup>-asws</sup> was asked about the standing place of Jibraeel<sup>-as</sup>. He<sup>-asws</sup> said: 'Beneath the spout which when you go out from the door which is called, 'The door of Fatima<sup>-asws</sup>', 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 اسْتَوْدِعْكَ اللَّهُ وَ اسْتَرْعِيكَ وَ أَقْرَأْ عَلَيْكَ السَّلَامَ آمَنْتُ بِاللَّهِ وَ بِمَا جُنْتُ بِهِ وَ دَلَّلْتُ عَلَيْهِ

Then he<sup>-asws</sup> said: 'When you want to bid farewell to him<sup>-saww</sup>, greet unto him<sup>-saww</sup> just as you had done the first time, and say, 'The greetings be upon you<sup>-saww</sup>, O Rasool-Allah<sup>-saww</sup>! I entrust you<sup>-saww</sup> to Allah<sup>-saww</sup>, and I place my trust in your<sup>-saww</sup> care, and I convey the greetings to you<sup>-saww</sup>! I believe in Allah<sup>-azwj</sup> and with what you<sup>-saww</sup> 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<sup>-azwj</sup>! Do not Make it last of the pacts from me for Ziyarat of the grave of Your<sup>-azwj</sup> Prophet<sup>-saww</sup>. If You<sup>-azwj</sup> 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<sup>-azwj</sup>, and Muhammad<sup>-saww</sup> is Your<sup>-azwj</sup> servant and Your<sup>-azwj</sup> Rasool-Allah<sup>-saww</sup>!<sup>176</sup>

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 الْمَنْبَرِ عَنِ يَمِينِ الْقِبْلَةِ وَ كَانَ وَرَاءَ الْمَنْبَرِ طَرِيقٌ تَمُرٌ فِيهِ الشَّاةُ أَوْ يَمُرُّ الرَّجُلُ مُنْخَرِفًا

The book of Muhammad Bin Al Musanna Bin Ja'far Bin Muhammad Bin Shureyh, from Zareeh Al Muhariby who said,

'I asked Abu Abdullah<sup>-asws</sup> about a boundary of the Masjid. He<sup>-asws</sup> 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'.

<sup>175</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 5 H 44

<sup>176</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 5 H 45

وَزَعَمَ أَنَّ سَاحَةَ الْمَسْجِدِ إِلَى الْبَلَاطَةِ مِنَ الْمَسْجِدِ وَ سَأَلْتُهُ عَنْ بَيْتِ عَلِيٍّ فَقَالَ إِذَا دَخَلْتَ مِنَ الْبَابِ فَهُوَ مِنْ عِصَابَتِهِ أَيْمَنَى إِلَى سَاحَةِ الْمَسْجِدِ وَ كَانَ بَيْنَهُ وَ بَيْنَهَا [بَيْنَ] بَيْتِ نَبِيِّ اللَّهِ خَوْخَةٌ.

He<sup>-asws</sup> claimed that the area of the Masjid up to the tiling was part of the Masjid. I asked him<sup>-asws</sup> about the house of Ali<sup>-asws</sup>. He<sup>-asws</sup> 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<sup>-saww</sup> of Allah<sup>-azwj</sup> was a small door'<sup>177</sup>.

[باب زيارته ص من البعيد](#)

## CHAPTER 6 – HIS<sup>-saww</sup> ZIYARAT FROM AFAR

1- لي، الأمايلي للصدوق الأُسديُّ عَنْ مُحَمَّدِ بْنِ أَبِي بَكْرٍ عَنْ عَبْدِ اللَّهِ بْنِ يُوسُفَ عَنْ أَبِي إِسْحَاقَ الْفَزَارِيِّ عَنْ سُفْيَانَ الثَّوْرِيِّ وَ الْأَعْمَشِ عَنْ عَبْدِ اللَّهِ بْنِ السَّائِبِ عَنْ زَادَانَ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ لِلَّهِ مَلَائِكَةً سَيَّاحِينَ فِي الْأَرْضِ يَبْلُغُونَنِي عَنْ أُمَّتِي السَّلَامَ.

(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<sup>-saww</sup> said: 'For Allah<sup>-azwj</sup> there are Angels roaming in the earth delivering to me<sup>-saww</sup> the greetings from my community'<sup>178</sup>.

2- ما، الأمايلي للشيخ الطوسي أَحْمَدُ بْنُ عَبْدِوْنٍ عَنْ عَلِيٍّ بْنِ مُحَمَّدِ بْنِ الرُّبَيْرِ عَنْ عَلِيٍّ بْنِ فَضَّالٍ عَنِ الْعَبَّاسِ بْنِ عَامِرٍ عَنْ بَشْرِ بْنِ بَكَّارٍ عَنْ عَمْرٍو بْنِ شَمْرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّ لِلَّهِ مَلَكَاً مِنَ الْمَلَائِكَةِ سَأَلَ اللَّهُ أَنْ يُعْطِيَهُ سَمْعَ الْعِبَادِ فَأَعْطَاهُ اللَّهُ فَذَلِكَ الْمَلَكُ قَائِمٌ حَتَّى تَقُومَ السَّاعَةُ لَيْسَ أَحَدٌ مِنَ الْمُؤْمِنِينَ يَقُولُ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِهِ وَ سَلَّمَ إِلَّا قَالَ الْمَلَكُ وَ عَلَيْكَ

(The book) 'Al Amaali' of the Sheykh Al Tusi – Ahmad Bin Ubduon, 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<sup>-asws</sup> having said: 'For Allah<sup>-azwj</sup> there is an Angel from the Angels who asked Allah<sup>-azwj</sup> to Grant him listening to the servants. He<sup>-azwj</sup> Granted him. That Angel will be standing until the Hour is established, there isn't anyone from the Momineen saying, 'May Allah<sup>-azwj</sup> Send Salawaat upon Muhammad<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup>, and greetings', except the Angel says, 'And upon you!'

ثُمَّ يَقُولُ الْمَلَكُ يَا رَسُولَ اللَّهِ إِنَّ فُلَانًا يُفَرِّئُكَ السَّلَامَ فَيَقُولُ رَسُولُ اللَّهِ ص وَ عَلَيْهِ السَّلَامُ.

Then the Angel says, 'O Rasool-Allah<sup>-saww</sup>! So and so has conveyed you<sup>-saww</sup> the greetings!' So Rasool-Allah<sup>-saww</sup> says: 'And upon him be the greetings!'<sup>179</sup>

3- ب، قرب الإسناد ابنُ أَبِي الْحَطَّابِ عَنِ الزُّنْطَبِيِّ قَالَ: قُلْتُ لِلرِّضَا ع كَيْفَ الصَّلَاةُ عَلَى رَسُولِ اللَّهِ ص فِي دُبُرِ الْمَكْتُوبَةِ وَ كَيْفَ السَّلَامُ عَلَيْهِ

<sup>177</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 5 H 46

<sup>178</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 6 H 1

<sup>179</sup> 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<sup>-asws</sup>, 'How is the Salawaat upon Rasool-Allah<sup>-saww</sup> in the end of the Prescribed (Salat), and how is the greetings upon him<sup>-saww</sup>?'

فَقَالَ ع تَقُولُ السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ 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<sup>-asws</sup> said: 'You should say, 'The greetings be upon you<sup>-saww</sup>, O Rasool-Allah<sup>-saww</sup>, and Mercy of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Blessings! The greetings be upon you<sup>-saww</sup> O Muhammad<sup>-saww</sup> Bin Abdullah<sup>-as</sup>! The greetings be upon you<sup>-saww</sup> O Choice of Allah<sup>-azwj</sup>! The greetings be upon you<sup>-saww</sup> O Beloved of Allah<sup>-azwj</sup>! The greetings be upon you<sup>-saww</sup> O elite of Allah<sup>-azwj</sup>! The greetings be upon you<sup>-saww</sup> O trustee of Allah<sup>-azwj</sup>!

أَشْهَدُ أَنَّكَ رَسُولُ اللَّهِ وَ أَشْهَدُ أَنَّكَ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ وَ أَشْهَدُ أَنَّكَ قَدْ نَصَحْتَ لِأُمَّتِكَ وَ جَاهَدْتَ فِي سَبِيلِ رَبِّكَ وَ عَبْدَتَهُ حَتَّى أَتَاكَ الْيَقِينُ فَجَزَاكَ اللَّهُ  
يَا رَسُولَ اللَّهِ أَفْضَلَ مَا جَزَى نَبِيًّا عَنْ أُمَّتِهِ

I testify you<sup>-saww</sup> are a Rasool<sup>-saww</sup> of Allah<sup>-azwj</sup>, and I testify you<sup>-saww</sup> are Muhammad<sup>-saww</sup> Bin Abdullah<sup>-as</sup>, and I testify you<sup>-saww</sup> had advised your<sup>-saww</sup> community, and fought in the way of your<sup>-saww</sup> Lord<sup>-azwj</sup> and worshipped Him<sup>-azwj</sup> until the certainty (death) came to you<sup>-saww</sup>! May Allah<sup>-azwj</sup> Recompense you<sup>-saww</sup> O Rasool-Allah<sup>-azwj</sup>, the best of what He<sup>-azwj</sup> has Recompense any Prophet<sup>-as</sup> on behalf of his<sup>-as</sup> community!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ أَفْضَلَ مَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَ آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ.

O Allah<sup>-azwj</sup>! Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, the superior to what You<sup>-azwj</sup> had Sent upon Ibrahim<sup>-as</sup> and Progeny of Ibrahim<sup>-as</sup>, You<sup>-azwj</sup> are praised, glorified!<sup>180</sup>

4- ما، الأماالي للشيخ الطوسي المُنْفِيْدُ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ الْبَرْزُوقِيِّ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ دَبْرَانَ [زَيْنْدَانَ] الْبَجَلِيِّ عَنِ الْحُسَيْنِ بْنِ أَبِي عَاصِمٍ عَنْ عَيْسَى بْنِ عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ سَلَّمَ عَلَيَّ فِي شَيْءٍ مِنَ الْأَرْضِ أُبَلِّغُهُ وَ مَنْ سَلَّمَ عَلَيَّ عِنْدَ الْقَبْرِ سَمِعْتُهُ.

(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<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'One who greets unto me<sup>-saww</sup> in something from the earth, I<sup>-saww</sup> am delivered it, and one who greets unto me<sup>-saww</sup> at the grave, I<sup>-azwj</sup> hear it!<sup>181</sup>

<sup>180</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 6 H 3

<sup>181</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 6 H 4

5- مل، كامل الزيارات مُحَمَّدُ الْحَمِيرِيُّ عَنْ أَبِيهِ عَنِ ابْنِ عَيْسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنِ ابْنِ عَمِيرَةَ عَنِ الْحَضْرَمِيِّ قَالَ: أَمَرَنِي أَبُو عَبْدِ اللَّهِ ع- أَنْ أُكْتَبِرَ 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<sup>-asws</sup> instructed me to frequent the Salat in the Masjid of Rasool-Allah<sup>-saww</sup>, whatever I am capable of, and he<sup>-asws</sup> said: 'You will not be able upon it every time you desire to'.

وَ قَالَ لِي تَأْتِي قَبْرَ رَسُولِ اللَّهِ ص

And he<sup>-asws</sup> said to me: 'Do you go to the grave of Rasool-Allah<sup>-azwj?</sup>'

فَقُلْتُ نَعَمْ

I said, 'Yes'.

فَقَالَ أَمَا إِنَّهُ يَسْمَعُكَ مِنْ قَرِيبٍ وَ يُبَلِّغُهُ عَنْكَ إِذَا كُنْتَ نَائِمًا.

He<sup>-asws</sup> said: 'Surely, he<sup>-saww</sup> hears it from nearby, and it is delivered to him<sup>-saww</sup> on your behalf when you were far"<sup>182</sup>.

(The book) 'Kamil Al Ziyaraat' – By his chain from Ibn Ameyra, from Aamir Bin Abdullah who said,

'I said to Abu Abdullah<sup>-asws</sup>, '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 يُجْرِي بِي 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<sup>-asws</sup> said: 'You have done well! How easy this is for you to come to the grave of Rasool-Allah<sup>-saww</sup> and greet unto him<sup>-saww</sup>. Indeed, he<sup>-saww</sup> hears you from nearby and it is delivered to him<sup>-as</sup> on your behalf from afar!"<sup>183</sup>

7- كا، الكافي العدة عَنْ سَهْلِ بْنِ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ حَمَّادٍ عَنْ حَمَّادِ بْنِ عُمَانَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ أَنَّ أَبَا عَبْدِ اللَّهِ ع قَالَ لَهُمْ مُرُّوا بِالْمَدِينَةِ فَسَلِّمُوا عَلَى رَسُولِ اللَّهِ ص مِنْ قَرِيبٍ وَ إِنْ كَانَتْ الصَّلَاةُ تَبَلِّغُهُ مِنْ بَعِيدٍ.

(The book) 'Al Kafir' – The number, from Sahl, from Ahmad Bin Muhammad, from Hammad Bin Usman, from Is'haq Bin Ammar,

<sup>182</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 6 H 5

<sup>183</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 6 H 6

'Abu Abdullah<sup>-asws</sup> said to them: 'Pass by Al-Medina and greet unto Rasool-Allah<sup>-saww</sup> from nearby, and even though the Salawaat is delivered to him<sup>-saww</sup> from afar!''<sup>184</sup>

8- كَا، 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<sup>-asws</sup> said: 'Send Salawaat to a side of the grave of the Prophet<sup>-saww</sup>, and even though the Salawaat of the Momineen is delivered to him<sup>-saww</sup> wherever they may be!''<sup>185</sup>

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<sup>-asws</sup> similar to it.<sup>186</sup>

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<sup>-saww</sup> said: 'One who greets unto me<sup>-saww</sup> from by my<sup>-saww</sup> grave, I<sup>-saww</sup> hear it, and one who greets unto me<sup>-saww</sup> from afar, I<sup>-saww</sup> am delivered it!''<sup>187</sup>

11- أقول قال المفيد و السعيد و الشهيد في زيارة البعيد إذا أردت ذلك فمقل بين يديك 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<sup>-saww</sup> name upon it, and you should be upon the bathing. Then stand upright while imagining that you are facing him<sup>-saww</sup>, then say, 'I testify that there is no god except Allah<sup>-azwj</sup> Alone, there is no associate for Him<sup>-azwj</sup>, and I testify that Muhammad<sup>-saww</sup> is His<sup>-azwj</sup> servant and His<sup>-azwj</sup> Rasool<sup>-saww</sup>, and he<sup>-saww</sup> is chief of the former ones and the latter ones, and he<sup>-saww</sup> is chief of the Prophets and the Messengers<sup>-as</sup>! O Allah<sup>-azwj</sup>! Send Salawaat upon Muhammad<sup>-saww</sup> and People<sup>-asws</sup> of his<sup>-saww</sup> Household, the goodly Imams<sup>-asws</sup>!'

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<sup>-saww</sup>, O Rasool-Allah<sup>-saww</sup>! The greetings be upon you<sup>-saww</sup> O friend of Allah<sup>-azwj</sup>! The greetings be upon you<sup>-saww</sup> O Prophet<sup>-saww</sup> of Allah<sup>-azwj</sup>! The greetings be upon you<sup>-saww</sup> O elite of Allah<sup>-azwj</sup>! The greetings be upon you<sup>-saww</sup> O Mercy of Allah<sup>-azwj</sup>! The

<sup>184</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 6 H 7

<sup>185</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 6 H 8

<sup>186</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 6 H 9

<sup>187</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 6 H 10

greetings be upon you<sup>-saww</sup> O Choice of Allah<sup>-azwj</sup>! The greetings be upon you<sup>-saww</sup> O Beloved of Allah<sup>-azwj</sup>!

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<sup>-saww</sup> O captain of Allah<sup>-azwj</sup>! The greetings be upon you<sup>-saww</sup> O Seal of Allah<sup>-azwj</sup>! The greetings be upon you<sup>-saww</sup> O chief of the Messengers<sup>-as</sup>! The greetings be upon you<sup>-saww</sup> O stander with the fairness! The greetings be upon you<sup>-saww</sup> O beginner of the goodness! The greetings be upon you<sup>-saww</sup> O the Mine of Revelation and the Scriptures! The greetings be upon you<sup>-saww</sup> O deliverer on behalf of Allah<sup>-azwj</sup>!

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 الْمَهْدِيِّينَ

The greetings be upon you<sup>-saww</sup> O the radiant lamp! The greetings be upon you<sup>-saww</sup> O giver of glad tidings! The greetings be upon you<sup>-asws</sup> O warner! The greetings be upon you<sup>-saww</sup> O Noor of Allah<sup>-azwj</sup> which Al-Islam was illuminated by! The greetings be upon you<sup>-saww</sup> and upon People<sup>-asws</sup> of your<sup>-saww</sup> Household, the goodly, the pure, the guiding, the Guided!

السَّلَامُ عَلَيْكَ وَ عَلَى جَدِّكَ عَبْدِ الْمُطَّلِبِ وَ عَلَى أَبِيكَ عَبْدِ اللَّهِ وَ عَلَى أُمِّكَ آمِنَةَ بِنْتِ وَهْبِ السَّلَامُ عَلَيْكَ وَ عَلَى عَمِّكَ حَمْرَةَ سَيِّدِ الشُّهَدَاءِ السَّلَامُ  
عَلَى عَمِّكَ الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ-

The greetings be upon you<sup>-saww</sup> and upon your<sup>-saww</sup> grandfather<sup>-as</sup> Abdul Muttalib<sup>-as</sup>, and upon your<sup>-saww</sup> father<sup>-as</sup> Abdullah<sup>-as</sup>, and upon your<sup>-saww</sup> mother<sup>-as</sup> Aamina Bint Wahab<sup>-as</sup>! The greetings be upon you<sup>-saww</sup> and upon your<sup>-saww</sup> Uncle Hamza<sup>-as</sup>, chief of the martyrs! The greetings be upon your<sup>-saww</sup> uncle Al Abbas Bin Abdul Muttalib<sup>-as</sup>!

السَّلَامُ عَلَيْكَ وَ كَفَيْكَ أَبِي طَالِبِ السَّلَامُ عَلَيْكَ ابْنِ عَمَّتِكَ جَعْفَرِ الطَّيَّارِ فِي جَنَّاتِ الْخُلْدِ السَّلَامُ عَلَيْكَ يَا مُحَمَّدُ السَّلَامُ عَلَيْكَ يَا أَحْمَدُ

The greetings be upon your<sup>-saww</sup> uncle<sup>-as</sup> and your<sup>-saww</sup> guarantor Abu Talib<sup>-as</sup>! The greetings be upon the son<sup>-ra</sup> of your<sup>-saww</sup> uncle<sup>-as</sup> Ja'far<sup>-ra</sup>, the flier in the eternal Gardens! The greetings be upon you<sup>-saww</sup> O Muhammad<sup>-saww</sup>! The greetings be upon you<sup>-saww</sup> Ahmad<sup>-saww</sup>!

السَّلَامُ عَلَيْكَ يَا حُجَّةَ اللَّهِ عَلَى الْأُولَى وَالْآخِرِينَ 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<sup>-saww</sup> O Divine Authority of Allah<sup>-azwj</sup> upon the former ones and the latter ones, the Preceder to the obedience of Lord<sup>-azwj</sup> of the worlds, and the dominant upon His<sup>-azwj</sup> Messengers<sup>-as</sup>, and the seal of His<sup>-azwj</sup> Prophets<sup>-as</sup>, the witness upon His<sup>-azwj</sup> creatures, the interceder to Him<sup>-azwj</sup>, the one Honoured in His<sup>-azwj</sup> Presence, the one obeyed in His<sup>-azwj</sup> Dominion!

الْأَحْمَدُ مِنَ الْأَوْصَافِ الْمُحَمَّدُ لِسَائِرِ الْأَشْرَافِ الْكَرِيمِ عِنْدَ الرَّبِّ وَ الْمُكَلَّمُ مِنْ وَرَاءِ الْحُجُبِ الْفَائِزُ بِالسَّبَاتِ وَالْغَائِبُ عَنِ اللَّحَاقِ

The most praiseworthy in attributes, the most honoured among the noble, the one esteemed by the Lord<sup>-azwj</sup>, 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 مُحَلِّلاً خَالَكَ مُحَرِّمَ حَرَامِكَ

I send you salutations as one who acknowledges your<sup>-saww</sup> right, admits his shortcomings in fulfilling your<sup>-saww</sup> due, does not deny the extent of your virtue, is certain of the bounties granted to you<sup>-saww</sup> by your<sup>-saww</sup> Lord<sup>-azwj</sup>, believes in the Book Revealed to you<sup>-saww</sup>, deems lawful what you<sup>-saww</sup> have made lawful, and deems unlawful what you have made unlawful!

أَشْهَدُ يَا رَسُولَ اللَّهِ مَعَ كُلِّ شَاهِدٍ وَآتَمَلُّهَا عَنْ كُلِّ جَاوِدٍ أَنَّكَ قَدْ بَلَّغْتَ رِسَالَاتِ رَبِّكَ وَصَدَعْتَ بِأَمْرِهِ وَاحْتَمَلْتَ الْأَذَى فِي جَنْبِهِ وَدَعَوْتَ إِلَى سَبِيلِهِ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ الْجَمِيلَةِ وَأَدَيْتَ الْحَقَّ الَّذِي كَانَ عَلَيْكَ وَأَنَّكَ قَدْ رَوَّفْتَ بِالْمُؤْمِنِينَ وَغَلَطْتَ عَلَى الْكَافِرِينَ وَعَبَدْتَ اللَّهَ مُخْلِصاً حَتَّى أَتَاكَ الْيَقِينُ

I testify, O Rasool-Allah<sup>-saww</sup>, with every witness, and I uphold this testimony against every denier, that you<sup>-saww</sup> have conveyed the Messages of your<sup>-saww</sup> Lord<sup>-azwj</sup>, and proclaimed His<sup>-azwj</sup> Command, and endured harm in His<sup>-azwj</sup> Cause, and called to His<sup>-azwj</sup> path with wisdom and beautiful exhortation, and you<sup>-saww</sup> fulfilled the duty entrusted to you<sup>-saww</sup>, showed kindness to the believers, were firm against the Kafirs, and worshiped Allah<sup>-azwj</sup> with sincerity until certainty (death) came to you<sup>-saww</sup>!

فَبَلَغَ اللَّهُ بِكَ أَشْرَفَ مَحَلِّ الْمُكْرَمِينَ وَاعْلَى مَنَازِلِ الْمُقْرَبِينَ وَارْفَعَ دَرَجَاتِ الْمُرْسَلِينَ حَيْثُ لَا يَلْحَقُكَ لَاحِقٌ وَلَا يَفُوقُكَ فَائِقٌ وَلَا يَسْبِقُكَ سَابِقٌ وَلَا يَطْمَعُ فِي إِدْرَاكِكَ طَامِعٌ

May Allah<sup>-azwj</sup> Elevate you to the most honourable station of the esteemed, the highest ranks of the near ones, and the loftiest degrees of the Messengers<sup>-as</sup>, where no one can reach you<sup>-saww</sup>, and no one can surpass you<sup>-saww</sup>, and no one can precede you<sup>-saww</sup>, and no one can hope to attain your<sup>-saww</sup> 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<sup>-azwj</sup> Who Saved us through you<sup>-saww</sup> from destruction, Guided us through you<sup>-saww</sup> from misguidance, and Illuminated us<sup>-saww</sup> through you<sup>-asws</sup> from the darkness!

فَعَزَاكَ اللَّهُ يَا رَسُولَ اللَّهِ أَفْضَلَ مَا جَزَى نَبِيًّا عَنْ أُمَّتِهِ وَ رَسُولًا عَمَّنْ أُرْسِلَ إِلَيْهِ

May Allah<sup>-azwj</sup> Reward you<sup>-saww</sup> O Rasool-Allah<sup>-saww</sup>, with the best Reward ever Granted to a prophet<sup>-as</sup> on behalf of his<sup>-as</sup> community and to a Messenger<sup>-as</sup> on behalf of those to whom he<sup>-as</sup> had been sent.

بِأَيِّ أَنْتَ وَ أُهْمِي يَا رَسُولَ اللَّهِ زُرْتُكَ عَارِفاً بِحَقِّكَ مُقَرَّباً بِفَضْلِكَ مُسْتَبْصِراً بِضَلَالَةٍ مِنْ خَالَفَكَ وَ خَالَفَ أَهْلَ بَيْتِكَ عَارِفاً بِالْهُدَى الَّذِي أَنْتَ عَلَيْهِ

May my father and mother be sacrificed for you, O Rasool-Allah<sup>-saww</sup>! I have come to visit you<sup>-saww</sup>, fully recognising your rightful status, and acknowledging your excellence, and clearly discerning the misguidance of those who opposed you<sup>-saww</sup> and your<sup>-saww</sup> family. I am aware of the true guidance upon which you<sup>-saww</sup> stood.

بِأَبِي أَنْتَ وَ أُمِّي وَ نَفْسِي وَ أَهْلِي وَ وُلْدِي وَ مَا لِي أَنَا أُصَلِّي عَلَيْكَ كَمَا صَلَّى اللَّهُ عَلَيْكَ وَ صَلَّى عَلَيْكَ مَلَائِكَتُهُ وَ أَنْبِيَؤُهُ وَ رُسُلُهُ صَلَاةً مُتَّبَاعَةً وَافِرَةً  
مُتَوَاصِلَةً لَا انْقِطَاعَ لَهَا وَ لَا أَمَدَ وَ لَا أَجَلَ صَلَّى اللَّهُ عَلَيْكَ وَ عَلَى 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<sup>-saww</sup>! I send Salawaat upon you<sup>-saww</sup> just as Allah<sup>-azwj</sup> had Sent upon you<sup>-saww</sup>, and His<sup>-azwj</sup> Angels have sent upon you<sup>-saww</sup>, and His<sup>-azwj</sup> Prophets<sup>-as</sup> and His<sup>-azwj</sup> Messengers<sup>-as</sup>, a continuous Salawaat, abundant, and uninterrupted, with no end or limit. May Salawaat of Allah<sup>-azwj</sup> be upon you<sup>-saww</sup> and upon People<sup>-asws</sup> of your<sup>-saww</sup> Household, the goodly, the pure just as you<sup>-saww</sup> are rightful of!

ثُمَّ اسْطُ كَفَيْتِكَ وَ قُلِ اللَّهُمَّ اجْعَلْ جَوَامِعَ صَلَوَاتِكَ وَ نَوَامِي بَرَكَاتِكَ وَ فَوَاضِلَ خَيْرَاتِكَ وَ شَرَائِفَ نَجِيَّاتِكَ وَ تَسْلِيمَاتِكَ وَ كَرَامَاتِكَ وَ رَحْمَاتِكَ وَ صَلَوَاتِ  
مَلَائِكَتِكَ الْمُقَرَّبِينَ وَ أَنْبِيَائِكَ الْمُرْسَلِينَ وَ أَيْمَتِكَ الْمُتَنَجِّبِينَ وَ عِبَادِكَ الصَّالِحِينَ وَ أَهْلِ السَّمَاوَاتِ وَ الْأَرْضِينَ وَ مَنْ سَبَّحَ لَكَ يَا رَبَّ الْعَالَمِينَ مِنَ الْأَوْلِيَاءِ  
وَ الْآخِرِينَ عَلَى

Then extend your palm and say, 'O Allah<sup>-azwj</sup>! Make Your<sup>-azwj</sup> comprehensive Salawaat, and Your<sup>-azwj</sup> abundant Blessings, and Your<sup>-azwj</sup> meritorious goodness, and Your<sup>-azwj</sup> noble salutations, and Your<sup>-azwj</sup> greetings, and Your<sup>-azwj</sup> Honours, and Your<sup>-azwj</sup> Mercies, and Salawaat of Your<sup>-azwj</sup> Angels of Proximity, and Your<sup>-azwj</sup> Messenger Prophets<sup>-as</sup>, and Your<sup>-azwj</sup> Selected Imams<sup>-asws</sup>, and Your<sup>-azwj</sup> righteous servants, and inhabitants of the skies and the earths, and the ones glorifying to You<sup>-azwj</sup>, O Lord<sup>-azwj</sup> of the worlds, from the former ones and the latter ones to be upon,

مُحَمَّدٍ عَبْدِكَ وَ رَسُولِكَ وَ شَهِيدِكَ وَ نَبِيِّكَ وَ نَذِيرِكَ وَ أَمِينِكَ وَ مَكِينِكَ وَ نَجِيِّكَ وَ نَحِيْبِكَ وَ حَبِيبِكَ وَ خَلِيلِكَ وَ صَفِيِّكَ وَ صَفْوَتِكَ وَ حَاصِنِكَ وَ  
خَالِصَتِكَ وَ رَحْمَتِكَ وَ خَيْرَتِكَ مِنْ خَلْقِكَ نَبِيِّ الرَّحْمَةِ

Muhammad<sup>-saww</sup> Your<sup>-azwj</sup> servant, and Your<sup>-azwj</sup> Rasool<sup>-saww</sup>, and Your<sup>-azwj</sup> witness, and Your<sup>-azwj</sup> Prophet<sup>-saww</sup>, and Your<sup>-azwj</sup> warner, and Your<sup>-azwj</sup> trustee, and Your<sup>-azwj</sup> saviour, and Your<sup>-azwj</sup> Beloved, and Your<sup>-azwj</sup> friend, and Your<sup>-azwj</sup> ambassador, and Your<sup>-azwj</sup> elite, and Your<sup>-azwj</sup> special, and Your<sup>-azwj</sup> sincere, and Your<sup>-azwj</sup> Mercy, and Your<sup>-azwj</sup> Choice from Your<sup>-azwj</sup> creatures,

وَ خَازِنِ الْمَغْفِرَةِ وَ قَائِدِ الْخَيْرِ وَ الْبَرَكَةِ وَ مُنْقِذِ الْعِبَادِ مِنَ الْهَلَكَةِ بِإِذْنِكَ وَ دَاعِيهِمْ إِلَى دِينِكَ الْقَيِّمِ بِأَمْرِكَ أَوَّلِ النَّبِيِّينَ مِيثَاقاً وَ آخِرِهِمْ مَبْعَثاً الَّذِي عَمَسْتَهُ فِي  
بَحْرِ الْفَضِيلَةِ وَ الْمُنَزَلَةِ الْجَلِيلَةِ وَ الدَّرَجَةِ الرَّيْعَةِ وَ الْمَرْتَبَةِ الْخَطِيرَةِ

The Prophet<sup>-saww</sup> 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<sup>-azwj</sup> Permission, and their caller to Your<sup>-azwj</sup> religion, the standing with Your<sup>-azwj</sup> Command, the first of the Prophets<sup>-saww</sup> to the Covenant and their<sup>-as</sup> last one to be Sent whom You<sup>-azwj</sup> Immersed in the ocean of virtues, and the majestic status, and the elevated level, and the noble rank!

فَأودَعْتَهُ الْأَصْلَابَ الطَّاهِرَةَ وَ نَقَلْتَهُ مِنْهَا إِلَى الْأَرْحَامِ الْمُطَهَّرَةِ لُطْفًا مِنْكَ لَهُ وَ تَحَنُّنًا مِنْكَ عَلَيْهِ إِذْ وَكَلْتَ لِصَوْنِهِ وَ حِرَاسَتِهِ وَ حِفْظِهِ وَ حِيَابَتِهِ مِنْ قُدْرَتِكَ عَيْنًا عَاصِمَةً حَجَبْتَ بِهَا عَنْهُ مَدَائِسَ الْعَهْرِ وَ مَعَايِبَ السِّفَاحِ حَتَّى رَفَعْتَ بِهِ نَوَاطِرَ الْعِبَادِ وَ أَحْيَيْتَ بِهِ مَيِّتَ الْبِلَادِ بِأَنْ كَشَفْتَ عَنْ نُورِ وِلَادَتِهِ ظُلْمَ الْأَسْتَارِ وَ أَلْبَسْتَ حَرَمَكَ فِيهِ حُلْلَ الْأَنْوَارِ

You<sup>-azwj</sup> Entrusted him<sup>-saww</sup> in the pure loins and Transferred him<sup>-saww</sup> from these to the clean wombs as kindness from You<sup>-azwj</sup> to him<sup>-saww</sup>, and as compassion from You<sup>-azwj</sup> upon him<sup>-saww</sup> when You<sup>-azwj</sup> Allocated a watchful eye for his<sup>-saww</sup> protection, and his<sup>-saww</sup> guarding, and his<sup>-saww</sup> preservation, and shielding him<sup>-saww</sup> from the stains of impurity and the disgrace of immorality. Through him<sup>-saww</sup> You<sup>-azwj</sup> Elevated the vision of humanity and revived lifeless lands by unveiling the light of his<sup>-saww</sup> coming to the world from the darkness of concealment, adorning Your<sup>-azwj</sup> 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 بَلِّغْ رِسَالَتِكَ وَ قَاتِلْ أَهْلَ الْجُحُودِ عَلَى تَوْحِيدِكَ وَ قَطِّعْ رِجْمَ الْكُفْرِ فِي إِعْزَازِ دِينِكَ وَ لَبَسِ ثَوْبِ الْبُلُوغِ فِي مُجَاهَدَةِ أَعْدَائِكَ

O Allah<sup>-azwj</sup>! Just as You<sup>-azwj</sup> have Honoured him<sup>-saww</sup> with this noble rank and Granted him<sup>-saww</sup> this great distinction, send Your<sup>-azwj</sup> Salawaat upon him<sup>-saww</sup> as he<sup>-saww</sup> fulfilled Your<sup>-azwj</sup> Covenant, and conveyed Your<sup>-azwj</sup> Messages, and fought against the deniers of Your<sup>-azwj</sup> Oneness, and severed the ties of Kufr to uphold Your<sup>-azwj</sup> religion, and endured the trials in striving against Your<sup>-azwj</sup> enemies!

وَ أَوْجِبْ لَهُ بِكُلِّ أَدَى مَسَّهُ أَوْ كَيْدٍ أَحَسَّهُ مِنَ الْفِقَةِ الَّتِي حَاوَلَتْ قَتْلَهُ فَضَيْلَةً تَفُوقُ الْفَضَائِلَ وَ يَمْلِكُ بِهَا الْمُجْرِمِينَ مِنْ نَوَالِكَ

And obligate for him<sup>-saww</sup> Rewards surpassing every Reward for every harm he<sup>-saww</sup> endured and every plot he<sup>-saww</sup> sensed from those who sought to kill him<sup>-saww</sup>, so that he<sup>-saww</sup> may receive the most abundant of Your<sup>-azwj</sup> gifts!

فَلَقَدْ أَسْرَ الْحُسْرَةَ وَ أَخْفَى الرَّزْزَةَ وَ بَجَرَ الْعُصَّةَ وَ لَمْ يَتَخَطَّ مَا مُقِلَّ مِنْ وَحْيِكَ

Indeed, he<sup>-saww</sup> had concealed his<sup>-saww</sup> sorrow, and suppressed his<sup>-saww</sup> sighs, swallowed his<sup>-saww</sup> grief, and never strayed from what was Revealed to him from Your<sup>-azwj</sup> Revelation!

اللَّهُمَّ صَلِّ عَلَيْهِ وَ عَلَى أَهْلِ بَيْتِهِ صَلَاةً تَرْضَاهَا لَهُمْ وَ بَلِّغُهُمْ مِنَّا تَحِيَّةً كَثِيرَةً وَ سَلَامًا وَ آتِنَا مِنْ لَدُنْكَ فِي مَوَالِيهِمْ فَضْلًا وَ إِحْسَانًا وَ رَحْمَةً وَ عَفْرَانًا إِنَّكَ دُو الْفَضْلِ الْعَظِيمِ.

O Allah<sup>-azwj</sup>! Send Salawaat upon him<sup>-as</sup> and upon People<sup>-asws</sup> of his<sup>-saww</sup> Household, a Salawaat pleasing to them<sup>-asws</sup>, and Deliver to them<sup>-asws</sup> a lot of salutations from us and greetings, and Give us merits from You<sup>-azwj</sup> in their<sup>-asws</sup> Wilayah and Favours, and Mercy, and Forgiveness, You<sup>-azwj</sup> are Possessor of the magnificent Grace!"<sup>188</sup> (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<sup>-azwj</sup> Mercy him, said, 'And it is of four unit, and read in it whatever you like'.

ثُمَّ قَالُوا فَإِذَا فَرَعْتَ سَبَّحْتَ تَسْبِيحَ الزُّهْرَاءِ عَ وَ قُلِ اللَّهُمَّ إِنَّكَ قُلْتَ لِنَبِيِّكَ مُحَمَّدٍ صَلَوَاتِكَ عَلَيْهِ وَ آلِهِ وَ لَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنفُسَهُمْ 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<sup>-asws</sup> and said, 'O Allah<sup>-azwj</sup>! You<sup>-azwj</sup> Said to Your<sup>-azwj</sup> Prophet<sup>-saww</sup> Muhammad<sup>-saww</sup>, may Your<sup>-azwj</sup> Salawaat be upon him<sup>-saww</sup>: **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<sup>-azwj</sup> Rasool<sup>-saww</sup>, upon him<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup> 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 مَعِيَ وَ مُتَوَجِّهًا إِلَيْكَ بِنَبِيِّكَ نَبِيِّ الرَّحْمَةِ صَلَوَاتِكَ عَلَيْهِ وَ آلِهِ

O Allah<sup>-azwj</sup>, and I have come visiting desirously, repenting from my evil deeds, and seeking to You<sup>-azwj</sup> Forgiveness of my sins, and accepting to You<sup>-azwj</sup> with it, and You<sup>-azwj</sup> are Knowing with it than me, and diverting to You<sup>-azwj</sup> through Your<sup>-azwj</sup> Prophet<sup>-saww</sup>, the Prophet<sup>-saww</sup> of Mercy, may Your<sup>-azwj</sup> Salawaat be upon him<sup>-asws</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup>!

فَاعْلَمْنِي اللَّهُمَّ بِمُحَمَّدٍ وَ أَهْلِ بَيْتِهِ عِنْدَكَ وَجِبْهًا فِي الدُّنْيَا وَ الْآخِرَةِ وَ مِنَ الْمُقَرَّبِينَ

So, Make me, O Allah<sup>-azwj</sup>, through Muhammad<sup>-saww</sup> and People<sup>-asws</sup> of his<sup>-saww</sup> Household, in Your<sup>-azwj</sup> Presence, **worthy of regard in the world and the Hereafter and from those of Proximity [3:45]!**

يَا مُحَمَّدُ يَا رَسُولَ اللَّهِ يَا نَبِيَّ اللَّهِ يَا سَيِّدَ خَلْقِ اللَّهِ إِنِّي أَتَوَجَّهُ بِكَ إِلَى اللَّهِ رَبِّكَ وَ رَبِّي لِيَغْفِرَ لِي ذُنُوبِي وَ يَتَّقَبَلَ مِنِّي عَمَلِي وَ يَقْضِي لِي حَوَائِجِي فَكُنْ لِي شَفِيعًا عِنْدَ رَبِّكَ وَ رَبِّي فَبِعَمِّ الْمَسْئُولِ رَبِّي وَ نِعْمَ الشَّفِيعُ أَنْتَ يَا مُحَمَّدُ عَلَيْنَا وَ عَلَى أَهْلِ بَيْتِكَ السَّلَامُ

O Muhammad<sup>-saww</sup>! O Rasool-Allah<sup>-saww</sup>! May my father and my mother be (sacrificed) for you<sup>-saww</sup>! O Prophet<sup>-saww</sup> of Allah<sup>-azwj</sup>! O Chief of the creatures of Allah<sup>-azwj</sup>! I am diverting through you<sup>-saww</sup> to Allah<sup>-azwj</sup> Your<sup>-azwj</sup> Lord<sup>-azwj</sup>, and for my Lord<sup>-azwj</sup> 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<sup>-saww</sup> Lord<sup>-azwj</sup>! You<sup>-azwj</sup> are the best of the requesters to my Lord<sup>-azwj</sup> and the best intercessor! O Muhammad<sup>-saww</sup>, upon you<sup>-saww</sup> and upon People<sup>-asws</sup> of your<sup>-azwj</sup> Household be the greetings!

اللَّهُمَّ أَوْجِبْ لِي مِنْكَ الْمَغْفِرَةَ وَ الرَّحْمَةَ وَ الرِّزْقَ الْوَاسِعَ الطَّيِّبَ النَّافِعَ كَمَا أَوْجِبْتَ لِمَنْ أَتَى نَبِيَّكَ مُحَمَّدًا عَلَيْهِ وَ آلِهِ السَّلَامُ وَ هُوَ حَيٌّ فَأَقْرَ لَهُ بِذُنُوبِهِ وَ اسْتَغْفَرَ لَهُ رَسُولُكَ عَ فَعَفَرْتَ لَهُ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ

O Allah<sup>-azwj</sup>! Obligated for me the Forgiveness, and the Mercy, and the vast sustenance, the goodly, the beneficial from You<sup>-azwj</sup> just as You<sup>-azwj</sup> 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 قُتُّتُ بَيْنَ يَدَيْكَ وَ رَغِبْتُ إِلَيْكَ عَمَّنْ سِوَاكَ وَ قَدْ أَمَلْتُ حَزِيلَ نَوَابِكَ وَ إِنِّي لَمَقَرٌّ غَيْرُ مُنْكَرٍ وَ تَائِبٌ بِمَا اقْتَرَفْتُ وَ عَائِدٌ بِكَ فِي هَذَا الْمَقَامِ بِمَا قَدَّمْتُ مِنَ الْأَعْمَالِ الَّتِي تَقَدَّمْتُ إِلَيْهَا فِيهَا وَ هَمَيْتُنِي عَنْهَا وَ أُوْعَدْتُ 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 الْحَزِيِّ وَ الدَّلِيلِ يَوْمَ تُهْتَكُ فِيهِ الْأَسْتَارُ وَ الْفَضَائِحُ الْكِبَارُ وَ تُرْعَدُ فِيهِ الْفَرَائِصُ يَوْمَ الْحُسْرَةِ وَ النَّدَامَةِ يَوْمَ الْأَفْكَةِ يَوْمَ الْأَرْفَةِ يَوْمَ التَّعَابِنِ يَوْمَ الْفُصْلِ 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 النَّفْحَةِ يَوْمَ تَرْجَفُ الرَّاحِقَةُ تَتَّبِعُهَا الرَّادِفَةُ يَوْمَ النَّشْرِ يَوْمَ الْعَرْضِ يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ يَوْمَ يُؤْرَأُ الْمَرْءُ مِنْ أُخِيهِ وَ أُمِّهِ وَ أَبِيهِ وَ صَاحِبِيهِ وَ بَنِيهِ يَوْمَ تَشَقُّقُ الْأَرْضُ عَنْهُمْ وَ انْحَتَافُ السَّمَاءِ

**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 مُجَادِلٌ عَنْ نَفْسِهَا يَوْمَ يُرْدُونَ إِلَى اللَّهِ فَيُنَبِّئُهُمْ بِمَا عَمِلُوا يَوْمَ لَا يُغْنِي مَوْلَى عَنْ مَوْلَى شَيْئاً 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 يُرْدُونَ إِلَى اللَّهِ مَوْلَاهُمْ الْحَقِ يَوْمَ يُخْرَجُونَ مِنَ الْأَجْدَاتِ سِرَاعاً كَأَنَّهُمْ إِلَى نُصْبٍ يُؤْفُضُونَ وَ كَأَنَّهُمْ جَرَادٌ مُنتَشِرٌ مُهْطِعِينَ إِلَى الدَّاعِ إِلَى اللَّهِ يَوْمَ الْوَاقِعَةِ يَوْمَ تُرْجُ الْأَرْضُ رَجاً

The Day they will be returning to Allah<sup>-azwj</sup>, **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<sup>-azwj</sup>, 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 يَسْتَلُ حَمِيمٌ حَمِيمًا يَوْمَ الشَّاهِدِ وَ الْمَشْهُودِ يَوْمَ تَكُونُ الْمَلَائِكَةُ صَفًّا صَفًّا

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<sup>-azwj</sup>! 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<sup>-azwj</sup>! Grant that on that Day, my departure to be with Your<sup>-azwj</sup> Chosen ones, and my gathering be in the company of Muhammad<sup>-saww</sup> and People<sup>-asws</sup> of his<sup>-saww</sup> Household!

مُخْشِرِي وَ اجْعَلْ حَوْضَهُ مُورِدِي وَ فِي الْعُرِّ الْكَرَامِ مَصْدَرِي وَ اعْطِنِي كِتَابِي بِيَمِينِي حَتَّى أَفُوزَ بِحَسَنَاتِي وَ تُبَيِّضَ بِهِ وَجْهِي وَ تُبَيِّضَ بِهِ حَسَابِي وَ تُرَجِّحَ بِهِ مِيزَانِي وَ أَمْضِي مَعَ الْفَائِزِينَ فِي عِبَادِكَ الصَّالِحِينَ إِلَى رِضْوَانِكَ وَ جَنَّاتِكَ يَا إِلَهَ الْعَالَمِينَ

Make his<sup>-saww</sup> 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<sup>-azwj</sup> righteous servants toward Your<sup>-azwj</sup> Pleasure and Your<sup>-azwj</sup> Gardens, O Lord<sup>-azwj</sup> of the worlds!

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ أَنْ تَفْضَحَنِي فِي ذَلِكَ الْيَوْمِ بَيْنَ يَدَيِ الْخَلَائِقِ بِجُرَيْرَتِي أَوْ أَنْ أَلْقَى الْحُزْنَ وَ النَّدَامَةَ بِخَطِيئَتِي أَوْ أَنْ تُظْهَرَ فِيهِ سَيِّئَاتِي عَلَى حَسَنَاتِي أَوْ تُنَوَّهَ بَيْنَ الْخَلَائِقِ بِاسْمِي يَا كَرِيمُ يَا كَرِيمُ يَا كَرِيمُ الْعَفُو الْعَفُو السُّرَّ السُّرَّ

O Allah<sup>-azwj</sup>! I seek Refuge with You<sup>-azwj</sup> from Your<sup>-azwj</sup> 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 الْحُزْنِ وَ مَوَاقِفِ الْأَشْرَارِ مَوْقِفِي أَوْ فِي مَقَامِ الْأَشْقِيَاءِ مَقَامِي وَ إِذَا مَيَّزْتَ بَيْنَ خَلْقِكَ فَسَمِّتْ كُلًّا بِأَعْمَالِهِمْ زُمْرًا إِلَى مَنَازِلِهِمْ فَسَمِّتْ بِرَحْمَتِكَ فِي عِبَادِكَ الصَّالِحِينَ وَ فِي زُمْرَةِ أَوْلِيَائِكَ الْمُتَّقِينَ إِلَى جَنَّاتِكَ يَا رَبَّ الْعَالَمِينَ.

O Allah<sup>-azwj</sup>, and I seek Refuge with You<sup>-azwj</sup> 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<sup>-azwj</sup> have Distinguished between Your<sup>-azwj</sup> creatures, so You<sup>-azwj</sup> Usher everyone according to their deeds as a group to their dwellings, so Usher me, by Your<sup>-azwj</sup>

Mercy, being among the righteous servants, and among the group of Your<sup>-azwj</sup> pious friends to the Gardens, O Lord<sup>-azwj</sup> of the worlds!"<sup>189</sup> (This is not a Hadeeth)

وَقَالَ السَّيِّدُ رَضِيَ اللَّهُ عَنْهُ ثُمَّ وَدَّعَهُ وَقَالَ السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ السَّلَامُ عَلَيْكَ أَيُّهَا الْمُبَشِّرُ النَّذِيرُ السَّلَامُ عَلَيْكَ أَيُّهَا السِّرَاجُ الْغَنِيضُ السَّلَامُ عَلَيْكَ أَيُّهَا السَّفِيرُ بَيْنَ اللَّهِ وَبَيْنَ خَلْقِهِ

The Seyyid Al-Razi, may Allah<sup>-azwj</sup> be Pleased with him<sup>-ra</sup>, said, 'Then bid farewell and say, 'The greetings be upon you<sup>-saww</sup>, O Rasool-Allah<sup>-saww</sup>! The greetings be upon you<sup>-saww</sup> O giver of glad tidings, the warner! The greetings be upon you<sup>-saww</sup> O radiant lamp! The greetings be upon you<sup>-saww</sup> O ambassador between Allah<sup>-azwj</sup> and His<sup>-azwj</sup> creatures!

أَشْهَدُ يَا رَسُولَ اللَّهِ أَنَّكَ كُنْتَ نُورًا فِي الْأَصْلَابِ الشَّامِخَةِ وَالْأَرْحَامِ الْمُطَهَّرَةِ لَمْ تُنَجَّسْكَ بِالْجَاهِلِيَّةِ بِأَنْجَاسِهَا وَ لَمْ تُلْبَسْكَ مِنْ مُدْهَمَاتِ 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<sup>-saww</sup>, you<sup>-azwj</sup> were a Noor in the lofty foreheads and the pure laps! You<sup>-azwj</sup> 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<sup>-saww</sup>, I am a believer in you<sup>-saww</sup> and the Imams<sup>-asws</sup> from People<sup>-asws</sup> of your<sup>-saww</sup> Household, convinced with entirety of what you<sup>-saww</sup> had come with, pleased, believing; and I testify that the Imams<sup>-asws</sup> from People<sup>-asws</sup> of your<sup>-saww</sup> 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<sup>-azwj</sup>! Do not Make it last of the pacts of Ziyarat of Your<sup>-azwj</sup> Prophet<sup>-saww</sup>, and if You<sup>-azwj</sup> 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 وَحَدَّكَ 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 تَرَاجِمَةُ وَحْيِكَ

Surely You<sup>-azwj</sup> are Allah<sup>-azwj</sup>, there is no god except You<sup>-azwj</sup> Alone, there is no associate for You<sup>-azwj</sup>, and that Muhammad<sup>-saww</sup> is Your<sup>-azwj</sup> servant and Your<sup>-azwj</sup> Rasool<sup>-saww</sup>, and that the Imams<sup>-asws</sup> from People<sup>-asws</sup> of his<sup>-saww</sup> Household are Your<sup>-azwj</sup> friends, and Your<sup>-azwj</sup> helpers, and Your<sup>-azwj</sup> Divine Authorities upon Your<sup>-azwj</sup> creatures, and Your<sup>-azwj</sup> caliphs among Your<sup>-azwj</sup> servants, and Your<sup>-azwj</sup> flags in Your<sup>-azwj</sup> cities, and treasurers of Your<sup>-azwj</sup> Knowledge, and Preservers of Your<sup>-azwj</sup> Secrets, and interpreters of Your<sup>-azwj</sup> 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 جَعَلَهُ اللَّهُ آخِرَ تَسْلِيمِي عَلَيْكَ.

O Allah<sup>-azwj</sup>! Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, and Deliver to the soul of Your<sup>-azwj</sup> Prophet<sup>-saww</sup> Muhammad<sup>-saww</sup> in this time of mine, and in every

<sup>189</sup> 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<sup>-saww</sup> O Rasool-Allah<sup>-saww</sup>, and Mercy of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Blessings! May Allah<sup>-azwj</sup> not Make it last of my greetings upon you<sup>-saww</sup>!”<sup>190</sup>

أقول رأيت في نسخة قديمة من مؤلفات أصحابنا بعد قول آمنة بنت وهب السَّلامُ عَلَى عَمِّكَ عِمْرَانَ أَبِي طَالِبِ السَّلامُ عَلَى ابْنِ عَمِّكَ جَعْفَرِ الطَّيَّارِ فِي جَنَانِ الحُلْدِ السَّلامُ عَلَى عَمِّكَ حَمَزَةَ سَيِّدِ شُهَدَاءِ أُحُدِ

I am saying, ‘I saw in an ancient copy from compilations of our companions afterwards, words of (Syeda) Aamina<sup>-asws</sup> Bint Wahab<sup>-as</sup>, ‘The greetings be upon your<sup>-saww</sup> uncle Imran Abu Talib<sup>-asws</sup>! The greetings be upon your<sup>-saww</sup> cousin Ja’far<sup>-asws</sup>, the flier in the eternal Gardens! The greetings be upon your<sup>-saww</sup> uncle Hamza<sup>-asws</sup>, martyr at Ohad!

السَّلامُ عَلَى أَزْوَاجِكَ الطَّاهِرَاتِ الحَيَّرَاتِ أُمَّهَاتِ المُؤْمِنِينَ حُصُوصاً الصِّدِّيقَةَ الطَّاهِرَةَ الرَّكِيَّةَ الرَّاضِيَةَ المُرْضِيَةَ حَدِيحَةَ الكُبْرَى أُمَّ المُؤْمِنِينَ

The greetings be upon your<sup>-saww</sup> pure wives, the goodly mothers of the believers, especially the truthful, the clean, the pure, the pleasing, the pleased, Khadija<sup>-as</sup> the great mother of the believers!

السَّلامُ عَلَى التَّابِعِينَ لَكَ بِإِحْسَانٍ إِلَى يَوْمِ الدِّينِ السَّلامُ عَلَى البَقِيْعِ وَ مَا صَمَّ البَقِيْعِ مِنَ الأنْبِيَاءِ وَ المُرْسَلِينَ وَ الصِّدِّيقِينَ وَ الشُّهَدَاءِ وَ الصَّالِحِينَ.

The greetings be upon the ones following you<sup>-saww</sup> 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<sup>-as</sup>, and the Messengers<sup>-as</sup>, and the truthful, and the martyrs, and the righteous!”<sup>191</sup>

12- مصباح، رُوِيَ عَنِ الصَّادِقِ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّهُ قَالَ: مَنْ أَرَادَ أَنْ يَزُورَ قَبْرَ رَسُولِ اللَّهِ ص وَ قَبْرَ أَمِيرِ المُؤْمِنِينَ وَ فَاطِمَةَ وَ الحَسَنَ وَ الحُسَيْنَ وَ قُبُورَ الحُجَّجِ ع وَ هُوَ فِي بَلَدِهِ فَلْيَغْتَسِلْ فِي يَوْمِ الجُمُعَةِ وَ لِيَلْبَسَ ثَوْبَيْنِ نَظِيفَيْنِ وَ لِيَخْرُجَ إِلَى فَلَاحٍ مِنَ الأَرْضِ

(The book) ‘Misbah’ –

‘It is reported from Al-Sadiq Ja’far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>, he<sup>-asws</sup> said: ‘One who intends to visit the grave of Rasool-Allah<sup>-saww</sup> and grave of Amir Al-Momineen<sup>-asws</sup>, and (Syeda) Fatima<sup>-asws</sup>, and Al-Hassan<sup>-asws</sup>, and Al-Husayn<sup>-asws</sup>, and graves of the Divine Authorities while he is in his<sup>-saww</sup> 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 تَبَسَّرَ مِنَ القُرْآنِ إِذَا تَشَهَّدَ وَ سَلَّمَ فَلْيُعْمِدِ المُسْتَقْبَلَ القِبْلَةَ وَ لِيَقُلِ 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<sup>-saww</sup>, O Prophet<sup>-saww</sup>, and Mercy of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Blessings!

<sup>190</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 6 H 11 c

<sup>191</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 6 H 11 d

السَّلَامُ عَلَيْكَ أَيُّهَا الْمُرْسَلُ وَالْوَصِيُّ الْمُرْتَضَى وَالسَّيِّدَةُ الرَّهْرَاءُ وَالسَّبْطَانِ الْمُنْتَجَبَانِ وَالْأَوْلَادُ الْأَعْلَامُ وَالْأُمَّنَاءُ الْمُنْتَجِبُونَ حَيْثُ انْقَطَاعاً إِلَيْكُمْ  
وَإِلَى آبَائِكُمْ وَوَلَدِكُمْ الْخَلْفِ عَلَى بَرَكَةِ الْخَلْقِ

The greetings be upon you<sup>-saww</sup>, O the Messenger Prophet<sup>-saww</sup>, and the Nominated successor<sup>-asws</sup>, and the chieftess Al-Zahra<sup>-asws</sup>, and the two esteemed grandsons<sup>-asws</sup>, and the children, the flags, and the selected trustees! I have come cutting off (from others) to you<sup>-asws</sup> and to your<sup>-asws</sup> forefathers<sup>-asws</sup> and your<sup>-asws</sup> sons<sup>-asws</sup> the replacements (successors<sup>-asws</sup>), being upon Blessings of the creation!

فَقَلْبِي لَكُمْ مُسَلِّمٌ وَ نُصْرَتِي لَكُمْ مُعَدَّةٌ حَتَّى يَخْتَكُمَ اللَّهُ لِدِينِهِ فَمَعَكُمْ مَعَكُمْ لَا مَعَ عَدُوِّكُمْ إِنِّي لَمِنَ الْفَائِلِينَ بِفَضْلِكُمْ مُفَرِّجٌ بَرَجَعْتِكُمْ لَا أَنْكُرُ لِلَّهِ قُدْرَةَ وَلَا  
أَزْعُمُ إِلَّا مَا شَاءَ اللَّهُ سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ ذِي الْمُلْكِ وَالْمَلَكُوتِ يُسَبِّحُ اللَّهَ بِأَسْمَائِهِ جَمِيعِ خَلْقِهِ

My heart is submissive to you<sup>-asws</sup> and my help is prepared for you<sup>-asws</sup> until Allah<sup>-azwj</sup> Judges for His<sup>-azwj</sup> religion! So, I am with you<sup>-asws</sup>, with you<sup>-asws</sup> (and) not with your<sup>-asws</sup> enemies! I am for the one speaking with your<sup>-asws</sup> merits, accepting your<sup>-asws</sup> return, neither denying the Power of Allah<sup>-azwj</sup> nor do I claim except what Allah<sup>-azwj</sup> Desires! Glory be to Allah<sup>-azwj</sup> and the Praise is for Allah<sup>-azwj</sup>, Possessor of the Kingdom and the Domains! There glorifies to Allah<sup>-azwj</sup> with His<sup>-azwj</sup> Names, entirety of His<sup>-azwj</sup> creation!

وَالسَّلَامُ عَلَى أَرْوَاحِكُمْ وَأَجْسَادِكُمْ وَالسَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ.

And the greetings be upon your<sup>-asws</sup> souls and your<sup>-asws</sup> bodies, and the greetings be upon<sup>-asws</sup> all and Mercy of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Blessings!<sup>192</sup>

وَفِي رِوَايَةٍ أُخْرَى افْعَلْ ذَلِكَ عَلَى سَطْحِ دَارِكَ.

And in another report: ‘Do that upon the terrace of your house’<sup>193</sup>.

13- مصباح، رَوَى مُبَشِّرُ 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<sup>-asws</sup>. One of our companions entered. He said, ‘May I be sacrificed for you<sup>-asws</sup>! I am poor!’

فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ عَ اسْتَقْبِلْ يَوْمَ الْأَرْبَعَاءِ فَصُفِّهِ وَ ائْتُهُ بِالْحَمِيسِ وَ الْجُمُعَةَ ثَلَاثَةَ أَيَّامٍ فَإِذَا كَانَ فِي ضُحَى يَوْمِ الْجُمُعَةِ فَرُزَ رَسُولَ اللَّهِ صَ مِنْ أَعْلَى  
سَطْحِكَ أَوْ فِي فَلَاةٍ مِنَ الْأَرْضِ حَيْثُ لَا يَرَاكَ أَحَدٌ ثُمَّ صَلِّ مَكَانَكَ رَجْعَتَيْنِ ثُمَّ اجْعَلْ عَلَى رُكْبَتَيْكَ وَ أَفْضِ بِحِمَا إِلَى الْأَرْضِ وَ أَنْتَ مُتَوَجِّهٌ إِلَى الْقِبْلَةِ بِدَكَ  
الْبُئْتَى فَوْقَ الْبُسْرَى وَ قُلْ

Abu Abdullah<sup>-asws</sup> 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<sup>-saww</sup> 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

<sup>192</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 6 H 12 a

<sup>193</sup> 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 الْأَمَانُ إِلَّا فِيكَ يَا ثِقَّةَ مَنْ لَا ثِقَّةَ لَهُ لَا ثِقَّةَ لِي غَيْرِكَ اجْعَلْ لِي مِنْ أَمْرِي فَرْجاً وَ مَخْرَجاً وَ ازْزُقْنِي مِنْ حَيْثُ أَخْتَسِبُ وَ مِنْ حَيْثُ لَا أَخْتَسِبُ-

‘O Allah<sup>-azwj</sup>! You<sup>-azwj</sup>! You<sup>-azwj</sup>! The hopes are cut off except from You<sup>-azwj</sup>, and the wishes are disappointed except in Your<sup>-azwj</sup>! O Trust of the one having no trusting one for me! There is no trusting one for me, apart from You<sup>-azwj</sup>! 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 مُعِيْثُ اجْعَلْ لِي رِزْقاً مِنْ فَضْلِكَ

The perform Sajdah upon the ground and say, ‘O Helper! Make for me sustenance from Your<sup>-azwj</sup> Grace!’

فَلَنْ يَطَّلَعَ عَلَيْكَ نَهَارُ يَوْمِ السَّبْتِ إِلَّا بِرِزْقٍ جَدِيدٍ.

Never will day never emerge upon you on the day of Saturday except with new sustenance!”<sup>194</sup>

قَالَ أَحْمَدُ بْنُ مَائِنَدَادٍ رَأَى هَذَا الْحَدِيثَ قُلْتُ لِأَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عُثْمَانَ بْنِ سَعِيدِ الْعَمْرِيِّ 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<sup>-azwj</sup> 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<sup>-sawww</sup> from the head of the Imams<sup>-asws</sup> 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<sup>-asws</sup>?’

قَالَ يَزُورُ بَعْضَ الصَّالِحِينَ أَوْ يَهْرُؤُ إِلَى الصَّحْرَاءِ وَ يَأْخُذُ فِيهَا عَلَى مِيَامِينِهِ وَ يَفْعَلُ مَا أَمَرَ بِهِ فَإِنَّ ذَلِكَ مُنْجِحٌ إِنْ شَاءَ اللَّهُ.

<sup>194</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 6 H 13 a

He<sup>-asws</sup> 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<sup>-azwj</sup> so Desires!’<sup>195</sup> (Not a Hadeeth, but is from a representative of the 12<sup>th</sup> Imam<sup>-ajfj</sup>)

14- ما، الأماالي للشيخ الطوسي المُفيدُ عَنْ إِبْرَاهِيمَ بْنِ الْحَسَنِ بْنِ جُمُهورِ بْنِ أَبِي بَكْرٍ الْمُفيدِ الجرجانيِّ عَنْ أَبِي الدُّنْيَا الْمُعَمَّرِ المَعْرِيِّ عَنْ أميرِ الْمُؤمِنِينَ 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<sup>-asws</sup> having said: ‘I<sup>-asws</sup> heard Rasool-Allah<sup>-saww</sup> saying: ‘Do not be taking my grave as a Masjid (praying place), and send Salawaat upon me<sup>-saww</sup> wherever you may be, for your Salawaat and your greetings does reach me<sup>-saww</sup>!’<sup>196</sup>

[باب نادر فيما ظهر عند قبره ص](#)

## CHAPTER 7 – MISCELLANEOUS REGARDING WHAT HAS APPEARED AT HIS<sup>-saww</sup> GRAVE

1- ما، الأماالي للشيخ الطوسي ابنُ حشيشٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ الْقَاسِمِ بْنِ زَكَرِيَّا عَنِ الْحَسَنِ بْنِ عَبْدِ الْوَاحِدِ عَنْ يُوسُفَ بْنِ كُلَيْبٍ عَنْ غَامِرِ بْنِ كَثِيرٍ عَنْ أَبِي الْمُجَاوِدِ قَالَ: حُفِرَ عِنْدَ قَبْرِ النَّبِيِّ ص عِنْدَ رَأْسِهِ وَ عِنْدَ رِجْلَيْهِ أَوَّلَ مَا حُفِرَ فَأُخْرِجَ مِنْهُ أَدْفَرٌ 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<sup>-saww</sup>, by his<sup>-saww</sup> head and by his<sup>-saww</sup> legs. The first of when it was dug, yellow musk emerged leaving no doubt in it’.<sup>197</sup> (Not a Hadeeth)

2- كا، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ مُعَاوِيَةَ بْنِ وَهَبٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ لَمَّا كَانَ سَنَةً إِحْدَى وَ أَرْبَعِينَ أَرَادَ مُعَاوِيَةُ الْحُجَّ فَأَرْسَلَ نَجَّارًا وَ أَرْسَلَ بِالْأَلَةِ وَ كَتَبَ إِلَى صَاحِبِ الْمَدِينَةِ أَنْ يَقْلَعَ 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<sup>-asws</sup> 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<sup>-saww</sup> and to reconstruct it to a measurement of his own pulpit in Syria.

فَلَمَّا حَضُوا لِيَقْلَعُوهُ انْكَسَفَتِ الشَّمْسُ وَ زُلْزَلَتِ الْأَرْضُ فَكَفُّوا وَ كَتَبُوا بِذَلِكَ إِلَى مُعَاوِيَةَ فَكَتَبَ إِلَيْهِمْ يَعْزِمُ عَلَيْهِمْ لَمَّا فَعَلُوهُ فَفَعَلُوا ذَلِكَ فَمِنْبَرُ رَسُولِ اللَّهِ ص الْمَدْخَلُ الَّذِي رَأَيْتَ.

<sup>195</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 6 H 13 b

<sup>196</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 6 H 14

<sup>197</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 7 H 1

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<sup>-saww</sup> is at the entrance where you see (these days)".<sup>198</sup>

[باب زيارة فاطمة صلوات الله عليها و موضع قبرها](#)

## CHAPTER 8 – ZIYARAT OF (SYEDA) (SYEDA) FATIMA<sup>-asws</sup>, MAY THE SALAWAAT OF ALLAH<sup>-azwj</sup> BE UPON HER<sup>-asws</sup>, AND PLACE OF HER<sup>-asws</sup> 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 أُمَيَّةَ فِي الْمَسْجِدِ صَارَتْ فِي الْمَسْجِدِ.

(The book) 'Uyoun Akhbar Al-Reza<sup>-asws</sup>' – 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<sup>-asws</sup> about the grave of (Syeda) (Syeda) Fatima<sup>-asws</sup>. He<sup>-asws</sup> said: 'She<sup>-asws</sup> was buried in her<sup>-asws</sup> house. When the clan of Umayya added (expanded) in the Masjid, she<sup>-asws</sup> came to be in the Masjid".<sup>199</sup>

2- ب، قرب الإسناد ابن عيسى عن البرنطي قال: سألت الرضا ع عن فاطمة بنت رسول الله ص أبي مكان دُفِنَتْ

(The book) 'Qurb Al Isnaad' – Ibn Isa, from Al Bazanty who said,

'I asked Al-Reza<sup>-asws</sup> about (Syeda) (Syeda) Fatima<sup>-asws</sup> daughter<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>, 'Which place has she<sup>-asws</sup> been buried in?'

فَقَالَ سَأَلَ رَجُلٌ جَعْفَرًا عَنْ هَذِهِ الْمَسْأَلَةِ وَ عِيسَى بْنُ مُوسَى حَاضِرٌ فَقَالَ لَهُ عِيسَى دُفِنَتْ فِي الْبَيْعِ

He<sup>-asws</sup> said: 'A man had asked Ja'far<sup>-asws</sup> about this issue while Isa Bin Musa was present. Isa said to him, 'She<sup>-asws</sup> was buried in Al-Baqie!'

فَقَالَ الرَّجُلُ مَا تَقُولُ

The man said, 'What are you<sup>-asws</sup> saying?'

فَقَالَ قَدْ قَالَ لَكَ

He<sup>-asws</sup> said: 'He has already said it to you'.

فَقُلْتُ لَهُ أَصْلَحَكَ اللَّهُ مَا أَنَا وَ عِيسَى بْنُ مُوسَى أَخْبَرَنِي عَنْ آبَائِكَ

<sup>198</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 7 H 2

<sup>199</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 8 H 1

I said to him<sup>-asws</sup>, ‘May Allah<sup>-azwj</sup> Keep you<sup>-asws</sup> well! What have I to do with Isa Bin Musa? Inform me from your<sup>-asws</sup> forefathers<sup>-asws</sup>!’

فَقَالَ دُفِنَتْ فِي بَيْتِهَا.

He<sup>-asws</sup> said: ‘She<sup>-asws</sup> was buried in her<sup>-asws</sup> house’.<sup>200</sup>

3- مع، معاني الأخبار ابنُ الْمُتَوَكَّلِ عَنِ السَّعْدِ أَبِي عَبْدِ اللَّهِ عَنِ أَبِي عُمَيْرٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا بَيْنَ قَبْرِي وَمَنْبَرِي رَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ وَمَنْبَرِي عَلَى ثُرْعَةٍ مِنْ ثُرْعِ الْجَنَّةِ لِأَنَّ قَبْرَ فَاطِمَةَ ع بَيْنَ قَبْرِهِ وَمَنْبَرِهِ قَبْرُهَا رَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ وَإِلَيْهِ تُرْعَةُ مِنْ ثُرْعِ الْجَنَّةِ.

(The book) ‘Ma’any Al Akhbar’ – Ibn Al Mutawakkil, from Al Sa’dabady, from Al Barqy, from his father, from Ibn Abu Umeyr, from one of our companions,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘Rasool-Allah<sup>-saww</sup> said: ‘Whatever is between my<sup>-saww</sup> grave and my<sup>-saww</sup> pulpit is a garden from the Gardens of Paradise, and my<sup>-saww</sup> pulpit is upon a channel from the channels of Paradise because the grave of (Syeda) (Syeda) Fatima<sup>-asws</sup> is between his<sup>-saww</sup> grave and his<sup>-saww</sup> pulpit. Her<sup>-asws</sup> grave is a garden from the Gardens of Paradise, and to it is a channel from the channels of Paradise!’<sup>201</sup>

4- يب، تهذيب الأحكام ذكر الشَّيْخُ فِي الرَّسَالَةِ أَنَّكَ تَأْتِي الرَّوْضَةَ فَتُرْوَرُ 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<sup>-asws</sup> because she<sup>-asws</sup> is buried over there, and our companions differed regarding the place of her<sup>-asws</sup> grave. Some of them said she is buried in Al-Baqie, and some of them said she<sup>-asws</sup> is buried in Al Rowza, and some of them said she<sup>-asws</sup> is buried in her<sup>-asws</sup> house, when the clan of Umayya expanded in the Masjid, she<sup>-asws</sup> 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 أَجْرًا عَظِيماً وَ أَمَا 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 due to it, and as for the one who says she<sup>-asws</sup> has been buried in Al-Baqie, it is far from the correctness’.<sup>202</sup> (This is not a Hadeeth)

<sup>200</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 8 H 2

<sup>201</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 8 H 3

<sup>202</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 8 H 4

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<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon her<sup>asws</sup>, is buried in her<sup>asws</sup> 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<sup>asws</sup> 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<sup>-saww</sup>, in the report of Jameel, which states that the currently known grave marker is positioned later than his<sup>-saww</sup> 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 بَحْيٍ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنِ ابْنِ فَضَّالٍ عَنْ يُونُسَ بْنِ يَعْفُوبَ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع- الصَّلَاةُ فِي بَيْتِ فَاطِمَةَ عَ أَفْضَلُ أَوْ فِي الرُّوْضَةِ

(The book) 'Al Kafi' – Muhammad Bin Yahya, from Muhammad Bin Ahmad, from Ibn Fazzal, from Yunus Bin Yaqoub who said,

'I said to Abu Abdullah<sup>-asws</sup>, 'The Salat prayed in the house of (Syeda) (Syeda) Fatima<sup>-asws</sup> is better or in Al-Rowza?'

قَالَ فِي بَيْتِ فَاطِمَةَ ع.

He<sup>-asws</sup> said: 'In the house of (Syeda) Fatima<sup>-asws</sup>'.<sup>203</sup>

6- كا، الكافي الْعِدَّةُ عَنْ سَهْلِ بْنِ أَبِي عُمَيْرٍ وَ عُبَيْرِ وَاحِدٍ عَنْ جَمِيلِ بْنِ دَرَّاجٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع- الصَّلَاةُ فِي بَيْتِ فَاطِمَةَ عَ مِثْلُ 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<sup>-asws</sup>, 'The Salat prayed in the house of (Syeda) Fatima<sup>-asws</sup> is similar to the Salat in Al-Rowza?'

قَالَ وَ أَفْضَلُ.

He<sup>-asws</sup> said: 'And better'.<sup>204</sup>

<sup>203</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 8 H 5

<sup>204</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 8 H 6

7- ك، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ مُعَاوِيَةَ بْنِ وَهَبٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: بَيْتُ عَلِيٍّ وَ فَاطِمَةَ ع مَا بَيْنَ الْبَيْتِ الَّذِي فِيهِ النَّبِيُّ ص إِلَى الْبَابِ الَّذِي يُجَاذِي الرُّفَاقَ إِلَى الْبَيْعِ

(The book) 'Al Kafi' – Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Muawiya Bin Wahb,

'From Abu Abdullah<sup>-asws</sup> having said: 'The house of Ali<sup>-asws</sup> and (Syeda) Fatima<sup>-asws</sup> is what is between the house in which is the Prophet<sup>-saww</sup> up to the door which aligns to the alleyway leading to Al-Baqie'.

قَالَ فَلَوْ دَخَلْتُ مِنْ ذَلِكَ الْبَابِ وَ الْحَائِطِ كَأَنَّهُ أَصَابَ مِنْكَبِكَ الْأَيْسَرَ.

He<sup>-asws</sup> said: 'If you were to enter from that door, and the wall would be as if it touches your left shoulder'.<sup>205</sup>

8- ك، الكافي الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنِ الْمُعَلَّى عَنِ الْوَشَاءِ وَ الْعِدَّةُ عَنْ سَهْلِ بْنِ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعاً عَنْ حَمَّادِ بْنِ عُنْمَانَ عَنِ الْقَاسِمِ بْنِ سَالِمٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِذَا دَخَلْتَ مِنْ بَابِ الْبَيْعِ فَبَيْتُ عَلِيٍّ صَلَوَاتُ اللَّهِ عَلَيْهِ عَلَى يَسَارِكَ قَدَرٌ مَمَرٌ عَنَزٍ مِنَ الْبَابِ وَ هُوَ إِلَى جَانِبِ بَيْتِ رَسُولِ اللَّهِ ص - وَ بَابَهُمَا 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<sup>-asws</sup> saying, 'When you enter from the door of Al-Baqie, the house of Ali<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-asws</sup> 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<sup>-azwj</sup>, and both their doors are linked'.<sup>206</sup>

9- يب، تهذيب الأحكام مُحَمَّدُ بْنُ أَحْمَدَ بْنِ دَاوُدَ عَنْ عَلِيٍّ بْنِ حَبِشَةَ بْنِ فُؤَيْدٍ عَنْ عَلِيٍّ بْنِ سُلَيْمَانَ الرَّزَارِيِّ عَنِ ابْنِ أَبِي الْخَطَّابِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنِ الْخَبَرِيِّ عَنْ يَزِيدَ بْنِ عَبْدِ الْمَلِكِ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ: دَخَلْتُ عَلَى فَاطِمَةَ ع فَبَدَأَتْنِي بِالسَّلَامِ ثُمَّ قَالَتْ مَا عَدَا 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<sup>-asws</sup>. She<sup>-asws</sup> initiated me with the greeting, then said: 'What brings you here?'

قُلْتُ طَلَبْتُ الْبَرَكَاتِ

I said, 'Seeking the Blessings!'

قَالَتْ الْخَبَرِيُّ أَبِي وَ هُوَ ذَا هُوَ أَنَّهُ مَنْ سَلَّمَ عَلَيْهِ وَ عَلَيَّ ثَلَاثَةَ أَيَّامٍ أُوجِبَ اللَّهُ لَهُ الْجَنَّةَ

<sup>205</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 8 H 7

<sup>206</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 8 H 8

She<sup>-asws</sup> said: 'My<sup>-asws</sup> father<sup>-saww</sup> informed me<sup>-asws</sup>, and he<sup>-saww</sup> is right here, the one who greets unto him<sup>-saww</sup> and unto me<sup>-asws</sup> for three days, Allah<sup>-azwj</sup> will Obligated the Paradise for him!'

قُلْتُ لَهَا فِي حَيَاتِهِ وَ حَيَاتِكَ

I said to her<sup>-asws</sup>, 'During his<sup>-saww</sup> lifetime and your<sup>-asws</sup> lifetime?'

قَالَتْ نَعَمْ وَ بَعْدَ مَوْتِنَا.

She<sup>-asws</sup> said: 'Yes, and after our<sup>-asws</sup> expiries''<sup>207</sup>

10- مِصْبَاحُ الْأَنْوَارِ، عَنْ أَمِيرِ الْمُؤْمِنِينَ عَ عَنْ فَاطِمَةَ عَ قَالَتْ قَالَ لِي رَسُولُ اللَّهِ ص يَا فَاطِمَةُ مَنْ صَلَّى عَلَيْكَ غَفَرَ اللَّهُ لَهُ وَ الْحَقُّهُ بِي حَيْثُ كُنْتُ مِنْ الْجَنَّةِ.

(The book) 'Misbah Al Anwaar' –

'From Amir Al-Momineen<sup>-asws</sup>, from (Syeda) Fatima<sup>-asws</sup>, she<sup>-asws</sup> said: 'Rasool-Allah<sup>-saww</sup> said to me<sup>-asws</sup>: 'O (Syeda) Fatima<sup>-asws</sup>! One who sends Salawaat upon you<sup>-asws</sup>, Allah<sup>-azwj</sup> will Forgive (sins) for him and Join him with me<sup>-saww</sup> wherever I<sup>-saww</sup> would be in the Paradise!''<sup>208</sup>

11- يَب، تَهذِيبُ الْأَحْكَامِ مُحَمَّدُ بْنُ أَحْمَدَ بْنِ دَاوُدَ عَنْ مُحَمَّدِ بْنِ وَهْبَانَ الْبَصْرِيِّ عَنِ الْحَسَنِ بْنِ مُحَمَّدِ بْنِ الْحُسَيْنِ السَّيْرَافِيِّ عَنِ الْعَبَّاسِ بْنِ الْوَلِيدِ الْمَنْصُورِيِّ عَنِ إِبْرَاهِيمَ بْنِ مُحَمَّدِ بْنِ عَيْسَى بْنِ مُحَمَّدِ الْعُرَيْضِيِّ قَالَ حَدَّثَنَا أَبُو جَعْفَرٍ عَ ذَاتَ يَوْمٍ قَالَ: إِذَا صِرْتَ إِلَى قَبْرِ جَدَّتِكَ فَاطِمَةَ ع- فَقُلْ يَا مُتَّحِنَةَ امْتَحَنِكَ اللَّهُ الَّذِي خَلَقَكَ قَبْلَ أَنْ يُخْلَقَكَ فَوَجَدَكَ لِمَا امْتَحَنَكَ صَابِرَةً وَ زَعَمْنَا أَنَّ لَكَ أَوْلِيَاءَ وَ مُصَدِّقُونَ وَ صَابِرُونَ لِكُلِّ مَا أَتَانَا بِهِ أُبُوكِ وَ أَتَانَا بِهِ وَصِيَّهُ

(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<sup>-asws</sup> narrated to us one day. He<sup>-asws</sup> said: 'When you come to the grave of your grandmother<sup>-asws</sup> (Syeda) Fatima<sup>-asws</sup>, say, 'O one who was Tested by Allah<sup>-azwj</sup> Who Created you<sup>-asws</sup> before Creating you<sup>-asws</sup> (Bringing you<sup>-asws</sup> into the world) and found you<sup>-asws</sup> patient in what He<sup>-azwj</sup> Tested you<sup>-asws</sup> with! And we claim that we are your<sup>-asws</sup> followers and ratifiers and patient to all what your<sup>-asws</sup> father<sup>-saww</sup> had come to us with, and his<sup>-asws</sup> successor<sup>-asws</sup> had come with!

فَإِنَّا نَسْأَلُكَ إِنْ كُنَّا صَادِقِينَ إِلَّا الْخَفِيَّتَا بِتَصَدِيقِنَا لِهَمَّا لِنُبَيِّنَنَّ أَنْفُسَنَا بِأَنَّكَ قَدْ طَهَّرْنَا بِوَلَايَتِكَ.

So, we ask you<sup>-asws</sup>, if we have ratified you<sup>-asws</sup> to join us<sup>-asws</sup> due to our ratifying them<sup>-asws</sup> both, to give glad tidings to our souls that we have been purified through your<sup>-asws</sup> Wilayah''<sup>209</sup>

12- أَقُولُ ثُمَّ قَالَ السَّيْحُ رَحِمَهُ اللَّهُ هَذِهِ الزِّيَارَةُ وَجَدْتُمَا مَرْوِيَّةً لِفَاطِمَةَ عَ وَ أَمَّا مَا وَجَدْتُ أَصْحَابَنَا يَذْكُرُونَهُ مِنَ الْقَوْلِ عِنْدَ زِيَارَتِهَا عَ فَهُوَ أَنْ تَقِفَ عَلَى أَحَدِ الْمَوْضِعَيْنِ اللَّذَيْنِ ذَكَرْنَاهُمَا

<sup>207</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 8 H 9

<sup>208</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 8 H 10

<sup>209</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 8 H 11

I say, 'Then the Sheykh, may Allah<sup>-azwj</sup> Mercy him, said, 'This is an addition we found reported for (Syeda) Fatima<sup>-asws</sup>, and as for what our companions found, they are mentioning it from the words at her<sup>-asws</sup> Ziyarat, so it is pausing at one of the two places which we have mentioned –

وَتَقُولُ 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 صَفِيَّةِ اللَّهِ السَّلَامَ عَلَيْكَ يَا بِنْتَ أَمِينِ اللَّهِ

'And you should say, 'The greetings be upon you<sup>-asws</sup>, O daughter<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! The greeting be upon you<sup>-asws</sup> O daughter<sup>-asws</sup> of the Prophet<sup>-saww</sup> of Allah<sup>-azwj</sup>! The greeting be upon you<sup>-asws</sup> O daughter<sup>-asws</sup> of Beloved of Allah<sup>-azwj</sup>! The greeting be upon you<sup>-asws</sup> O daughter<sup>-asws</sup> of the friend of Allah<sup>-azwj</sup>! The greeting be upon you<sup>-asws</sup> O daughter<sup>-asws</sup> of the elite of Allah<sup>-azwj</sup>! The greeting be upon you<sup>-asws</sup> of trustee of Allah<sup>-azwj</sup>!

السَّلَامَ عَلَيْكَ يَا بِنْتَ أَفْضَلِ أَنْبِيَاءِ اللَّهِ وَرُسُلِهِ وَمَلَائِكَتِهِ السَّلَامَ عَلَيْكَ يَا بِنْتَ خَيْرِ الْبَرِيَّةِ السَّلَامَ عَلَيْكَ يَا سَيِّدَةَ نِسَاءِ الْعَالَمِينَ مِنَ الْأُولَى وَالْآخِرِينَ  
السَّلَامَ عَلَيْكَ يَا زَوْجَةَ وَلِيِّ اللَّهِ وَخَيْرِ الْخَلْقِ بَعْدَ رَسُولِ اللَّهِ

The greeting be upon you<sup>-asws</sup> O daughter<sup>-asws</sup> of the most superior of the Prophets<sup>-as</sup> of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Messengers<sup>-as</sup> and His<sup>-azwj</sup> Angels! The greeting be upon you<sup>-asws</sup> O daughter<sup>-asws</sup> of the best of Created beings! The greeting be upon you<sup>-asws</sup> O chieftess of women of the worlds, from the former ones and the latter ones! The greeting be upon you<sup>-asws</sup> O wife of Guardian of Allah<sup>-azwj</sup> and best of the creatures after Rasool-Allah<sup>-saww</sup>!

السَّلَامَ عَلَيْكَ يَا أُمَّ الْحَسَنِ وَالْحُسَيْنِ سَيِّدَيْ شَبَابِ أَهْلِ الْجَنَّةِ السَّلَامَ عَلَيْكَ أَيُّهَا الصِّدِّيقَةُ الشَّهِيدَةُ السَّلَامَ عَلَيْكَ أَيُّهَا الرِّضِيُّهُ الْمَرْضِيُّهُ السَّلَامَ عَلَيْكَ  
أَيُّهَا الْفَاضِلَةُ الرَّكِيَّةُ السَّلَامَ عَلَيْكَ أَيُّهَا الْخَوْرَاءُ الْإِنْسِيَّةُ السَّلَامَ عَلَيْكَ أَيُّهَا النَّبِيَّةُ النَّبِيَّةُ

The greeting upon you<sup>-asws</sup>, O mother<sup>-asws</sup> of Al-Hassan<sup>-asws</sup> and Al-Husayn<sup>-asws</sup>, two chiefs of the youths of the people of Paradise! The greeting be upon you<sup>-asws</sup> O truthful, the witness! The greeting be upon you<sup>-asws</sup> O contented, the Pleased with! The greeting be upon you<sup>-asws</sup> O meritorious, the pure! The greeting be upon you<sup>-asws</sup> O meritorious, the pure! The greeting be upon you<sup>-asws</sup>, O human Hourie! The greeting be upon you<sup>-asws</sup> O pious, the clean!

السَّلَامَ عَلَيْكَ أَيُّهَا الْمُحَدَّثَةُ الْعَلِيمَةُ السَّلَامَ عَلَيْكَ أَيُّهَا الْمَعْصُومَةُ الْمَظْلُومَةُ السَّلَامَ عَلَيْكَ أَيُّهَا الْمُصْطَفَاةُ الْمُقَهَّرَةُ السَّلَامَ عَلَيْكَ يَا فَاطِمَةَ بِنْتَ رَسُولِ  
اللَّهِ وَرَحْمَةَ اللَّهِ وَبَرَكَاتِهِ صَلَّى اللَّهُ عَلَيْكَ وَعَلَى رُوحِكَ وَبَدَنِكَ

The greeting be upon you<sup>-asws</sup> O Narrated to (by Divine Inspiration), the knowledgeable! The greeting be upon you<sup>-asws</sup> O usurped, the oppressed! The greeting be upon you<sup>-asws</sup> O persecuted, coerced! The greeting be upon you O (Syeda) Fatima<sup>-asws</sup> daughter<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>, and Mercy of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Blessings! May Allah<sup>-azwj</sup> Send Salawaat upon you<sup>-asws</sup>, and upon your<sup>-asws</sup> soul and your<sup>-asws</sup> body!

أَشْهَدُ أَنَّكَ مَصَّيْبَتِ عَلَى بَيْتِي مِنْ رَبِّكَ وَأَنَّ مِنْ سَرِّكَ فَقَدْ سَرَّ رَسُولُ اللَّهِ وَمِنْ جَفَاكَ فَقَدْ جَفَا رَسُولُ اللَّهِ وَمِنْ آذَى رَسُولِ اللَّهِ وَمِنْ وَصَلِكَ  
فَقَدْ وَصَلَ رَسُولُ اللَّهِ وَمِنْ قَطْعِكَ فَقَدْ قَطَعَ رَسُولُ اللَّهِ لِأَنَّكَ بَضْعَةٌ مِنْهُ وَرُوحُهُ الَّتِي بَيْنَ جَنْبَيْهِ كَمَا قَالَ ص

I testify that you<sup>-asws</sup> continued upon proof from your<sup>-asws</sup> Lord<sup>-azwj</sup>, and the one who cheers you<sup>-asws</sup> has cheered Rasool-Allah<sup>-saww</sup>, and one who forsakes you has forsaken Rasool-Allah<sup>-saww</sup>, and one who hurts you<sup>-asws</sup> has hurt Rasool-Allah<sup>-saww</sup>, and one who connects with you<sup>-asws</sup> has connected to Rasool-Allah<sup>-saww</sup>, and one who cuts you<sup>-asws</sup> off has cut off Rasool-Allah<sup>-saww</sup>, because you<sup>-asws</sup> are a part of him<sup>-as</sup> and his<sup>-saww</sup> soul which its between his<sup>-saww</sup> two sides, just as he<sup>-saww</sup> had said.

أَشْهَدُ اللَّهَ وَرُسُلَهُ وَمَلَائِكَتَهُ أَيُّ رَاضٍ عَمَّنْ رَضِيَ عَنْهُ سَاخِطٌ عَلَى مَنْ سَخِطَ عَلَيْهِ مُتَبَرِّئٌ مِمَّنْ تَبَرَّأَتْ مِنْهُ مُوَالٍ لِمَنْ وَالَيْتَ مُعَادٍ لِمَنْ عَادَيْتَ مُبْعِضٌ لِمَنْ أَبْغَضْتَ مُحِبٌّ لِمَنْ أَحْبَبْتَ وَكَفَى بِاللَّهِ شَهِيداً وَحَسِيباً وَجَازِئاً وَثُمَّبِئاً-

I keep Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Rasool<sup>-saww</sup> and His<sup>-azwj</sup> Angels as witnesses that I am pleased with the one who she<sup>-asws</sup> was pleased with, angry upon the one she<sup>-asws</sup> was angered upon, disavowing from the ones she<sup>-asws</sup> had disavowed from, a friend to the one she<sup>-asws</sup> had befriended, and enemy to the one she<sup>-asws</sup> had been inimical to, hateful to the one she<sup>-asws</sup> was hateful to, loving to the one she<sup>-asws</sup> had loved, and I suffice with Allah<sup>-azwj</sup> as Witness and as a Reckoner and a Recompenser, and a Rewarder!

ثُمَّ تُصَلِّي عَلَى النَّبِيِّ صَ وَالْأَيِّمَةِ ع.

Then Send Salawaat upon the Prophet<sup>-saww</sup> and the Imams<sup>-asws</sup>,<sup>210</sup>

13- به، من لا يحضره الفقيه اختلفت الروايات في موضع قبر فاطمة ع فمنهم من روى أنها دفنت بين القبر والمنبر و أن النبي ص - إنما قال بين قري والمنبر 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<sup>-asws</sup>. From these is one who reported that she<sup>-asws</sup> is buried between the grave and the pulpit and that the Prophet<sup>-saww</sup> had rather said: 'Between my<sup>-saww</sup> grave and my<sup>-saww</sup> pulpit is a garden from the Gardens of Paradise', because her<sup>-asws</sup> 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 إنني لما حججت بيت الله الحرام كان رجوعي على المدينة بتوفيق الله تعالى ذكره

And from them is one who reports that she<sup>-asws</sup> is buried in her<sup>-asws</sup> house. When the clan of Umayya added (extended) in the Masjid, she<sup>-asws</sup> 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<sup>-azwj</sup>, my return was to Al Medina by the Inclination of Allah<sup>-azwj</sup>, Exalted is His<sup>-azwj</sup> Mention.

فلما فرغت من زيارة رسول الله ص - قصدت إلى بيت فاطمة ع - و هو من الأسطوانات التي تدخل إليها من مقام جبرئيل إلى مؤخر الحظيرة التي فيها النبي ص فقممت عند الحظيرة و يساري إليها و جعلت ظهري إلى القبلة و استقبلتها بوجهي و أنا على غسل و قلت السلام عليك يا بنت رسول الله - و ذكر نحواً مما ذكره الشيخ إلى قوله و جازياً و ثمبياً

<sup>210</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 8 H 12

When I was free from Ziyarat of Rasool-Allah<sup>-saww</sup>, I aimed to the house of (Syeda) Fatima<sup>-asws</sup>, and it is from the pillar which you enter towards from the standing place of Jibraeel<sup>-as</sup> to the rear end of the enclosure in which is the Prophet<sup>-saww</sup>. 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<sup>-asws</sup> O daughter<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>!' – and he mentioned approximate to what the Sheykh mentioned up to his words, 'Awardeer and a Rewardeer'.

فَقَالَ رَهْ ثُمَّ قَالِ اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى عَبْدِكَ وَرَسُولِكَ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ خَاتَمِ النَّبِيِّينَ وَخَيْرِ الْخَلَائِقِ أَجْمَعِينَ وَصَلِّ 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<sup>-azwj</sup>! Send Salawaat and greeting upon Your<sup>-azwj</sup> servant and Your<sup>-azwj</sup> Rasool<sup>-saww</sup>, Muhammad<sup>-saww</sup> Bin Abdullah<sup>-as</sup>, seal of the Prophets<sup>-as</sup>, and best of the creatures in their entirety, and Send Salawaat upon his<sup>-saww</sup> successor<sup>-asws</sup> Ali Bin Abu Talib<sup>-asws</sup>, Emir of the Momineen, and Imam of the Muslims, and best of the successors, and Sent Salawaat upon (Syeda) Fatima<sup>-asws</sup> daughter<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>, 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<sup>-asws</sup> and Al-Husayn<sup>-asws</sup>, and Send Salawaat upon adornment of the worshippers Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup>, and Send Salawaat upon Muhammad<sup>-asws</sup> Bin Ali<sup>-asws</sup>, expounder of the knowledge, and Send Salawaat upon the truthful from Allah<sup>-azwj</sup>, Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>, and Send Salawaat upon the swallower of anger for the Sake of Allah<sup>-azwj</sup>, Musa<sup>-asws</sup> Bin Ja'far<sup>-asws</sup>!

وَ صَلِّ عَلَى الرِّضَا عَلِيِّ بْنِ مُوسَى وَ صَلِّ عَلَى التَّقِيِّ مُحَمَّدِ بْنِ عَلِيٍّ وَ صَلِّ عَلَى النَّقِيِّ عَلِيِّ بْنِ مُحَمَّدٍ وَ صَلِّ عَلَى الزُّكِّيِّ الْحَسَنِ بْنِ عَلِيٍّ وَ صَلِّ عَلَى الْحُجَّةِ بْنِ الْحَسَنِ بْنِ عَلِيٍّ-

And Send Salawaat upon Al-Reza Ali<sup>-asws</sup> Bin Musa<sup>-asws</sup>, and Send Salawaat upon Al-Taqi Muhammad<sup>-asws</sup> Bin Ali<sup>-asws</sup>, and Send Salawaat upon Al-Naqi Ali<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>, and Send Salawaat upon Al-Zaky Al-Hassan<sup>-asws</sup> Bin Ali<sup>-asws</sup>, and Send Salawaat upon Al-Hujjat (The Divine Authority) son<sup>-ajfj</sup> of Al-Hassan<sup>-asws</sup> Bin Ali<sup>-asws</sup>!

اللَّهُمَّ أَحْيِي بِهِ الْعَدْلَ وَ أَمِتْ بِهِ الْحُورَ وَ زَيِّنْ بِطَوْلِ بَقَائِهِ الْأَرْضَ وَ أَظْهِرْ بِهِ دِينَكَ وَ سُنَّةَ نَبِيِّكَ حَتَّى لَا يَسْتَخْفِيَ بِشَيْءٍ مِنَ الْحَقِّ مَخَافَةَ أَحَدٍ مِنَ الْخَلْقِ وَ اجْعَلْنَا مِنْ أَعْوَانِهِ وَ أَشْيَاعِهِ وَ الْمُتَّبِعِينَ فِي زُمْرَةِ أَوْلِيَائِهِ يَا رَبَّ الْعَالَمِينَ

O Allah<sup>-azwj</sup>! Revive the justice through him<sup>-asws</sup> and Kill of the tyranny through him<sup>-ajfj</sup>, and adorn the earth by prolonging his<sup>-ajfj</sup> remaining, and Reveal Your<sup>-azwj</sup> religion and Sunnah of Your<sup>-azwj</sup> Prophet<sup>-saww</sup> by him<sup>-ajfj</sup> until nothing from the truth will be hidden fearing anyone of the people, and Make us from his<sup>-ajfj</sup> supporters and the accepters in the group of his<sup>-ajfj</sup> friends, O Lord<sup>-azwj</sup> 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 رَه لَمْ أَجِدْ فِي الْأَخْبَارِ شَيْئاً مُوَظَّفاً مَحْدُوداً لِرِيَاةِ الصِّدِّيقَةِ عَ فَرَضِيَتْ لِمَنْ نَظَرَ فِي كِتَابِي هَذَا مِنْ زِيَارَتِهَا مَا رَضِيَتْ 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'.<sup>211</sup> (Not a Hadeeth)

14 اَلْبَلَدُ الْأَمِينُ، زِيَارَةُ أُخْرَى لَهَا قِفْ بِالرَّوْضَةِ وَ قُلِ السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ السَّلَامُ عَلَى ابْنَتِكَ الصِّدِّيقَةِ الطَّاهِرَةِ السَّلَامُ عَلَيْكَ يَا فَاطِمَةَ يَا سَيِّدَةَ نِسَاءِ الْعَالَمِينَ السَّلَامُ عَلَيْكَ أَيُّهَا الْبُتُولُ الشَّهِيدَةُ

(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 مَانِعَكَ إِزْنِكَ وَ دَافِعَكَ عَنْ حَقِّكَ وَ الرَّادَّ عَلَيْكَ فَوَلِّكَ لَعَنَ اللَّهُ أَشْيَاعَهُمْ وَ أَتْبَاعَهُمْ وَ أَحْقَهُمْ بِدَرْكِ الْجَحِيمِ صَلَّى اللَّهُ عَلَيْكَ وَ عَلَى أُيُوبِكَ وَ بَعْلِكَ وَ وُلْدِكَ الْأَيْمَةَ 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!<sup>212</sup>

15- مصبا، المصباحين زيارَةُ فَاطِمَةَ عَ فِي الرَّوْضَةِ تَقِفُ فِي الْمَوْضِعِ الْمَذْكُورِ وَ تَقُولُ السَّلَامُ عَلَى الْبُتُولَةِ الطَّاهِرَةِ وَ الصِّدِّيقَةِ الْمَعْصُومَةِ وَ الْبَرَّةِ النَّقِيَّةِ سَلِيلَةَ الْمُصْطَفَى وَ خَلِيلَةَ الْمُتَضَى وَ أُمَّ الْأَيْمَةِ النَّجْبَاءِ

(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!

اللَّهُمَّ إِنَّمَا خَرَجْتَ مِنْ دُنْيَاهَا مَظْلُومَةً مَعْصُومَةً قَدْ مُلِئَتْ دَاءً وَ حَسْرَةً وَ كَمْدًا وَ غُصَّةً تَشْكُو إِلَيْكَ وَ إِلَى أَبِيهَا مَا فَعَلَ بِهَا

<sup>211</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 8 H 13

<sup>212</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 8 H 14

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 اَنْتَقِمْ لَهَا وَ حُدِّ لَهَا بِحَقِّهَا

O Allah-azwj! Take revenge for her-asws and Seize her-asws rights for her-asws!

اللَّهُمَّ صَلِّ عَلَى الزَّهْرَاءِ الرَّبِّيَّةِ الْمُبَارَكَةِ الْمُئِمَّةِ صَلَاةً تَزِيدُ فِي شَرَفِ مَحَلِّهَا عِنْدَكَ وَ جَلَالَةِ مَنْزِلَتِهَا لَدَيْكَ وَ بَلِّغْهَا مِنِّي السَّلَامَ وَ السَّلَامَ عَلَيْهَا وَ رَحْمَةَ 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 اَيْضاً اللَّهُمَّ اِنِّي يُوهَبِي غَالِبَ ظَنِّي اَنَّ هَذِهِ الرَّوْضَةَ مُوَارَاةٌ سَيِّدَةِ نِسَاءِ الْعَالَمِينَ وَ مَثْوَاهَا وَ مَوْضِعُ قَبْرِهَا وَ مَعْرَاةَا 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!"<sup>213</sup> (Not a Hadeeth)

16- دَكَّرَ زِيَارَتَهَا عٍ مِنْ بَيْتِهَا وَ بِالْبَقِيْعِ تَقُولُ السَّلَامَ عَلَى الْبُتُوْلَةِ 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!

السَّلَامَ عَلَيْكَ يَا فَاطِمَةَ الزَّهْرَاءِ ابْنَةَ النَّبِيِّ الْمُصْطَفَى السَّلَامَ عَلَيْكَ وَ عَلَى أَبِيكَ السَّلَامَ عَلَيْكَ وَ عَلَى بَعْلِكَ وَ بَيْتِكَ السَّلَامَ عَلَيْكَ اَيْتُهَا الْمُؤَمَّنَةُ

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!

السَّلَامَ عَلَيْكَ اَيْتُهَا الْمَظْلُوْمَةُ الصَّابِرَةُ لَعَنَ اللَّهُ مَنْ مَنَعَكَ حَقِّكَ وَ دَفَعَكَ عَنِ اِثْنِكَ وَ لَعَنَ اللَّهُ مَنْ ظَلَمَكَ وَ اَغْنَتَكَ وَ عَصَصَكَ بِرَيْقِكَ وَ اَدْخَلَ الدَّلَّ بَيْتَكَ

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,

<sup>213</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 8 H 15

and may Allah<sup>-azwj</sup> Curse the one who oppressed you<sup>-asws</sup>, and agonised you<sup>-asws</sup>, and made you<sup>-asws</sup> choked by your<sup>-asws</sup> own saliva, and entered the humiliation in your<sup>-asws</sup> house!

وَلَعَنَ اللَّهُ مَنْ رَضِيَ بِذَلِكَ وَ شَايَعَ فِيهِ وَ اخْتَارَهُ وَ أَعَانَ عَلَيْهِ وَ أَخْفَهُمْ بِذَلِكَ الْجَحِيمِ إِلَيَّ أَتَقَرَّبُ إِلَى اللَّهِ سُبْحَانَهُ يَوْمَ لَا يَنْتَكُمُ أَهْلَ الْبَيْتِ - وَ بِالْبِرَاءَةِ مِنْ أَعْدَائِكُمْ مِنَ الْجِنِّ وَ الْإِنْسِ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ.

And may Allah<sup>-azwj</sup> 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<sup>-azwj</sup> the Glorious with your<sup>-asws</sup> Wilayah, People<sup>-asws</sup> of the Household, and with the disavowing from your<sup>-asws</sup> enemies, from the Jinn and the humans, and may Allah<sup>-azwj</sup> Send Salawaat upon Muhammad<sup>-saww</sup> and his<sup>-saww</sup> pure Progeny<sup>-asws</sup>!'<sup>214</sup> (Not a Hadeeth)

17- قل، إقبال الأعمال رُوينا عن جماعة من أصحابنا ذكرناهم في كتاب التعريف للمؤيد الشريف أن وفاة فاطمة صلوات الله عليها كانت يوم ثالث جمادى الآخرة فينبغي فيه زيارتها.

(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<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon her<sup>-asws</sup> happened on the third day of Jumadi Al-Akhira, so it is befitting to perform her<sup>-asws</sup> Ziyarat during it'.<sup>215</sup> (Not a Hadeeth)

18- ذكر جامع كتاب المسائل و أجوبتها من الأئمة ع فيما سُئل عن مولانا علي بن محمد الهادي ع ما هذا لفظه أبو الحسن إبراهيم بن محمد الهمداني قال:

Mention of a collection of the book of questions and their answers from the Imams<sup>-asws</sup>. Among what was asked from our Master Ali Bin Muhammad Al Hadi<sup>-asws</sup>, what this is its wording, by Abu Al-Hassan Ibrahim Bin Muhammad Al-Hamdany who said,

كُتِبْتُ إِلَيْهِ أَنْ رَأَيْتُ أَنْ تُخْبِرَنِي عَنْ بَيْتِ أُمِّكَ فَاطِمَةَ عَ أ هِيَ فِي طَيْبَةِ أَوْ كَمَا يَقُولُ النَّاسُ فِي الْبَقِيعِ

'I wrote to him<sup>-asws</sup>, 'If you<sup>-asws</sup> deem fit to inform me about the house of your<sup>-asws</sup> mother<sup>-asws</sup> (Syeda) Fatima<sup>-asws</sup>, 'Is it in Tayba or like what the people are saying, in Al-Baqie?'

فَكُتِبَ هِيَ مَعَ جَدِّي صَلَوَاتُ اللَّهِ عَلَيْهِ وَ آلِهِ

He<sup>-asws</sup> wrote, 'It is with my<sup>-asws</sup> grandfather<sup>-saww</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup>!'

قُلْتُ أَنَا وَ هَذَا النَّصُّ كَافٍ فِي أَهْلِهَا مَعَ النَّبِيِّ ص فَيَقُولُ السَّلَامُ عَلَيْكَ يَا سَيِّدَةَ نِسَاءِ الْعَالَمِينَ السَّلَامُ عَلَيْكَ يَا وَالِدَةَ الْمُحْجَجِ عَلَى النَّاسِ أَجْمَعِينَ السَّلَامُ عَلَيْكَ أَيُّهَا الْمَظْلُومَةُ الْمَمْنُوعَةُ حَقَّهَا -

<sup>214</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 8 H 16

<sup>215</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 8 H 17

I said, 'And this text is sufficient regarding that she<sup>-asws</sup> is with the Prophet<sup>-saww</sup>. So he should say, 'The greeting be upon you<sup>-asws</sup>, O Chieftess of women of the worlds! The greeting be upon you<sup>-asws</sup> O mother<sup>-asws</sup>, the Divine Authority upon the people altogether! The greeting be upon you<sup>-asws</sup> O oppressed, the prevented of her<sup>-asws</sup> rights!'

ثُمَّ قُلِ اللَّهُمَّ صَلِّ عَلَى أُمَّتِكَ وَ ابْنَةِ نَبِيِّكَ وَ زَوْجَةِ وَصِيِّ نَبِيِّكَ صَلَاةً تُزَلِّفُهَا فَوْقَ رُؤْفَى عِبَادِكَ الْمُكْرَمِينَ مِنْ أَهْلِ السَّمَاوَاتِ وَ أَهْلِ الْأَرْضِينَ.

Then say, 'O Allah<sup>-azwj</sup>! Send Salawaat upon your<sup>-asws</sup> Maid, and daughter<sup>-asws</sup> of Your<sup>-azwj</sup> Prophet<sup>-saww</sup>, and wife of the successor<sup>-asws</sup> of Your<sup>-azwj</sup> Prophet<sup>-saww</sup>, a Salawaat elevating her<sup>-asws</sup> above the elevation of Your<sup>-azwj</sup> honourable servants from inhabitants of the skies and inhabitants of the earths!'

فَقَدْ رُوِيَ أَنَّ مَنْ زَارَهَا بِحَيْدِهِ الزِّيَارَةِ وَ اسْتَعْفَرَ اللَّهَ عَفَرَ اللَّهُ لَهُ وَ أَدْخَلَهُ الْجَنَّةَ.

It has been reported that the one who visits her<sup>-asws</sup> with this Ziyarat and seeks Forgiveness of Allah<sup>-azwj</sup>, Allah<sup>-azwj</sup> will Forgive him and Admit him into the Paradise".<sup>216</sup>

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 اسْتَعْفَرَ اللَّهَ عَفَرَ اللَّهُ لَهُ وَ أَدْخَلَهُ الْجَنَّةَ.

(The book) 'Misbah Al Anwaar' –

'From Ja'far<sup>-asws</sup> Bin Muhammad Al-Sadiq<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: 'One who visits the grave of the Pure (Syeda) Fatima<sup>-asws</sup>, so he says, 'The greeting be upon you<sup>-asws</sup>' – up to his words – 'And inhabitants of the earths', then seeks Forgiveness of Allah<sup>-azwj</sup>, Allah<sup>-azwj</sup> will Forgive for him and Admit him into the Paradise".<sup>217</sup>

20 قل، إقبال الأعمال روينا 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<sup>-asws</sup> 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

Then the Seyyid said, 'And from reverence of this day is (to perform) Zayarat of our chieftess<sup>-asws</sup> during it'.

<sup>216</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 8 H 18

<sup>217</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 8 H 19

ثم قال زيارة مولانا فاطمة صلوات الله عليها تقول السَّلَامُ عَلَيْكَ يَا بِنْتَ رَسُولِ اللَّهِ السَّلَامُ عَلَيْكَ يَا بِنْتَ نَبِيِّ اللَّهِ السَّلَامُ عَلَيْكَ يَا بِنْتَ حَبِيبِ اللَّهِ السَّلَامُ عَلَيْكَ يَا بِنْتَ خَلِيلِ اللَّهِ

Then he said, 'Ziyarat of our Chieftess (Syeda) Fatima<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon her<sup>-asws</sup>, you should say, 'The greeting be upon you<sup>-asws</sup>, O daughter<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! The greeting be upon you<sup>-asws</sup> O daughter<sup>-asws</sup> of the Prophet<sup>-saww</sup> of Allah<sup>-azwj</sup>! The greeting be upon you<sup>-asws</sup>, O daughter<sup>-asws</sup> of the Beloved of Allah<sup>-azwj</sup>! The greeting be upon you<sup>-asws</sup> O daughter<sup>-asws</sup> of the friend of Allah<sup>-azwj</sup>!

السَّلَامُ عَلَيْكَ يَا بِنْتَ صَفِيِّ اللَّهِ السَّلَامُ عَلَيْكَ يَا بِنْتَ أَمِينِ اللَّهِ السَّلَامُ عَلَيْكَ يَا بِنْتَ خَيْرِ خَلْقِ اللَّهِ السَّلَامُ عَلَيْكَ يَا بِنْتَ أَفْضَلِ أَنْبِيَاءِ اللَّهِ السَّلَامُ عَلَيْكَ يَا بِنْتَ خَيْرِ الْبَرِيَّةِ

The greeting be upon you<sup>-asws</sup>, O daughter<sup>-asws</sup> of the Elite of Allah<sup>-azwj</sup>! The greeting be upon you<sup>-asws</sup> O daughter<sup>-asws</sup> of the trustee of Allah<sup>-azwj</sup>! The greeting be upon you<sup>-asws</sup> O daughter<sup>-asws</sup> of the Best creature of Allah<sup>-azwj</sup>! The greeting be upon you<sup>-asws</sup> O daughter<sup>-asws</sup> of the most superior of the Prophets<sup>-as</sup> of Allah<sup>-azwj</sup>! The greeting be upon you<sup>-asws</sup> O daughter<sup>-asws</sup> of the Best Created being!

السَّلَامُ عَلَيْكَ يَا سَيِّدَةَ نِسَاءِ الْعَالَمِينَ مِنَ الْأَوَّلِينَ وَالْآخِرِينَ السَّلَامُ عَلَيْكَ يَا زَوْجَةَ وَلِيِّ اللَّهِ وَ خَيْرِ خَلْقِهِ بَعْدَ رَسُولِ اللَّهِ السَّلَامُ عَلَيْكَ يَا أُمَّ الْحَسَنِ وَالْحُسَيْنِ سَيِّدَتِي شَبَابِ أَهْلِ الْجَنَّةِ السَّلَامُ عَلَيْكَ يَا أُمَّ الْمُؤْمِنِينَ

The greeting be upon you<sup>-asws</sup> O Chieftess of women of the world, from the former ones and the latter ones! The greeting be upon you<sup>-asws</sup> O wife of the guardian of Allah<sup>-azwj</sup> and best of His<sup>-azwj</sup> creatures after Rasool-Allah<sup>-saww</sup>! The greeting be upon you<sup>-asws</sup> O Mother<sup>-asws</sup> of Al-Hassan<sup>-asws</sup> and Al-Husayn<sup>-asws</sup>, two chiefs of the youths of the inhabitants of Paradise! The greeting be upon you<sup>-asws</sup> O Mother<sup>-asws</sup> of the Momineen!

السَّلَامُ عَلَيْكَ أَيُّهَا الصَّادِقَةُ الشَّهِيدَةُ السَّلَامُ عَلَيْكَ أَيُّهَا الرِّضِيَّةُ الْمَرْضِيَّةُ السَّلَامُ عَلَيْكَ أَيُّهَا الصَّادِقَةُ الرَّشِيدَةُ السَّلَامُ عَلَيْكَ أَيُّهَا الْفَاضِلَةُ الرَّكِيَّةُ السَّلَامُ عَلَيْكَ أَيُّهَا الْحَوْرَاءُ الْإِنْسِيَّةُ السَّلَامُ عَلَيْكَ أَيُّهَا التَّقِيَّةُ النَّقِيَّةُ السَّلَامُ عَلَيْكَ أَيُّهَا الْمُحَدَّثَةُ الْعَلِيمَةُ

The greeting be upon you<sup>-asws</sup> O truthful one, the martyr! The greeting be upon you<sup>-asws</sup> O Contented, the Pleased with! The greeting be upon you<sup>-asws</sup> O truthful, the rightful guide! The greeting be upon you<sup>-asws</sup> O meritorious, the Pure! The greeting be upon you<sup>-asws</sup> O human Hourie! The greeting be upon you<sup>-asws</sup> O pious, the pure! The greeting be upon you<sup>-asws</sup> O Narrated to (by Divine Inspiration), the knowledgeable!

السَّلَامُ عَلَيْكَ أَيُّهَا الْمَعْصُومَةُ الْمَظْلُومَةُ السَّلَامُ عَلَيْكَ أَيُّهَا الطَّاهِرَةُ الْمُطَهَّرَةُ السَّلَامُ عَلَيْكَ أَيُّهَا الْمُضْطَهَّدَةُ الْمَعْصُومَةُ السَّلَامُ عَلَيْكَ أَيُّهَا الْغَرَاءُ الرَّهْرَاءُ السَّلَامُ عَلَيْكَ يَا فَاطِمَةَ بِنْتَ مُحَمَّدٍ رَسُولِ اللَّهِ وَ رَحْمَةَ اللَّهِ وَ بَرَكَاتُهُ

The greeting be upon you<sup>-asws</sup> O infallible, the oppressed! The greeting be upon you<sup>-asws</sup> O Pure, the Purified! The greeting be upon you<sup>-asws</sup> O the persecuted, the oppressed! The greeting be upon you<sup>-asws</sup> O the bright, the blossoming! The greeting be upon you<sup>-asws</sup> O (Syeda) Fatima<sup>-asws</sup> daughter<sup>-asws</sup> of Muhammad<sup>-saww</sup>, Rasool<sup>-saww</sup> of Allah<sup>-saww</sup>, and Mercy of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Blessings!

صَلَّى اللَّهُ عَلَيْكَ يَا مَوْلَانِي وَ بِنْتِ مَوْلَايَ وَ عَلَى رُوحِكَ وَ بَدَنِكَ أَشْهَدُ أَنَّكَ مَضَيْتَ عَلَى بَيْتَةِ مِنْ رَبِّكَ وَ أَنَّ مِنْ سَرِّكَ فَقَدْ سَرَّ اللَّهُ وَ مِنْ جَفَاكَ فَقَدْ جَفَا رَسُولَ اللَّهِ ص وَ مِنْ أَدَاكَ فَقَدْ آدَى رَسُولَ اللَّهِ وَ مِنْ وَصَلِكَ فَقَدْ وَصَلَ رَسُولَ اللَّهِ وَ مِنْ قَطَعِكَ فَقَدْ قَطَعَ رَسُولَ اللَّهِ لِأَنَّكَ بَضْعَةٌ مِنْهُ وَ رُوحُهُ الَّتِي بَيْنَ جَنْبَيْهِ كَمَا قَالَ عَلَيْهِ أَفْضَلُ الصَّلَاةِ وَ أَكْمَلُ السَّلَامِ

May Allah<sup>-azwj</sup> Send Salawaat upon you<sup>-asws</sup>, O my Chieftess, and daughter<sup>-asws</sup> of my Master<sup>-saww</sup>, and upon your<sup>-asws</sup> soul and your<sup>-asws</sup> body! I testify you<sup>-asws</sup> had continued upon a proof from your<sup>-asws</sup> Lord<sup>-azwj</sup>, and the one who cheers you<sup>-asws</sup> has cheered Allah<sup>-saww</sup>, and the one forsaking you<sup>-asws</sup> has forsaken Rasool-Allah<sup>-saww</sup>, and the one hurting you<sup>-asws</sup> has hurt Rasool-Allah<sup>-saww</sup>, and the connecting with you<sup>-asws</sup> has connected with Rasool-Allah<sup>-saww</sup>, and the one cutting you<sup>-asws</sup> off has cut off Rasool-Allah<sup>-saww</sup> because you<sup>-asws</sup> are a part of him<sup>-saww</sup>, and his<sup>-saww</sup> soul which is between his<sup>-saww</sup> two sides just as he<sup>-saww</sup> had said. Upon him<sup>-saww</sup> be the best Salawaat and the most perfect greeting!

أَشْهَدُ اللَّهُ وَ مَلَائِكَتُهُ أَنِّي وَلِيُّ لِمَنْ وَالَاكَ وَ عَدُوٌّ لِمَنْ عَادَاكَ وَ حَرْبٌ لِمَنْ حَارَبَكَ أَنَا يَا مَوْلَانِي بِكَ وَ بِأَبِيكَ وَ بَعْلِكَ وَ الْأَيْمَةِ مِنْ وُلْدِكَ مُوقِنٌ وَ بِوَلَايَتِهِمْ مُؤْمِنٌ وَ لِبَطَاعَتِهِمْ مُلتَزِمٌ

I Keep Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Angels as witnesses, I am a friend to the befriending you<sup>-asws</sup> and an enemy to the one inimical to you<sup>-asws</sup>, and at war to the one at war with you<sup>-asws</sup>! I, O my Chieftess, am convinced with you<sup>-asws</sup>, and your<sup>-asws</sup> father<sup>-saww</sup>, and your<sup>-asws</sup> husband, and the Imams<sup>-asws</sup> from your<sup>-asws</sup> sons and a believer in their<sup>-asws</sup> Wilayah, and a Necessitator of obedience to them!

أَشْهَدُ أَنَّ الدِّينَ دِينُهُمُ الحُكْمُ حُكْمُهُمْ وَ هُمْ قَدْ بَلَّغُوا عَنِ اللَّهِ عَزَّ وَ جَلَّ وَ دَعَا إِلَى سَبِيلِ اللَّهِ بِالْحِكْمَةِ وَ الْمَوْعِظَةِ الْحَسَنَةِ لَا تَأْخُذُهُمْ فِي اللَّهِ لَوْمَةٌ لَانِي وَ صَلَوَاتُ اللَّهِ عَلَيْكَ وَ عَلَى أَبِيكَ وَ بَعْلِكَ وَ ذُرِّيَّتِكَ الْأَيْمَةِ الطَّاهِرِينَ-

I testify that the religion is their<sup>-asws</sup> religion, and the decision is their<sup>-asws</sup> decision, and they<sup>-asws</sup> have delivered on behalf of Allah<sup>-azwj</sup> Mighty and Majestic, and called to the Way of Allah<sup>-azwj</sup> with the wisdom and the good preaching not taking any blame for the Sake of Allah<sup>-azwj</sup>, any blame of a blamer, and may the Salawaat of Allah<sup>-azwj</sup> be upon you<sup>-asws</sup>, and upon your<sup>-asws</sup> father<sup>-saww</sup>, and your<sup>-asws</sup> husband, and your<sup>-asws</sup> offspring, the Pure Imams<sup>-asws</sup>!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ أَهْلِ بَيْتِهِ وَ صَلِّ عَلَى النَّبِيِّ الطَّاهِرَةِ الصِّدِّيقَةِ الْمُعْصُومَةِ التَّقِيَّةِ الرَّضِيَّةِ الْمَرْضِيَّةِ الرَّشِيدَةِ الْمَظْلُومَةِ الْمُقَهَّورَةِ الْمُعْصُوبَةِ حَقِّهَا الْمَمْنُوعَةِ إِزْثِهَا الْمَكْسُورِ ضِلْعُهَا

O Allah<sup>-azwj</sup>! Send Salawaat upon Muhammad<sup>-saww</sup> and People<sup>-asws</sup> of his<sup>-saww</sup> 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<sup>-asws</sup> inheritance, and broken of her<sup>-asws</sup> ribs!

المَظْلُومِ بَعْلُهَا الْمُقْتُولِ وَ لَدَهَا فَاطِمَةُ بِنْتُ رَسُولِ اللَّهِ وَ بَضْعَةُ لَحْمِهِ وَ صَمِيمِ قَلْبِهِ وَ فِلْدَةِ كَبِدِهِ وَ النُّجْبَةِ مِنْكَ لَهُ وَ النُّحْفَةِ حَصَصْتَ بِهَا وَصِيَّتَهُ وَ حَبِيبَةَ الْمُصْطَفَى وَ قَرِينَةَ الْمُرْتَضَى وَ سَيِّدَةَ النِّسَاءِ وَ مُبَشِّرَةَ الْأَوْلِيَاءِ خَلِيفَةَ الْوَرَعِ وَ الرَّهْدِ وَ نُفَاحَةَ الْفِرْدَوْسِ وَ الخُلْدِ الَّتِي شَرَفْتَ مَوْلِدَهَا بِنِسَاءِ الْجَنَّةِ وَ سَلَّلْتَ مِنْهَا أَنْوَارَ الْأَيْمَةِ وَ أُرْحِيْتَ دُونَهَا حِجَابَ النُّبُوَّةِ

The oppressed of her<sup>-asws</sup> husband<sup>-asws</sup>, the killer of her<sup>-asws</sup> sons<sup>-asws</sup>, (Syeda) Fatima<sup>-asws</sup> daughter<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>, and part of his<sup>-saww</sup> flesh, and core of his<sup>-saww</sup> heart, and



وَ أَسْأَلُكَ بِكُنُوبِكَ الَّتِي أَنْزَلْتَهَا عَلَى أَنْبِيَائِكَ وَ رُسُلِكَ صَلَوَاتِكَ عَلَيْهِمْ مِنَ التَّوْرَةِ وَ الْإِنْجِيلِ وَ الزَّبُورِ وَ الْقُرْآنِ الْعَظِيمِ فَإِنَّ فِيهَا اسْمَكَ الْأَعْظَمَ وَ بِمَا فِيهَا مِنْ أَسْمَائِكَ الْعُظْمَى

And I ask You<sup>-azwj</sup> by Your<sup>-azwj</sup> Books which You<sup>-azwj</sup> Revealed unto Your<sup>-azwj</sup> Prophets<sup>-as</sup> and Your<sup>-azwj</sup> Messengers<sup>-as</sup>, may Your<sup>-azwj</sup> Salawaat upon them<sup>-asws</sup>, from the Torah, and the Evangel, and the Psalms, and the Magnificent Furqan, for therein is Your<sup>-azwj</sup> Most Magnificent Name, and with whatever is in it from Your<sup>-azwj</sup> Mighty Names!

أَنْ تُصَلِّيَ عَلَيَّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تُفَرِّجَ عَنِّي وَ عَنِّي وَ تُفَتِّحَ أَبْوَابَ السَّمَاءِ لِدُعَائِي وَ تَرْفَعَهُ فِي عِلِّيِّينَ وَ تَأْذَنَ فِي هَذَا الْيَوْمِ وَ فِي هَذِهِ السَّاعَةِ بِفَرَجِي وَ إِعْطَاءِ أَمَلِي وَ سُؤْلِي فِي الدُّنْيَا وَ الْآخِرَةِ

Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, and Relieve from Muhammad<sup>-saww</sup> and their<sup>-asws</sup> Shias and their<sup>-asws</sup> 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 وَ قُدْرَتَهُ إِلَّا هُوَ يَا مَنْ سَدَّ الْهَوَاءَ بِالسَّمَاءِ وَ كَبَسَ الْأَرْضَ عَلَى الْمَاءِ وَ اخْتَارَ لِنَفْسِهِ أَحْسَنَ الْأَسْمَاءِ يَا مَنْ سَمَّى نَفْسَهُ بِالْإِسْمِ الَّذِي يُفْضَى بِهِ حَاجَةٌ مَنْ يَدْعُوهُ

O the One Who no one knows how He<sup>-azwj</sup> and His<sup>-azwj</sup> Power is except He<sup>-azwj</sup>! O One Who Blocks the air with the sky and Pressed the ground upon the water, and Chose for Himself<sup>-azwj</sup> the most excellent of the Names! O One Who Named Himself<sup>-azwj</sup> with the Names which needs of the one supplicating with are fulfilled!

أَسْأَلُكَ بِحَقِّ ذَلِكَ الْإِسْمِ فَلَا شَفِيعَ أَقْوَى لِي مِنْهُ أَنْ تُصَلِّيَ عَلَيَّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تُفَضِّلَنِي فِي حَوَائِجِي وَ تَسْمَعَ بِمُحَمَّدٍ وَ عَلِيٍّ وَ فَاطِمَةَ وَ الْحَسَنَ وَ الْحُسَيْنَ وَ عَلِيٍّ بِنِ الْحُسَيْنِ وَ مُحَمَّدٍ بِنِ عَلِيٍّ وَ جَعْفَرَ بِنِ مُحَمَّدٍ وَ مُوسَى بِنِ جَعْفَرَ وَ عَلِيٍّ بِنِ مُوسَى وَ مُحَمَّدَ بِنِ عَلِيٍّ - وَ عَلِيٍّ بِنِ مُحَمَّدٍ وَ الْحَسَنَ بِنِ عَلِيٍّ وَ الْحُجَّةَ الْمُنتَظِرَ لِأَذْنِكَ صَلَوَاتِكَ وَ سَلَامِكَ وَ رَحْمَتِكَ وَ بَرَكَاتِكَ عَلَيْهِمْ

I ask You<sup>-azwj</sup> by the right of that Name, for there is no intercessor stronger for me than it! Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, and to Decree regarding my needs, and Listen through Muhammad<sup>-saww</sup>, and Ali<sup>-asws</sup>, and (Syeda) Fatima<sup>-asws</sup>, and Al-Hassan<sup>-asws</sup>, and Al-Husayn<sup>-asws</sup>, and Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup>, and Muhammad<sup>-asws</sup> Bin Ali<sup>-asws</sup>, and Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>, and Musa<sup>-asws</sup> Bin Ja'far<sup>-asws</sup>, and Ali<sup>-asws</sup> Bin Musa<sup>-asws</sup>, and Muhammad<sup>-asws</sup> Bin Ali<sup>-asws</sup>, and Ali<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>, and Al-Hassan<sup>-asws</sup> Bin Ali<sup>-asws</sup>, and the Divine Authority, the Awaiting for Your<sup>-azwj</sup> Permission! May Your<sup>-azwj</sup> Salawaat, and Your<sup>-azwj</sup> Greeting, and Your<sup>-azwj</sup> Mercy, and Your<sup>-azwj</sup> Blessings be upon them<sup>-asws</sup>!

صَوْتِي لِيُشْفَعُوا لِي إِلَيْكَ وَ تُسَمِعَهُمْ فِيَّ وَ لَا تُرَدِّدْنِي خَائِباً بِحَقِّ لَا إِلَهَ إِلَّا أَنْتَ وَ تَسْأَلُ حَوَائِجَكَ تُفَضِّلَنِي إِنْ شَاءَ اللَّهُ تَعَالَى.

I raise my voice for them<sup>-asws</sup> to intercede for me to You<sup>-azwj</sup>, and for You<sup>-azwj</sup> to Accept their<sup>-asws</sup> intercession regarding me, and not to Return me disappointed by the right of, 'There is

no god except You<sup>-azwj!</sup> – and ask your need, it will be fulfilled if Allah<sup>-azwj</sup> the Exalted so Desires!”<sup>218</sup> (Not a Hadeeth)

[باب زيارة الأئمة بالقبعة ع](#)

## CHAPTER 9 – ZIYARAT OF THE IMAMS<sup>-asws</sup> 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 بالقبعة فبور الأئمة فقف عندهم و اجعل القبر بين يديك ثم تقول السلام عليكم أهل التقوى والسلام عليكم أيها الخبيث على أهل الدنيا والسلام عليكم أيها القوام في البرية بالقسط والسلام عليكم أهل الصفوة والسلام عليكم آل رسول الله 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<sup>-asws</sup> having said: ‘When you come to the graves at Al-Baqie, grave of the Imams<sup>-asws</sup>, stand by them and Make the grave to be in front of you, the say, ‘The greeting be upon you<sup>-asws</sup>, the people<sup>-asws</sup> 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<sup>-asws</sup> of Rasool-Allah<sup>-saww!</sup> The greeting be upon you O people of the Divine Secrets!

أشهد أنكم قد بلغتكم ونصحتكم و صبرتم في ذات الله و كذبتم و أسيء إليكم فقبرتم و أشهد أنكم الأئمة الراشدين المهتدون و أن طاعتكم مفروضة و أن قولكم الصدق و أنكم دعوتهم فلم يجابوا و أمرتم فلم تطاعوا و أنكم دعائم الدين و أركان الأرض

I testify you<sup>-asws</sup> have conveyed and advised, and were patient for the Self of Allah<sup>-azwj</sup>, and you<sup>-asws</sup> were belied and wronged, yet you<sup>-asws</sup> Forgave; and I testify you<sup>-asws</sup> are Imams<sup>-azwj</sup>, the rightly guiding, the Guided, and obedience to you<sup>-asws</sup> is obligatory, and your<sup>-asws</sup> words are the truth, and you<sup>-asws</sup> had called but were not answered, and you<sup>-asws</sup> instructed but were not obeyed, and you<sup>-asws</sup> 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 منبتكم من بكم علينا ديان الدين

You<sup>-asws</sup> never ceased to be in the Eye of Allah<sup>-azwj</sup>. He<sup>-azwj</sup> Transferred you from the loins of every Purified ones and Transferred you<sup>-asws</sup> from the purified wombs. The ignorance of the ignorant ones did not stain you<sup>-asws</sup>, and were not participated in by the temptations of the personal desires! You<sup>-asws</sup> are good and your<sup>-asws</sup> origins are good. You<sup>-asws</sup> 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<sup>-azwj</sup> Made you<sup>-asws</sup> all to be **in houses which Allah has Allowed to be Exalted and His Name is being Mentioned in these; [24:36]**, and He<sup>-azwj</sup> Made our Salawaat upon you<sup>-asws</sup> all as a

<sup>218</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 8 H 20



(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<sup>-asws</sup> Bin Ali<sup>-asws</sup>, may the Salawaat of Allah<sup>-saww</sup> be upon him<sup>-asws</sup>. He said, 'The greeting be upon you<sup>-asws</sup>, O remainder of the Momineen, and son<sup>-asws</sup> of first of the Muslims, and how can you<sup>-asws</sup> not be like that and you<sup>-asws</sup> 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 شَارِكَةَ فِي الْحَيَاةِ لَكَ يَرْحَمُكَ اللَّهُ-

You<sup>-asws</sup> were good when alive, and are good when passed away, apart from that the souls are without goodness due to your<sup>-asws</sup> separation, nor are they participants of yours<sup>-asws</sup> during the life! May Allah<sup>-azwj</sup> Mercy you<sup>-asws</sup>!

ثُمَّ التَّفَّتْ إِلَى الْحُسَيْنِ فَقَالَ يَا أَبَا عَبْدِ اللَّهِ فَعَلَى أَبِي مُحَمَّدٍ السَّلَامِ.

Then he turned to Al-Husayn<sup>-asws</sup>. He said, 'O Abu Abdullah<sup>-asws</sup>! Upon Abu Muhammad (Al-Hassan<sup>-asws</sup>) be the greeting!'<sup>220</sup> (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 بَيْعَةٍ يَنْهَوْنَ عَنِ الْفُسَادِ 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<sup>-asws</sup> grandfather<sup>-saww</sup> and father<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon them<sup>-asws</sup>. 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 التَّهْدِيبِ هَذِهِ الرِّيَاةَ عَنِ ابْنِ قَوْلَوَيْهِ وَ ذَكَرَ فِي آخِرِهَا ثُمَّ يَلْتَفِتُ إِلَى الْحُسَيْنِ صَلَوَاتُ اللَّهِ عَلَيْهِ فَيَقُولُ السَّلَامُ عَلَيْكَ يَا أَبَا عَبْدِ اللَّهِ وَ عَلَى أَبِي مُحَمَّدٍ السَّلَامِ

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<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-asws</sup>. He said, 'The greeting be upon you<sup>-asws</sup>, O Abu Abdullah<sup>-asws</sup> and upon Abu Muhammad (Al-Hassan<sup>-asws</sup>) be the greeting'.

ثُمَّ قَالَ وَدَاعِ أَبِي مُحَمَّدٍ الْحُسَيْنِ بْنِ عَلِيٍّ ع- تَقَفْ عَلَى قَبْرِ كَوْقُوفِكَ عَلَيْهِ عِنْدَ الرِّيَاةِ 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 جِئْتُ بِهِ وَ دَلَّلْتُ عَلَيْهِ اللَّهُمَّ اكْتُبْنَا مَعَ الشَّاهِدِينَ

Then he said, 'Bid farewell to Abu Muhammad Al-Hassan Bin Ali<sup>-asws</sup>. Pause by his grave like your pausing upon it during the Ziyarat and you should say, 'The greeting be upon you<sup>-asws</sup>, O

<sup>220</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 9 H 2

son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! The greeting be upon you<sup>-asws</sup> O my Master, and Mercy of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Blessings! I entrust you<sup>-asws</sup> to Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Care, and I convey the greeting to you<sup>-asws</sup>. I believe in Allah<sup>-azwj</sup> and the Rasool<sup>-saww</sup> and with what he<sup>-saww</sup> had come with and had pointed upon! O Allah<sup>-azwj</sup>! Write us with the witnesses!

ثُمَّ تَسْأَلُ اللَّهَ حَاجَتَكَ وَ أَنْ لَا يَجْعَلَهُ آخِرَ الْعَهْدِ مِنْكَ وَ ادْعُ بِمَا أَحْبَبْتَ إِنْ شَاءَ اللَّهُ تَعَالَى.

Then Ask Allah<sup>-azwj</sup> of your needs and for Allah<sup>-azwj</sup> not to Make it last of the pacts from you, and supplicate with whatever you like, it will be Answered if Allah<sup>-azwj</sup> the Exalted so Desires!"<sup>221</sup> (Not a Hadeeth)

4- صبا، مصباح الزائر إِذَا أَرَدْتَ زِيَارَةَ الْحُسَيْنِ بْنِ عَلِيٍّ ع- فَاعْتَسِلْ وَ أَفْصِدِ الْبَقِيْعَ وَ قِفْ عَلَى بَابِ الدُّخُولِ وَ اسْتَأْذِنْ بِبَعْضِ مَا ذَكَرْنَاهُ وَ نَذْكُرُهُ مِنْ الْإِذْنِ مِنْ أُمَّتَالِهِ صَلَوَاتِ اللَّهِ عَلَيْهِ وَ عَلَيْهِمْ ثُمَّ ادْخُلْ وَ قِفْ عَلَى قَبْرِ الْمُقَدَّسِ وَ قُلِ السَّلَامُ عَلَيْكَ يَا بَقِيَّةَ الْمُؤْمِنِينَ وَ سَأَقِ مِثْلَ مَا مَرَّ.

(The book) 'Misbah Al Zaair' –

'When you want to visit Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup>, 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<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-asws</sup> and upon them<sup>-asws</sup>! Then enter and pause at his<sup>-asws</sup> Holy grave and say, 'The greeting be upon you<sup>-asws</sup>, O remainder of the Momineen' – and he continued similar to what has passed"<sup>222</sup>.

5- مل، كامل الزيارات عَلِيُّ بْنُ الْحُسَيْنِ وَ عَبِيْرُهُ 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<sup>-azwj</sup> Mercy them, from Ali, from his father, from Ibn Abu Najran, from Yazeed Bin Is'haq, from Al-Hassan Bin Atiyya,

'From Abu Abdullah<sup>-asws</sup> having said: 'You should say at the grave of Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup> whatever you like to"<sup>223</sup>.

6- صبا، مصباح الزائر إِذَا أَرَدْتَ وَدَاعَهُمْ ع فُكِّلِ السَّلَامَ عَلَى أَيْمَةِ الْهُدَى وَ رَحْمَةَ اللَّهِ وَ بَرَكَاتِهِ اسْتَوْدِعْهُمْ اللَّهُ وَ أَقْرَأْ عَلَيْهِمُ السَّلَامَ آمَنًا بِاللَّهِ وَ بِالرَّسُولِ وَ بِمَا جِئْتُمْ بِهِ وَ دَلَلْتُمْ عَلَيْهِمُ اللَّهُمَّ فَاتَّبِعْنَا مَعَ الشَّاهِدِينَ-

(The book) 'Misbah Al Zaair' –

'When you want to bid them<sup>-asws</sup> farewell, say, 'The greeting be upon the Imams<sup>-asws</sup> of guidance, and Mercy of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Blessings! I entrust you<sup>-asws</sup> all to Allah<sup>-azwj</sup> and I convey the greeting to you<sup>-asws</sup> believing in Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Rasool<sup>-saww</sup>, and whatever he<sup>-saww</sup> had come with and pointed upon! O Allah<sup>-azwj</sup>, Write us among the bearers of witness!'

<sup>221</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 9 H 3

<sup>222</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 9 H 4

<sup>223</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 9 H 5

ثُمَّ ادْعُ اللَّهَ كَثِيرًا وَ سَلِّهُ أَنْ لَا يُجْعَلَهُ آخِرَ الْعَهْدِ مِنْ زِيَارَتِهِمْ.

Then supplicate a lot to Allah<sup>-azwj</sup> and ask Him<sup>-azwj</sup> not to Make it the last pact of visiting them<sup>-asws</sup>.<sup>224</sup> (not a Hadeeth)

7- كَف، 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 تراجمه و حبه

(The book) 'Al Misbah' of Al Kaf'amy –

'You should say in Ziyarat of the Imams<sup>-asws</sup> at Al-Baqie after making the grave in front of you<sup>-asws</sup> while you are upon a bath, 'The greeting be upon you<sup>-asws</sup> O treasurers of the Knowledge of Allah<sup>-azwj</sup> and preservers of His<sup>-azwj</sup> secret, and interpreters of His<sup>-azwj</sup> Revelation!

أَتَيْتُكُمْ 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<sup>-asws</sup> O sons<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>, as a recogniser of your<sup>-asws</sup> rights, having insight of your<sup>-asws</sup> glory, an enemy to your<sup>-asws</sup> enemies and a friend to your<sup>-asws</sup> friends! May my father and my mother be (sacrificed) for you<sup>-asws</sup>! May Allah<sup>-azwj</sup> Send Salawaat upon your<sup>-asws</sup> souls and your<sup>-asws</sup> bodies!

اللَّهُمَّ إِنِّي أَتَوَلَّى آخِرَهُمْ كَمَا تَوَلَّيْتُ أَوْلَهُمْ وَ أَبْرَأُ مِنْ كُلِّ وَ لِيَجْزِيَ دُؤُومَهُمْ آمَنْتُ بِاللَّهِ وَ كَفَرْتُ بِالْحَبِيبِ وَ الطَّاغُوتِ وَ اللَّاتِ وَ الْعُزَّى وَ كُلِّ نِدٍّ يُدْعَى مِنْ دُونِ اللَّهِ

O Allah<sup>-azwj</sup>! I befriend their<sup>-asws</sup> last one just as I befriend their<sup>-asws</sup> first one, and I disavow from every confidant apart from them<sup>-asws</sup>! I believe in Allah<sup>-azwj</sup> 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<sup>-azwj</sup>!

وَ تَقُولُ فِي وَدَاعِهِمُ السَّلَامَ عَلَيْكُمْ أَيُّمَّةَ الْهُدَى وَ رَحْمَةَ اللَّهِ وَ بَرَكَاتُهُ اسْتَوْدِعْكُمْ اللَّهُ وَ أَقْرَأُ عَلَيْكُمْ السَّلَامَ آمَنَّا بِاللَّهِ وَ بِالرَّسُولِ وَ بِمَا جِئْتُمْ بِهِ وَ دَلَلْتُمْ عَلَيْهِ اللَّهُمَّ فَآكُتُبْنَا مَعَ الشَّاهِدِينَ وَ لَا تُجْعَلْهُ آخِرَ الْعَهْدِ مِنْ زِيَارَتِهِمْ وَ السَّلَامَ عَلَيْهِمْ وَ رَحْمَةَ اللَّهِ وَ بَرَكَاتُهُ.

And you should say in your bidding farewell to them, 'The greeting be upon you<sup>-asws</sup> O the Imams<sup>-asws</sup> of guidance, and Mercy of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Blessings! I entrust you<sup>-asws</sup> all to Allah<sup>-azwj</sup> and convey the greeting upon you<sup>-asws</sup>! I believe in Allah<sup>-azwj</sup> and the Rasool<sup>-saww</sup>, and what he<sup>-saww</sup> had come with and pointed upon! O Allah<sup>-azwj</sup>! Write us with the testifiers and do not Make it the last pact of visiting them<sup>-asws</sup>, and the greeting be upon them<sup>-asws</sup>, and Mercy of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Blessings!'<sup>225</sup> (Not a Hadeeth)

8- أَقُولُ وَ جَدْتُ فِي نُسَخَةٍ قَدِيمَةٍ مِنْ مُؤَلَّفَاتِ أَصْحَابِنَا زِيَارَةَ لَهُمْ ع فَأَوْرَدْتُهَا كَمَا وَجَدْتُهَا قَالَ: نَسْتَحْضِرُ بَيْتَ زِيَارَتِهِمْ حَاشِعًا لِلَّهِ تَعَالَى ثُمَّ تَقُولُ زَائِرًا لِلْجَمِيعِ

<sup>224</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 9 H 6

<sup>225</sup> 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<sup>-asws</sup>, so I am referring it just as I had found it. He said, 'Present the intention of their<sup>-asws</sup> Ziyarat being fearful of Allah<sup>-azwj</sup> the Exalted, then say as a visitor to all (Imams<sup>-asws</sup>): -

السَّلَامُ عَلَيْكُمْ أَيُّمَّةَ الْمُؤْمِنِينَ وَ سَادَةَ الْمُتَّقِينَ وَ كُبْرَاءَ 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 شَفَعَاءَ الْحَلَالِقِ وَ رَحْمَةَ اللَّهِ وَ بَرَكَاتُهُ

'The greeting be upon you<sup>-asws</sup> Imams<sup>-asws</sup> 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<sup>-as</sup>, 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<sup>-azwj</sup> and His<sup>-azwj</sup> Blessings!

أَشْهَدُ أَنَّكُمْ أَبْوَابُ نِعَمِ اللَّهِ الَّتِي فَتَحَهَا عَلَيَّ بَرِيَّتِهِ وَ الْأَعْلَامُ الَّتِي فَطَرَهَا لِإِزْشَادِ خَلِيفَتِهِ وَ الْمَوَازِينُ الَّتِي نَصَبَهَا لِتَهْدِيْبِ شَرِيْعَتِهِ وَ أَنَّكُمْ مَفَاتِيْحُ رَحْمَتِهِ وَ مَقَالِيدُ مَغْفِرَتِهِ وَ سَحَابِ رِضْوَانِهِ وَ مَفَاتِيْحُ جَنَانِهِ

I testify you<sup>-asws</sup> doors of the bounties of Allah<sup>-azwj</sup> which He<sup>-azwj</sup> has Opened unto His<sup>-azwj</sup> Created beings, and the signs He<sup>-azwj</sup> has Established to Guide His<sup>-azwj</sup> beings, and the scales He<sup>-azwj</sup> has Set to refine His<sup>-azwj</sup> Law. You<sup>-asws</sup> are the keys to His<sup>-azwj</sup> Mercy, the means to His<sup>-azwj</sup> Forgiveness, the clouds of His<sup>-azwj</sup> Pleasure, and the gates of His<sup>-azwj</sup> Gardens!

وَ حَمَلَةَ فُرْقَانِهِ وَ خَزَنَةَ عِلْمِهِ وَ حَفِظَةَ سِرِّهِ وَ مَهْبِطُ وَحْيِهِ وَ مَعَادِنُ أَمْرِهِ وَ هَيْبَةُ وَ أَمَانَاتُ النَّبُوَّةِ وَ وَدَائِعُ الرِّسَالَةِ وَ فِي بَيْتِكُمْ نَزَلَ الْفُرْقَانُ وَ مِنْ دَارِكُمْ طَهَّرَ الْإِسْلَامَ وَ الْإِيمَانَ وَ إِلَيْكُمْ مُخْتَلَفَ رُسُلِ اللَّهِ وَ الْمَلَائِكَةَ

You<sup>-asws</sup> are the bearers of His<sup>-azwj</sup> Criterion (Quran), the keepers of His<sup>-azwj</sup> Knowledge, the guardians of His<sup>-azwj</sup> Secret, the recipients of His<sup>-azwj</sup> Revelation, and the sources of His<sup>-azwj</sup> Commands and Prohibitions. You<sup>-asws</sup> are the trusts of Prophethood and the repositories of the Divine Message. In your<sup>-asws</sup> house, the Quran was Revealed, from your dwelling Islam and Eman emerged, and to you<sup>-asws</sup>, the Messengers<sup>-as</sup> of Allah<sup>-azwj</sup> and the Angels frequently visited.

وَ أَنْتُمْ أَهْلُ إِبْرَاهِيمَ عِ الدِّينِ ارْتَضَاكُمْ اللَّهُ عَزَّ وَ جَلَّ لِلْإِمَامَةِ وَ اجْتَبَاكُمْ لِلْخِلَافَةِ وَ عَصَمَكُمْ مِنَ الذُّنُوبِ وَ بَرَأَكُمْ مِنَ الْعُيُوبِ وَ طَهَّرَكُمْ مِنَ الرِّجْسِ وَ فَضَّلَكُمْ بِالنُّوعِ وَ الْجِنْسِ

And you<sup>-asws</sup> are the people of Ibrahim<sup>-as</sup>, those Allah<sup>-azwj</sup> has Chosen for leadership and Selected for succession. He<sup>-azwj</sup> has Protected you<sup>-asws</sup> from sins, Purified you<sup>-asws</sup> from faults, Cleansed you<sup>-asws</sup> of all impurity, and Distinguished you<sup>-asws</sup> 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 الْكِفَافِ وَ الْقُلُوبِ الرَّازِكَةِ وَ النُّفُوسِ الْعَالِيَةِ وَ الْأَشْخَاصِ الْمُنِيرَةِ وَ الْأَخْسَابِ الْكَبِيرَةِ وَ الْأَنْسَابِ الطَّاهِرَةِ وَ الْأَنْوَارِ الْبَاهِرَةِ الْمُؤْصُولَةِ وَ الْأَحْكَامِ الْمُقْرُونَةِ

And Chosen you<sup>-asws</sup> 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!

وَ أَرْزَمَكُمْ بِالآيَاتِ وَ أَيْدَكُمْ بِالْبَيِّنَاتِ وَ أَعَزَّكُمْ بِالْحُجُجِ الْبَالِغَةِ وَ الْأَدْلَةَ الْوَاضِحَةَ وَ حَصَّكُمْ بِالْأَقْوَالِ الصَّادِقَةِ وَ الْأَمْثَالَ النَّاطِقَةِ وَ الْمَوَاعِظِ الشَّافِيَةِ وَ الْحِكْمِ الْبَالِغَةِ وَ وَرَّثَكُمْ عِلْمَ الْكِتَابِ وَ مَنَحَكُمْ فَضْلَ الْحِطَابِ

And He<sup>-azwj</sup> Honoured you<sup>-asws</sup> with the Signs and Aided you<sup>-asws</sup> with the proofs, and Honoured you<sup>-asws</sup> with the conclusive arguments, and the clear evidence, and Specialised you<sup>-asws</sup> with the truthful words, and the speaking examples, and the healing preaching, and the conclusive decision, and Inherited you<sup>-asws</sup> knowledge of the Book, and Conferred you the Decisive speech!

وَ أَرشَدَكُمْ لِطُرُقِ الصَّوَابِ وَ أَوْدَعَكُمْ عِلْمَ الْمَنَائِمِ وَ الْبَلَايَا وَ مَكْنُونِ الْخَفَايَا وَ مَعَالِمِ التَّنْزِيلِ وَ مَقَاصِلِ التَّأْوِيلِ وَ مَوَارِيثِ الْأَنْبِيَاءِ كِتَابُوتِ الْحِكْمَةِ وَ شِعَارِ الْحَلِيلِ وَ مِيسَاةِ الْكَلِيمِ وَ سَابِغَةَ دَاوُدَ وَ حَاتِمِ الْمَلِكِ وَ فَضْلِ الْمُصْطَفَى وَ سَيْفِ الْمُرْتَضَى وَ الْجُمْرِ الْعَظِيمِ وَ الْإِرْثِ الْقَدِيمِ

And Directed you<sup>-asws</sup> 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<sup>-as</sup>, and including the Ark of Wisdom, and the banners of the Friend (Ibrahim<sup>-as</sup>, and the staff of the converser (Musa<sup>-as</sup>, and the armour of Dawood<sup>-as</sup>, and the seal of the kingdom (of Suleyman<sup>-as</sup>, and the merit of the Chosen one (Muhammad<sup>-sawww</sup>), and the sword of the Nominated (Ali<sup>-asws</sup>), and the mighty 'Al-Jafr', and the ancient honour!

وَ ضَرَبَ لَكُمْ فِي الْقُرْآنِ أَمْثَالًا وَ امْتَحَنَكُمْ بِلُؤَى وَ أَحَلَّكُمْ مَحَلَّ هَرِّ طَالُوتَ وَ حَرَّمَ عَلَيْكُمْ الصَّدَقَةَ وَ أَحَلَّ لَكُمْ الْخُمْسَ وَ نَهَىكُمْ عَنِ الْحَبَائِثِ مَا ظَهَرَ مِنْهَا وَ مَا بَطَنَ

And He<sup>-azwj</sup> Struck example for you<sup>-asws</sup> in the Quran and Tested you<sup>-asws</sup> with the afflictions, and Placed you<sup>-asws</sup> in the position of the river of Talut. He<sup>-azwj</sup> has Forbidden upon you Alms (Sadqa) and Legalised for you<sup>-asws</sup> the Khums. He<sup>-azwj</sup> has Purified you<sup>-asws</sup> from impurities, both visible and hidden!

فَأَنْتُمْ الْعِبَادُ الْمَكْرُمُونَ وَ الْخُلَفَاءُ الرَّاشِدُونَ وَ الْأَوْصِيَاءُ الْمُصْطَفَوْنَ وَ الْأَيْمَةُ الْمَعْصُومُونَ وَ الْأَوْلِيَاءُ الْمَرْضِيُونَ وَ الْعُلَمَاءُ الصَّادِقُونَ وَ الْحُكَمَاءُ الرَّاسِحُونَ الْمُبِينُونَ وَ الْبُشَرَاءُ النَّذْرَاءُ الشُّرَفَاءُ الْفُضَلَاءُ وَ السَّادَةُ الْأَتْقِيَاءُ الْأَمْرُونَ بِالْمَعْرُوفِ وَ النَّاهُونَ عَنِ الْمُنْكَرِ وَ اللَّابِسُونَ شِعَارَ الْبَلْوَى وَ رِدَاءَ التَّقْوَى وَ الْمُسْتَرْبِلُونَ نُورَ الْهُدَى وَ الصَّابِرُونَ فِي الْبِئْسَاءِ وَ الضَّرَّاءِ وَ حِينَ الْبَأْسِ

You<sup>-asws</sup> 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!

وَلَدَّكُمْ الْحَقُّ وَ رَبَّانُكُمْ الصِّدْقُ وَ عَدَّانُكُمْ الْيَقِينُ وَ نَطَقَ بِفَضْلِكُمُ الدِّينُ وَ أَشْهَدُ أَنَّكُمْ السَّبِيلُ إِلَى اللَّهِ عَزَّ وَ جَلَّ وَ الطَّرِيقُ إِلَى ثَوَابِهِ وَ الْهُدَاةُ إِلَى خَلْقِيَّتِهِ وَ الْأَعْلَامُ فِي بَرِّيَّتِهِ وَ السُّفْرَاءُ بَيْنَهُ وَ بَيْنَ خَلْقِهِ وَ أَوْتَاذُهُ فِي أَرْضِهِ وَ حُرَّانُهُ عَلَى عِلْمِهِ وَ أَنْصَارُ كَلِمَةِ التَّقْوَى وَ مَعَالِمُ سَبِيلِ الْهُدَى

You<sup>-asws</sup> have been Given the truth, and your<sup>-asws</sup> nurturing has been through sincerity. You<sup>-asws</sup> have been fed with certainty, and the religion speaks of your<sup>-asws</sup> excellence. I bear witness that you<sup>-asws</sup> are the path to Allah<sup>-azwj</sup>, and the ways to His<sup>-azwj</sup> Reward, the<sup>-asws</sup> guides to His<sup>-azwj</sup> creation, <sup>-asws</sup> the signs in His<sup>-asws</sup> creation, and the ambassadors between Him<sup>-azwj</sup> and His<sup>-azwj</sup> creation, and His<sup>-azwj</sup> pillars on Earth, and the guardians of His<sup>-azwj</sup> Knowledge, and the supporters of the word of piety, and the landmarks of the paths of guidance!

وَ مَفْرَعُ الْعِبَادِ إِذَا اختلفوا وَ الدَّلَالُونَ عَلَى الْحَقِّ إِذَا تَنَازَعُوا وَ التُّجُومُ الَّتِي بِكُمْ يُهْتَدَى وَ بِأَقْوَالِكُمْ وَ أَعْمَالِكُمْ يُفْتَدَى وَ بِفَضْلِكُمْ نَطَقَ الْقُرْآنُ وَ يُوَلَّا بَيْنَكُمْ كَمَلِ الدِّينِ وَ الْإِيمَانُ وَ إِنَّكُمْ عَلَى مِنْهَاجِ الْحَقِّ وَ مَنْ خَالَفَكُمْ عَلَى مِنْهَاجِ الْبَاطِلِ

And you<sup>-asws</sup> and the refuge of the servants when they differ and the guides to the truth when they dispute. You<sup>-asws</sup> are the stars by which people are guided, and through your<sup>-asws</sup> words and actions, they are followed. With your<sup>-asws</sup> excellence the Quran was Revealed, and through your<sup>-asws</sup> 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 فُلُوبَكُمْ أَسْرَارَ الْغُيُوبِ وَ مَقَادِيرَ الْحُطُوبِ وَ أَوْفَدَ إِلَيْكُمْ تَأْيِيدَ السَّكِينَةِ وَ طُمَأْنِينَةَ الْوَقَارِ وَ جَعَلَ أَنْصَارَكُمْ مَأْلَفًا لِلْمُدْرَةِ وَ أَرْوَاحَكُمْ مَعَادِنَ لِلْفُلْسِ فَلَا تَنْعَتُكُمْ إِلَّا الْمَلَائِكَةُ وَ لَا يَصِفُكُمْ إِلَّا الرُّسُلُ

And indeed, Allah<sup>-azwj</sup> has Placed in your<sup>-asws</sup> hearts the secrets of the unseen and the Decrees of events. He<sup>-azwj</sup> has Sent down to you<sup>-asws</sup> the support of tranquillity and the reassurance of dignity. He<sup>-azwj</sup> Made your<sup>-asws</sup> sight a means of aligning with His<sup>-azwj</sup> Power, and your<sup>-asws</sup> souls the repositories of Holiness. No one can attribute you<sup>-asws</sup> except the Angels, and no one can describe you<sup>-asws</sup> except the Rasools<sup>-as</sup>.

أَنْتُمْ أَمْنَاءُ اللَّهِ وَ أَحِبَّاءُهُ وَ عِبَادُهُ وَ أَصْفِيَاؤُهُ وَ أَنْصَارُ تَوْحِيدِهِ وَ أَرْكَانُ تَمْجِيدِهِ وَ دَعَائِمُ تَحْمِيدِهِ وَ دَعَائِمُهُ إِلَى دِينِهِ وَ حَرَسَةُ خَلْقِيَّتِهِ وَ حَفْظَةُ شَرَائِعِهِ

You<sup>-asws</sup> are the trusted ones of Allah<sup>-azwj</sup>, and His<sup>-azwj</sup> Beloveds, and His<sup>-azwj</sup> servants, and His<sup>-azwj</sup> Chosen ones, and the supporters of His<sup>-azwj</sup> Oneness, and the pillars of His<sup>-azwj</sup> glorification, and the foundations of His<sup>-azwj</sup> Praise, and the callers to His<sup>-azwj</sup> religion, and the guardians of His<sup>-azwj</sup> creatures, and the protectors of His<sup>-azwj</sup> 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 بِالْبِرَاءَةِ مِنْ أَعْدَائِكُمْ

And I bear witness to Allah<sup>-azwj</sup>, my Creator, and I bear witness to His<sup>-azwj</sup> Angels, His<sup>-azwj</sup> Prophets<sup>-as</sup>, and His<sup>-azwj</sup> Messengers<sup>-as</sup>, and I bear witness to you<sup>-asws</sup> that I believe in you<sup>-asws</sup>, and I acknowledge your<sup>-asws</sup> excellence, and I firmly believe in your<sup>-asws</sup> Imamate, and I believe in your<sup>-asws</sup> infallibility, and I submit to your<sup>-asws</sup> authority, and <sup>-asws</sup> I seek closeness to Allah<sup>-azwj</sup>, the Glorious, through your<sup>-asws</sup> love and through disavowing from your<sup>-asws</sup> enemies.

عَالِمٌ بِأَنَّ اللَّهَ جَلَّ جَلَالُهُ قَدْ طَهَّرَكُمْ مِنَ الْفَوَاحِشِ مَا ظَهَرَ مِنْهَا وَ مَا بَطَّنَ وَ مِنْ كُلِّ رِيْبَةٍ وَ رَجَاسَةٍ وَ دَنَاءَةٍ وَ نَجَاسَةٍ وَ أَعْطَاكُمْ رَايَةَ الْحَقِّ الَّتِي مَنْ تَقَدَّمَهَا 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<sup>-azwj</sup>, Majestic is His<sup>-azwj</sup> Majesty, has Purified you<sup>-asws</sup> from the immoralities, both apparent and hidden, and from all doubt, and filth, and lowliness, and impurity. He<sup>-azwj</sup> has Given you<sup>-asws</sup> the flag of truth, which whoever led by it is guided, and whoever lags behind it is humiliated. He<sup>-azwj</sup> has Made obedience to you<sup>-asws</sup> and love for you<sup>-asws</sup> obligatory upon every black and white of His<sup>-azwj</sup> servants! May the Salawaat of Allah<sup>-azwj</sup> be upon your<sup>-asws</sup> souls and your<sup>-asws</sup> bodies!

ثُمَّ تَنَكَّبْ عَلَى الْقَدْرِ وَ تَقُولِ السَّلَامَ عَلَى أَبِي مُحَمَّدٍ الْحَسَنِ بْنِ عَلِيٍّ سَيِّدِ شَبَابِ أَهْلِ الْجَنَّةِ السَّلَامَ عَلَى أَبِي الْحَسَنِ عَلِيِّ بْنِ الْحُسَيْنِ زَيْنِ الْعَابِدِينَ- السَّلَامَ عَلَى أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ بَاقِرِ عِلْمِ الدِّينِ السَّلَامَ 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<sup>-asws</sup> Bin Ali<sup>-asws</sup>, chief of the youths of the people of Paradise! The greeting be upon Abu Al-Hassan Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup> adornment of the worshippers! The greeting be upon Abu Ja'far Muhammad<sup>-asws</sup> Bin Ali<sup>-asws</sup>, expounder of the knowledge of religion! The greeting be upon Abu Abdullah Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>, the truthful, the trusted, and Mercy of Allah<sup>-azwj</sup> His<sup>-azwj</sup> Blessings!

بِأَبِي أَنْتُمْ وَ أُمِّي لَقَدْ رَضَعْتُمْ ثَدْيِي الْإِيمَانَ وَ بُيْتِي فِي حَجْرِ الْإِسْلَامِ وَ اصْطَفَاكُمْ اللَّهُ عَلَى النَّاسِ وَ وَرَّثَكُمْ عِلْمَ الْكِتَابِ وَ عَلَّمَكُمْ فَضْلَ الْخُطَابِ وَ أَجْرِي فِيكُمْ مَوَارِيثَ النُّبُوَّةِ وَ فَجَّرَ بِكُمْ بِنَايِغِ الْحِكْمَةِ وَ أَلَزَمَكُمْ بِحِفْظِ الشَّرِيعَةِ وَ فَرَضَ طَاعَتَكُمْ وَ مَوَدَّتَكُمْ عَلَى النَّاسِ

May my father and my mother be (sacrificed for) you<sup>-asws</sup> all! You<sup>-asws</sup> have suckled from the spring of Eman, and you<sup>-asws</sup> were nurtured in the cradle of Islam. Allah<sup>-azwj</sup> has Chosen you<sup>-asws</sup> over the people, and He<sup>-azwj</sup> has Granted you<sup>-asws</sup> the inheritance of the knowledge of the Book. He<sup>-azwj</sup> has Taught you<sup>-asws</sup> the eloquence of speech and Made the inheritance of Prophethood flow through you<sup>-asws</sup>. He<sup>-azwj</sup> has Made the springs of wisdom flow through you<sup>-asws</sup> and has Commanded you<sup>-asws</sup> to preserve the Law. He<sup>-azwj</sup> has Made obedience to you<sup>-asws</sup> and cordiality to you<sup>-asws</sup> obligatory upon the people!

السَّلَامَ 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 صَلَّيْتُ عَلَى أَحَدٍ مِنْ أَوْلِيَائِكَ وَ أَصْفِيَائِكَ وَ أَجْبَائِكَ

The greeting be upon Al-Hassan<sup>-asws</sup> Bin Ali<sup>-asws</sup>, caliph (replacement) of Amir Al-Momineen<sup>-asws</sup> the Imam<sup>-asws</sup>, contented, the guide, the Pleased with, the flag of religion and Imam<sup>-asws</sup> 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<sup>-azwj</sup> have Sent upon anyone of Your<sup>-azwj</sup> guardians, and Your<sup>-azwj</sup> 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 اللَّذِي إِلَيْهِ رَكَنَ وَ كَانَ بِمَا آتَاهُ اللَّهُ عَالِمًا بِدِينِهِ قَائِمًا

Salat Brightening his<sup>-asws</sup> face by it, and aromatising his<sup>-asws</sup> soul by it, for he<sup>-asws</sup> had necessitated the bequest from his<sup>-asws</sup> forefathers, and defended Al-Islam from the disasters.

When he<sup>-asws</sup> feared the Fitna upon the Momineen, he<sup>-asws</sup> turned to the One to Whom is to turn, and he<sup>-asws</sup> was knowledgeable of what Allah<sup>-azwj</sup> had Given him<sup>-asws</sup> of His<sup>-azwj</sup> religion, a custodian.

فَاجْزِهِ اللَّهُمَّ جِزَاءَ الْعَافِينَ وَ صَلِّ عَلَيْهِ فِي الْأَوَّلِينَ وَ الْآخِرِينَ وَ بَلِّغْهُ مِنَّا السَّلَامَ وَ اِزْدُدْ عَلَيْنَا مِنْهُ السَّلَامَ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ

O Allah<sup>-azwj</sup>! Reward him<sup>-asws</sup> the Reward of the gnostic(s), and Send Salawaat upon him<sup>-asws</sup> among the former ones and the latter ones, and Convey to him<sup>-asws</sup> the greetings from us, and Respond the greeting from him<sup>-asws</sup> to us by Your<sup>-azwj</sup> 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<sup>-azwj</sup>! Send Salawaat upon the Imam<sup>-asws</sup>, the successor, and the Chief, and the contented, and the worshipper, the trustee Ali Bin Al-Husayn<sup>-asws</sup> adornment of the worshippers, Imam<sup>-asws</sup> of the Momineen, and inheritor of knowledge of the Prophets<sup>-as</sup>!

اللَّهُمَّ اخْصُصْهُ بِمَا خَصَّصْتَ بِهِ أَوْلِيَاءَكَ مِنْ شَرَائِفِ رِضْوَانِكَ وَ كَرَامَاتِ تَحِيَّاتِكَ وَ نَوَامِي بَرَكَاتِكَ فَلَقَدْ بَلَّغَ فِي عِبَادَتِهِ وَ نَصَحَ لَكَ فِي طَاعَتِهِ وَ سَارَعَ فِي رِضَاكَ وَ سَلَكَ بِالْأُمَّةِ طَرِيقَ هُدَاكَ وَ قَضَى مَا كَانَ عَلَيْهِ مِنْ حَقِّكَ فِي دَوْلَتِهِ وَ أَدَّى مَا وَجَبَ عَلَيْهِ فِي وِلَايَتِهِ حَتَّى انْقَضَتْ أَيَّامُهُ وَ كَانَ لِشِبَعَتِهِ رِزْقاً وَ بِرِعَّتِهِ رَحِيماً

O Allah<sup>-azwj</sup>! Specialise him<sup>-asws</sup> what You<sup>-azwj</sup> had Specialised Your<sup>-azwj</sup> friends with, from the nobilities, and Your<sup>-azwj</sup> Pleasure, and honourable Salutation, and Your<sup>-azwj</sup> developed Blessings, for he<sup>-asws</sup> did deliver in his<sup>-asws</sup> acts of worship, and advised for You<sup>-azwj</sup> in his acts of obedience, and was quick in pleasing You<sup>-azwj</sup>, and travelled with the community the path of Your<sup>-azwj</sup> guidance, and fulfilled whatever was upon him<sup>-asws</sup> of Your<sup>-azwj</sup> rights during his<sup>-asws</sup> government, and fulfilled whatever was obligated upon him<sup>-asws</sup> in His<sup>-azwj</sup> governance until his<sup>-asws</sup> days were terminated, and he<sup>-asws</sup> as kind to his<sup>-asws</sup> Shias and merciful to his<sup>-asws</sup> citizens!

اللَّهُمَّ بَلِّغْهُ مِنَّا السَّلَامَ وَ اِزْدُدْ مِنْهُ عَلَيْنَا السَّلَامَ وَ السَّلَامَ عَلَيْهِ وَ رَحْمَةَ اللَّهِ وَ بَرَكَاتُهُ

O Allah<sup>-azwj</sup>! Convey to him<sup>-asws</sup> the greeting from us, and Respond the greeting from him to us, and the greeting be upon him<sup>-asws</sup>, and Mercy of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Blessings!

اللَّهُمَّ وَ صَلِّ عَلَى الْوَصِيِّ الْبَاقِرِ وَ الْإِمَامِ الطَّاهِرِ وَ الْعَلَمِ الطَّاهِرِ مُحَمَّدِ بْنِ عَلِيٍّ أَبِي جَعْفَرٍ الْبَاقِرِ

O Allah<sup>-azwj</sup>, and Send Salawaat upon the successor, the expounder (of knowledge), and the Pure Imam<sup>-asws</sup>, and the apparent flag, Muhammad<sup>-asws</sup> Bin Ali Abu Ja'far Al-Baqir<sup>-asws</sup>!

اللَّهُمَّ صَلِّ عَلَى وَلِيِّكَ الصَّادِقِ الْحَقِّ وَ النَّاطِقِ بِالصِّدْقِ الَّذِي بَقَرَ الْعِلْمَ تَقَرُّاً وَ بَيَّنَّهُ سِرّاً وَ جَهراً وَ قَضَى بِالْحَقِّ الَّذِي كَانَ عَلَيْهِ وَ أَدَّى الْأَمَانَةَ الَّتِي صَارَتْ إِلَيْهِ وَ أَمَرَ بِطَاعَتِكَ وَ نَهَى عَنْ مَعْصِيَتِكَ

O Allah<sup>-azwj</sup>! Send Salawaat upon Your<sup>-azwj</sup> 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<sup>-asws</sup>, and paid back the

entrustment which had come to be to him<sup>-asws</sup>, and instructed with obeying You<sup>-azwj</sup>, and prohibited from disobeying you<sup>-asws</sup>!

اللَّهُمَّ فَكَمَا جَعَلْتَهُ نُورًا يَسْتَضِيءُ بِهِ الْمُؤْمِنُونَ وَ فَضْلًا يَمْتَدِي بِهِ الْمُتَّقُونَ فَصَلِّ عَلَيْهِ وَ عَلَى آبَائِهِ الطَّاهِرِينَ وَ أَبْنَائِهِ الْمُعْضُومِينَ أَفْضَلَ الصَّلَاةِ وَ أَجْزَلَهَا وَ أَعْطِهِ سُؤْلَهُ وَ غَايَةَ مَأْمُولِهِ وَ أْبْلِغْهُ مِنَّا السَّلَامَ وَ ارْزُدْ عَلَيْنَا مِنْهُ السَّلَامَ وَ الرَّحْمَةَ اللَّهُ وَ بَرَكَاتُهُ

O Allah<sup>-azwj</sup>! Just as You<sup>-azwj</sup> Made him<sup>-asws</sup> a light the Momineen to be illuminated with, and Grace the pious ones can be led with, so Send Salawaat upon him<sup>-asws</sup>, and upon his<sup>-asws</sup> Pure forefathers<sup>-asws</sup>, and his<sup>-asws</sup> infallible sons<sup>-asws</sup>, the best Salawaat, and its plentiful, and Grant him<sup>-asws</sup> his requests, and the peak of his<sup>-asws</sup> wishes, and Convey to him<sup>-asws</sup> the greeting from us, and Respond to us the greeting from him<sup>-asws</sup>, and the greeting be upon them<sup>-asws</sup>, and Mercy of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Blessings!

اللَّهُمَّ وَ صَلِّ عَلَى الْإِمَامِ الْهَادِي وَ صِيبِي الْأَوْصِيَاءِ وَ وَارِثِ عِلْمِ الْأَنْبِيَاءِ عِلْمِ الدِّينِ وَ النَّاطِقِ بِالْحَقِّ الْبَقِيَّةِ وَ أَبِي الْمَسَاكِينِ جَعْفَرِ بْنِ مُحَمَّدٍ الصَّادِقِ الْأَمِينِ

O Allah<sup>-azwj</sup>, and Send Salawaat upon the Imam<sup>-asws</sup>, the guide, and successor<sup>-asws</sup> of the successors<sup>-asws</sup>, and inheritor of knowledge of the Prophets<sup>-saww</sup>, the flag of religion, and the speaker with the truth, and father (patron) of the needy ones, Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>, the truthful, the trusted!

اللَّهُمَّ فَصَلِّ عَلَيْهِ كَمَا عَبْدَكَ مُخْلِصًا وَ أَطَاعَكَ مُخْلِصًا مُجْتَهِدًا وَ اجْزِهِ عَنِ إِحْيَاءِ سُنَّتِكَ وَ إِقَامَةِ فَرَائِضِكَ خَيْرَ جَزَاءِ الْمُتَّقِينَ وَ أَفْضَلَ ثَوَابِ الصَّالِحِينَ وَ حُصَّةً مِنَّا بِالسَّلَامِ وَ ارْزُدْ عَلَيْنَا مِنْهُ السَّلَامَ وَ الرَّحْمَةَ اللَّهُ وَ بَرَكَاتُهُ.

O Allah<sup>-azwj</sup>! Send Salawaat upon him<sup>-asws</sup> just as he<sup>-asws</sup> had worshipped You<sup>-azwj</sup> sincerely, and obeyed You<sup>-azwj</sup> purely, making efforts, and Recompense him<sup>-asws</sup> for having revived Your<sup>-azwj</sup> Sunnah, and established Your<sup>-azwj</sup> obligation, best Recompense of the pious and most superior Rewards of the righteous ones, and Specialise him<sup>-asws</sup> from us with the greetings, and Respond to us the greeting from him<sup>-asws</sup>, and the greeting be upon him<sup>-asws</sup>, and Mercy of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Blessings!"<sup>226</sup>

9- الْكِتَابُ الْعَتِيقِيُّ، رَوَى أَبُو الْحُسَيْنِ أَحْمَدُ بْنُ الْحُسَيْنِ بْنِ رَجَاءِ الصَّيْدَاوِيِّ هَذِهِ الزِّيَارَةَ لِعُثْمَانَ بْنِ سَعِيدِ الْعُمَيْرِيِّ رَهْ وَ مَعَهُ أَبُو الْقَاسِمِ بْنُ رُوْحٍ قَالَ عِنْدَ زِيَارَتِهِمَا لِمَوْلَانَا أَبِي عَبْدِ اللَّهِ جَعْفَرِ بْنِ مُحَمَّدٍ صَلَوَاتُ اللَّهِ عَلَيْهِ وَ قَفَا 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<sup>-ra</sup>, and with him<sup>-ra</sup> Abu Al-Qasim Bin Rawh<sup>-ra</sup>. He<sup>-ra</sup> said during their Ziyarat of our Master Abu Abdullah Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-asws</sup>, 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 خَالِصُوكَ وَ مَوْلَايَكَ وَ نَعْتَرُفُ بِأَوْلَاكَ وَ نُحْرَاكَ فَاشْفَعْ لَنَا إِلَى مُشَفِّعِكَ اللَّهُ تَعَالَى رَبَّنَا وَ رَبَّكَ

They both said, 'The greeting be upon you<sup>-asws</sup> O my Master and son<sup>-asws</sup> of my Master, and father of my Master, and Mercy of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Blessings! The greeting be upon you

<sup>226</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 9 H 8

asws O martyr in the perishable house, and leader of the ever-lasting House! We are your<sup>-asws</sup> sincere ones, and your<sup>-asws</sup> friends, and we acknowledge with your<sup>-asws</sup> predecessors and your<sup>-asws</sup> successors, so intercede for us to Your<sup>-asws</sup> Intercessor Allah<sup>-azwj</sup> the Exalted, your<sup>-asws</sup> Lord<sup>-azwj</sup> and our Lord<sup>-azwj</sup>!

فَمَا حَابَ عَبْدٌ فَصَدَّ بِكَ رَبُّهُ وَ أَتَعَبَ فِيكَ قَلْبُهُ وَ هَجَرَ فِيكَ أَهْلَهُ وَ صَحَبَهُ وَ اتَّخَذَكَ وِلِيَّهُ وَ حَسَبَهُ وَ السَّلَامَ عَلَيْكَ وَ رَحْمَةَ اللَّهِ وَ بَرَكَاتُهُ.

He is not disappointed, a servant aiming through you<sup>-asws</sup> to his Lord<sup>-azwj</sup> fatigues his heart for your<sup>-asws</sup> sake, and forsakes for your<sup>-asws</sup> sake his family and his companions, and takes you<sup>-asws</sup> as a guardian as his sufficer, and the greeting be upon you<sup>-asws</sup>, and Mercy of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Blessings!"<sup>227</sup> (This is from the two representatives of the 12<sup>th</sup> Imam<sup>-ajfi</sup>)

أقول: لا يبعد أن تكون هذه الزيارة لأبي عبد الله الحسين ع فصحتها الناسخون.

I say, 'It is not far-fetched that this Ziyarat would be for Abu Abdullah Al-Husayn<sup>-asws</sup> 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<sup>-asws</sup> recommended for the one who intents to visit them<sup>-asws</sup> 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 مَوَالِيَّ يَا أَبْنَاءَ رَسُولِ اللَّهِ عَبْدُكُمْ وَ ابْنُ أُمَّتِكُمْ الدَّلِيلُ بَيْنَ أَيْدِيكُمْ وَ الْمُضْعِفُ فِي عُلوِّ قَدْرِكُمْ وَ الْمُعْرِفُ بِحَقِّكُمْ جَاءَكُمْ مُسْتَجِيرًا بِكُمْ قَاصِدًا إِلَى حَرَمِكُمْ مُتَقَرِّبًا إِلَى مَقَامِكُمْ مُتَوَسِّلًا بِكُمْ إِلَى اللَّهِ بِكُمْ

'O my Masters! O sons<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! I am your<sup>-asws</sup> servant and servant of your<sup>-asws</sup> maid, the humiliated in front of you<sup>-asws</sup>, and insignificant in your<sup>-asws</sup> elevated worth, and the acknowledger of your<sup>-asws</sup> rights! I have come to you<sup>-asws</sup> seeking shelter with you<sup>-asws</sup>, aiming to your<sup>-asws</sup> sanctuary, drawing closer to your<sup>-asws</sup> places, seeking means with you<sup>-asws</sup> to Allah<sup>-azwj</sup> through you<sup>-asws</sup>!

أَأَدْخُلُ يَا مَوَالِيَّ أَأَدْخُلُ يَا أَوْلِيَاءَ اللَّهِ أَأَدْخُلُ يَا مَلَائِكَةَ اللَّهِ الْمُحَدِّقِينَ بِهَذَا الْحَرَمِ الْمُقِيمِينَ بِهَذَا الْمَشْهَدِ-

Can I enter, O my Masters? Can I enter, O guardians of Allah<sup>-azwj</sup>? Can I enter, O Angels of Allah<sup>-azwj</sup> surround this sanctuary resident in this Shrine?

وَ الْخُشْعَ لِرَبِّكَ وَ ابْنِكَ فَإِنْ خَشَعَ قَلْبُكَ وَ دَمَعَتْ عَيْنَاكَ فَهُوَ عَلَامَةُ الْقُبُولِ وَ الْإِذْنِ وَ أَدْخِلْ رِجْلَكَ الْيُمْنَى الْعَنَبَةَ وَ أَخْرِ الْيُسْرَى وَ قُلِ اللَّهُ أَكْبَرُ كَبِيرًا وَ الْحَمْدُ لِلَّهِ كَثِيرًا وَ سُبْحَانَ اللَّهِ بُكْرَةً وَ أَصِيلًا وَ الْحَمْدُ لِلَّهِ الْفَرْدِ الصَّمَدِ الْمَاجِدِ الْأَحَدِ الْمُتَفَضِّلِ الْمَنَّانِ الْمُتَطَوِّلِ الْحَنَّانِ الَّذِي مَنْ يَطُولِهِ وَ سَهَّلَ زِيَارَةَ سَادَتِي بِإِحْسَانِهِ وَ لَمْ يَجْعَلْ عَن زِيَارَتِهِمْ مَمْنَعًا بَلْ تَطَوَّلَ وَ مَنَحَ-

And be fearful of your Lord<sup>-azwj</sup> 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

<sup>227</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 9 H 9

the left, and say, 'Allah<sup>-azwj</sup> is Greatest, Greatest, and the Praise is for Allah<sup>-azwj</sup> a lot, and Glory be to Allah<sup>-azwj</sup> morning and evening, and the Praise is for Allah<sup>-azwj</sup>, the Individual, the Non-Hollow, the Glorious, the One, the Gracious, the Bestower, the Lenient, the Affectionate, the One Who Conferred by His<sup>-azwj</sup> Lenience, and Facilitated the Ziyarat of my chiefs due to His<sup>-azwj</sup> Favour and did not Make me prevented from visiting them<sup>-asws</sup>. But He<sup>-azwj</sup> was Lenient and Conferred!'

ثُمَّ ادْخُلْ وَ اجْعَلِ الْقُبُورَ بَيْنَ يَدَيْكَ وَ قُلِ السَّلَامُ عَلَيْكُمْ أَيَّمَةَ الْهُدَى - وَ سَاقَ مِثْلَ مَا مَرَّ إِلَى قَوْلِهِ وَ اسْتَكْبَرُوا عَنْهَا

Then enter and make the graves to be in front of you and say, 'The greeting be upon you<sup>-asws</sup> the Imams<sup>-asws</sup> 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 مَوْلَاكُمْ وَ زَائِرُكُمْ اللَّائِدُ بِكُمْ أَتَوَسَّلُ إِلَى اللَّهِ فِي نَجْحِ طَلِبَتِي وَ كَشْفِ كُرْبَتِي وَ إِجَابَةِ دَعْوَتِي وَ عُفْرَانِ حَوْبَتِي وَ أَسْأَلُهُ أَنْ يَسْمَعَ وَ يُجِيبَ بِرَحْمَتِهِ -

Then said, 'The greeting be upon you<sup>-asws</sup> O my chiefs! I am your<sup>-asws</sup> servant and your<sup>-asws</sup> slave, and your<sup>-asws</sup> visitor seeking shelter with you<sup>-asws</sup>! I seek means to Allah<sup>-azwj</sup> 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<sup>-azwj</sup> to Hear and Respond by His<sup>-azwj</sup> Mercy!'

ثُمَّ صَلَّى لِكُلِّ إِمَامٍ رَكَعَتَيْنِ وَ ادْعُ بِمَا تُحِبُّ فَإِنَّهُ مُؤْتَمِعٌ إِجَابَةً.

Then pray two units Salat for each Imam<sup>-asws</sup> and supplicate with whatever you like for it is a place of Answer".<sup>228</sup> (Not a Hadeeth)

<sup>228</sup> Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 9 H 10